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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

SRI RAMAKRISHNA

BY DOROTHY KRUGER

Before you bodied yourself forth,
The larks and marigolds were gay,
The mangoes and the rice were good,
As these things are to-day.

Those jewelled strands of tears and joys
That hung about each mortal will,
Like heirlooms of the world's estate,
Adorn each human still.

All things in nature were before
As since your bright descendency;
But lights behind the eyes were out
And minds groped grievously.

Now you have bodied yourself forth,
The eager ones you teach to pray
Catch fire of heart and like a torch
Drop sparks along their way.

Soon will the world be one vast fire
Of souls, as each, an altar flame,
Burns blue around your mass of Light,
Elated that you came.

A MAKER OF MODERN BENGAL

BY THE EDITOR

I

The history of a nation is not built by an isolated action of a single individual. It is the silent and tireless actions of a group of practical idealists born at different epochs, that shape and build the destiny of a country. Various forces are released and diffused in the society through the creative efforts of such masterminds whose contributions, however divergent and bizarre they may appear to one, are synthetically woven as living strands into the texture of the collective life of its people. In India the dominant note in the great diapason of her cultural being has ever been her unflinching loyalty to her hoary spiritual traditions, and that is one of the cardinal reasons why in this land the great spiritual geniuses have in all ages been looked upon as the real builders of her national life. When we turn our eyes to the scintillating pages of the annals of Bengal, a brilliant galaxy of such heroic souls stands before us with all the wealth of their cultural contributions. The advent of such creative minds into the arena of Bengal was a historic necessity. For, there was a time when Bengal needed the shaping influences of such mighty souls to awaken the self-forgotten children of the soil from their slumber of ages to meet the challenge of an alien ideology that was operating in society to stifle their national aspirations. Among the great luminaries that appeared on the horizon at this critical period of her history, was Girish Chandra Ghosh whose name is to-day a household word in Bengal for his sterling literary contributions to-

wards the resuscitation of her national ideals.

The age in which Girish Chandra was born was an age of scepticism and doubt. New-fangled ideas coming in the wake of the establishment of British rule in India began to capture the imagination of the advanced and enlightened section of our countrymen. Nothing was accepted as true and valid unless it stood the test of human reason. The time-honoured beliefs and traditions of the land in matters, social and religious, began to crumble under the sledgehammer blows of the scientific theories of the West. The Young Bengal, dazzled by the sparkling glamour of this materialistic philosophy of life which was inculcated through schools and colleges as also from the platform and the press, began to lose her faith in the beauty and glory of her indigenous thought and culture. A spirit of aggressive scepticism prompted the children of the land to hold up to ridicule all that was most precious and dear to the people. This new-born zeal for Occidental philosophy played havoc among its early votaries and even swept away many old and healthy institutions from the sacred soil of India along with what was really obnoxious and harmful. In fact the influx of Western thought into the placid stream of India's cultural existence made the waters of her life roily and rendered it almost impossible for the time being to distinguish between what was healthy and spiritual and what was detrimental to the spontaneous growth and evolution of her national well-being. It was in such an atmosphere of confusion and doubt,

scepticism and atheism, sweeping changes of thoughts and ideas, that Girish Chandra Ghosh, one of the most outstanding figures of the nineteenth century, was ushered into existence.

II

Born on the 28th of February, 1844, in the pleasant milieu of his paternal home in the Bosepara Lane of Baghbazar in Calcutta, Girish Chandra, the eighth child of his pious parents, became, since his very childhood, the recipient of an excessive love and indulgence of his father, Nilkamal Ghosh, who was a book-keeper in the office of a merchant and was held in high esteem by his neighbours for his piety, honesty, philanthropy and worldly wisdom. Girish Chandra's mother, the daughter of the illustrious devotee, Govindarama Basu of Simulia in Calcutta, was also remarkable for her simplicity and artless devotion to the Lord. But notwithstanding the piety and God-fearing nature of his parents, Girish Chandra developed a turbulent character in the very prime of his life. His spirit of defiance and dislike for all that is sacrosanct to others, and his restless habits sometimes so much overstepped the bounds of proportion and decorum that they became a veritable source of fear and anxiety to all. But another trait that was noticed in his early age was his unusual eagerness to listen to the recital of Pauranic tales. His eyes would even glisten with tears of alternate joy and grief when any pleasant or pathetic anecdote was recounted in the house with deep emotion and fervour. Indeed these apparently contradictory traits of his early life disclose the real stuff he was made of. It was these elements of his complex nature that first drove him to the Devil and then to God

and enabled him in after years to tide over the manifold hardships and trials of his life and reach the plenitude of glory that rarely falls to the lot of ordinary individuals.

After the death of his father, Girish was wedded to the only daughter of Nabin Chandra Dev of Shyampukur. Hereafter his studies in the school did not proceed satisfactorily, and, as expected, he got plucked in the Entrance Examination at which he appeared at the age of 18. Thus his academic education came to a premature end. Now, freed from the vigilance of a watchful father and the obligation of a student life the dormant instincts of his truculent nature began to manifest themselves in all their nakedness. Within a few years he became a veritable terror to the neighbours. His father-in-law, who was a book-keeper in the John Atkinson Company, coming to know of his son-in-law's wanton excesses and turbulent habits lost no time in employing him in his own office as a probationer. Since then he acted in various capacities in different merchant offices for about fifteen years. It was during this period when some portion of his juvenile energy was harnessed to the wheel of official duty, that his latent literary parts were stimulated into activity under the patronage and careful guidance of his vastly erudite maternal uncle, Nabin Krishna Basu. But, notwithstanding this newborn fondness for study and literary works, Girish soon broke loose from all moral restraints. An irresistible urge from within to drink life to the lees drove him along the downy path of dalliance, and very soon he was dragged down to the nadir of moral turpitude. But his other qualities of head and heart—his love for the poor and the sick, his spirit of self-sacrifice and of service to mitigate the sufferings of the

helpless, and, above all, his brilliance as a poet and litterateur—served to overshadow his moral foibles and soon earned for him a place of distinction in the circle of the intelligentsia of the time.

III

In 1879 he took a momentous step in his life, which made his name immortal in the dramatic history of Bengal. So long his relation with the stage was only that of an amateur. But since now his connection became more intimate, inasmuch as he chose the Bengali stage as the principal arena of his activity and the primary source of his livelihood. He not only threw himself heart and soul into the composition of Pauranic, social, historical and religious dramas but also trained actors and actresses in the histrionic art and thus popularized the stage as a national institution. He himself was an actor *par excellence* and his impersonations of many conflicting characters in one and the same dramatic performance in successive scenes were inimitable and drew unstinted admiration from all who had the good fortune of hearing his marvellous delivery and watching his free movements. In fact with his creative genius he imparted a new life to the Bengali stage, placed it on a footing of dignity and honour and thus enlisted the much-needed support hitherto denied to it by persons of light and leading. He began to wield his powerful pen with his characteristic vigour and boldness of imagination. In an age when an allegiance to foreign culture and a consequent dislike for Indian traditions were reckoned as the highest marks of civilisation and refinement, and to say anything to the contrary was an anathema, it was Girish Chandra who broke the hypnotic spell and exposed all sham and organised vandalism of the day and placed before

his countrymen the glowing ideals of India's social and religious life through his superb literary productions. In short his splendid contributions to the growth of national spirit among his countrymen stand as an undying testimony to his sterling qualities of head and heart, which he pressed into the service of his motherland till the end of his life.* In 1888 the Star Theatre was started under his initiative and placed on a stable footing. Needless to say in the hand of Girish Chandra, the Bengali drama outgrew its infant stage and reached perfection. Thus the years between 1879 and 1883 were a period of uninterrupted success and glory for Girish, and his fame reached its zenith in the dramatic world with the production of his superb drama *Chaitanya-Lila* in 1884.

But this material glory could hardly silence the still sad voice of a guilty conscience. The pricking sense of a life that had suffered a moral shipwreck made him ill at ease, and this mental disquietude served as a veritable rift in the lute. In calmer moments when the excitement and fever of daily activity became subdued into silence, the lurid picture of his dissipated life became unrolled before his vision and he was smitten with grief and remorse. Regarding this state of mental tension and uneasiness as well as his previous wanton excesses and training in the modern school of atheism Girish Chandra himself has written: "My early training, want of a guardian from childhood, the tumultuous youthful tendencies—all were driving me away from the path of righteousness. Atheism was the order of the day. Belief in the existence of God was considered foolish and a sign of weakness. So in the circle of friends one was to prove the non-existence of

* He passed away on Thursday, the 8th February, 1912.

God if one cared at all for prestige and dignity. I used to scoff at those who believed in God, and *turning over a few pages of science, I concluded to the full satisfaction of my mind that religion was but a matter of imagination*, that it was but a means to frighten people into keeping away from evil deeds, and that wisdom lay in achieving one's selfish ends by hook or by crook. *But in this world such wisdom does not last long.* Evil days bring home hard truths. Under their tutorship I learnt that there is no effective means to hide evil deeds; somehow they all take air. Yes, I learnt. But the deeds had already begun to bear fruits. A hopeless future was painted in fierce colours on the mind's canvass. But it was only the beginning of the punishment yet in store from which there seemed to be no hope of any escape. Friendless, surrounded on all sides by dangers, with resolute foes aiming at my utter ruin, and my own misdeeds offering them ample opportunities of wreaking vengeance on me,—in such a juncture I thought: 'Does God really exist? Can He show a way out, if one calls on Him?' " It was at this psychological moment when his mind was thus oscillating like a pendulum between scepticism and belief that he met Sri Ramakrishna Paramahansa, which proved a turning-point in his chequered career inasmuch as it changed the subsequent course of his life and activity.

IV

Wonderful was his relationship with the Master. Sri Ramakrishna betrayed a deep affection for him. As a father loves his children equally, so the Guru loves his disciples all alike. But he does not give equal indulgence to everyone. The Master called Girish a heroic devotee and suffered him to take any indulgence

he liked. He had a vision that Girish had come to the world to do his work for the good of humanity. Regarding the boundless love of Sri Ramakrishna for him, Girish himself has written: "Now and then he (the Master) used to come to my theatre. He would carry sweets for me all the way from Dakshineswar. He knew I would not take them unless he took first something of them. So he would just taste a bit and then give the rest to me to eat, and I took them with infinite joy like a child. One day I went to Dakshineswar. He had almost finished his noon-day meal. He asked me to take his porridge. I at once sat down to take it. He said, 'Let me feed you with my own hands.' Like a little child I went on taking from his hands, and he, with his wonderfully soft hand, began to feed me. He scraped off the very last drop from the cup and took it to my mouth, just as mothers do when they feed their little ones. . . . When I remember that these lips of mine had come in contact with many unworthy lips and that his holy, divine hand touched and held up food to them, I go mad, as it were, with the surge of an ineffable emotion and think, 'Did it really happen or was it but a dream?' " Indeed this abiding influence of the Master on Girish's life and thought is the master-key that unlocks, as it were, the mystery of the deep religious tone that pervades almost all the mature plays of the great dramatist. For anyone who has gone through the literary masterpieces of his later years, viz., *Vilvamangal*, *Kâlâpâhâr*, *Rup-Sanâtan*, *Purnachandra*, *Nashirâma*, *Sankarâchârya*, *Tapovana* and *Asoka*, cannot but find the lofty gospel of his Master mirrored in all its beauty and vividness in these marvellous productions. Rightly a great Bengali litterateur has observed, "No other great dramatist of the world lays any special

stress upon the sublime religious sentiments of man and his hankering after salvation. . . . This feature distinguishes Girish from all other great dramatists. A living faith in God, and ardent love for man, glow almost in every page of the famous dramas of Girish. This was undoubtedly due to the blessings of Ramakrishna Paramahansa, which were so liberally bestowed upon him."

V

That Girish Chandra was a versatile genius can hardly be gainsaid. He was a poet and a litterateur, an actor and a dramatist, a patriot and a saint in one. Everybody who came in contact with his magnetic personality in later years could not resist his personal influence. Mrs. Gray Hallock (an English admirer of Girish), who had the privilege of sitting for sometime at his feet observed, "Here was a man of whom in his closing years I could feel the manliness and strength, the sweetness and tolerance and devotion of spirit. If you heard rumours of wild youth, it was merely, as you looked at the fine old Roman face, to think how handsome he must have been. What a magnificent lover he must have been—fierce, delicate, poetic, tenderly masterful; assertive, not deliberate, yet humble by the strength of his love. My respect went out to this old man who had something to renounce, whose very strength sent him first to the Devil and then, with equal impetus, to God. My reverence went out to him at once, as to the saint I had been looking for in a land of saints. . . . Here was one who had

genius and fire, who was not half dead nor atrophied, one who had renounced the world, the flesh, and the devil, knowing their charm, and yet lived actively and beneficently in the midst of life; who used his genius for his time and his people, yet knew that fame is a bubble and laid his work at the feet of his God. A saint, this who meditated and had realised God—yet had time and compassion enough to help the small troubles of his world, who went to Calcutta slums with righteous indignation and medicines, who scolded and annihilated evil, but loved the sinner and gave spiritual, mental, and physical comfort in a brotherly way. A saint, this, with a love of God that does not crowd out God's children; his heart set on God, yet his brain, its servant, inspired to write great dramas and poems." These glowing tributes of a foreigner—a stranger to Indian life and tradition—clearly demonstrate how penetrating and abiding was the influence of his powerful personality on all who happened to come into intimate touch with him. Indeed his individuality has left its indelible impress on the sands of time. Even the great Swami Vivekananda was all praise and respect for Girish because of his sterling qualities of head and heart—his robust optimism, unique devotion and burning patriotism. The variety of his contributions to the enrichment of Bengal's life and thought as also his spiritual attainments have made his name immortal in history as one of the great makers of modern Bengal. Verily, his life demonstrates the truth of the Master's vision that Girish came to the world to fulfil his divine mission in his own humble way.

GOSPEL OF SRI RAMAKRISHNA

A devotee : Sir, the Navavidhân is like a hotchpotch.

Sri Ramakrishna : Some say it is modern. I wonder, 'Can the God of the Brahmajnânins be a different God?' They say that the Navavidhân is the new dispensation. Maybe it is yet another doctrine like one of the six philosophies.

But do you know where the upholders of the formless aspect of God are wrong? They err in saying that He is formless and that all other conceptions are false.

I know that He is both with and without forms. He can be many things else yet. He can be everything.

(To Isân). That Power of Consciousness, the Mahâmâyâ, has become the twenty-four categories. I was meditating, and my mind wandered away to the house of Rasik, the sweeper. I let it dwell there. Mother showed me that the members of his family who were moving about were so many cases, and that they had within them all the same *Kundalini* (the coiled power) and the identical six centres.

Is that Âdyâsakti male or female? I saw the worship of Mother Kâli at the residence of the Lâhâs in that country. They had put the sacred thread round Mother's neck. Someone asked why the thread was round Mother's neck. The owner of the house, where the image was, replied to him, "Brother, you have truly known Mother, but I don't have the slightest idea if Mother is male or female."

It is said that Mahâmâyâ swallowed up Siva. After he had gained the knowledge of the six centres inside

Mother, he came out through her thigh. It is then that Siva created the Tantras.

One should take refuge in that Chit-sakti, the Mahâmâyâ.

Isân : Please be graceful unto us.

Sri Ramakrishna : Pray sincerely, "O God, reveal Thyself" and weep; and say, "O God, turn my mind away from lust and gold."

And take a dive. Can you come across gems if you float and swim on the surface? One should take a plunge.

One has to take instructions from the *guru*. Someone went in quest of a bânalinga idol of Siva. And somebody told him, "Go to that river; you will find a tree there. Near it there is an eddy; you will have to dive there before you can find the bânalinga Siva." So one must know the whereabouts from the *guru*.

Isân : Yes sir.

Sri Ramakrishna : The Existence-Knowledge-Bliss Itself comes down as the *guru*. If one who has been initiated by a human *guru* looks upon the latter as a man, he will have no success. One should look upon him as visible God; thus alone will he have faith in the mystic formula. You have everything as soon as you have faith. The Sudra Ekalavya learnt archery in the forest by making a clay image of Drona. He used to worship the clay Drona as the real, visible Drona; so he attained mastery in archery.

And do not so much associate with Brahmin Pandits. Their thought is only about earning a little money.

I have noticed Brahmins who have come to perform benedictory rites, reciting something else instead of the

Chandi. And I have also seen them skipping over half the pages (laughter of all).

One can kill oneself even with the instrument for paring nails. To slay others it is necessary to have swords and shields—the scriptures etc.

And you don't have any need of the many scriptures too. Pure scholarship without any discrimination is of no avail. It is of no use even if you study the six systems and others. Call upon Him weeping and in solitude; He will do everything for you.

THE COSMIC SIGNIFICANCE OF KARMA IN THE BHAGAVAD-GITA

BY PROF. S. K. MAITRA, M.A., Ph.D.

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसङ्गितः ॥

Bhagavad-Gita VIII. 3.

This verse introduces a new conception of karma which did not appear in the previous chapters of the Bhagavad-Gita. In those chapters karma was presented from the point of view of the individual's need for salvation or from the point of view of duty. The individual must perform karma if he is really to obtain salvation, for salvation is impossible through inaction. He must also do karma from a pure sense of duty and not from a desire for the fruits of karma. The teaching of the Gita has been mainly on these lines in the previous chapters.

But now in the eighth chapter a new standpoint emerges. It is the cosmic standpoint of karma. Karma is now shown in its relation to the cosmic principles which govern the whole universe.

Indeed, from the seventh chapter onward, there is a gradual march towards the cosmic standpoint which reaches its culmination in the eleventh chapter which deals with the Visva-rupa or the cosmic form of God.

The Gita's object here is to show that ethical questions cannot be solved without reference to the metaphysical

question relating to the ultimate nature of God and His relation to the universe. In the previous chapters, although the metaphysical question of the nature of God was occasionally brought in, yet it was not made the central principle from which the ethical principles were deduced; it was rather introduced by way of illustrating some of the points raised in the discussion of the ethical problem.

