

PRABUDDHA BHARATA

VOL. XLVIII

APRIL, 1943

No. 4



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

TEACHINGS OF SRI RAMAKRISHNA

By M.

Trailanga Swami and Bhaskarananda Swami—The worldly-minded and the fully-awakened—Proper use of money—Characteristics of divine love—God sees the mind—Ignorance and egotism—Knowledge possible for all.

Sunday, April 8, 1883. It was Sunday morning. The Master, looking like a boy, was seated in his room, and near him was another boy, his beloved disciple Rakhal. M. entered and saluted the Master. Ramlal also was in the room, and Kishori, Mani Mallick, and several other devotees gathered by and by. Manilal Mallick, a business man, had recently been to Benares, where he owned a bungalow.

Master : ‘Well, you have been to Benares. Did you see any holy men there?’

Manilal : ‘Yes, sir. I paid my respects to Trailanga Swami, Bhaskarananda, and others.’

Master : ‘How did you find them?’

Manilal : ‘Trailanga Swami lives in the same temple on the Manikarnika Ghat, near the Benimadhav minaret. People say that he had formerly a more

exalted spiritual state. He could perform many miracles. Now he has lost much of that power.’

Master : ‘That is the criticism of worldly people.’

Manilal : ‘Trailanga Swami is always silent. Unlike him, Bhaskarananda mixes with all.’

Master : ‘Did you have any conversation with Bhaskarananda?’

Manilal : ‘Yes, sir. We had a long talk together. Among other things he discussed the problem of good and evil. He advised me to give up evil ways and thoughts, and exhorted me to perform those duties alone that are virtuous.’

Master : ‘Yes, that is also a path, meant for worldly-minded people. But those who have their spiritual consciousness awakened and have realized God alone to be real and all else illusory, cherish a different ideal. They are

fully aware that God alone is the Doer and others are His instruments. Those who have the awakening of spiritual consciousness never make a false step. They do not calculate in order to give up sinful actions. Such is their intense love for God that whatever action they undertake is a good action. They are fully conscious that they are not the doers of the action, but mere servants of God. They always feel, "I am the machine and He is the Operator. I do as He does through me. I speak as He speaks through me. I move as He moves through me."

'Fully-awakened souls are beyond virtue and vice. They realize that it is God alone who does everything. There was a monastery in a certain place. The monks residing there went out daily to beg their food. One day a monk, while out for his alms, saw a landlord beating a man mercilessly. The compassionate monk intervened and asked the landlord to stop. But the man was filled with anger and directed his wrath against the innocent monk. He beat him and beat him till he fell down unconscious on the ground. Someone reported the matter to the monastery. The monks ran to the spot and found their brother lying there. Four or five of them carried him back and laid him on a bed. He was still unconscious, and the others sat around him with sad hearts. Some were fanning him. Finally someone suggested that he should be given a little milk to drink. When it was poured into his mouth the monk regained consciousness. He opened his eyes and looked around. One of the monks said, "Let me see if he is fully conscious and can recognize us." Shouting into his ear, he said, "Revered sir, who is feeding you milk?" "Brother," replied the holy man softly, "He who has beaten me is now feeding me milk."

'But one does not attain such a state

of mind without the realization of God.'

Manilal : 'Sir, the words you have just spoken may apply to a man of a very exalted spiritual state. I talked on such topics in a general way with Bhaskarananda.'

Master : 'Does he live in a house?'

Manilal : 'Yes, sir. He lives with a devotee.'

Master : 'How old is he now?'

Manilal : 'About fifty-five.'

Master : 'Did you talk of anything else?'

Manilal : 'I asked him how one could cultivate Bhakti. He said, "Chant the name of God. Repeat the name of Râma."'

Master : 'That is very good.'

Soon the worship was over in the different temples, and the bells rang for the food-offering in the shrines. As it was a summer noon the sun was very hot. The flow-tide began in the Ganges, and a breeze came up from the south. Sri Ramakrishna was resting in his room after his meal.

The people of Basirhat, Rakhal's native place, were suffering a great deal from drought during the summer months.

Master (to *Manilal*) : 'Rakhal says that the people have been suffering greatly from a scarcity of water in his native village. Why don't you make a reservoir there? That will do the people good. (Smiling) You have so much money. What will you do with all this wealth? But they say that the Telis¹ are very calculating and miserly.' (All laugh).