The cosmic aspect of karma is not a new idea introduced by the Bhagavad-Gita, but goes back, as the late Ramendra Sundar Trivedi showed, to the Rigveda. In the Purusha Sukta, for instance, it is said:

“पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम् ।

उतामृतत्वस्यैशानो यदन्नेनातिरोहति ।

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।

वसन्तो अस्यासीदाज्यं ग्रीष्म इध्यः शरद्धविः ॥

तं यज्ञं वहिषि प्रौञ्चन्पुरुषं जातमग्रतः ।

तेन देवा अयजन्त साध्या ऋषयश्च यो तस्माद्

यज्ञात् सन्वहुतः ऋचः सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥

...यज्ञेन यज्ञमयजन्त देवास्तानि

घर्म्मणि प्रथमान्यासन् ।

ते ह नाकं महिमानः सपन्त यज्ञं पूर्वे

साध्याः सन्ति देवाः ॥ ”

(*Rig-Veda*, 10. 90. Verses 2-16):

“The Purusha was all that is and all that will be: ruling over immortality, he was all that grows by food. When the gods made sacrifice with the Purusha, for their offering, Spring was the butter for him, Summer was the fuel, Autumn the offering. They besprinkled the sacrifice on the Altar, the Purusha born in the beginning: the gods, the holy ones and the sages took him for their offering. . . From that sacrifice fully made, the Rigveda and the Samaveda were born: from it the Atharvaveda was born, from it the Yajurveda was born. . . . With sacrifice the gods sacrificed, these were the first rites: then these great ones sought out heaven, where are the holy gods that were before them” (*Vide* Peterson’s translation of the Purusha Sukta as given in his *Hymns from the Rigveda*; Bombay Sanskrit Series).

The purport of these verses is that creation is a *yajña* of Purusha or God. The whole universe, therefore, owes its origin to a *yajña* performed by God. From this, as the late Ramendra Sundar Trivedi so beautifully showed, a principle can be derived for ethics. The karma of human beings must partake of the nature of the first karma or *yajña* performed by God which ushered in this universe. That is to say, it must be a pure disinterested sacrifice of oneself. The words ‘भूतभावोद्भवकरो विसर्गः’ indicate this. The sacrifice (*visarga*) of God is not for any selfish object or purpose of His but solely for the purpose of creating the universe. This gives also the characteristic of all true karma. It must be a complete sacrifice of oneself without any mental reservation. There must be no thought of any benefit accruing to oneself either in this life or in the next, either in the present or in the future.

Morality, therefore, is only another illustration of the cosmic principle of disinterested sacrifice. ‘तेन त्यक्तेन भुञ्जीथाः’

(Enjoy by giving yourself up) thus becomes a moral principle, because it is in accordance with the great principle of sacrifice which is the cause of the very existence of the universe.

The Bhagavad-Gita does not look at life piecemeal. Hence it cannot rest content with giving moral instruction which does not go to the very roots of things. Therefore it is bound to bring the moral into relation with the cosmic order. The knowledge of one’s duty is not complete, according to the Bhagavad-Gita, unless duty is brought into relation with the cosmic processes and with God as their supra-cosmic Source. Readers of Green’s “Prolegomena to Ethics” will notice here how similar is Green’s method to that of the Bhagavad-Gita. Like the Gita, Green also bases his ethical system upon metaphysics. The source of moral life, according to Green, is the Eternal Intelligence reproducing itself in human consciousness, just as, according to the Bhagavad-Gita, it is the Imperishable Brahman sacrificing Itself for the sake of the creation of beings.

The first *yajña* or karma was thus the sacrifice of the Eternal Purusha. As the late Ramendra Sundar Trivedi showed in his *Yajña-kathā*, the Hindu conception of karma always remained true to this idea of sacrifice as constituting its essence. According to this conception, duty means nothing else than loyalty to this fundamental principle of sacrifice which is responsible for there being a world at all. As the whole world owes its existence to *yajña*, the entire human life is to be looked upon as a perpetual *yajña*, and the principle of morality can be nothing else than sacrifice.¹

¹ In the *Chhândogyopanishad* the whole of a man’s life is described as a *yajña* :—

“पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशति वर्षाणि
तत्प्रातःसवनम् . . . यानि चतुश्चत्वारिंशद्वर्षाणि

Duty or morality is thus not an isolated phenomenon. To understand it fully, one has to view it in the light of the eternal forces which make and unmake the universe. This is the cosmic significance of duty, and without understanding this, a true insight into the nature of morality is impossible.

The main purpose of the verse with which we have opened this article is to supply the necessary cosmic background of duty. The cosmic principles involved in duty are: (1) the absolutely imperishable Brahman (अक्षरं ब्रह्म), (2) Its nature as अद्यात्म or spiritual, and (3) Its sacrifice for the creation of beings which is called karma.

The verse starts with the ultimate source of morality, which is nothing else than the imperishable Brahman. It is also called the higher Unmanifested (अव्यक्त) and distinguished from the lower Unmanifested which is the Mulaprakriti of the Sankhya, the source of all natural processes. Above both these—the higher Unmanifested and the lower Unmanifested—there is the Supreme Spirit, called Purushottama, who is described in Verse 18 of the fifteenth chapter:

यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

The late Lokamanya Tilak in his celebrated *Gîtâ-Rahasya*, while interpreting this verse, said that the Akshara mentioned here could not refer to Akshara Brahman but to Akshara-Prakriti or Mula-Prakriti. But we would respectfully point out that the Akshara is distinctly mentioned as Purusha, which does not fit in well with the view

तन्माध्यन्दिनं सवनं...अथ यानि अष्टाचत्वारिंश-
द्वर्षाणि तृतीयसवनम्...

स यदशिशिषति यत्पिपासति, यन्न रमते ता
अस्य दीक्षाः ॥ अथ यदश्नाति यत्पिबति यद्रमते
तदुपसदैरेति ॥ अथ यद्वसति यज्जज्ञति यन्मैथुनं

that it means the imperishable Prakriti. He further said that Akshara Brahman and Purushottama are identical. We are, however, inclined to think with Dr. S. N. Dasgupta that Akshara Brahman is identical with the higher *avyakta* but is lower than Purushottama. As Dr. Dasgupta puts it, "It seems very probable, therefore, that Brahman is identical with this higher *avyakta*. But though this higher *avyakta* is regarded as the highest essence of God, yet, together with the lower *avyakta* and the selves, it is upheld in the superpersonality of God" (*Vide History of Indian Philosophy*, Vol. II., p. 476).

One difficulty in looking upon Purushottama as higher than Akshara Brahman is that the Gita calls the latter 'परमां गतिम्', 'तद्धाम परमं मम' ॥ But it should be remembered that that is the way in which the Gita speaks of anything when its object is to exalt it. For instance, the words *guhjatama* and *parama* are so often used with regard to the instruction given to Arjuna in the different chapters, that the words really cannot be taken literally and only indicate the importance which the Gita attaches to it. In the ninth chapter, for instance, the most secret (*guhjatama*) knowledge is said to be the knowledge of *râjavidyâ* and *râjaguhya*. In the tenth chapter, again, the Supreme Word (परमं वचः) is said to be the knowledge of God as *aja*, *anâdi* and *Lokamaheswara*. So again, in the fifteenth chapter the knowledge of God as Purushottama is called *guhjatamam Sâstram*. The same is the case with

चरति स्तुतश्चस्त्रैरेव तदेति ॥ अथ यत्तपो दान-
मार्जवमहिंसा सत्यवचनमिति ता अस्य दीक्षाः ॥
तस्मादाहुः सोष्यत्यसोषेति पुनस्तुपादनमेवास्थ
तन्मरणमेवास्यावभृथः ॥"

(*Vide Adhyaya III. Khanda 16-17*).

such words as परमा गतिः and परमं धाम ॥ They do not mean that that to which these epithets are applied is really the absolutely highest, but only indicate that in the particular chapter in which they occur it is the highest principle discussed.

The highest principle of the Gita is undoubtedly Purushottama, God conceived as a super-Person. Akshara Brahman is abstract in comparison with it, though not as abstract as the Vedantist's Brahman. Akshara Brahman has sufficient concreteness to be the principle concerned with the creation of the universe and the establishment of karma. But it has certainly not the concreteness and richness of Purushottama. It is not as Akshara Brahman but as Purushottama that Lord Krishna says: "Relinquishing all dharmas take refuge in Me alone; I will liberate thee from all sins; grieve not" (Chap. XVIII. 66).

And it is for this reason that it is possible for the Gita to say that God is as much an object of knowledge as He is an object of devotion. A purely abstract Brahman is certainly not a fit object for *bhakti*. The God of the Gita is undoubtedly a Person, but in order to indicate that he is a Person in a much higher sense than what we ordinarily call a person, He is called Purushottama or the Supreme Person. This is quite in keeping with the whole trend of thought of the Gita which has no love for abstractions. Even that great abstraction of the Sankhya, Prakriti, loses its abstract character in the Gita when it is regarded as the Prakriti of God. So, too, the Vedantist's abstraction—Brahman—undergoes a thorough transformation in the Gita.

Coming now to the details of the cosmic scheme of the Bhagavad-Gita, there are two Prakritis, namely, Parâ Prakriti and Aparâ Prakriti, which are

both Prakritis of God. The Parâ Prakriti, as stated in Chap. VII. 5, is Purusha, which is described as the life-principle (*jîva-bhûta*) that sustains the universe. The Aparâ Prakriti is the eightfold Prakriti which, according to the orthodox Sankhya, is constituted by Mulaprakriti and the seven Prakriti-vikritis (Mahat or Buddhi, Ahamkâra and the five tanmatras). The late Lokamanya Tilak in his celebrated *Gita-Rahasya* has shown why the Gita has not been able to accept the orthodox view of the eightfold Prakriti, and the reason is that this view suffers from one fundamental defect, namely, that of putting Mulaprakriti and the Prakriti-vikritis in the same category. The Gita, therefore, adds *manas* to the seven Prakirti-vikritis and looks upon the totality constituted by the eight Prakriti-vikritis as denoting the essence of Prakriti.

So much for the Aparâ Prakriti. Above the Aparâ Prakriti is the Parâ Prakriti or Purusha, described as the "embodiment of the life-principle which sustains the world." Purusha, again, is divided into Kshara Purusha and Akshara Purusha. The Kshara Purusha is the world of finite conscious beings, "क्षरः सर्वाणि भूतानि", whereas the Akshara Purusha is the immutable principle called also Akshara Brahman² underlying this world (कूटस्थोऽक्षर उच्यते)

Above both the Kshara and the Akshara Purusha there is the Purushottama, the highest principle of the Gita. We have already discussed the nature of the Purushottama and we shall discuss it more in the sequel.

Purusha, in relation to the physical and mental world, is called *kshetrajña*

² We have taken it for granted that Purusha is conscious, though no less an authority than Dr. S. N. Dasgupta holds a contrary view. For Dr. Dasgupta's views on this point, see his *History of Indian Philosophy*, Vol. II, pp. 471-72.

(knower of the field), the physical and mental world in which he lives being called *kshetra*. Quite appropriately, therefore, the knowledge that characterizes Purusha as *kshetrajña* is described in terms which clearly have reference to practical life (*vide* Gita, xiii. 7-11). This knowledge, in fact, represents the attitude which Purusha is to take in regard to the world in which he lives, and therefore, is ethical. The late Lokamanya Tilak laid stress upon this, and said that in a Moksha-sâstra the knowledge that was important was not the knowledge of this or that object, but it was *sâmya-buddhi* in regard to the world with which one had to deal. Such knowledge, in fact, as the Gita has repeatedly said in the earlier chapters, is the basis of ethical life and is comprehended in karmayoga.

We now understand the cosmic scheme of the Bhagavad-Gita and the place which karma occupies in this scheme. Karma is the fundamental principle which makes the universe at all possible. It is in fact another name for the self-sacrifice of Akshara Brahman for the sake of the creation of beings. It must therefore even in this world be always informed by the same spirit of sacrifice which inspired the first act of the Akshara Brahman. Karma that has any ethical value must be completely disinterested, done only from a sense of duty. Another thing which follows from the cosmic setting of karma is the removal of the illusion that we are the authors of our actions. Arjuna possessed this illusion in a high degree but it was removed through the Cosmic Vision, when the Lord, pointing to Drona and other enemies of Arjuna, said, "I have killed them all. Be thou only the instrumental cause."³

³ This does not mean that the Gita does not believe in human freedom. On the contrary, it expressly states that we are the authors of our own destiny, that we can

Karma, as understood by the Gita, has throughout a cosmic significance. The Gita evidently does not believe in any ethics divorced from metaphysics, nor does it believe in any metaphysics which has no bearing upon practical life. The gigantic cosmic scheme which it presents before us has not only value as knowledge but is the basis upon which is erected the Gita's ethical structure. This is most strikingly illustrated, as we have already seen, in the thirteenth chapter where, in the account given of what is true knowledge, only moral qualities find a place.

From the point of view of the realization of the cosmic significance of karma, we may divide the Gita into three parts. The first part, consisting of the first six chapters, contains preliminary instructions relating to the nature of karma, as well as knowledge, and the relation between the two, with a view to establishing the foundations of a karmayoga. It is true that the cosmic aspect of karma is occasionally mentioned, as for example, in Chap. III. 15, where it is said "कर्म ब्रह्मोद्भवं विद्धि" but the teaching is in the main confined to the human plane, to the conception of duty from the individual human standpoint.

This preliminary instruction is very important and may be called the

make or unmake ourselves: "A man should uplift himself by his own self, so let him not weaken this self. For this self is the friend of oneself, and this self is the enemy of oneself" (Chap. VI. 5).

What it denies is that we are the *ultimate* authors of our actions. We are undoubtedly subject to the eternal cosmic purposes, but subject to this limitation, we enjoy freedom. It should also be remembered that the freedom which the Gita values is what Sidgwick calls "rational freedom," the freedom which consists in being true to one's rational self and in mastering desires and passions. The desire for authorship (*kartritva*) is emphatically denounced as an *âsura* quality (XVI. 14). It may be mentioned here that this rational freedom is freedom, as conceived also by Spinoza and Kant.

Rongbuk Basal Camp, to use an imagery with which one is very familiar these days, from which the ascent of the soul to cosmic consciousness and to the Supra-Cosmic Reality begins. The first part of the ascent—the ascent from the Rongbuk Basal Camp to the North Col, as we may call it—is the subject-matter of Chapters 7-10. In Chapter 7 we find the commencement of the ascent. Here for the first time the teaching takes a distinctly cosmic turn. The distinction between Parâ and Aparâ Prakriti is shown, and God is represented as the Reality upon which the whole universe is strung “like rows of pearls on a string.” But it is not before the eighth chapter that the real ascent to the peak begins, for it is in this chapter that the cosmic significance of karma is revealed to us, as also the supra-cosmic source of it in the Akshara Brahman. Man’s cosmic destiny is also discussed, and there is in consequence, a good deal of detailed exposition of eschatological problems.

The cosmic problems are further discussed in the ninth chapter. The transcendence of God *vis-a-vis* all created beings, is shown, God being depicted as the support of all beings, without being rooted in any of them (भूतभृन्न च भूतस्थः). The eschatological problems of the previous chapter are also further discussed and in greater detail.

But as we reach the tenth chapter there is a further and a much bigger jump into the cosmic sphere. The supreme word (*paramam vachah*) is imparted to Arjuna. He is given instruction in the Vibhuti or infinite powers of God. If, as Sri Aurobindo says, “the message of the Gita . . . reveals to the human soul his cosmic spirit, reveals his absolute transcendence, reveals himself in man and in all beings,” then the tenth chapter is a most important part of this message.

We have now reached the North Col. But the most difficult part of the ascent still remains. This is done in the eleventh chapter. Arjuna has already had instruction in the Vibhuti or infinite powers of God. But this instruction has only touched his intellect: he has had so far no personal realization of the infinite greatness of God. This want is removed in the eleventh chapter by the revelation to Arjuna of the Cosmic Form (*Visva-Rupa*) of God. This Form is so stupendous and so awe-inspiring that Arjuna, in spite of the unique privilege which he enjoyed of receiving instruction from Lord Krishna Himself and in spite of the fact that the previous chapter had given him an intellectual grasp of the nature of the Cosmos and its relation to its Supra-Cosmic Creator, literally shook with fear at the sight of the infinite glory and greatness of the Lord and begged Him to resume His human form:—“Overjoyed am I to have seen what I saw never before; yet my mind is distracted with terror. Show me, O Deva, that other Form of Thine. Have mercy, O Lord of Devas, O Abode of the Universe” (Chap. XI. 45). Some European scholars (Garbe, Otto) want to make a distinction between the *ghora-rûpa* and the *visva-rûpa*. But the Gita evidently does not treat the distinction as important, but merges the *ghora-rûpa* in the *visva-rûpa*.

Although the vision of the *Visva-rupa* is completed in the eleventh chapter, yet the realization of it requires for its consummation the twelfth chapter. Indeed, it is only through the attitude of *Bhakti* which is the subject-matter of the twelfth chapter, that the realization of the Cosmic Form of God is at all possible. This appears clearly from what Lord Krishna himself says towards the end of the eleventh chapter: “By the single-minded devotion I may in this

Form be known, O Arjuna, and seen in reality, and also entered into, O Scorcher of Foes" (Chap. XI. 54). "He who does work for Me alone and has Me for his goal, is devoted to Me, is freed from attachment, and bears enmity towards no creature—he entereth into Me, O Pandava" (*Ibid.* 55).

The twelfth chapter, in fact, is a continuation of the idea expressed in the above lines. This is at once evident if we compare the above two verses of the eleventh chapter with the following two verses of the twelfth chapter: "But those who worship Me, relinquishing all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded Yoga,—to these whose mind is set on Me, verily, I become ere long, O son of Prithâ, the Saviour out of the ocean of the mortal Samsâra" (6-7).

The true attitude, indeed, which alone makes it possible to realize the infinite greatness of God is that indicated in the following verse of the twelfth chapter: "Fix thy mind on Me only, place thy intellect in Me: (then) thou shalt no doubt live in Me hereafter" (8). The ascent, therefore, is completed in the twelfth chapter.

But the Gita's object is not merely to exhibit the process of the ascent of the Soul. If that were so, the Gita might as well have ended with the twelfth chapter. Some Western scholars indeed, notably the late Dr. Rudolf Otto, look upon the eleventh chapter as giving the final word of the Gita.⁴ But we consider this to be a mistaken view. In our opinion, the Gita's object is as much

⁴ The late Dr. Rudolf Otto, in his paper entitled "Die Urgestalt der Bhagavadgita," after quoting Verses 82-84 of the eleventh chapter, said:—

"These words should be called the *charama sloka*, the highest Verse of the Gita. For it is here that the dialogue between Krishna and Arjuna first acquires its mean-

to depict the descent of the Soul, after it has realized its cosmic purpose, to the human plane, the material and mental world in which man lives, as its ascent to its Supra-Cosmic Source. The Gita does not consider it enough that the Soul rises to the cosmic plane and to its Supra-Cosmic Source. It thinks it equally necessary that it should view, in the light of this cosmic realization, the facts and principles governing the mental and physical world in which human beings live. The Gita does not treat the world in which we live as one to be ignored and treated as an illusion but considers it essential to cultivate the right relation to it. This is the task which it undertakes in the last six chapters. The revelation of the Cosmic Form of the Lord completely transforms the Soul and makes it fit for the process of descent. As Sri Aurobindo in his *Essays on the Gita* says, "A reconciling greater knowledge, a diviner consciousness, a high impersonal motive, a spiritual standard of oneness with the will of the divine acting on the world from the fountain light and with the motive power of the spiritual nature—this is the new inner principle of works which is to transform the old ignorant action. A knowledge which embraces oneness with the Divine and arrives through the Divine at conscious oneness with all things and beings, a will emptied of egoism and acting only by the command and as an instrumentation of the secret Master of works, a Divine love whose one aspiration is towards a close intimacy with the supreme Soul of all existence...are the foundation

ing. Not on a universal 'doctrine of God,' not on Sankhya or Yoga, not even on the Bhakti doctrine does Krishna lecture to Arjuna, but he discloses to him the meaning of his own situation and with it his clear duty . . . Most intimately, therefore, is Chapter XI, the great theophany, related to our original connection."

offered for his activities to the liberated man. For from that foundation the soul in him can suffer the instrumental nature to act in safety; he is lifted above all cause of stumbling, delivered from egoism and all its limitations, rescued from all fear of sin and evil and consequence, exalted out of that bondage to the outward nature and the limited action which is the knot of the Ignorance" (*Essays on the Gita*, 2nd Series, pp. 202-203).

The last six chapters depict the descent of the Soul after its supreme Cosmic Realization to the world in which human beings live and move. The instruction imparted in these chapters is different from that imparted in the previous ones. The problems dealt with are more concrete, and the teaching is directed more towards the solution of these concrete problems than towards the elucidation of purely theoretical questions. Arjuna is no longer asked merely to keep himself unattached but he is asked to go through life with a distinctly positive attitude.

The man who has had the vision of the Cosmic Form of the Lord when he descends to the physical and mental world in which human beings live, must view this world as the field (*kshetra*), of which he is the knower (*kshetrajña*). It is the field alike of knowledge and of action. It is both individual and universal, for there is, besides the individual field, the universal field, of which the knower is no other than the Supreme Spirit, described as "the knower in all the fields" (*sarvakshetresu kshetrajña*). The field comprises, in addition to what is physical, the whole of our sensuous, intellectual and emotional nature, as will appear from the following description of it: "The great elements, egoism, intellect, as also the unmanifested, the ten senses and the one (mind), and the five objects of the

senses; desire, hatred, pleasure, pain, the aggregate, intelligence, fortitude,—the Kshetra has been thus briefly described with its modifications" (Chapter XIII. 5-6).

It is, in fact, what the Gita has already called the Prakriti. It will not do for us to ignore it and live a kind of blessed isolated life, immersed in solitary contemplation of the Eternal and Immutable. The Gita does not favour this kind of isolation but asks us to face the world and to see in it the working of the Eternal Spirit. It has never favoured the idea of renouncing the world and treating it as an illusion.

It is also significant that the knowledge of which the Gita speaks in the thirteenth chapter, the knowledge which entitles the self to be called *kshetrajña*, is not theoretical but eminently practical. This knowledge is described in verses 8-12 of this chapter. The essence of this knowledge consists in the realization of the most important moral qualities, such as humility, unpretentiousness, harmlessness, forgiveness, rectitude, absence of egoism, unflinching devotion to God to the exclusion of other objects, some of which are negative and some positive. Altogether seventeen qualities are mentioned, of which seven are positive and the rest negative. The enumeration of these moral qualities and the identification of them with knowledge prove, if any proof indeed were needed, that the Gita does not believe in knowledge divorced from practice. The object of calling the realization of these moral qualities knowledge is evidently to point out that Purusha being *kshetrajña*, man must not abstain from action.⁵ This conclusion agrees with the teaching in the

⁵ The fear of being affected by action is at the back of the minds of those who advocate inaction. This is, however, a groundless fear, for really Purusha never acts, all action being done by Prakriti (*Vide Chap. XIII. 29*).

earlier chapters of the Gita but differs in the manner in which it is presented, for it is communicated to a person who has had the Cosmic Vision and therefore knows the cosmic setting of karma.

The person who has had the Cosmic Vision should not only know himself as *kshetraijña* but as above the reach of the three gunas. It is only then that he can discharge his function properly in this world. In the earlier chapters absolute non-attachment to worldly things is put forward as the *sine qua non* of the performance of duty. But it is only when he realizes that he is above the three gunas that a man can totally remain unaffected by whatever goes on in this world. As the Gita puts it: "The same in honour and dishonour, the same to friend and foe, relinquishing all undertakings—he is said to have gone beyond the gunas" (Chap. XIV. 25).

The fifteenth chapter introduces us to the conception of Purushottama, the most important conception in the Gita. What strikes us here is the richness and concreteness of this conception, as contrasted with the abstract conception of Akshara Brahman. Such a concrete conception is indeed what we require in order to understand the process of descent. God is here regarded not merely in His transcendent aspect as a Creator of the universe but He is viewed as the indwelling principle of the whole world of conscious and unconscious beings. The descent of God takes, indeed, two forms. In the first place, it takes the form of Avatâra, or descent into an individual human form, which has been described in verses 6-8 of the fourth chapter. The meaning of Avatâra has been beautifully explained by Sri Aurobindo as follows: "The Avatâra comes as the manifestation of

See also Ch. III. 27 and 28. Purusha, never being really the author of actions, cannot be affected by them.

the divine nature in the human nature, the apocalypse of its Christhood, Krishnahood, Buddhahood, in order that the human nature may, by moulding its principle, thought, feeling, action, being on the lines of that Christhood, Krishnahood, Buddhahood transfigure itself into the divine. The law, the Dharma which the Avatâra establishes is given for that purpose chiefly; the Christ, Krishna, Buddha stands in its centre as its gate, he makes through himself the way man shall follow. That is why each Incarnation holds before men his own example and declares of himself that he is the way and the gate; he declares too the oneness of his humanity with the divine being, declares that the Son of Man and the Father above from whom he has descended are one, that Krishna in the human body, *mânushîm tanum âsritya*, and the Supreme Lord and Friend of all creatures are but two revelations of the same divine Purushottama, revealed there in his own being, revealed here in the type of humanity" (*Essays on the Gita*, First Series, pp. 217-18). He further explains: "The Avatâra, therefore, is a direct manifestation in humanity by Krishna the divine Soul of that divine condition of being, to which Arjuna, the human soul, the type of a highest human being, a Vibhuti, is called upon by the Teacher to arise, and to which he can only arise by climbing out of the ignorance and limitation of his ordinary humanity. It is the manifestation from above of that which we have to develop from below; it is the descent of God into that divine birth of the human being into which we mortal creatures must climb; it is the attracting divine example given by God to man in the very type and form and perfected model of our human existence" (*Ibid*, pp. 229-30).

This is one type of descent. But

there is another and a more diffuse descent into the whole of Nature and the world of conscious and unconscious beings. This is the descent of which the fifteenth chapter treats. The general nature of it is exemplified in verses 7, 12 and 13.

The Divine Principle has shed its awful aloofness here and become the indwelling principle, actively interested in upholding and also uplifting the universe. Although it has become immanent, it is not the God of the pantheists, for it does not melt itself into the universe. Only a part of it is transformed into the world of life (ममैवांशो जीवलोके जीवभूतः सनातनः). Although it is the indwelling principle of the universe, it still remains standing upon and over it (अधिष्ठाय). God, viewed in this aspect of descent, is the Purushottama of the fifteenth chapter.

The Soul in its descent into this world meets with a peculiar situation, a situation created by the clash of opposite qualities. It is with this situation that the sixteenth chapter deals. These opposite qualities are respectively, the Deva and the Āsura qualities. The Āsura qualities are destructive of the self and are the surest way to hell.

The seventeenth chapter deals with a very important aspect of our practical life, namely, the aspect of faith (*śraddhā*). The Gita enunciates here a very striking doctrine: "A man is what his object of faith is." This may be called a kind of pragmatism, the pragmatism of faith. It is curious to note here how the Western pragmatism of modern times which started in William James with the lower empirical type, gradually advanced to higher and higher forms, until it almost reached in Schiller and Papini a type which comes close to the 'pragmatism of faith' of the Gita. So strong is the Gita's conviction that for the proper discharge of

our duty, it is essential to act according to faith, that it goes to the extreme of saying that actions done without faith are all *asat*, understanding the word in its double sense of 'unreal' and 'wrong': "Whatever is sacrificed, given or performed, and whatever austerity is practised without *śraddhā*, it is called *asat*, O Partha; it is naught here or hereafter" (Chapter XVII. 28).

From the point of view of *śraddhā*, all actions can be divided into three classes: *Sāttwika*, *rājasika*, and *tāmasika*. All sacrifice, tapas, charity, even food exhibit these three types. Virtue lies in choosing in each of these kinds of action the *sāttwika* type and discarding the other two.

We come now to the last chapter of the Gita which is the longest, as well as the most important chapter of this great book. It starts from the point where the other chapters end. It takes for granted that Arjuna has understood the distinction, as well as the relation, between the paths of knowledge and action, that he has understood the cosmic setting of karma, has had the Vision of Visva-rūpa and therefore understood his place in the gigantic cosmic scheme, and as a result of it has acquired the attitude of Bhakti. It further assumes that he has already received instruction proper to the descent of the soul, that he knows the relation, as well as the distinction, between *kshetra* and *kshetrajña*, that he is aware of the differences of the three *gunas* and knows himself as *nistraigunya* (free from the *gunas*), that he has understood the concrete nature of God as Purushottama, has further learnt the distinction between Deva and Āsura qualities and realized the importance of *śraddhā* in all actions and the necessity of keeping to the pure form of *śraddhā*, namely, *sāttwiki śraddhā*.

Now the final instruction proper to

the soul in its descent is given. This instruction may be broadly classed under two heads: instruction relating to the proper attitude towards the world, and that relating to the proper attitude towards God. The first deals with the question which has been discussed in the previous chapters, namely, what is the place of karma in the spiritual life. The Gita gives the same answer which it gave in the earlier chapters, namely, the indispensability of karma for the spiritual life. On the subject of karma it further enunciates in this chapter the principle which it mentioned once before (Chap III. 35): श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥ This principle has been interpreted in various ways, the most common interpretation being that it gives a moral justification for the caste system. But as Sri Aurobindo has pointed out, this is not the correct interpretation. To quote his words: "Too much has been made of its connection with the outer social order, as if the object of the Gita were to support that for its own sake or to justify it by a religio-philosophical theory. In fact, it lays very little stress on the external rule and a very great stress on the internal law which the Varna system attempted to put into regulated outward practice" (*Essays on the Gita*, Second Series, p. 379). It is true the Gita lays down four fundamental types of human nature which it calls respectively, the Brahmana, Kshatriya, Vaisya and Sudra, and says that every human being must conform to the law of one or other of these types. But in the first place, it should be observed that these types are defined by their inner nature and not by their external action, it being expressly stated that their functions must be in accordance with their nature. Secondly, the jiva being himself a portion (amsa) of the Lord, there cannot

be any fundamental contradiction between his law and the cosmic law of the four types of which the author is the Lord Himself. The Gita, in fact, does not believe in any contradiction between the cosmic law and the human law. That follows indeed from the conception of Purushottama, as we have already seen, as the indwelling principle of the jivas as well as of the whole universe.

Indeed, the problem with which the Gita is faced here is the same as that with which idealistic philosophers, like Green and Bradley, are confronted, and its solution is essentially the same as theirs. What Bradley with the help of his conception of "my station and its duties" and Green with his idea of society as a sort of Greater Self of the individual have propounded, the Gita also asserts with the help of the principle mentioned above. Just as these idealists assert that the realization of the individual self is not possible except through the social self, so the Gita asserts that *svabhāva-niyatam karma* is not possible except through the order of the four types. This order, in fact, is for the Gita only another name for the social order: the Gita has no other conception of social order. Briefly stated, the Gita's ethical principle is this: No doubt everybody is to realize his *svabhāva*, but this realization is impossible except in and through the fourfold order which is only another name for the social order.

We now come to the second main question discussed in this chapter, namely, the right attitude towards God. The Gita's teaching here may be summed up in one word: Surrender.

"Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself; truly do I promise unto thee, (for) thou art dear to Me. Relinquishing all dharmas, take refuge in Me alone;

I will liberate thee from all sins; grieve not" (Chap. XVIII. 65-66).

This teaching is Gita's final teaching, and therefore is most appropriately called सर्वगुह्यतमं वचः ॥ It is, in fact, the logical culmination of the teaching of the fifteenth chapter. To the Lord as Purushottama no attitude is possible except that of surrender. To the Lord of the Visva-rupa Arjuna's attitude was astonishment, mixed with fear. He was

simply bewildered by His stupendous majesty. But to Purushottama his attitude must be different, for he views Him not through His vastness but through His goodness. He can therefore unhesitatingly resign himself unto Him and say: "Destroyed is my delusion, and I have gained my memory through Thy grace, O Achyuta. I am firm; my doubts are gone. I will do Thy word" (Chap. XVIII. 73).

MY VISIT TO INDIA

BY DR. A. H. REGINALD BULLER, D.Sc., LL.D., F.R.S.

The British Association for the Advancement of Science sent a Delegation of about one hundred persons to the Silver Jubilee Meeting of the Indian Science Congress Association. The meeting was held at Calcutta, January 3—9, and was presided over by Sir James Jeans. The Delegation sailed from London on board the P. and O. steamer 'Cathay' on November 26 and landed at Bombay on December 16, 1937.

On arrival at Bombay, the Delegation was officially received by the Vice-Chancellor of the University, and at the function a garland of flowers was put around Sir James Jeans. Subsequently, Sir James was garlanded many times, and this pleasant Indian mode of welcoming an honoured guest was also experienced by several other members of the Delegation.

We visited the Towers of Silence, where vultures dispose of the Parsee dead, and in the grounds saw Mango trees. The Parsees, followers of Zoroaster, have a temple there in which they keep the sacred fire burning night and day continuously. The fuel used is the strongly scented wood of the Sandalwood tree. We also saw a Hindu

burning ghat where a body was being cremated over large logs of wood.

Before beginning our pre-congress tour, we were each given a copy of "An Outline of the Field Sciences of India". This useful handbook, published by the Indian Science Congress Association in November, 1937, and edited by Dr. Sunder Lal Hora, contains a chapter entitled "An Outline of the Vegetation of India" by Mr. C. C. Calder, Superintendent of the Royal Botanic Gardens, Calcutta, and Director of the Botanical Survey of India.

At Agra we visited that masterpiece of the Mughal Emperors, the Taj Mahal. On the outside of this beautiful building, which stands in a garden of Cypress trees and overlooks the broad Jumna River, there are carved in relief on the marble the graceful forms of tulips, lilies, narcissi, and other bulbous plants; and in the interior the cenotaphs of Mumtaz and her husband, Shahjahan, are profusely inlaid with gems in flowered patterns.

At Agra College, Professor K. C. Mehta took us through his laboratory and his rust greenhouse, and gave us an account of his work—now in its

fifteenth year—on the rust disease of cereals in India. It has been conclusively established that in the plains, during October and November when the cereal crops are sown, there is no local source of infection; and apparently, the suspected alternate hosts play but little part in the annual origin of the rust disease. From a study of the spread of the disease in the plains as well as in the hills, extending over a period of seven years, Professor Mehta is convinced that the foci of infection lie in the hills and hilly tracts, where rusts oversummer in the uredo-stage. To lessen the incidence of the rust disease in the plains, Dr. Mehta therefore recommends: (1) sowing of wheat and barley in Nepal in October instead of August-September; (2) suspension of the first crop (sown in April-June) in the Nilgiris and Palni hills; and (3) destruction of self-sown plants and tillers of wheat and barley 1-2 months before the sowings in the hills and hilly tracts (3,000 ft. above sea-level) in general. Professor Mehta believes that his recommendations in respect to the Nilgiris and Palni hills could be acted upon by the Government with but little expense and that, if carried out, they would result in a considerable increase in the yield of Indian wheat and barley.

At the Imperial Institute of Agricultural Research at New Delhi there were various botanical exhibits, among them the hybrid Sugar-canes raised by Rao Bahadur R. S. Venkataraman, at Coimbatore. By hybridization in and with the genus *Saccharum*, Venkataraman has sought during the past twenty-five years to improve the Indian Sugar-canes, and already the area in which improved canes are grown is upwards of 70 per cent. of the total. Inter-varietal crosses have been made within the species *Saccharum officinarum*; eco-

nomically important inter-specific hybrids have been obtained from *S. officinarum* and *S. spontaneum*; and intergeneric crosses have been made between *Saccharum* and *Sorghum* with a view to shortening the life-cycle of the sugar-cane, and between *Saccharum* and *Bambusa* for the introduction into the sugar-cane of greater vigour. The Bamboo parent grows to 60 feet high, but the F₁ generation consists of short plants closely resembling sugar-canes, thus showing the dominance of *Saccharum* characters. Whether or not the intergeneric crosses, which are of great interest botanically, will yield anything of economic value remains to be determined by further investigation.

At the Imperial Institute I visited the laboratory of Plant Pathology and there renewed acquaintance with Dr. G. W. Padwick, the newly appointed Imperial Mycologist, and met Dr. M. Mitra and Dr. B. B. Mundkur. Dr. Mitra has discovered a new bunt, *Tilletia indica*, and Dr. Mundkur a new smut, *Urocystis Brassicæ*. The latter fungus has the peculiarity of forming large and curious galls on the roots of Mustard. Dr. Mundkur gave me some carbonized grains of *Triticum sphærococcum*, which were obtained at Mohenjo Daro, a pre-Aryan city in the Indus valley, and are, according to archæological authorities, at least 4,000 years old. In this material Dr. Mundkur found some tiny fungus bodies which he regards as smut spores.

At Dehra Dun we visited the Forestry Research Institute, inspected its museum, and went through its laboratories and experimental factories. The Institute for some thirty years has been carrying on research upon the growth of trees and the profitable use of timber and other forest products. It was founded primarily for the benefit of the

Indian Forest Department, for which it has produced results of acknowledged economic value, but its work has also been of use to other government departments, to Indian States, and to industrialists. In the experimental factories, among other things, we saw machinery at work: (1) producing wall-boards and insulation boards from bagasse (crushed sugar-cane after extraction of the juice); (2) producing printing paper from *Dendrocalamus strictus* (bamboos grown in Orissa); and (3) testing the strength of various kinds of timber in respect of bending, compression, hardness, shear, glue adhesion in triple plywood, etc. In the wood workshop section we saw the veneer-cutting plant in operation. About 8,000,000 plywood packing boxes for tea are imported into India every year. There are two plywood mills in India, but these contribute only a very small proportion of the tea-boxes required, and the Institute is assisting this young industry in its attempt to meet foreign competition. On departing we were each given as a souvenir a writing-pad of excellent bamboo paper made in the Institute.

At the Benares Hindu University we visited the Botanical and other Departments, and then attended a Degree Congregation in a huge tent erected with the help of bamboo poles. At the ceremony several of our members, including Professor V. H. Blackman, were given honorary degrees.