Manilal was truly a miserly man. But in later years he created an endowment of twenty-five thousand rupees for the maintenance of poor students.

¹ The oil-man caste to which Manilal belonged.

Manilal kept silent at these words of the Master about his caste characteristics. Later on, in the course of the conversation, he remarked casually, 'Sir, you referred to a reservoir. You might as well have confined yourself to that suggestion. Why allude to the "oil-man caste", and all that?'

Some of the devotees laughed in their sleeves. The Master also laughed.

Presently a few elderly members of the Brâhmo Samâj arrived. The room was full of devotees. Sri Ramakrishna sat smiling on his bed, facing north. He talked to the Brahma devotees in a joyous mood.

Master : 'You talk glibly about Prema. But is it such a commonplace thing? There are two characteristics of Prema. First, it makes one forget the world. So intense is one's love for God that one becomes unconscious of outer things. Chaitanya had this ecstatic love. He "took a wood for the sacred grove of Brindavan and the ocean for the dark waters of the Jamuna". Second, one has no feeling of "my-ness" towards this body, which is so dear to man. One is totally bereft of body-consciousness.

'There are certain characteristics of God-realization. The man in whom divine love manifests its glories is not far from the attainment of God. What are these glories of love? Discrimination, dispassion, compassion for living beings, service of holy men, love of their company, chanting the name and glories of God, truthfulness, and the like. When you see these characteristics of divine love in an aspirant, you can rightly say that for him the vision of God is not far to seek.

'The condition of the house of a servant will tell you definitely whether his master has decided to visit the place. First, the wood and jungle around the house are cleared up. Second, the soot

and dirt are removed from the rooms. Third, the courtyard, floors, and other places are swept. Then the master himself sends various things to the house, such as a carpet, a hubble-bubble for smoking, and the like. As one sees these things arriving, one concludes that the master will arrive very soon.'

A devotee : 'Sir, should one first practise self-control through discrimination?'

Master : 'Oh, yes, that is also a way. It is called the path of discrimination. The inner senses² are naturally brought under control through the path of devotion as well. It is done rather easily that way. Sense-pleasures have less and less fascination as one's love for God grows. Can carnal pleasure attract a man and woman the day their child has died?'

Devotee : 'How can I develop love for God?'

Master : 'Repeat His name, and sins will disappear. Thus you will destroy lust, anger, the desire for creature comforts, and the like.'

Devotee : 'How can I take delight in God's name?'

Master : 'Pray to God with a yearning heart that you may take delight in His name. He will certainly fulfil your heart's desire.'

With these words the Master sang a song in his angelic voice, pleading with the Divine Mother to show Her grace to suffering humanity.

O Mother, I have no one else to blame :
Alas! I sink in the well
These very hands have made.

* * , *

Master : 'Distaste for the name of God is a dangerous thing, even as a typhoid patient has very little chance of recovery if he loses all relish for food. The life of the patient need not be des-

² Such as mind, intelligence, mind-stuff, and egoism.

paired of if he enjoys food even slightly. Hence one should cultivate a taste for God's name. Any name will do, that of Durgâ, of Krishna, or of Shiva. If, while chanting the holy name, attachment to God grows day by day, and joy fills the soul, then one has nothing to fear. The delirious condition will certainly disappear. The grace of God will certainly descend.

'A man's gain depends on his inner mood. Once two friends were going along the street, when they saw in a certain place people listening to the reading of the *Bhâgavata*. "Come, friend," said the one to the other, "let us listen to the recital of the sacred book." With these words he went in and sat down. The second man peeped in and left the place. He entered a house of ill fame. But very soon he felt disgusted with the place. "Shame on me!" he said to himself, "My friend has been listening to the sacred words, and here I am in this abominable place!" But the friend who had been listening to the *Bhagavata* also became disgusted. "What a fool I am!" he said, "I have been listening to the blah-blah of this fellow, and my friend is having a grand time!" In course of time they both died. The messenger of Death dragged to hell the soul of the one who had listened to the *Bhagavata*, whereas the messenger of God led to paradise the soul of the other who had been to the house of prostitution.

'Verily, the Lord looks into a man's heart and does not judge him by what he does or where he lives. The Lord values a man's inner feeling.

'The teacher of the Kartâbhajâ sect, while giving initiation, says to his disciples, "Now everything depends on your mind." According to this sect "he who has the right mind finds the right way and also achieves the right end". It was through the power of his

mind that Hanumân leapt over the waters of the ocean. "I am the servant of Rama; I have taken the holy name of Rama. Is there anything that is impossible for me?"—such was Hanuman's faith.

'Ignorance lasts as long as one has egotism. There can be no liberation so long as egotism remains. The cows make the sound, "Hâm-mâ! Hâm-mâ!" and the goats, "Mai! Mai!" And so there is no end to their suffering. They are slaughtered by the butcher, their hide is used for making shoes and covering drums, and the drums are beaten by drummers. What unending suffering! In Hindi both "Ham" and "Mai" denote the first person. The cows and the goats inflict all this suffering on themselves simply because they always say, "I", "I". At long last the carding-machine is made from their entrails. When it is used by the carder, it makes the sound, "Tuhu! Tuhu!" that is, "You! You!" Then alone do the animals get their salvation; they suffer no more.

' "O God, Thou art the Doer and I am Thy instrument"—that is knowledge.

'By being lowly one can rise high. The Châtak bird makes its nest on low ground, but it soars very high in the sky. Cultivation is not possible on high land. Water accumulates in low land and makes cultivation possible.

'One must take the trouble to seek the company of holy persons. In his home a man hears only worldly talk, and the disease of worldliness has become chronic with him. The parrot sitting on the rod in its cage repeats, "Rama! Rama!" But let it fly to the wood and it will squawk and squawk in its usual way.

'Mere possession of money doesn't make one an aristocrat. One sign of the mansion of an aristocratic person is that all the rooms are lighted. The poor

cannot afford so much oil, and consequently cannot arrange for lights. This shrine of the body should not be left dark; one should illumine it with the lamp of wisdom.

Lighting the lamp of Knowledge in the
chamber of your heart,
Behold the face of the Mother,
Brahman's Embodiment.

'Knowledge is possible for everyone. There are two entities, Jivâtâmâ, the individual soul, and Paramâtâmâ, the Supreme Soul. Through prayer all individual souls can be united to the Supreme Soul. Every house has a connection for gas, which can be obtained

from the chief depot of the gas company. Apply to the company, and it will arrange for your supply of gas. Then your house will be lighted.

'In some people spiritual consciousness has already been awakened; but they have special characteristics. They don't enjoy either hearing or talking about anything except God. They are like the Chatak bird, praying for rain-water, though the seven oceans, the Ganges, the Jamuna, and other rivers near by are filled with water. It won't drink anything but rain-water, even though its throat is parched with thirst.'

THE ONENESS OF GOD

BY SAINT KABIR

How could you have, O brethren, two Gods?

Tell me who has misled you.

As in the different ornaments of gold, the same gold is there,

So also the differing names of God—Allah, Râma, Kareem, Keshava, Hari, and
Hazarat—refer to the same Being.

Nimaz and Pujâ are only seemingly two different things, but essentially identical.

You call upon the same God whether you have on your lips the name
of Mahâdeva or Mohammed, Brahma or Âtman.

Inhabitants of the same soil! wherefore divide yourselves by labelling yourselves
Hindus and Muslims?

—TRANSLATED BY PROF. S. N. L. SHRIVASTAVA, M.A.

LOVE GOD

BY SWAMI TURIYANANDA

By surrendering himself to God, man can be saved from all troubles and freed from all worries. All efforts have to be bent to this end. Man, thereafter, is blessed by receiving Divine mercy in the course of time. To wait patiently for His mercy like a beggar waiting at the gate is what is to be done. And if one succeeds in this, there is no doubt that a day will come when all the desires of his heart will be fulfilled. There is no need of any more spiritual practices if He can be loved with all the heart. 'Love is the supreme spiritual practice',—this is a great truth. If He can be loved, love for everything else comes of itself. What more remains if love fills the heart? So one should try to love God in all sincerity.

THE SPIRITUAL BASIS OF SOCIAL LIFE

BY THE EDITOR

Beyond me, O Conqueror of Wealth, there is no higher cause. All this universe is strung in Me as a row of jewels on a thread.—Gita, VII, 7.