From Siliguri we drove in motor-cars up to Darjeeling, which stands at a height of 6,900 ft. above sea-level. We had an excellent driver, with Mongolian features, who knew no English. The pace permitted was ten miles per hour. The road wound round and round great mountain spurs amid forest and tea plantations on terraced slopes, and ever up, up and up, past the 4,000-foot level, past the 5,000, and past the 6,000, until

after three and a half hours of progress we arrived at our destination, where Bhutea women porters, who greeted us with smiles, carried our bags on their backs into the Mount Everest Hotel. During the ascent we saw Bamboos, Tree ferns, and Rhododendrons, and we thought of Joseph Hooker and his famous botanical explorations. Early next morning from the windows of the hotel we watched the sun rise on Kanchanjunga (28,146 ft.) as in snowy grandeur it towered up above its sister peaks some 45 miles away. The botanists found much to interest them at Darjeeling. There were: the tea-gardens, whose terraces could be seen up to a height of about 6,000 feet; a Botanical Garden on a hill-side with many fine trees and other plants, mostly out of flower; groves of *Cryptomeria japonica* planted all about Darjeeling and formed by tall conical trees with thick trunks; in the market place vegetable produce and, in an adjoining street, two querns, at one of which sat two women grinding grain; and, finally, the wild plants growing about the hills. *Primula malacoides* was in flower on a bank not far from gardens, close by a wild *Mahonia*; and we particularly noticed a fern, with large compound leaves and stems about as thick as a finger, *Gleichenia gigantea*, which was climbing freely over various bushes.

We drove to Tiger Hill (8,500 ft.). Our cars wound in and out among the hill-sides for a distance of about seven miles, and then we climbed the last 700 feet. From the top we saw a magnificent panorama of mountains stretching half-way around the horizon; and we looked over one great range hoping to see Mount Everest; but, unfortunately, although two peaks, right and left of it, were often more or less clear of cloud, Mount Everest, 100 miles distant, never came distinctly into view. But we were

well rewarded for our journey; for, as the sun set, there were glorious tints of red and purple—red in the west and on the mountains—and vast purple shadows. The sun went down in golden splendour and the leaden shadow of the earth rose on the eastern sky. When all was over and the whole earth was growing dark, we hurried down the 700 feet to our car, and then we drove with the help of headlights along the narrow road with numerous sharp S-shaped curves, downwards for 2,000 feet, and on to Darjeeling. An error in steering might have brought us to serious disaster; but our driver was excellent, and we arrived back at the Hotel in the dark, but safe and sound, and ready for tea.

In the Botany Section at the Calcutta meeting of the Indian Science Congress Association, Professor B. Sahni delivered his Presidential Address on "Palaeobotany in India, a Retrospect"; and in the course of a week, this was followed by numerous papers, a few special lectures, and six discussions on: (1) Discrepancies between the chronological testimony of fossil plants and animals (Sections of Botany and Geology); (2) The absorption of salts by plants (Sections of Botany and Chemistry); (3) Algal problems peculiar to the tropics with special reference to India; (4) The dissemination of cereal rusts in India; (5) A national Herbarium for India; and (6) The species concept in the light of cytology and genetics (Sections of Botany, Zoology, and Agriculture). On January 6, at the seventeenth annual meeting of the Indian Botanical Society, Professor S. R. Bose gave his Presidential Address on "The Effects of Radiation on some Polypores in Culture," and this was followed by a conversazione with botanical exhibits and a luncheon given by the Botanical Society of Bengal.

In the afternoon of January 6, the members of the Botany Section proceeded by steamer down the River Hooghly to Sibpur to attend the one hundred and fiftieth Anniversary celebration of the Royal Botanical Gardens. The function was presided over by the Nawab of Dacca, Minister for Industries and Agriculture, Bengal. Sir James Jeans, on behalf of the British delegation, offered the Gardens his hearty felicitations, and Sir Arthur Hill commented on the similarity of the situation of Kew Gardens and the Sibpur Gardens. He remarked that while Kew was located near London, the first city in the Empire, the Sibpur Garden was near Calcutta, the second city of the Empire, and both were on the banks of two of the busiest rivers in the world. Dr. K. P. Biswas, the Superintendent of the Gardens, welcomed the guests, outlined the history of the Gardens, and reviewed the economic benefits which India had derived from Sibpur. Among these benefits he included: (1) a demonstration that the Teak tree could not be grown for timber in Bengal as, in the muddy soil of the Gangetic delta, its trunks become hollow near the base; (2) the introduction of exotic timber trees; (3) the introduction of exotic plants now found in private gardens; (4) the final establishment of the tea industry in Assam and Northern Bengal; (5) the initiation of Potato-growing; (6) the cultivation of quinine Cinchonas of the Andes and the establishment of a factory in the Darjeeling district, whence the Government hospitals and dispensaries have obtained large supplies of quinine required for the treatment of malaria; (7) help given to the Agricultural Society of India in the improvement of Indian cotton and Indian jute; (8) assistance given in the introduction of the best kinds of sugarcane from the West Indies; and (9) ex-

periments on the cultivation of such economic plants as flax, hemp, rhoa or ramie tobacco, henbane, vanilla, coffee, India-rubber, Japanese mulberry, cardamoms, tapioca, and cocoa.

After the function was over, we walked about the Gardens, admired the beautiful *Oreodoxa* palm avenue, and visited the famous Banyan tree (*Ficus bengalensis*). This tree, from whose branches figs were hanging, is now about 163 years old and the circumference of its crown measures 1,151 feet. It has 641 aerial roots actually rooted and grown into posts, and it is still extending. Its main trunk, which was 51 feet in girth, decayed and has been removed, so that the tree is now in three parts; but three young Banyan trees have been planted near where the original trunk was, and the intention is at some future time to graft these three trees together and also on to the three pieces of the original tree, and so once more to construct a single vegetative body.

At a special degree congregation of the University of Calcutta the Chancellor conferred the degree of Doctor of Law, *honoris causa*, on ten members of the Delegation, including the writer.

The Indian Association for the Cultivation of Science elected Sir Arthur Hill to be the Ripon Professor for the year 1938, and, in this capacity, he delivered three lectures at the Association during the week of the Calcutta meeting.

A short visit was made to the Bose Institute founded by the late Sir Jagadis Chandra Bose, and some of Bose's remarkable experiments were demonstrated to us. A detached, partially wilted, sagging leaf of one of the *herbaceous Compositæ* was placed in a glass vessel containing warm water, and its shadow was projected on to a screen. Immediately after the leaf had thus been given access to water, it began to recover

and, with surprising speed, it soon became stiff and upright once more. And with the help of very sensitive apparatus making graphic records it was shown that the petiole of a compound leaf of one of the Leguminosae had risen very slightly in correspondence with the lowering of the temperature of the air during a recent brief storm.

On the railway journey from Calcutta to Madras, from the carriage windows, we saw widespread stretches of rice fields broken up into irrigated plots and parted by earth divisions or *bunds* along which in some places were set stately rows of Palmyra palms (*Borassus flabellifer*); and we also saw many Coconut palms, wild Date palms (*Phoenix sylvestris*), and, near Madras, some fine plantations of *Casuarina equisetifolia*.

At Madras a visit was made to Professor M. O. P. Iyengar's laboratory at the University and here his own algal cultures and those of his pupils were examined.

With a Madrasi friend, I entered a Toddy Palm grove and saw the inflorescences of several of the Coconut trees (*Cocos nucifera*) bent down into black bowls set high in the trees and presumably exuding sweet sap from their wounds.

Among the palms grown for ornament in Madras we noticed: the Cabbage palm (*Oreodoxa regia*), the Royal palm (*Licuala grandis*), and *Caryota urens*. In the Adyar Gardens, in which stands the Hall devoted to the cult of Theosophy was seen a splendid Banyan tree with a crown of leaves 300 feet in diameter, a perfect central trunk, and radiating arms supported by a great many rooted posts. This tree is said to be one of the three finest Banyan trees in India. In a beautiful private garden, the owner had one of his bearers pierce the leaf-bases of two Traveller's Trees (*Ravenala*

madagascariensis) so that I might see the water, which had accumulated there, gush out into a tumbler.

At Mysore, where we were guests of the Maharaja, a few of the party drove into the jungle where we saw huge sandy erections raised by white ants, traces of wild elephants, a hyaena, jungle fowl, and jungle people who never venture into towns; and, at one place, we rode on the backs of working elephants up and around a hill, past tall Bamboos, and through a wood in which grew Teak, Rosewood, and other commercial timber trees.

On the second day at Mysore, Sir Frederick Hobday and I, in one of the Maharaja's cars, drove about 150 miles through the countryside: we visited a Pinjrapole (to which decrepit cattle are brought and in which they are kept alive until the last moment), a very well managed Veterinary Institute, the Maharaja's stables in which were about 100 horses, and a cattle fair.

On the way home from Bombay, many of us landed at Suez, drove over the desert to Cairo, saw the pyramids and the Sphinx at Gizah, examined the magnificent Tut-ankh-amen collection in the Cairo museum, and then took the train to Port Said where we rejoined

our boat. We noticed how sparse is the vegetation in the desert, but had no time to study it. Here and there were low thorny bushes with camels feeding upon them. At Cairo, brown again changed to green with Date palms, Bougainvillaeas, and *Hibiscus*. On sailing from Port Said our botanical observations had perforce to come to an end.

On the way west through the Mediterranean, one afternoon under unusually favourable conditions, we gazed upon the snow-covered peak of Mount Etna, and, at night, we saw Stromboli coughing and two red-hot streams of lava pouring down its side. Subsequently we called at Marseilles, Gibraltar, Tangier, and Plymouth; and, finally, on February 4, at Tilbury, we stepped once more on to English soil.

We all felt that the visit of the Delegation to India had been a great success and most profitable. For the warm hospitality that was extended to us both publicly and privately we owe a deep debt of gratitude to the Indian Government, Rulers, and people; and we shall never forget the pleasure that was ours in meeting our Indian colleagues face to face and learning from them at first-hand some of the results of their scientific investigations.

THE IDEA OF PURUSARTHA

BY PROF. M. HIRIYANNA, M.A.

The idea of *purusârtha* has played a very important part in the history of Indian thought. All the *vidyâs* or branches of learning assign to it the foremost place in their inquiries, though they differ from one another in various respects concerning it. We propose to consider here what this idea stands for in general without entering into details.

The term *purusârtha* literally signifies 'what is sought by men,' so that it may be taken as equivalent to a human end or purpose. The qualifying word 'human' here may suggest that the term is not applicable to ends which man seeks in common with the lower animals; but really it is not so, for we find it used with reference to several

among such ends like food and rest. The qualification should therefore be explained in a different way. We know that man, like the other living beings, acts instinctively; but he can also do so deliberately. That is, he can consciously set before himself ends and work for them. It is this conscious pursuit that transforms them into *purusârtha*. Thus even the ends which man shares with other animals, like food and rest, may become *purusârtha*, provided they are sought knowingly. The significance of the first element (*purusa*—) in the compound is not accordingly the restriction of the scope of the ends sought, but only of the manner of seeking them. The implication of the other element (—*ârtha*) in it is that the end is non-existent at the time it is cognised as worth pursuing, and is still to be accomplished. It is a 'to be' which is 'not yet', and therefore demands for its attainment effort on the part of the person seeking it. For this reason, it is described as *sâdhya* which in the terminology of modern philosophy, may be expressed as 'a value to be realised'. Fame, for instance, or what comes to the same thing, the feeling of gratification resulting from it, which cannot be attained without much toil is a value in this sense. Now the pursuit of a value presupposes a knowledge not only of what that value is but also of a suitable means to its realisation. Sometimes this means or *sâdhanâ* also is styled a *purusârtha*, giving rise to the distinction of 'instrumental' (*gauna*) and 'intrinsic' (*mukhya*) values, as they are called. For instance, money, which is ordinarily acquired as a means to an end, is an instrumental value while pleasure, which is sought for its own sake, is an intrinsic one. We may thus define a *purusârtha* as an end which is consciously sought to be accomplished either for its own sake or for the sake

of utilising it as a means to the accomplishment of a further end.

From what has been stated so far, it appears that a *purusârtha* is something which does not already exist, but is to be produced anew. Indeed, according to some Indian thinkers, *viz.*, the early Mîmâmsakas, no existent object (*siddha*) can by itself be an intrinsic value or a *purusârtha* in the primary sense of the term*. It can, at best, be only of instrumental interest. But others allow that the achievement of a value need not always be understood in this positive sense. The end sought may be already there, and yet we may not be able to get at it owing to some obstacle or other as, for example, in the case of buried treasure. Here achievement consists merely in removing the obstacle. When that is done, the treasure, with the accompanying joy, is attained at once. This variety of value also requires the exercise of activity before it is attained, though the activity is directed solely towards the removal of hindrances which stand in the way of its attainment. Hence such values also may be described as *sâdhya*, but only in a negative or indirect sense. Nor need this hindrance be always physical as in the above example; it may be mental, being merely our failure to realise that what we seek is already in our possession. To give a trivial but typical example, a person may be so much beside himself as to set about searching for his eye-glasses while he is actually wearing them. Here 'attainment' consists in the person in question overcoming the delusion into which he has fallen, either by being appraised of the fact by some one else or by himself coming somehow to discover it. This kind of *purusârtha* again may be classed as *sâdhya*, provided we grant that

* cf. *Bhutam bhavyâya kalpate*.

knowledge also, like action, can be the means of achieving values. Here too, as in the previous case, nothing new comes into being. But both achievements alike involve a change in the existing state of things; only while the change brought about in the one case is in the realm of being, in the other it is in the realm of thought.

The *purusârthas* that have been recognised in India from very early times are four: *artha*, *kâma*, *dharma* and *moksha*; and the main aim of every *vidyâ* is to deal with one or another of them. This shows, it may be stated by the way, that the Indian thinker was actuated by more than speculative interest in his investigations, and that he carried them on, having always in view their relation to human purposes. Not all these values, however, are of equal rank. They admit of being arranged in an ascending scale, and the determination of their relative status forms the chief problem of philosophy as conceived in India. We can refer here to only one aspect of it, *viz.*, the distinction between secular and spiritual values. To contrast them generally, the former are what man is naturally inclined to seek, while the latter are what he ought to seek but ordinarily does not. The notion of the higher or spiritual values is suggested to him as the lower or secular ones are not finally satisfying. A lower value may, when realised, bring immediate satisfaction; but sooner or later the satisfaction terminates. Other values of the same kind will thereafter make their appeal, but the result of pursuing them will be no less transient. It is in contemplating their invariably transitory character that man comes to think of enduring values and to yearn for them. Of the four values mentioned above, the last two, *viz.*, *dharma* and *moksha*, are spiritual; and the sole purpose of the Veda,

as it has for long been held, is to elucidate their nature and to point out the proper way to realise them. But pursuing these higher values does not necessarily mean abandoning the lower ones of *artha* and *kâma*, for there is no necessary opposition between them—at least according to the majority of Indian thinkers. What is discountenanced by them is only their pursuit for their own sake and not as means to a higher value. When they are made to subserve the latter, they become totally transformed. There is a world of difference, for example, between wealth sought as a means to self-indulgence and as a means to some beneficent purpose.

Of the two spiritual values, there were schools of thought in India that upheld the supremacy of *dharma*; and more than one old Sanskrit work speak only of three categories of values (*trivarga*, leaving out *moksha*). But gradually, *moksha* came to be regarded as the only ultimate or supreme value (*paramapurusârtha*), *dharma* being subordinated to it in one way or another. Thus what was once considered good enough to be the goal of life became later but a stepping-stone to the attainment of a higher end. The way of subordinating *dharma*, which has stood the test of time, is what we owe to the teaching of the *Gîtâ*, *viz.*, that when it is pursued with no desire for what is commonly recognised as its fruit, it qualifies for *moksha* through purifying the affections (*sattva-suddhi*). As regards the type of *sâdhya* which *moksha* represents, we have pointed out that the word *sâdhya* may be understood in a positive or a negative sense. *Moksha* being the realisation of one's self in its true nature according to all schools, it is not to be effected in the former sense as *dharma* is. Its achievement can be only indirect, and we find that both the

possible views here are held by Indian philosophers. While the generality of them maintain that *moksha* involves an actual change in the condition of the self, some hold that it means merely a change in the point of view towards it. It is in this latter way that Samkara, for instance, understands it. In his view, the self has been and will ever be what it always is, *viz.*, Brahman. This truth, however, is lost sight of by man during *samsâra* owing to congenital ignorance. It thus lacks realisation though eternally achieved. *Moksha* consists merely in getting rid of this ignorance; and, simultaneously with its riddance, the self reveals itself in all its spiritual splendour. Hence *jñâna* is regarded as the sole and sufficient means to *moksha* in Advaita, while in other doctrines, generally speaking, it is taken

to stand in need of being associated with *karma* to serve that purpose.

In conclusion we may just refer to one more point. Is the highest value realisable by man or is it merely an idea? All Indian thinkers agree that it can be realised, some maintaining that the realisation may take place even within the span of the present life. Nature, including the physical frame with which it has invested man, is not finally either hostile or indifferent to his spiritual aspirations; and he is bound to succeed in attaining them in the end, if not at once, provided only that his efforts in that direction are serious and sincere. One system, *viz.*, the Sankhya goes so far as to maintain that the kingdom of Nature is not merely favourable to man's realisation of the highest ideal, but that it is designed precisely to bring about that consummation.

HINDU MARRIAGE AND DIVORCE

BY MR. R. G. BURWAY, B.A., LL.B.

Woman's position in all societies and in all ages has always been one of dependence on man. There may be a difference of degree here and there as time and circumstances permitted. Man has, however, been always chivalrous in his attitude towards women, although that chivalrous spirit differed according to age and country and the religion to which they belonged. Some regarded women as a covetous possession and as objects of enjoyment. But that was the index of the times of a rude age and of rude minds, and as man became more cultured and civilised, his attitude towards the weaker sex also softened down, and to-day the woman is being universally regarded by man as his partner in life with more or less equal rights with him. All the same her

inherent dependence upon man remains as ever.

To arrive at proper conclusions, therefore, it will be proper to take a brief historical retrospect of the status of a Hindu wife as it obtained in the Vedic times and trace it down to the present days, which will clearly bring home to our readers as to how the structure of Hindu society has been built on the solid foundations of piety and virtue.