I

Each man has some inkling of permanent values without which life would be a mere passing phantom. But these are not co-ordinated in life, individual or social. Instead, the task of integration is handed over to nations or economic groups. These social or political groups do not recognize all the values. They take account of only those which serve their purposes most and weave them into certain patterns, which individuals must accept unquestioningly and form their lives and tastes accordingly. In politics, international amity is sought to be established at the point of the bayonet. Moreover, though we speak of such things as societies, religions, etc., these have no existence apart from the national life. That is the order of the day! As such, our values are of the most chimerical kind, and allegiance to ideals is not deep-rooted: it occupies only our surface mind which is in contact with the outer world. The result is that though modern life feels elated because of its outer embellishments, when probed deeper it is found quite out of joint.

It is often asked, for instance, Should scientists indulge in discoveries that may mean a greater intensification of international wars and more human carnage? In other words, Should the scientists consciously acknowledge their larger human responsibility and act accordingly, or should they seek truth for the sake of truth irrespective of its consequences?

The only answer of the scientist is that, as the human brain has limited capacities and as all its parts cannot develop simultaneously, science must be left unmolested and allowed to monopolize certain brains so that it may grow in a way most natural and in an atmosphere most congenial to it. More simply put, it is an argument for specialization through which the social units can be utilized to their utmost. But who knows if this non-interference will not result in the undesirable growth of some social limbs at the expense of the others, or lead to unnatural competition for supremacy of certain interests at the cost of the larger social life! We read in the *Prashnopanishad* that the different human organs once fell out amongst themselves as to which was the most essential. The Vital Force tried to bring them to their senses; but failing in its endeavour, it took flight with disastrous result to all. Who knows if world tendencies are not leading us again to such a tragedy! Social forces are at variance, and in the meantime the Spirit starves!

The scientists claim immunity from social interference and make out a strong, unassailable case for freedom of action. But society points out that the result will be cataclismic. The arguments on both sides are equally weighty, and no one dares pass judgement. Science argues that its discoveries are neither moral nor immoral. It is society which makes it either. The discovery of dynamite was a blessing in so far as it was used for bursting rocks and cut-

ting across mountain ranges. But when it was used for demolishing the cultural landmarks it was an intolerable nuisance. Ships, aeroplanes, and motor-cars are a blessing so long as they carry passengers and cargoes; but when guns are mounted on them, the innocent people feel that these had better not come into existence. It is society, then, which gives particular values to the discoveries of science and thus makes them either instruments of human comfort or carnage.

Society argues that when such discoveries are likely to be put to wrong use, scientists have a moral responsibility towards humanity, and should either refuse to divulge their secrets or refrain from being exploited by designing statesmen. But can they do so with impunity? Will they not be conscripted by the national States, under which circumstance they have either to make more deadly weapons of destruction or be themselves blown away from the mouths of the enemy's guns?

Scientists and society in their quarrel, thus, come over against a third factor, the State, which with its leaders lords it over all the contending parties. And yet the State is not a self-existing entity. It is a creature of society. People are governed as they best deserve. It is the people's will that crystallizes into its Government and the governing classes. Thus it is all a vicious circle. A bad society produces bad scientists, who make bad discoveries and are requisitioned by a bad Government, which perpetuates bad social standards!

II

A controversy has recently cropped up with regard to the moral responsibility of the film industry. The question is on all fours with the one already discussed. It is an immoral society that relishes immoral pictures; and a perverted film industry pampers the immoral social

instincts. Look, for instance, at the colossal figures the film stars draw each month for a few movements of their limbs and manipulations of their voices, which titillate the senses and debauch the tastes of the unwary youths! But the film industry can afford to pay such huge salaries, since the patronizing fans liberally contribute to their funds. The question of morality agitates the brains of a few Puritans or some intellectuals who, however, think that they have discharged their duty by putting their disgust in black and white. Not only that, they themselves will be found frequenting those very talkies which in their saner moments they so vehemently condemn!

The film industry is a most inglorious example of the bad use an a-moral discovery can be put to. It is really a wonder of science to put human voice and movements on a few yards of film and then transmit it to people thousands of miles away to educate and comfort them. But in actual life, the stuff that is presented to the audience is far from elevating. The educational and cultural aims have been almost totally forgotten. It is sex, gangsterism, and the fashion of the upper ten thousand that reign supreme to the dismay of the poor parents in the country-side who supply the wherewithal of such a costly entertainment to their simple children in schools and colleges of the towns and the cities.

The newspapers and magazines are no less victims to this tendency. In the news and articles published, truth is too often conspicuous by its absence. It is propaganda that reigns supreme. The only morality they are allowed to bow to is national expediency. A Government will not allow newspapers to be too independent and outspoken. Nor will society tolerate it to moralize too much. And if it refuses to accept false or highly

coloured or even immoral advertisements, it stands the risk of being soon liquidated.

Then there is the slogan of art for art's sake. An author writes any catching novel without considering its moral repercussions. One can easily understand how much a writer's or an artist's success in life depends on the volume of circulation and the market price of his productions. But when this fact of social estimation in the form of name and fame and profit is raised to the status of a philosophy, and the artist argues that he is not concerned with the social reactions but rather with the creation of beauty, one wonders whether it is not a mere afterthought, because even when pecuniary considerations are absent, it is hard to think that an artist, who in the first instance creates with a view to sharing his joy with others, can really be so subjective in his estimation of values as the theory of art for art's sake would imply. He cannot rise wholly above his social environment.

When we turn to trade, commerce, and industry this lack of integration of different outlooks is more pronouncedly in evidence. Recent investigations have shown that the arms factories often sell to enemy nations merely for the sake of profit. Financiers often gloat over a prospective world war. Modern industry and commerce flourish by exploiting labour and at the cost of undeveloped countries. Not only so, but people who are very respectable in other walks of life will not feel any scruple in manifestly immoral business transactions. Their consciences seem to be double-faced or even multi-faced according to the necessity of the situation.

The relation between the different social strata is by no means above this general disharmony. Youth and age are outspokenly at war. They live, move, and have their being in two mutually

exclusive worlds. Capital is against the *bourgeoisie*. There are militant feminist movements to wrest power from the unwilling menfolk. Race problems are becoming daily more threatening. And generally speaking, disrupting forces are palpably at work in all fields of activity, and that in spite of the best efforts to knit humanity into a single co-ordinated whole.

III

In all walks of life we meet with theories and practices that are strangely divorced from higher co-ordinating ideals. Social life has disintegrated and confined itself into water-tight compartments, each of which is a close preserve of a certain group, and each of which has its own norm of conduct that takes little or no note of its adverse influence on similar other groups.

But this wide generalization must be modified in three ways. First, there is the State to synthesize national activities; secondly, in spite of specialization, knowledge has nowadays become so widespread that each individual imperceptibly imbibes much of it that properly lies outside his special groove. Thirdly, improved communication has brought races and groups so near one another, culturally and physically, that action and interaction among different cultural outlooks are constantly at play. Let us be a little more clear on these three modes of fusion and integration of culture.

The State is a great co-ordinating agency. But its ideals are not very high. The modern nation States aim at raising and maintaining a high standard of living for their own citizens even by robbing weaker nations. Imperialism can never fully appreciate the culture of a subject people, howsoever great that may be. True, the present-day States spend some of their revenues on the ad-

vancement of various branches of learning. In addition to physical welfare they ensure intellectual growth. Moral purity, too, is often encouraged. But it is a kind of culture that is calculated merely to sustain and advance the cause of the State. This morality is never allowed to assume an actively universal outlook. More generally there are two moralities—one for home consumption and the other for international dealings. Intellect puts on a national garb and institutions are put under national control by various means. The religious outlook seldom transcends a very limited humanism. Within the State, economic and political groups are constantly at war against each other; true democracy is nowhere in existence, and Governments are run by coteries in the interest of certain groups and classes.

As for a more widened range of culture, it is effective only in a very limited way. A scientist is a scientist in spite of his dabbling in politics, philosophy, or spirituality at times. A novelist may draw on psychology or science; but he will be a novelist none the less. Similarly, a religious man may develop his sermons in the light of theories in other fields, but he will never walk out of his dogmatism. And in general all these intellectuals are mere dealers in ideas. For their main sustenance they depend on things other than what they profess. As Tagore put it :

We all know that intellect is impersonal. Our life and our heart are one with us, but our mind can be detached from the personal man, and then only can it freely move in its world of thoughts. . . . Our intellect burrows to the roots of things, because it has no personal concern with the thing itself. (*Nation*, p. 34).