At the outset it should be borne in mind that the Hindu Dharma-Shâstras and the Hindu Law-givers never considered man or woman as separate entities in that in their eyes man or woman had never any separate or exclusive existence. Consequently they regarded man and woman put together as one entity—one whole—and the one

without the other was never complete in their eyes. This idea in its trail, therefore, led to the further idea that every man must have a wife and every woman a husband to achieve stability and permanency in the home life of the Hindus. The contrary idea, therefore, was to prevent man or woman from leading a desultory and irresponsible life. The result had been that the Hindu Dharma-Shâstras always aimed at giving every woman the status of a wife and thus preventing her, as far as possible, from leading a dissolute and irresponsible life. It was, however, not possible for every woman to go through the approved and best forms of marriage owing to circumstances over which she had no control or which she never foresaw. Sometimes she herself fell a prey to temptations and sometimes the lust of man had been instrumental in causing her degradation or moral turpitude. But the Hindu Law-givers had always been generous even towards such fallen women, and to prevent their further downfall and social ridicule, they invented further forms of marriage, which afforded an opportunity to every woman, in however deplorable condition she might be, to attain to the status of a wife, and thereby give a full stop to her further degradation in morals. These ideas, therefore, gave rise to eight forms of marriage in Hindu society, of which four were approved forms and the rest unapproved. The approved forms were Brâmha, Daiva, Ârsha and Prâjâpatya. The four unapproved forms of marriage were Âsura, Gândharva, Râkshas and Paishâcha.

The other characteristic of the Hindu Law-givers was their scrupulous regard for the chastity of every woman. The essential value of chastity is keenly realised and extolled by all the races and religions of the world and the exact

import of it is just the same to the Hindu mind as it is to the Westerner and so well described in Milton's "Comus." But in its application to human life and conduct the degree of its rigour differs according to race and religion and the viewpoints with which the union of man and woman is regarded by the various religions of the world. This union of man and woman is generally styled as marriage. In most of the religions marriage is held to be a contract whereas to the Hindu mind marriage is a sacrament and it is further held to be an indissoluble tie which knows no breaking away from the union once formed. Consequently, the life of chastity, as between man and woman, entailed much more sacrifice, especially on the part of the woman, to attain to the true Hindu ideal of chastity than it did in the case of women of other religions.

The cultural and moral development of the Hindus of the Vedic times was at a very high level and in spiritual matters none was their equal. Consequently we find the women of those times intellectually as high as man and morally even his superior. Her pious disposition and unswerving devotion for her husband, whether he was rich or poor, good or bad, lame or sound, had been a source of added strength to the social life of the Hindus of those times. Women then were highly educated and cultured and the wives of ancient Rishis even composed hymns in company of their pious and learned husbands. In short, we find in their lives everything which goes to make an ideal life for all times and ages, both for man and woman alike, on the salubrious foundation of simple living and high thinking.

In the Epic periods also we find woman at a very high intellectual and moral standard. Lives of Sita. Dama-

yanti, Savitri, Draupadi and others have even to-day such a hold on the Hindu minds and their revered memory is being regarded with such veneration and love that their acts of piety and virtue, of devotion to their partners in life, their courage, fortitude, love and wisdom, and their noble self-sacrifice are considered by the Hindu men and women at large as the very pivot of Hindu culture, and every pious Hindu woman to-day, who sits either on the floor of a lowly hut or on an ivory throne of a marble palace, regards herself to be the custodian of the traditions handed down by those noble and intensely virtuous ladies of the Epic Ages.

From the foregoing, therefore, our readers will find that the relations between man and woman in Hindu society have been so well harmonised on the solid foundations of piety and virtue that both of them serve as complements to each other in an ideal way and there is not any the least spirit of competition or rivalry between the two sexes as we unfortunately find these days in the West. The Hindu woman ever acts as a help to man and consequently the Hindu Law-givers always legislated round the couple. And the result has also been quite happy and beneficial. "A wife is the half of man, she is his best companion, she is the root of the three aims, viz., righteousness, prosperity and fulfilment of desires.) In fact, she is the means of salvation."

The above quotation shows the veneration in which the woman was held by the Hindu Dharma-Shâstras and how her willing and selfless co-operation with man through thick and thin led to happy homes in Hindu society from the highest to the lowest of the population.

In the mediaeval period of the Hindu era we find degeneracy creeping up into Hindu society, both in the case of man and woman, and illiteracy in the case of woman gradually began to be the order of the day, although her moral and religious life was still at a very high level. In higher classes, however, we find instances of very cultured and enlightened women who acted as counsellors to their husbands in times of need.

With the end of the mediaeval period of the Hindu era commences the dawn of the slavery and constant subordination of the Hindu society. No country in the world was then so happy in the possession of natural resources as India was. She was then a land of gold and precious stones, the cradle and home of religion and philosophy and of arts and industries. She, therefore, attracted the attention of foreign countries, and invasions after invasions of foreign people came to this land of gold, producing an intermingling of new modes of life and thought. The first onslaught on Hindu civilisation and culture was, therefore, witnessed in the various Moslem invasions from the 12th century onwards till the advent of the British rule in India. The occupation of India by the Mohomedans and their domination over the Hindu society, however, did not seriously affect the Hindu culture and civilisation, as a whole. The men at the most changed their attires and imitated those of the Mohammedans, but the Hindu woman within her house remained unchanged as ever and she did carry on her pious and devout life as enjoined by the Hindu Dharma-Shâstras.

With the advent of British rule in India, however, came some blessings as well as evils in this country, which have produced a violent disturbance in the

constitution of Hindu society, giving rise to several new forces and problems which the old and isolated Hindu society had no occasion to face. The glitter of Western civilisation has dazzled us so enormously on account of its materialistic superiority that we in our slavish spirit have begun to acknowledge its superiority even in the realms of morality, religion and ethics, and other matters of a cognate nature. To-day, in spite of our degeneration and decrepitude owing to other causes, we have still a more stable home life than that of the Westerners. Any way, so far as the relations of man and woman are concerned, the Western civilisation has certainly introduced a very pernicious rivalry between the two sexes, which hitherto was quite unknown to Hindu society. As to the present day women in the West, Mr. Horton Hollingworth says: "Woman of to-day has been described as the eighth wonder of the world. Now she is to be found in all sorts of strange occupations undreamed of a few years ago and she is becoming a serious rival to man." Herr Hitler has, however, realised this danger in time and he has very rightly issued a *firman* that every man and woman above the age of 25 years must marry and that women above everything else ought to be good housewives first rather than be serious rivals to men.

The demands of the present day Hindu woman, therefore, are running just on parallel lines as in the West. There is much in the West which is good and charming. But the modern Hindu woman ought to think of her own culture too, which is equally good and charming, and see for herself whether the Western ways of living would suit the environments of her own country. Instead, she imitates the Western life in a slavish spirit as did the man a few decades before. She

wishes to be independent of man; she wants the same education which man receives in schools and colleges; she wants to compete with man in all walks of life and become his rival in every way. She wishes to do away with the sacramental form of marriage; not only this, but in these days she does not even much appreciate the contract marriage as understood under the English Law. She wants the Russian form of marriage with liberty to do away with the marital tie the moment she begins to dislike her husband. She wants to marry at her sweet will without any interference from her elders. Dr. Deshmukh's Divorce Bill is, therefore, the natural consequence of the present day demands of the modern Hindu woman.

MARRIAGE AND DIVORCE

Recently much water has run under the bridge in discussing the point whether divorce should be made of universal application in India. But before we answer this question, we have at first to fix up the limits of marriage. I have already said above that all our reforms must always be in due conformity with Hindu civilisation and culture and not in slavish imitation of the West. At one time we had a lot of national virtues in us, but by and by we have forgotten them, or rather time and circumstance have made us forget them. The Western countries have those virtues in abundance for the present, and if we now strain our nerves in imbibing in us those national virtues of the West, that will be a step in the right direction and for the welfare of India in the long run. But so far as social and religious matters are concerned, the West has nothing to teach us and we have really no earthly reason to look to the West in that matter in view of the fact that our culture and civilisation is entirely

different from that of the West. And so long as it is not proved that our culture and standard of morality is inferior to that in the Western countries, we have certainly no reason to look to them for guidance while reforming our society to suit the altered conditions of life. All our reforms must, therefore, be essentially Hindu and nothing but Hindu and we must never forget our individuality.

The question of marriage and divorce, therefore, is one of vital importance to the Hindu society for the present. Marriage to us is a sacrament. It is an indissoluble tie. In the West and in most other countries marriage is held to be a contract. Some regard it as terminable at the will of either spouses, as in Russia for the present.

THE RUSSIAN MARRIAGE LAW

In Russia, the religious form of marriage has now been abolished and in its place marriage is performed by the solemnisation of going through the registration formalities. The registration of marriage before the recognised Registrar is considered conclusive evidence of marriage. The form which the parties are required to sign contains *inter alia* a very important clause, *viz.*, that "during the life-time of the spouses the marriage may be terminated either by mutual consent of both spouses or by the unilateral desire of either of them." Thus if either of the parties desired to dissolve the marriage, he or she has simply to go to the proper Registration Office and make a declaration dissolving the marriage and nothing further is then necessary.

Our readers will thus find that there is no sort of permanency in the Russian form of marriage and there the union of man and woman more or less means joining hands only and not hearts. This form of marriage, therefore, ought to

be unacceptable to every Hindu mind and even in England the Russian form of marriage was recently disapproved by Mr. Justice Hill in the case of *Nachimson vs. Nachimson*, (1930), 1 K.B. 85, where after reviewing the authorities the learned Judge observed, "In marriage under the Russian law the parties are bound to one another until death or until one desires a dissolution. It may be that the law of Russia recognises such a union, attaches legal consequences to it and calls it by a Russian word which is properly translated 'Marriage.' But by the term 'Marriage', the law of England and the law of Russia do not mean the same thing." Mr. Justice Hill, therefore, dismissed the petition of the wife for judicial separation. On appeal, however, this decision was reversed as violating the principle of International Law, (1930), 2 K. B. 217. All the same the decision of Mr. Justice Hill shows the trend of the English mind as regards marriage.

THE ENGLISH MARRIAGE

To my mind the English definition of marriage is the best as regards contract marriage and it may be taken as typically representative of the notions of marriage in the advanced countries of Europe. "Marriage in English law," says Mr. Justice Hill, "means a voluntary union of one man and one woman to the exclusion of all others, which is by them indissoluble except by death." Thus according to the English Law of marriage, the union must be (a) voluntary, (b) for life, and (c) of one man and one woman to the exclusion of all others.

I have discussed the above laws of marriage, because the tendency of our present generation seems to lean towards contract marriages and attempts are being made these days to reduce our form of marriage also to a contract

marriage. If at all our Hindu society were to reduce our present system of marriage to a contract, then my submission is that the English form of marriage is the best and notionally it is much superior to the Russian notions of marriage. But our young generation will bear in mind the fact that our Hindu idea of marriage is the best in every way. The Hindu ideas are at a much higher plane and marriage according to Hindu ideals does entail a lot of self-sacrifice on the part of the husband and the wife. But for a higher and really nobler life, the sacrifice also must be equally high. The indissolubility of the marriage tie is really based on a very sound principle in that it leads to permanency of home life, as the husband and the wife know full well that they have got to live with each other, whether they agree or do not agree. Secondly, our women as yet do not think of themselves independently of man, and the result is that even when there are differences, the husband and the wife have the training of tolerating each other. Consequently, the Hindus have a more stable and permanent home life than in the Western countries. Our home life may not look so polished and glittering as in the West, but our homes are certainly more steady and permanent and the love between the spouses is more lasting than in the West. I am afraid if our society were to adopt the Western system of marriage and allow free divorces as in the West, the permanency of our home life is bound to be seriously jeopardised.

Personally I am not a believer in the maxim : Love at first sight. Marriages based on this shaky ground of the so-called love are bound to lead to another saying: Marry in haste and repent at leisure. At least a legislator cannot afford to pay any the least attention to such poetic ideas. It is all

right to speak of this so-called "Love" at first sight in the poetic fancy of a Kalidas or Shakespeare, but it is no more than an outburst of passion for the time being. It is only after this first effervescence of "Love" has cooled down and when both the spouses do have fancy for each other after knowing each other's defects, then and then alone real love comes into operation, which in its turn leads to really happy homes. Sometimes this result comes early by the inherent goodness of the husband and the wife and sometimes by the pressure of law and custom. Consequently if the weapon of divorce is freely placed in the hands of the spouses, they will rush to this weapon to cut off the martial tie as soon as there is a little rubbing between the husband and the wife and there may possibly be no opportunity for them to understand each other well and fully and study the moods of each other. Secondly, our social life is so shaped that as yet love marriages as understood in the West have no scope to develop in our society.

Now perhaps cases may be cited where divorce may be felt as a real necessity. About that it may be said that to allow a divorce is no doubt a hardship and not to allow a divorce is also a hardship in some cases. The solution of this problem lies in the fact that we must, above everything else, first guard the permanency of married life, and therefore divorce should be granted only as an *exception* (and a very rare exception it should be) to the rule that marriage is a permanent and an indissoluble union between man and woman. Under the English Law also marriage is held to be a permanent union and divorce is not regarded as an incidence of marriage. But in practice we find otherwise, which therefore, led Mr. Justice MacCardie to pass serious strictures against the

practice of granting easy divorces by Courts of Law. We must, therefore, guard against this evil in our society. In short, my contention is that real blessings of home life will only be realised when marriage is held as a permanent union by the world at large in its *true and literal sense*.

In conclusion, I have only to submit that there are still many a disability under which the weaker sex in the Hindu society suffers. It is certainly our duty to ameliorate their lot, but that must be done in a manner which will enable her to progress on lines of harmony and good-will.

RECOLLECTIONS OF SWAMI VIVEKANANDA

BY ISABEL MARGESSON

In response to your wish that I should write a few words recalling early memories of my friendship with and admiration for Swami Vivekananda, I find to my regret that they have grown faint after the lapse of nearly forty years.

Perhaps it is as it should be: The memories have become absorbed into his teaching and they live as the inspiration of my deepest thoughts and are hardly to be separated from the undercurrent of my daily life. The main impression left on me is that I had been in touch with a truth that was so large and so *gründlich* that it contained in itself all that I had previously believed. It became a ground pattern, or a mosaic, capable of constant adjustment to fit the needs of my growing thought.

Let me quote some of those sayings of the Master that have moulded my character in the most positive way under the stress of joy and sorrow, of anxiety and illness and of the many perplexities that invariably accompany us when we start the way.

I must put first that they are a key to all the rest. Without it, I can confidently affirm, there can be no real inner growth or progress of the soul in its search for Peace and for Reality.

The key lies in daily meditation. The Master's words on this subject can

never be forgotten. I am well aware that of late years it has been recognised as the pearl of great price in almost all spiritual enlightenment, but when I first heard the Swami's lessons on it, it was new to me. The monkey mind, the charioteer who controls the horses (*i.e.* the senses), the silence of the Inner Self, the necessity of practice, the study of the teaching which teaches liberation of the Self, discrimination between the Real and the unreal, are thoughts and phrases that will at once recall the Swami to his disciples. Other words of practical wisdom, as I remember them in my own inadequate words, are:—

(1) Grow up within the fold of your own particular church, but do not die in it. Let it gradually lead you into fresh pastures.

(2) As scaffolding is an indispensable factor in material building, so is it in spiritual attainment. Do not destroy it either for yourself or for others (the Gospel says, "Let both grow until the harvest"), but wait for the inevitable moment of its automatic destruction.

(3) Never debase your ethical standard by calling wrong right. If you know that an act of yours is wrong, do it if you wish, but do not

call it right for that is a fatal self-deception.

(4) Say to yourself when you repent of some small action : "I am glad I did that wrong, for now I see and I shall never do it again."

(5) Unselfish work for other people must be regarded as beneficial to the doer, for it is the doer that gains in his character.

(6) Do not identify your Self with any mental state. Perhaps this injunction is specially fundamental in sorrow or pity for the Self. Nothing leads so directly to wise judgment as holding the Real Self free from the unreal self.

(7) The greatest heresy is separation.

(8) Unity is the Goal of Religion and of Science.

(9) I am That.

I must add to these great sayings the stories told by the Swami,—inimitable stories which illustrated the points in his teaching. They became like the parables in the Bible—marvellous "lamps of light unto our feet."

Disciples of the Swami will remember the story of the lion brought up as a sheep but awakening afterwards to its true nature; of the man who lost his wife and children and possessions in a flood, but when he was himself cast up safely on a bank and came to himself he found the disaster was all a dream and that he was now just as he was before the flood.

MODERN PANJABI LITERATURE*

BY PROF. TEJA SINGH, M.A.

The modern period of Panjabi literature begins with the annexation of the Panjab by the British. The spread of education, the introduction of printing, the contact with the Western literature, and many other modern influences began to work a wonderful change in our literature. Most of these influences came from the West; but the contact being both direct and indirect, the influence on literature was also twofold. First, the change of times created a stir in thought in those who had been schooled in old traditions and had been following the old system of education. In the printing press was found a ready instrument for the propagation of their thoughts, which had not yet been touched by the light from the West except through a reflection caught here and there in newspapers or from speeches

made on the platforms of religious organizations like the Arya Samaj, the Brahmo Samaj and the Singh Sabha. The literature produced as a result was merely ethical or religious—if the writer happened to hail from a city—and merely erotic or romantic—if he came from a village. Abundance of verse was there, but no newness of thought or depth of feeling. There was eagerness to reach the masses, who, long deprived of the chance of reading freely and copiously, were themselves eager to read anything. The writers therefore supplied the demand in the form of *kissas* or tracts printed in bold type, which were marked by no originality of thought or expression. The form used was uniformly *Baint*, or sometimes *Si-harfi* or *Ghazl* or *Bara-manh*, and the subject a

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story of Hir, Sohni, Sassi, Puran Bhagat, Gopi Chand, Rup Basant, or something directly didactic or religious used only as a propaganda for some reform-organization. Fazl Shah, Ghulam Rasul, Hidayat Ullah, Buta Gujrati, Jog Singh, Ishar Das, Aroora, Ahmad Yar, Bhagwan Singh, Kishen Singh 'Arif', Kali Das were known all over the country-side. Any writer who wanted to be known as a poet must produce his own version of Hir or Puran Bhagat, as a thesis for the degree of a poet.

This class of writers produced poetry only. They did not write prose. They still persist here and there, as the advance made by education is very slow and the hungry masses must be fed in the meanwhile on some stuff which they can appreciate and which does not fly miles over their heads—as does the literature produced in the hotbeds of cities. Seeing the necessity of supplying this demand some of the city writers too have taken up the role of village writers and have begun to write in the old metre and style. Some of the work done in this line is very beautiful and very useful too. Sikh history by Kartar Singh Kalâswâlâ, *Dhru Bhagat* by Vidhata Singh 'Tir', *Nal Damyanti* by Dhani Ram 'Chatrik', *Kesari Charkha* by Dr. Charan Singh are good this way.

But the really modern literature begins with those who have been directly affected by Western thought through Western education. Their poetry is marked by originality and freshness of outlook, depth of feeling, love of the particular, especially the inauguration of Nature poetry and the intellectualisation of love sentiment. It is a period of Indian Renaissance and Romantic Revival, in which we are experiencing all the changes which Europe experienced in the 16th and the

19th century revivals. There is the same rebirth of learning—in the form of the study of old classics, the rediscovery of old history and the restatement of old stories; the same New Learning—in the form of an eager study of English literature and Western science; the same love of the real and the topical—in the form of love of detail in Nature and in animal life; and the same love and passion for humanity. There is the same variety of form and idea, the same originality and freshness of outlook which marks the new birth of a nation. Our literature too has taken up the variety of forms in Poetry of different kinds, in Drama and Short Story which reappear in forms changed out of all recognition, in Novel which was never known before, in History, in Literary Criticism and a hundred other varieties which show the manifold activities of the nation's mind rediscovering itself under the glaring light of Western thought. At first the self-consciousness produced by the times in different communities, made our people think community-wise even in the matter of language. Hindus thought of advancing Hindi, Muslims thought of advancing Urdu, and Poor Panjabi was left with the Sikhs who for a long time ploughed a lonely furrow. But now the tide has definitely turned, and the literati belonging to different communities are vying with each other to serve their mother-tongue through Panjabi Sabhas and by producing first-class work in Panjabi. The presence of Chaudhri Sir Shahabud Din, L. Dhani Ram Chatrik, Babu Firoz Din Sharaf, Mr. Joshua Fazl Din, L. Kirpa Sagar, Khan Sahib Q. Fazl Haq, Mr. Devindra Satyarthi and a host of other eminent writers, is surety of success for this most national and patriotic cause.

POETRY

In poetry especially there has been made a tremendous advance. Old heavy and dull forms have been given up or repolished to suit the brisk and lively spirit of the times. *Baint*, *Swayya*, *Sortha*, *Arill*, and scores of *chhant*-forms are giving place to new forms as quatrains, stanzaic ballads, blank verse, even *vers libre*, which, though once used by the Sikh Gurus, had dropped out of use. There is a great freedom in the choice of metre and yet greater regard for correctness is shown by poets in the matter of technique. The old tricks of style, such as alliteration, the use of one word in different senses and euphuistic turns of phrases are avoided; and instead effort is made to use a natural and pure language, with greater emphasis on beauty of thought than on mere form. The "Kesari Charkha" and "A Fallen Bud" by Dr. Charan Singh are early examples of the purity and naturalness of language. But the best example is of Bhai Vir Singh who has produced a flood of literature, bearing down with it all traditions of hackneyed expressions and yet preserving the best in the past. He is noted for his elevated manner of speculation about Nature and Man. He is reflective by nature, and is at his best when he expresses his broodings over small things or single attitudes, or gives his imaginative treatment of landscape.

He is great only in his short pieces, such as "Sâin laee Tarap," "Saban lâ lâ dhôtâ kolâ" (p. 19 of *Lahrân de Hâr*), and "Pathar nâl nehôn lâ baithí" (p. 14 of *Lahrân de Hâr*). In bigger pieces, like *Rânâ Surat Singh*, he often does not maintain the same level of sentiment, but the pity is that like Wordsworth he does not know how and when his sentiment has left him: he goes on pushing his boat on

mere sand. He has not written many songs or lyrics. Something shallow is required in one's nature to be able to flow out in song. Only shallows murmur, while the deeps are dumb. He has also not much humour in him, therefore his sentiment sometimes becomes mawkish and his preaching goody-goody. The thing is the real genius of Panjabi, being the language of practical people, is descriptive and realistic and not meditative or reflective. It can bear the strain of abstract reflection only with a modicum of humour and song, and even Religion or anything equally high must remain on good terms with a little worldliness—innocent worldliness—but worldliness still, of which Prof. Puran Singh sang so beautifully in his *Khule Maidan*. Bhai Vir Singh is essentially religious and mystical, and he feels shy in the presence of great intimacies of secular life. What little secularity he possessed was due to his contact with Prof. Puran Singh.

Puran Singh has given only one or two books in Panjabi poetry written in *vers libre* or prose poetry. When his book, *Khule Maidan*, was being considered by an academic body, the members laughed at the strange form in which the poet had chosen to express himself. But there was a tremendous effect produced in his favour when one of his patriotic poems was read out to the audience.

His patriotism consists not in the hatred of another people but in the positive love for his country's soil, its rivers and mountains, its men, its institutions, its past and its present. This is an element found so far in no other poet. Gyani Hira Singh 'Dard' in his "Dard Sanehe" has given us something of the *dard* or pain of country's love but the book on the whole is political rather than patriotic. Prof. Puran Singh has created love for the

Panjab and the Panjabis and given us a new touch which makes the whole world kin. This is better than singing barrenly of mere morality or religion, which is the work of prophets, not of poets.

L. Dhani Ram Chatrik is only third in importance. Judged by the vigour of thought and the beauty of language, he can claim a position only next to Bhai Vir Singh,—although both of them are inferior to Prof. Puran Singh in the freedom and intensity of poetic spirit. The difference between Bhai Vir Singh and L. Dhani Ram is obvious. One, essentially a mystic, remains enshrouded in the clouds of fancy, from which he comes down now and then to actualise his dreams in a language which does not easily lend itself to him for an adequate expression. The other, a man of business, tries to rise from the level of common experience by the well-graduated ladder of imagination to the heights of serene reflection. He is a man of sane and sober temperament to whom the intoxication of feeling comes rarely and as a climax. He is therefore never at a loss for a word or expression. When the poetic “frenzy” comes upon him, it is always accompanied with the gentle scepticism of the habitually rational man. He never abandons himself to his feeling. Even his addresses to God, although warm and sincere, are couched in a language of intellectual equipoise and humorous passion. He has got the gift of song, and his lyrics (*e.g. A dilâ hosh karín*) are delightful. Perhaps the reason is that he is not a pundit or a preacher, but a mere warbler with no weight of erudite learning to clog the freedom of his poetic spirit.

L. Kirpa Sagar is a good descriptive poet. He has written *Lakshmi Devi*, an historical romance of the same type as Walter Scott's *Lady of the Lake*. In it for the first time we meet with des-

criptions of hills and streams, customs and rites which present to us a corner of the Panjab in realistic colours. This is a new venture and like Prof. Puran Singh's work is designed to create in us a true love for our country. He is not a reflective poet and has therefore got a lyrical gift.

Next in importance is the poetry of two sisters, Bibis Harnam Kaur and Amar Kaur. Their intensity and delicacy of feeling is remarkable.

S. S. Charan Singh, under the pen-name of Suthra, provided light and humorous element in his book called *Bâdshâhîân*. There are others like Firoz Din Sharaf, the author of *Sunehri Kalian*, Mohan Lal Diwana, the author of *Anwidh Moti*, Vidhata Singh ‘Tîr,’ the author of *Anyâlê Tîr*, Maula Bakhsh ‘Kushta,’ the writer of *Hîr*, and a host of other smaller luminaries whose poems appear now and then in *Mushairas* or monthly magazines. Prof. Mohan Singh of the Khalsa College, Amritsar, is carving out a niche for himself, and bids fair to become the first poet of the land. His *Sâwè Pattar* contains a few poems which are pure gems in the beauty of form as well as in the brilliance of sentiment.

NOVEL

Next to poetry, novel is most popular in Panjabi. It is a creation of the times, and although so recent a creation, it has already undergone many changes in development. It began as a religious story, and then religio-social or historical novel, embodying half fiction and half truth, the aim being to popularise history by giving it the novel form. Bhai Vir Singh's *Sundri*, *Bijai Singh* and *Satwant Kaur* are examples of this idealised religio-historical novel and his *Kalgidhar Chamatkar* and *Guru Nanak Chamatkar* are examples of novelised history. His *Baba Naudh Singh* shows

him at his best, in the matter of characterization, but the idealistic element is still there. Bhai Nanak Singh's *Chittā Lâhû* represents the last and most recent development in the Panjabi novel. It is a social novel, with a smack of reform propaganda, but in the matter of character representation in realistic form it beats all its predecessors, including his own. Prof. I. C. Nanda in his *Tej Kaur* and Miran Bakhsh in his *Nawab Khan* show great powers of simple and homely presentation of life. *Gulâbâ* by S. S. Amole, though an adaptation, is a great novel, presenting Panjab life in realistic colours.

Short Story is also making great progress in the hands of Abhay Singh, Nanak Singh, Fateh Singh, Narinder Singh, Joshua Fazl Din, etc.

DRAMA

The Panjabi has a great genius for Drama. But the first attempts made by people with religious inclinations, failed to rouse interest in this kind of literature. Bhai Vir Singh and Lala Kirpa Sagar, whose peculiar cast of life did not allow them to frequent theatres, have written dramatic pieces, like *Lakhdata Singh* and *Maharaja Ranjit Singh*, embodying much that is good in

sentiment and expression, but as dramatic pieces they are scarcely presentable. Mr. Nanda's *Subhadra Natak* and *Lily's Marriage* are more successful. The work of Mr. Brij Lal, Bawa Budh Singh, Mehar Singh Mehar, etc., is worth mentioning.

OTHER KINDS OF LITERATURE

There is a paucity of Essay books in Panjabi. Prof. Puran Singh's *Khule Lekh* and S. S. Amole's *Lekh Patari* are good attempts at giving loose sallies of the mind on diverse topics. Bawa Budh Singh wrote books of literary appreciation, like *Hans Chog*, *Bambiha Bol* and *Koil Koo*, and Dr. Mohan Singh of the Oriental College has done much to draw attention to the literary merits of the old classics, but this field requires greater endeavour on the part of literary critics. Without financial help from the public or the academic bodies like the University much cannot be expected from individual authors. In history Bawa Prem Singh of Hoti and the late Sardar Karam Singh have done a good deal of first-rate work. The life of Banda Bahadur by Sardar Karam Singh and of Maharaja Ranjit Singh, Prince Nau Nihal Singh, Akali Phula Singh and Sardar Hari Singh Nalwa by Bawa Prem Singh are monumental works.

BUDDHISM AND THE PHILOSOPHY OF NAGARJUNA

BY SWAMI VIMUKTANANDA

(Continued from the last issue)

III

THE DOCTRINE OF SARVASTITVAVĀDA

The Sarvâstitvavâdins, as their name implies, believe in the universal existence of all things. Not all things,

however, that immediately appeal to our senses can be said to have such existence. It is only the substratum of things to which one can ascribe real existence. This school holds that the constituted things (*samskrita dharmas*)

that come into existence following a series of causes and conditions (*hetu-pratyaya*) are in a state of flux. It is only the basic constituents or *skandhas* that are really existent. Vulgar minds think that there is a soul or individuality (*puḍgala*), to which they desperately cling and thus create innumerable miseries. One attained the final release by eschewing the very idea of a permanent *âtman* or soul and merging all mental modifications in the original source from which they have sprung.

So far as the classification of things is concerned, the Sarvâstivavâdins divide them under two main heads, *samskrita* (composite) and *asamskrita* (non-composite). *Asamskrita dharmas* are those that are self-existent, uncreated and uncreative. These are: (i) *âkâsha* or space, the characteristic of which is unrestrictedness (*anâvarana-tvam*), (ii) *nirodha*, cessation, which is divided into *prâtisamkhyânirodha*, cessation of all impure (*âshrava*) things through transcendental knowledge, and *aprâti-samkhyânirodha*, non-perception of things owing to lack of necessary conditions and not through transcendental knowledge. *Samskrita dharmas* or composite things consist of five *skandhas* or constituents, twelve *âyatanas* or locations and eight *dhâtus* or bases. The *skandhas* are: (i) *rupa*, matter (having resistance, colour and form), (ii) *vedanâ*, feeling, (iii) *samjñâ*, conceptual knowledge, (iv) *samskâra*, synthetic knowledge and (v) *viññâna*, consciousness. The *âyatanas* comprise the six sense organs and their objects, and the *dhâtus* are six senses (including the mind) and their organs and objects. In this classification of the composite things there is some overlapping between the *âyatanas* and the *dhâtus*; so another classification is admitted by them. This is: (i) *rupa* which comprises five senses, five sense data and

avijñapti or latent impressions, (ii) *chitta*, mind, (iii) *chaitya*, mental disposition (forty-six in number) and (iv) *chitta-viprayukta*, non-mental composite things (having fourteen divisions). Thus we get seventy-two *samskrita dharmas* and if we add to them three *asamskrita dharmas*, we have the full table of the seventy-five *dharmas* that the Sarvâstivavâdins believe to be the ultimate constituents of the universe.

A close scrutiny of the above enumeration of the *dharmas* will show us that these are broadly divided into two sections, the mental and the material, each of which again has two aspects, the negative and the positive. The mental phenomena comprise the *nirodha* and the *chitta*, *chaitya* and *chitta-viprayukta*, whereas the material aspect has *âkâsha* and *rupa*. The *nirodha* is the negation of the mind, and *âkâsha* is the negation of matter. The *rupa* represents the positive side of matter, and *chitta*, *chaitya* and *chittaviprayukta* the positive aspects of the mind. By the negations of the mind and matter one need not understand that these are contradictory to the mental and the material; rather they are the very bases of the existence of the latter. For, the modifications of the mind require a substratum that is not a modification but remains unchanged all through the various modes of mind. This is *nirodha*. Again all material composite things demand for their very existence a basis that is non-material. *Âkâsha*, the unoccupying (*anâvarana*), non-resisting space, satisfies this condition. If it were anything else, overlapping would result and thus hamper the existence of all material entities. *Nirodha* and *âkâsha* are absolutely necessary for the existence of both the mental and material phenomena, though they are in themselves supra-mental and supra-material,

or non-mental mind and non-material matter.

Coming to the positive aspects of the matter and mind, we find that *rupa* comprises the material world and the rest the mental world. An analysis of *rupa* brings us to the conception of *paramānus*, the minutest constituents of matter. These are in themselves imperceptible; but when seven of them come together and combine with one amongst them at the centre (the other six clustering around on six sides of the central one), they form an *anu*, which is apprehended by the senses. The Sarvāstitvavādins believe in the indestructibility of matter, inasmuch as their final constituents, the *paramānus*, are unbreakable and eternal. But if all things irrespective of their qualities owe their origin to the self-same *paramānus*, why are some solid and others liquid or gaseous? To meet this exigency the Sarvāstitvavādins bring in the doctrine of four *mahābhutas*, great elements, which are: *prithvi* or earth, *ap* or water, *tejas* or fire and *vāyu* or air. These elements have their characteristics of *sthairyam* or solidity, *sampindanam* or viscosity, *ushnatā* or heat and *chalanam* or motion; and their functions are *dhriti* or holding together, *samgraha* or cohesion, *pakti* or maturing and *vyuhana* or growing. It is owing to the presence of these elements in various degrees in all things that they differ from one another and in accordance with the preponderance of one or the other of these elements a thing falls under a particular class.

The three remaining categories that comprise the positive aspect of the composite things come under the mental phenomena. These, with their many divisions which are too numerous to mention, form an interesting section of Buddhist psychology, which want of

space prevents us from dealing with here.

A correct knowledge of all the seventy-two *dharmas* leads one to the attainment of Nirvāna much in the same way as a true comprehension of the different categories of Nyāya leads one to the realization of the *summum bonum*.

THE THEORY OF KARMA AND THE CONCEPTION OF TIME

It has been stated that everything is in perpetual motion, in a state of constant flux. But what is it that causes these movements? It is Karma that sets revolving the "wheel of becoming".

It is the abiding results of our action that drag us on from birth to death—lift us to heaven or hurl us into hell, and there is hardly any escape from its inexorable laws. No predestination, no blind chance or divine will guides the destiny of man; it is after all his own Karma that fashions his fate. Everybody is responsible for his future, and no one should lay the blame at the door of others for one's miseries and misfortunes as the power to give a right direction to his destiny lies in himself. It is therefore a bounden duty for all to be good and to do good, and thus work out one's own salvation. Buddhism, which is mainly an ethical religion, exhorts everybody to apply oneself unhesitatingly to right action and thus cross the ocean of misery.

But here arises a difficulty. How do the Sarvāstitvavādins, who do not believe in any individuality, account for this theory of Karma, which must have a permanent entity to work upon? It is true that they have denied, from a theoretical point of view, the existence of a soul, but they could not help admitting, from the practical standpoint, the continuity of a personality, in which the results of action inhere.

This theory of Karma again leads to another fact of great importance. We find that our past Karma bears fruit at the present time, and our present Karma brings forth results in the future. Our to-morrows are determined by our to-days; even so are our to-days the results of our yesterdays. Karma, therefore, means a succession of causes and effects, which involves time with its three divisions as its corollary. Without the past there cannot be any cause, and without the present or future there can be no effect. So Karma and its concomitant time play an outstanding rôle in the evolution of the universe and have considerable philosophical importance. Nâgârjuna, in his *Mâdhyamika-shâstra*, has devoted two separate chapters (xvii, xix) to these two points and tried to bring out their full implications as philosophical doctrines.

BUDDHOLOGY

The different conceptions about the personality of Buddha also play a prominent part in the Hinayâna doctrines. The Sthaviravâdins have depicted Buddha as an Arhat or a Perfected Soul imbued with extraordinary virtues, thus retaining much of his human side. "The Blessed one is an Arhat, a fully Awakened One, endowed with Knowledge and good conduct, happy, a leader able to control men, a teacher of men and gods, the awakened, the blessed".³ Sometimes Buddha is identified with *dharma* or the doctrine, whence arose the conception of an ideal Buddhahood. So it is said: "Those who see *dharma* see Buddha".⁴ Thus the early Buddhists believed in the two *kâyas* (bodies) of Buddha, *rupa-kâya* or the realistic form, in which Buddha is viewed as an enlightened human being, and *dharma-kâya*, or the idealistic form,

wherein he has been depicted as an aggregate of *dharmas* or doctrines preached by him.

Sarvâstitvavâdins, while retaining the same meaning of *rupa-kâya*, explained *dharma-kâya* in a different way. By *dharma-kâya* they meant the sum total of qualities inhering in Buddha or the purified personality possessed by him. Such qualities or personality, however, do not exclusively belong to Buddha, but may be found in an *arhat* or an advanced *upâsaka* (aspirant) as well. Thus the idea of *dharma-kâya* has been made more universal.

We have dealt briefly with the main tenets of the Hinayânist. But there is one more point that demands an explanation. The Hindu philosophers have divided Buddhism into four schools, viz., Vaibhâshikas, Sautrântikas, Yogâchâras and Mâdhyamikas. There is no explanation offered by them to justify this division. But it appears *prima facie* that the Sautrântikas and Vaibhâshikas fall under the Hinayâna, and the Yogâchâras and Mâdhyamikas under the Mahâyâna. The differences between the first two schools are numerous. To state only a few of them, the Vaibhâshikas, who follow *Abhidharma* and, *à fortiori*, *Vibhâshâ*, a commentary on *Abhidharma* from which the term Vaibhâshika has been derived, believe in the *dharmas* or things which are directly perceived by the senses in the outside world. The Sautrântikas who challenged the authority of *Abhidharma* and insisted on that of Suttras, to which they owe the origin of their school, held, on the other hand, that everything external is beyond the ken of sense perception; it can only be inferred, even though its existence in the outside world cannot be denied. This is in so far as the phenomena are concerned. In their conception of the Noumenon or Nirvâna, there also exist slight differences. The

³ *Digha Nikaya*.