But though intellect is divorced from life, it is not always indifferent to it; for in a great number of cases the intellectual performances take place at the

behest of States, economic groups, and classes, which most effectively curb intellect from having too wide a sweep. Besides, the different ideas, ideals, and slogans are seldom fully harmonized in any single life. Their contradictions remain ever unresolved, so that personality is hopelessly divided in its allegiance to social, economic, and political dogmas and rituals. A worker or an *entrepreneur* in a factory is quite a different person from his own self in his family : this second personality is again different from one in the club or the church.

International contacts have their basis on these limited outlooks and interests. Self-interest or group interest is most often the deciding factor and what goes by the name of universalism is nothing but empty profession or emptier propaganda. Common interest does bring together merchants of different countries. But in an international war the same people shoot straight at one another. So also with the intellectuals and the artists. In periods of national crises they will consciously and unconsciously side with their own statesmen and decry the others.

So far the world as a whole does not actively participate in any common endeavour, nor does any appreciable part of it believe in common ideals and goals. Politics, intellectualism, and universalism have sadly failed. We do not deny that they do reconcile individual actions and dreams to a certain extent; but their ranges of activity are strictly circumscribed. Politics may often ignore group interests, intellectualism may widen individual outlooks, universalism may cut across national boundaries; but they do not bring into existence lasting universal values. Their achievements, at best, are of a very limited character. They may ensure surface embellishments; but they cannot

touch the deeper and more life-transforming sources of human endeavour.

This brings us to a consideration of one fundamental defect of modern outlooks. The West believes in achieving through mechanical adjustments what should well out from the deeper springs of life. It is through political make-shifts, geographical redistribution of territories, economic betterment, philosophical ratiocination of all irrationalities, and dovecoting of individuals into convenient compartments that social maladies are sought to be removed. We have been taught to think of man as a social unit, as a civic unit, as an economic unit, or as a political unit, but seldom to think of him in the integrity of his being—as a moral, spiritual unit. Quick means of transportation and transmitting of information and emotion together with easier facilities for propaganda and organization, have supplied the background for a mechanical civilization. The machine has further spread the mechanistic point of view and reduced variety into a standardized uniformity of taste and behaviour. We talk alike, dress alike, move alike, think alike, and dream alike. Our ideals are conceived in the abstract and worshipped *en masse*, but resented in the particular. It is quite in order for you to express lofty sentiments—from a pulpit or a platform; but if you carry on in the same strain in private relationships you will be branded as a Puritan, a nincompoop, and what not!

IV

The East cares for unity no less than the West. But her unity has a different basis. It is derived from the fundamental facts of the human personality studied as a whole. These are found to be essentially identical everywhere, and as such, they work for unity without destroying variety. Western mechanism

binds together the bodies and the brains, but stifles the hearts and the Spirit. It cares for developing power for ruling over Nature and nations. And this power is generated by putting up barrages across the free flow of human personalities. We find, therefore, that though the Western societies are very closely held for certain periods, they tend to disintegrate, and their artificial dams are washed away, once the baffled emotions can gather sufficient volume and momentum. But the Western societies, not knowing a better way of life, apotheosize even these revolutionary movements which destroy more than they create. The East knows that society is not merely a got-up thing, but has its roots in the lasting, spiritual, and dynamic nature of man—a nature which must be clearly taken note of in all social plannings. She has weighed in the balance inner perfection and outer adjustments and found the latter wanting.

The *Brihadâraṇyaka* says,

In the beginning this universe was but the Self (Virâj) of a human form. He reflected and found nothing but Himself. . . . He was afraid. Therefore people still are afraid to be alone. . . . He was not at all happy. Therefore people still are not happy when alone.