⁴ *Samyutta Nikaya*.

Sautrântikas believe Nirvâna to be 'extinct desire' or absolute desirelessness, whereas the Vaibhâshikas assert that in Nirvâna there persists something in which the desire has become extinct. In spite of these disagreements, however, both of them may be said to belong to Sarvâstitvavâda in so far as they believe in the universal existence of the *dhâtus*.

SARVASUNYAVADA

In our analysis of the views of the Sarvâstitvavâdins it must have become quite evident that although they have persistently denied the existence of an *âtman* or soul (*puḍgala*) and attached very little value to things in their phenomenal state, they have always maintained the universal existence of *dharma*s or the final constituents in the Noumenal state. Sarvasunyavâdins, unlike their predecessors, upheld the absolute non-existence of both the *puḍgala* and *dharma* in the transcendental state, though they conceded a sort of conventional reality to both of these in the phenomenal state. Harivarman, the founder of this school, who hailed from Central India (circa 300 A. D.), violently attacked the views of the Sarvâstitvavâdins in his monumental work *Satya-siddhi* (Treatise on the Demonstration of Truth).⁵ He maintained that the *skandhas* or the ultimate constituents can be subjected to further analysis, and it will be found at the end that they have dwindled into insignificance,—vanished into absolute non-existence (*atyanta-sunyatâ*). So he believed in the utter unsubstantiality not only of the souls (*puḍgalas*) but also of things (*dharma*s). But though he differed from the Sarvâstitvavâdins in his views regarding things in the

Noumenal state, he had no scruple to sail with them in the same boat so far as the conception about the phenomenal universe is concerned. He accepted in detail the theory of the five *skandhas*, the twelve *âyatanas*, and eighteen *dhâtus*, that go to make up the world. Nay, he goes a step further and believes in the existence of an ego in the phenomenal plane. After all he is not much at variance with the Sarvâstitvavâdins in his views of human life and the universe.

Among the Hinayânists it is Harivarman who first rose above the traditional modes of thought and thus manifested a spirit of free thinking. In fact, his doctrines are to be regarded as the culmination of philosophical thought attained by the Hinayânists. Moreover, his declaration of both *puḍgal-sunyatâ* and *dharma-sunyatâ* and the principles of *samvritti-satya* (conventional truth) and *paramârtha-satya* (transcendental truth) may be taken as a sure indication of an entirely new tendency in his philosophy; and it is no wonder that some will go so far as to include him among the Mahâyânic teachers. Indeed Harivarman was born at a time when the Hinayânists and the Mahâyânists were engaged in an intellectual warfare, each claiming the supremacy of his own doctrines over that of the other. Harivarman wanted to synthesise the views of both the schools and thus effect a happy reconciliation. He says in the introduction of his book, "Now I am going to unfold the meaning of the Sacred Canon in its real truth, because, every Bhikshu of every school and Buddha himself will be hearing my exposition."⁶ It is not known how far he has been successful in his laudable attempt, but this is almost certain that his philosophy furnishes us with links

⁵ Vide *Systems of Buddhistic Thought*, by Yamakami Sogen, published by the University of Calcutta.

⁶ *Systems of Buddhistic Thought*.

between the Hinayâna and the Mahâyâna, though it shows a definite slant towards the latter. But again it is impossible to deny that although he manifestly declared his antagonism against the Sarvâstitvavâdins, he could not altogether do away with their doctrines; rather he took a firm stand upon them to prove his absolute nihilism. That is why his doctrine is generally known as the *sunyavâda* of the Hinayâna, as distinguished from the *sunyavâda* of the

Mahâyâna or Mâdhyamika school. We shall see next how these two types of nihilism differ from each other; but suffice it to say here that Nâgârjuna, the great champion of the Mâdhyamika school, vehemently opposed the views of both the Sarvâstitvavâdins and Sarvasunyavâdins alike and cut his way clearly through these two antipodal doctrines to establish his *Madhyama Panthâ* or middle course.

(To be continued)

NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have dealt with the life of Girish Chandra Ghosh, one of the great builders of Modern Bengal and have shown, in the light of his manifold contributions, that he was a poet and a litterateur, an actor and a dramatist, a patriot and a saint in one. Dr. S. K. Maitra, M.A., Ph.D., Professor and Head of the Department of Philosophy, Benares Hindu University, in his learned article on *The Cosmic Significance of Karma in the Bhagavad-Gita*, has pointed out that duty or morality is not an isolated phenomenon. The knowledge of one's duty is not complete unless one views it in relation to the eternal forces which make and unmake the universe. Dr. A. H. Reginald Buller, D.Sc., LL.D., F.R.S., (lately Professor of Botany in the University of Manitoba, Canada), who visited India as one of the distinguished delegates sent by the British Association for the Advancement of Science to attend the Silver Jubilee session of the Indian Science Congress, held in January 1938, gives a brilliant pen-picture of his varied experiences during his tour through India in his illuminating article on *My*

visit to India. In *The Idea of Purusartha*, Prof. M. Hiriyanna, M.A., formerly Professor of Philosophy, Mysore University, discusses what the idea of Purusartha stands for and points out that the realisation of the highest truth may take place even within the span of the present life. The readers will find in *Hindu Marriage and Divorce* by Mr. R. G. Burway, B.A., LL.B., Advocate of Jalgaon, a spirited reply to those moderns who are trying to reform Hindu society in the light of the alien social ideology and to introduce Occidental divorce system in the marital life of the Hindus. Madame Isabell Margesson gives in the *Recollections of Swami Vivekananda* the early memories of her friendship with and admiration for the great Swami. In the thoughtful article on *Modern Panjabi Literature*, Professor Teja Singh, M.A., Professor of English, Khalsa College, Amritsar, deals with the substantial contributions of a brilliant group of Panjabi literary men towards the revival of Panjabi literature after the advent of the British in India. Swami Vimuktananda of the Ramakrishna Mission continues his interesting exposition of the Hinayana School of Philosophy in his article on

Buddhism and the Philosophy of Nagarjuna and discusses here the philosophical positions of the Sarvâstivavâdins and Sarvasunyavâdins, the two main schools of the Hinayana, that cropped up as a result of the break up of the original Sangha.

THE INDUS CIVILIZATION AND THE RIG-VEDIC CULTURE

The discovery of the remains of a highly developed civilization in the Indus Valley has presented numerous knotty problems to antiquarians, not the least among which is the determination of its relation to the culture, of which we obtain glimpses in the *Rig-Veda*. Sir John Marshall and many others following him have inferred on the basis of evidence furnished by a number of terracotta seals and icons and stone statuettes deep traces of its influence upon certain phases of the later Vedic and the post-Vedic culture in India. In settling questions of this kind chronological considerations are of primary importance. Unfortunately, Vedic chronology is still a sport of wild conjectures, and we do not know with any amount of assurance if the two civilizations were contemporaneous or lay chronologically apart. Thus questions of major importance still call for strenuous efforts for their solution.

In his presidential address at the History Section of the last Oriental Conference, Dr. Radha Kumud Mookerji of the Lucknow University offered a few broad hints for linking up the Vedic culture and the Indus civilization both chronologically and in a number of other ways. It is true that links of a kind have already been suggested, but the essence of Dr. Mookerji's endeavour appears to consist in bringing the two civilizations together chronologically and in pointing out some similarities between them which have not so far been clearly

recognized. And the trend of his discussions would also discredit the hypothesis that certain prominent religious and philosophical developments in later Hinduism derive from the culture of the Indus Valley, and that they have no roots in the early Rig-Vedic civilization.

At the start the Professor refers to the recent anthropological, ethnological, biological, and archæological discoveries and investigations which point to India not only as the cradle of the human race but also as the nursery of its civilization. To-day competent antiquarians regard it as highly probable that the origins of the Egyptian and the Sumerian civilizations have to be sought somewhere east of Mesopotamia and that, if ever such a cradle existed, it is most likely to have been in the vast richly-watered plains of Northern India. The teeming population of these plains overflowed at some very remote period in a north-westerly direction carrying with them the seeds of human culture and civilization. And it is likely that the archæologists have stumbled upon such a cradle in the Indus Valley.

The antiquity of the Indus culture has been ascertained on the basis of its contact with the foreign civilizations of known dates. These data place it at least as early as 3500 B.C. Hitherto, however, as Dr. Mookerji points out, proper attention has not been paid to the solution of the question from the available indigenous sources and to the utilization, for this purpose, of the manifold connections that exist between the material remains of the Indus culture and the literary remains of the Vedas.

Admittedly there is a *prima facie* case for linking up the two cultures. The numerous references to some of the customs and manners, the cities and forts of the non-Aryans in the *Rig-Veda* point almost unmistakably to the authors of the Indus Valley civilization. "Most of

the animals known to the Indus people are also known to the Rig-Veda, such as sheep, goat, dog or bull. The animals hunted down by the Rig-Vedic people were antelopes, boars, buffaloes, lions, and elephants, and these are also familiar to the Indus people." Gold was known both to the Rig-Vedic Aryans and the Indus Valley people, and the men as well as the womenfolk of these peoples treated their hairs similarly. "But the most singular feature of the Indus civilisation, namely, the cotton industry, is also an established industry in Rig-Vedic India."

Some stone figures discovered at Mohenjo-daro are supposed to represent the Yogi in a typical meditative posture with the eyes fixed on the tip of the nose, as recommended in the later works on Yoga. A few have hastily argued from this that Yoga is non-Aryan in its origin. But Yoga cannot be said to be unknown to the *Rig-Veda*, for the "Rig-Veda is made up of hymns which are supposed to be the results of revelation attained by Rishis on the basis of their power of meditation acquired by practice of what is called *tapas*." Nor is the *Rig-Veda* unfamiliar with the worship of the Mother Goddess, evidences of whose existence have been found in the female statuettes discovered in the Indus Valley. "The Rig-Veda is also quite familiar with the primeval Mother whom it calls by several names such as, Prithvi or Prithivi or Aditi, the mother of the Adityas. The Rig-Veda has also a burial hymn mentioning the Earth Goddess who is described as Prithivi Mâtaram Mahim, 'Earth the Great Mother' in the *Taittiriya Brâhmana*. The *Kena-Upanishad* represents Brahmanyadeva appearing in the form of Uma Haimavati, the Sakti of Siva." The excavations at Lauriya Nandangarh have brought to light "supposed Vedic burial mounds in which has been found a small repousse gold plaque bearing the

figure of a nude female, which is taken to be that of this Earth Goddess of Rig-Veda and is very similar to the terracotta figures of the Mother Goddess found at Mohenjo-daro."

It has also been surmised that the God Siva is represented on certain Mohenjo-daro seals, that Siva as a deity was unknown to the Rig-Vedic Aryans and that he latterly intruded into the Hindu Pantheon and became amalgamated with the Vedic God Rudra whom he finally eclipsed. "There are, however, three passages in the Rig-Veda of which one mentions Isâna, the second Mahâdeva and the third Siva." Prof. A. B. Keith is said to have intimated in a letter that "he did not know of these Rig-Vedic passages mentioning Siva so definitely and accordingly failed to notice them in his *Vedic Index*."

Obviously enough the considerations mentioned above tend to bring the two cultures very near to each other. But what grounds have we to put them chronologically together? With regard to this question Dr. Mookerji points out that, on the basis of the evidence furnished by the celebrated Boghaz-koi Inscription of C. 1400 B.C. and by reckoning back with the help of geneological data scattered in the Vedic and the Puranic literatures from certain relatively ascertained dates of comparatively recent times, we can reasonably assign the earliest Vedic civilization to a period anterior to the third millennium B.C. This would make the two civilizations contemporaneous at least for a certain space of time. But the implications of the Boghaz-koi find reach further. In conjunction with a few more available data it not only pushes back the date of the earliest Vedic culture but also gives an entirely novel aspect to the question of Indo-Aryan origins. Together they lend considerable support to the Puranic view which makes India the original

habitat of the Indo-Aryans and which repudiates all suggestions of their foreign origin. They also indicate that a branch of the Indo-Aryans must have migrated in a north-western direction very early. Pargiter was the first scholar to present in a scholarly manner the Puranic view of the Indo-Aryan origins and to suggest an Indo-Aryan migration beyond the north-west at about 3000 B.C. The

subsequent years appear only to have strengthened his hypothesis.

So long the antiquarians have profitlessly digged in various soils to uncover the secrets of Indo-Aryan origins and its antiquity, and it is time they should turn greater attention to the rich indigenous fields which have so far been only lightly scratched by the plough of investigation.

REVIEWS AND NOTICES

THE POSITION OF WOMEN IN HINDU CIVILISATION (FROM PREHISTORIC TIMES TO THE PRESENT DAY). By DR. A. S. ALTEKAR, M.A., LL.B., D.LITT., Professor and Head of the Department of Ancient Indian History and Culture, Benares Hindu University. *Published by The Culture Publication House, Benares Hindu University.* Pp. 468. Price Rs. 6.

The civilisation of the Hindus was one of the greatest, if not the greatest, in the past. To create a greater future a correct appreciation of the past is necessary. To understand the past we must know, among several other things, what position women occupied and still occupy in the civilisation of the Hindus. A clear, correct and coherent account of the position of women in Hindu civilization was called for. To meet this real need, as it were, Dr. Altekar's book has been published at a most opportune moment. Dr. Altekar's book is a comprehensive and scholarly survey of the position of women in India in the different epochs of Hindu civilisation beginning from the prehistoric times down to the present day. It deals with the past as well as with the present and it also hints at the future.

As the author points out in the Preface, the book is essentially a "research work." It is very carefully documented and all its important statements have been supported by copious quotations from original Sanskrit texts which have been inserted in footnotes and not in the body of the book so that they may not stand in the way of a rapid and easy reading of the book. The author has the supreme merit of not indulging in vague generalisations. He has drawn a clear, consistent and convincing picture on the basis of reliable

data, all the original and important sources of information having been tapped, viz., the Vedic, Epic, Jain, Buddhist, Smriti and Classical literatures, sculptures and paintings, coins and inscriptions, narratives of foreign travellers and last but not least modern works on the feminist movement.

The author has dealt with many important topics relating to women in their proper historical perspective. Some of the topics which have come in for very able treatment at his hands are: the education of women, marriage and divorce, the position of the widow with special reference to the Sati custom and the problem of widow remarriage, the Purdah system, the proprietary rights of women, etc.

Two of the topics relating to women which are of great current interest are divorce and the proprietary rights of women.

Divorce, the author points out, was permitted in Hindu society under certain well-defined circumstances before the beginning of the Christian era. Even Manu held that a wife might legitimately desert her husband if the latter was impotent, insane or suffering from an incurable and contagious disease and she might marry again provided her first marriage was not consummated. Kautilya gave detailed rules of divorce, but divorce according to him was permissible if the marriage took place in one of the unapproved forms.

The evolution of the concept of Stridhana has been very clearly traced by the learned author. With regard to inheritance and partition he makes certain interesting suggestions. He is not in favour of giving a right of inheritance to the daughter equal to that of a son. He points out that certain diffi-

culties which are inherent in the situation will defeat such a right even if it is given. He advocates the expansion of the rights of a woman in her husband's family and not in her father's family. If however a daughter chooses to remain unmarried she should be given a share in the patrimony. Further, if a wife separates from her husband because of the misbehaviour of the latter she should be given a share in the property in her husband's family.

In the final chapter also the author suggests certain reforms which should be carried out for the benefit of Hindu society. He pleads for an alteration of the marriage law with a view to the abolition of polygamy. He further points out that men and women should be subject to the same standard of morality. Divorce should be permitted but on very stringent conditions. Widow remarriage should be encouraged by treating remarried widows with respect and honour.

A particularly important topic which the author discusses is as to what should be the attitude of Hindu society towards women who are captured and violated by ruffians. He points out that the present tendency to refuse them admission into their families and indeed into the Hindu society is extremely deplorable. He refers to the fact that a number of Smritis and Puranas declared that women who had the misfortune of being made prisoners or of being criminally assaulted should be treated with sympathy and be accepted back by their families after the performance of certain purificatory rituals. In this view it appears that in meting out a generous treatment to such unfortunate women we would be backed by the authority of the Shastras by which we are too apt to swear.

On the whole the book under review is an admirable one, interesting alike for the scholar and the general reader. The author has an elegant and polished style and the book is pleasant reading from beginning to end. Fashions of dress and ornaments of women have been illustrated by six plates which greatly enhance the interest of the book. The get-up of the book is good and the price seems fair and reasonable.

SACHINDRA NATH DUTT, M.A.

MOTHER OF PROSPERITY. EDITED BY V. R. TULASIKAR, EDITOR OF "NATIONAL WEALTH," *Published by Sri Gowardhan*

Samstha, Poona 2. Pp. 141.

India is pre-eminently an agricultural country, and the primitive plough and a pair of bullocks are still the sole instruments of agriculture. So, the importance of cow in Indian life can hardly be over-emphasized. But the present deterioration of the quality of cattle due to indiscriminate slaughter has attracted the attention of Indian leaders, and numerous associations have been started in the country for the protection of this meek and useful animal. The work of Sri Choude Maharaj in this connection is really admirable. As a Kirtankar, he preached his gospel of cow-protection from door to door in Maharashtra and succeeded in establishing the Gowardhan Samstha, which is doing excellent service by opening Gosâlas and publishing pamphlets.

This account of the activities of Sri Choude Maharaj and the cow-protection movement in India, will, we hope, attract the attention of the social workers.

SWAMI VIVEKANANDA AND HIS WORK IN AMERICA. BY SWAMI ABHEDANANDA. *Published by Ramakrishna Vedanta Society, 19, Raja Rajkissen Street, Calcutta. Pp. 36. Price As. 2.*

This is an illuminating lecture delivered by Swami Abhedananda in New York. Here the author practically narrates most of the important events of the life of Swami Vivekananda from his historic success at the Parliament of Religions, Chicago, to the end of his days and describes in forceful terms his activities in Europe and America for preaching the universal religion of Vedanta.

This nice little book with the "Song of the Sannyasin," the master-composition of Swami Vivekananda, included in the end, will be appreciated by all lovers of the great Swami's life.

THE WORD OF THE BUDDHA. *Compiled and explained by Nyanatiloka, "Island Hermitage", Dodanduwa, Ceylon. Pp. 70.*

Though there is no paucity of books by erudite scholars on 'Buddha' and 'Buddhism', this 'compendium of the teaching of the Buddha', compiled from the 'Sutta Pitaka' of the Pali canon, will be widely appreciated by all those who are interested in obtaining a clear idea of the ethico-philosophical system of the Buddha. The present book is a rendering in English of the German work 'Das Wort des Buddha' by the same author, who is an eminent German Buddhist monk with many Pali works to his credit.

The subject-matter of the book consists of the 'Four Noble Truths', viz., the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the extinction of suffering, the noble truth of the path that leads to the extinction of suffering; and the 'Eight Steps leading to the cessation of suffering, viz., Right Understanding, Right Mindedness, Right Speech, Right Action, Right Living, Right Effort, Right Attentiveness, Right Concentration. The author gives a delectable exposition of each one of the topics, carefully translated from the Pali texts, and supplemented by appropriate short notes mostly taken from authoritative Pali commentaries. The appendix contains a description of 'the gradual realization of the Eightfold Path in the progress of the disciple', systematically compiled from the Sutta Pitaka, and a useful index of Pali terms is also added at the end of the book.

The author rightly claims that this book, though first written for his own edification, will be an 'eye-opener' to those critics who remark that Buddhists are inconsistent in declaring one thing and teaching another and that the Eightfold-Path was nowhere intelligibly explained. We recommend the book to those who are already acquainted with the fundamental ideals of Buddhism and wish to obtain a systematically arranged outline of the Buddha's doctrine.

HINDI

ATMĀNUBHUTI TATHĀ USKE MARGA
BY SWAMI VIVEKANANDA. *Published by Sri Ramakrishna Ashrama, Dhantoli, Nagpur, C. P. Pp. 123. Price As. 8.*

The message of Sri Ramakrishna and Swami Vivekananda has reached a large section of the Hindi-speaking public through the valuable publications of the Ramakrishna Ashrama, Nagpur. The present book is a Hindi translation of *Realisation and Its Methods*, being a collection of seven masterly discourses by the great Swami Vivekananda. The first three lectures, 'Steps to Realisation', 'Hints on practical Spirituality', and 'The Way to Blessedness', are devoted to an exhaustive exposition of the preliminary qualifications that are so essentially required of every aspirant after Truth. In the remaining four lectures, the Swami expounds, with his characteristic thoroughness and fascinating simplicity, the different paths to the Realisation of the Self, e.g.,

Raja Yoga, Jnana Yoga, Bhakti Yoga and Karma Yoga. The translation retains much of the original charm and vigour of style. We are sure the book will be of great benefit to its readers inasmuch as it throws abundant light on the practical methods to be pursued by every aspirant for the realisation of the highest ideal of life.

MĀTĀ. BY SRI AUROBINDO. *Published by Sri Aurobindo Granthamala, 4, Hare Street, Calcutta. Pp. 75. Price As. 8.*

This is a faithful and lucid Hindi translation of Sri Aurobindo's *Mother*. We believe this translation will enable the Hindi-knowing public to derive much benefit from Sri Aurobindo's pregnant teachings embodied in the book. The get-up of this edition is quite handy and attractive.

IS JAGATKI PAHELI. BY SRI AUROBINDO. *Published by Sri Aurobindo Granthamala, 4, Hare Street, Calcutta. Pp. 124. Price As. 10.*

This beautiful book is the Hindi translation of the *Riddle of the World*, a collection of highly instructive writings and replies of Sri Aurobindo to the numerous queries of his disciples and admirers regarding Yoga and other spiritual practices. It gives clear solutions to various problems about the Knowledge and Realisation of the Self. The language has been made simple so as to be intelligible to the average reader.

SRI RAMANA CHARITĀMRITA. TRANSLATED BY PANDIT VENKATESWARA SHARMA, SHASTRI. *Published by Swami Niranjanananda, Sarvadhikari, Sri Ramanashrama, Tiruvannamalai, Madras. Pp. 444. Price Rs. 1-12.*

This book embodies in a clear and lucid style, the life and teachings of Ramana Maharshi, translated into Hindi from the original Telugu work *Sri Ramana Charitra* by Krishna Koundinya.

Born as the second son of Sundaram Iyer and Alagammal, on the 30th December, 1879, the saint was formerly known by the name of Venkataraman. After leading a not very remarkable early life, Venkataraman left his home in the year 1896, when he was hardly seventeen, and travelled to Tiruvannamalai, where he practised severe Tapasyâ for many years. His deep renunciation and self-realisation have attracted wide attention and his broad and liberal teachings command admiration from a large number of persons among whom are some Westerners. He does not advocate the giving-up of work, nor

deprecate Bhakti, or put an exclusive premium on Jnâna, but asks everyone to follow his own path according to his individual mental constitution for self-realisation. His main instruction to people who go to him is to sit down quietly and look into

their inner self and to think deeply on the question "Who am I"? The book contains various illustrations that are connected with the life of the Maharshi. We recommend this instructive and illuminating life of the saint to the Hindi-speaking public.

NEWS AND REPORTS

BIRTHDAY OF SRI RAMAKRISHNA

The birthday of Sri Ramakrishna falls this year on Tuesday, the 21st of February. The public celebration will be on the next Sunday, the 26th of February.

SWAMI RUDRANANDA SAILS FOR FIJI

At the request of the Indian residents of the Fiji islands Swami Rudrananda has been deputed by the Ramakrishna Mission to open a centre there for religious work. He has sailed for the place on January 15 last from Colombo by the S.S. *Statheden*.

The Swami's association with the Mission extends over a period of fourteen years, and he has during this time put in valuable work especially in connection with *Ramakrishna Vijayam*, the Tamil organ of the Order, as well as the establishment of a model colony for the poor in the outskirts of Madras.

ACTIVITIES OF THE RAMAKRISHNA MISSION INSTITUTE OF CULTURE

(19, KESHUB CHUNDER SEN STREET, CALCUTTA)

Swami Nityaswarupananda, Secretary of the Ramakrishna Mission Institute of Culture, writes:

The Ramakrishna Mission Institute of Culture has of late been removed from the Albert Hall to its new premises at 19, Keshub Chunder Sen Street, Calcutta, which is the old house of late Ishan Chandra Mukherjee, a great devotee of Sri Ramakrishna. As the house is centrally situated and is very near to all the important schools and colleges of the city, the teachers and students will get ample scope and opportunity to attend the lectures, religious and philosophical classes that are being regularly conducted in its spacious hall by some

learned professors of the local colleges and members of the Institute. One of the main objects of this Culture-Institute is to carry out the universal gospel of Sri Ramakrishna through the study and promotion of the creative achievements and spiritual experiences of the diverse races, castes, classes and communities of mankind on a scientific, comparative and cosmopolitan basis. The Institute furnishes a platform where the representatives of the East and the West can meet on terms of equality and mutual respect, and work with a consecrated soul to bring about a complete orientation in the outlook of man. The activities of the Institute comprise (1) lectures, (2) classes, (3) a journal, (4) research work, (5) the publication of books, (6) the foundation of lecturerships and travelling fellowships, etc., and (7) the establishment of cultural relations with different countries of the world.

Since its removal to its new premises on the 1st of November, 1938, public lectures on various subjects were held in the Institute hall from time to time, some of them being: (1) How we Italians look at Buddhism, (2) Some impressions of a recent tour in Europe, (3) The Scriptures of the world, (4) The spiritual genius of Keshab Chandra Sen, (5) The cultural institutions of Oceania, (6) My impressions of pre-War and post-War Germany, etc., etc. Among the distinguished savants of the East and the West who spoke on those occasions may be mentioned Dr. Mario Carelli (of the University of Rome), Dr. Beni Madhav Barua, M.A., D.Litt., Major P. Bardhan, M.B., M.R.C.P., F.R.C.S., Dr. P. D. Shastri, M.A., Ph.D., B.Sc. (Oxon), I.E.S., Dr. Mahendra Nath Sircar, M.A., Ph.D., Mr. B. C. Chatterjee, Bar-at-Law, Dr. Kalidas Nag, M.A., D.Litt., Miss Josephine MacLeod, The Hon'ble Mr. Justice C. C. Biswas, C.I.E., Swami Srivasananda and others.

**SWAMI BHASWARANANDA OF THE
SINGAPORE R. K. MISSION
AT PENANG**

Swami Bhaswarananda, Head of the Ramakrishna Mission Centre of Singapore, met the Rotarians of Penang at their weekly luncheon at the E. & O. Hotel on November 9, 1938, and dwelt at length upon the various phases of the life and teachings of Sri Ramakrishna and the ideal of service. In the course of his interesting address the Swami remarked, "Service makes no distinction,—service is toleration, service is sympathy and co-operation. If I but keep to myself, I circumscribe myself, for a self-centred man is bound within the narrow circle of his own creation. All the sufferings of the modern world can be attributed to a lack of proper understanding, for without understanding there can be no harmony, toleration, sympathy or co-operation, and this understanding can come only through service. To realise the universal truth we must delve deep into the ideal of service and then we can see 'tongues in trees, books in the running brooks, sermons in stones and good in everything'." Subsequently at a largely attended public meeting held at the Town Hall on November 10, 1938, under the presidency of Mr. K. S. Pillai, it was unanimously decided that a Branch Centre of the R. K. Mission should be started in Penang at an early date. A strong committee was formed with Swami Bhaswarananda as President, Mr. K. V. R. M. Alagappa Chettair as Vice-President, Mr. L. Natarajan as Hony. Secretary, Mr. K. Arumugam as Hony. Treasurer, and Messrs. P. N. M. Muthu Palaniappa Chettiar J. P., K. S. Pillai, P. Narasimhan and Dr. V. K. Thamby Pillai as members of the committee.

**THE RAMAKRISHNA MISSION
FREE TUBERCULOSIS CLINIC,
DARYAGANJ, DELHI**

REPORT FOR 1936 AND 1937

The Clinic was started in 1933 with the object of treating patients suffering from tuberculosis according to up-to-date scientific processes with the help of competent doctors, and of doing anti-tuberculosis work among the people. The institution is run by the Delhi Branch of the Ramakrishna Mission with the kind co-operation of official and non-official members of the medical department, most of whom have volunteered their services without pay.

During the years under review, the total attendance of patients was 6,934 in 1936, and 11,363 in 1937, the total number of new patients being 383 in 1936 and 432 in 1937. Out of 417 cases of tuberculosis, 365 were pulmonary and 52 non-pulmonary, and the treatment of pulmonary cases resulted in positive improvement being obtained in 44 per cent. of the cases in 1936 and 57 per cent. in 1937. There were 489 X-ray examinations, 494 laboratory examinations, and 721 operations. The financial position of the clinic considerably improved from what it was before and an Ultra-Violet Ray Therapy Section, a Clinical Laboratory and a costly microscope were added. Total receipts and disbursements were Rs. 4,513-14-0 and Rs. 3,220-8-0 in 1936, and Rs. 6,016-8-3 and Rs. 5,409-7-0 in 1937 respectively. In March, 1937, Her Excellency the Vicereine, the Marchioness of Linlithgow, visited the clinic and expressed great satisfaction at the work done with "disinterestedness and selfless devotion".

The immediate needs of the institution are: funds for the proper housing of the clinic in a building of its own, funds for providing hospital accommodation in addition to the out-door clinic, and about Rs. 2,000/- for adequate equipment for operation.

**THE RAMAKRISHNA SEVASHRAMA,
SHYAMALA TAL
REPORT FOR 1937**

The Ramakrishna Sevashrama, Shyamala Tal, completed the twenty-third year of its existence at the end of the year under review. Situated in a quiet corner of the outer Himalayas, it is the only source of medical relief to the neighbouring villagers within a radius of about 15 miles. Being further located near the trade-route between Tibet and the plains it is frequently resorted to by the Bhutias and members of other communities who are suddenly taken ill in the jungles. The Sevashrama also treats cows, bullocks, and buffaloes when they suffer from minor ailments like wounds, worms, and foot and mouth diseases.

The number of indoor and outdoor patients treated during the year under review came up to 33 and 3,559 respectively. The urgent needs of the Sevashrama at present are: (i) Funds for the upkeep of the Sevashrama, (ii) a Permanent Fund of not less than Rs. 20,000. Beds can be endowed by donors at a cost of Rs. 1,000 per bed.

SRI RAMAKRISHNA SEVASHRAMA,
SILCHAR

REPORT FOR 1937

This Sevashrama, started in 1915, has been rendering useful service to the poor and the needy by ministering to their physical, intellectual and moral needs. The following were the activities of the Sevashrama during the year under review:

(1) Students' Home: There were 20 boys in the Home, of whom 8 were free students, 5 paid a part of their expenditure, and 7 were paying boarders. Two of them passed the Matriculation Examination in 1938. Practical lessons on physical exercise, religious and musical instructions, weaving and agricultural training were also arranged for the benefit of the boys of the Students' Home.

(2) Night School: The Sevashrama managed six night schools.

(3) Lantern Lectures: These lectures on epidemic diseases and general hygiene were given from time to time.

(4) Library: The Sevashrama library contained more than one thousand books on different subjects.

(5) Helps: Occasional helps in the shape of cash and kind were given to the deserving persons.

The urgent needs of the Sevashrama are:— An extension of the residential quarters, a kitchen, a dining hall and a prayer hall. Any contribution to meet the above necessities will be thankfully received.

THE RAMAKRISHNA MISSION
VIVEKANANDA SOCIETY,
JAMSHEDPUR

REPORT FOR 1937

During the year under review the activities of the Vivekananda Society, Jamshedpur, were as follows:

Religious Work: The notable event was the celebration of the Centenary of Sri Ramakrishna Paramahansa, extending over a week, when lectures in English, Hindi and Bengali on the life and teachings of Sri Ramakrishna, and on different forms of religion were delivered. The celebrations also included a ladies' meeting, a students' meeting, feeding of the poor, *kirtans*, *bhajans* and religious songs. The weekly religious sittings continued as usual and occasional lectures on religious subjects were held.

Educational Work: The Society maintained two free reading rooms and libraries and five free schools, the total strength of the schools being 314 at the end of the year. The Society also runs a Students' Home, whose strength at the end of the period was 11, out of whom seven were free and four concession-holders.

Social and Philanthropic Work: During the period the Society nursed a number of patients, helped in cremating dead bodies, gave occasional help in cash and kind to stranded and indigent people and co-operated with other welfare departments and philanthropic organisations whenever needed.

Receipts and expenses during the year were Rs. 5,001-2-9 and Rs. 4,883-3-6 respectively.

THE RAMAKRISHNA MISSION,
KHAR, BOMBAY 21

FOURTH GENERAL REPORT (1931-37)

The activities of the centre fall under the following heads:

(1) *Missionary*: The Swamis of the Asrama conducted 525 religious classes, in various parts of the city and delivered public lectures and also undertook lecturing tours whenever invited to do so.

(2) *Intellectual and Educational*: The Mission conducted a free reading-room and a library for the benefit of the public. A Students' Home was started in 1933 with accommodation for about 15 students and the total number of students in the Home for the past five years was 87.

(3) *Philanthropic*: The Charitable Dispensary attended to 10,760 (4,010 new and 6,750 repeated) cases in 1931, 12,000 (5,033 new and 6,967 repeated) cases in 1932, 10,985 (4,856 new and 6,129 repeated) cases in 1933, 11,148 (4,583 new and 6,565 repeated) cases in 1934, 13,975 (9,359 new and 4,616 repeated) cases in 1935, 17,285 (5,885 new and 1,140 repeated) cases in 1936, and 17,287 (3,278 new and 12,009 repeated) cases in 1937.

The immediate needs are: Rs. 5,000/- for meeting the expenses of the dispensary and for equipping it with up-to-date appliances; Rs. 50,000/- for extending the Students' Home so as to accommodate about 50 students.

VEDANTA SOCIETY OF PORTLAND,
OREGON, U. S. A.

REPORT FROM SEPTEMBER 1937 TO AUGUST 1938

The Season's activities were resumed with the opening of the Sunday Services, in the Vedic Temple, in the morning, and in the Masonic Temple, in the evening, on September 12, 1937. In the mornings, Swami Devatmananda spoke on practical and devotional subjects, and in the evenings he dwelt on general psychological and metaphysical topics. The regular half-hour meditation before the sermons was also duly conducted as an important feature of the Sunday Services. The Swami gave the following lectures on Sunday evening during the season: (i) Ethics, Its scope and relations to Sciences, (ii) The Moral Standard as Law, (iii) The Supremacy of the Moral Standard, (iv) Virtue and Wisdom, (v) Moral Sentiments and Sanctions, (vi) Is Pleasure our Highest Good? (vii) The Ethical Standard of perfection, (viii) Supreme Happiness, The Ideal of Life, (x) Morality, In Theory and Practice.

The weekly study classes on Tuesdays and Thursdays were also held at 8 o'clock in the Vedic Temple; "Sri Krishna and Uddhava" was studied on Tuesdays and "Vivekachudamani" on Thursdays. The regular half-hour meditation before the Thursday class was also conducted.

Besides these Services and classes, Durga Puja, the Birth Anniversaries of Jesus Christ, Sri Ramakrishna, Swami Vivekananda, and Lord Buddha were fittingly observed with special devotional services. The New Year's Eve midnight service also was duly conducted with meditation and silent communion. The Twelfth Anniversary of the founding of the Society was marked with the presentation of a playlet entitled, "The Pilgrim Returns," written and managed by the friends and members of the Society.

The Annual General Meeting of the Society was held in October, 1937, when the Board

of Trustees was elected for the ensuing year.

The Women's League met from time to time, and conducted their meetings. The added feature of the League is the Study Circle, in which various members present short notes on current events, as, music, art, travel, social welfare, science, etc. Speakers also are invited to address the League on instructive subjects.

The work of the Ashrama has been steadily progressing with the generous help of its friends and members. In the year under review a permanent water-system with a pipe lay-out of about 1,500 ft., has been completed and a twelve-foot-wide road covering a total length of about 1,500 ft., has been cleared, graded and gravelled. Besides, a new cabin for the use of the Swamis has been built. All the labour for such improvements is being kindly and voluntarily given by the members and friends of the Society. Special mention is to be made of the generous help the County is rendering, by building the County Road with the help of thousands of dollars of the Federal Fund.

On the 4th of July an Oak tree was dedicated with special ceremony to the memory of the late Swami Gnaneshwarananda, who, with Swami Vividishananda, visited the Society as also the Ashrama in the summer of 1937. Swami Devatmananda went to Hollywood and San Francisco and attended the dedications of the new Temple of the Master in Hollywood, and the Ashrama at Lake Tahoe, Calif.

The most pleasant event that brought the season's activities to a successful close was the visit of the Founder-Head of the Vedanta Society of Hollywood, Calif., and also the Founder of the Portland Centre, Swami Prabhavananda, who paid a short visit to Portland, after an absence of more than six years. He spoke twice; one in the Masonic Temple before a large and appreciative audience and another time, at the Ashrama, in connection with its third anniversary celebration.