So to get rid of that loneliness and that fear, Viraj made Himself many. This primal process of achieving happiness is still universally recognized as a potent means of satisfying man's inner craving for transcending all personal limitations—the process of consciously and methodically expanding one's personality in a variety of social endeavours and assiduously contracting friendships and loving relationships with others. But the method is soulless, crude, and imperfect. It is physically impossible to enlarge this relationship with the outside world beyond a certain limit. The little that is attained lacks a touch of

loving and inspiring *camaraderie*. Moreover, in this imperfect world, it is absurd to expect friendships to be lasting, or that all whom we may contact will behave decently towards us. The other alternative, therefore, is to perfect oneself to the fullest, irrespective of what others may do or think. The first process is of the work-a-day world, the second is of the mystics whose hearts are thus attuned to the unfailing source of all harmony; for by turning inward, they lay their hearts bare to the influence of cosmic forces which are unstinted in their bounties to all craving souls. The first process may lead to a limited success here, but the second ends in everlasting perfection. So we read elsewhere in the same Upanishad :

This Self was indeed Brahman in the beginning. It knew only Itself as 'I am Brahman.' Therefore It became all. The Self alone is to be meditated upon, for all these are unified in It.

And why is the second alternative possible? It is because in the beginning God entered the world—aye, even its minutest particle—after it had been created by Him from His very being. Fear comes out of a sense of opposition, and unhappiness from that of limitation.

What sorrow or what delusion can attach to one to whom, after the attainment of knowledge, all things appear as but the Self?

A measure of success follows in the wake of material endeavours, but *pari passu* there is an equal retrogression from the central Unity. Physical efforts when inspired by a higher knowledge of the inherent Divinity of oneself, appear in an altogether different light. The consequent results are lasting and far-reaching, and the process, too, is so smooth and easy! To such a man who is in harmony with the inner and outer worlds, everything assumes a new meaning and a new beauty :

Sweet blow the winds for one who seeks the Ultimate Essence, and sweet flow the rivers. May the herbs be sweet, and sweet the nights and days! May even the dust of the earth be sweet!

Bliss is in store for us and will flow down in an unbroken stream, once we switch off our hearts from their pursuit of worldly chimeras either in isolation or in conglomeration, and switch them on to the dynamic centre of all energy, all creation, all harmony, and all ecstasy. We lose nothing thereby, for in becoming All, we gain everything comprehended in It, which by our isolated self-centred activism we could never hope to achieve. When the world is realized as Divine in essence, we are in the presence of God immanent, who then leads us on to God transcendent.

If one knows here, then is one truly established; if one, however, does not do so, then is a great destruction in store. The wise having realized the One in each being become immortal even after death.

V

Modern society has for its goal the assertion of the rights of the individual and the group. This has to be replaced by the ideal of service to and self-sacrifice in the presence of God immanent. Hindu philosophy, believes that this universe is nothing but Brahman. Now, this belief in a single Existence must be translated into concrete action in our everyday life. It is for this that Swami Vivekananda preached the gospel of service, which according to him was nothing less than the worship of God. Rights and privileges extorted by force have to be replaced by love and giving out of the spontaneity of one's heart. There can be no other equitable basis of social intercourse. Service transcends all other modes of social dealings not only through its perfect mechanism and smooth working but through its intimate relation with the very Essence of the individual and the universe. Such an

active acceptance of Universal Truth transforms life through and through and gives society a new colouring.

People talk of transvaluation of values. But how can this come otherwise than through a clear recognition of one's spiritual nature, and one's inseparable relation with one and all? Why should selfishness be replaced by service? —because true self-help lies in serving the whole. It is death to turn to the little self. There is no bliss in the puny, little thing called 'myself'. 'In the Infinite indeed lies happiness!'

This spirit of service, however, should not be confused with the modern theories of trusteeship of the less advanced peoples and classes and the benevolent despotism of plutocracies. For imperial and economic self-interests are too apparent in all these high talks. True morality speaks not through dogmas and slogans but through personal, sweet relationships. It is quite well known that imperialists and capitalists can

never mix with their subjects and labourers on equal terms. The patronizing tone, the *hauteur*, the solicitousness for one's own purse will betray themselves at every turn. The fact is that true spirituality like true morality is first and foremost an individual affair. Unless the individual life is fully integrated and lifted beyond petty considerations there cannot be any group morality in the abstract and any service in the true sense of the word. It is life that must be transformed according to the requirements of spirituality and then will all other group activities be properly re-orientated and synthesized. Ours is a plea for specialization not in the laboratory, the workshop, the assembly, or the church, but in the inner sanctuary of the heart. A man at peace within himself is at peace with all. In the absence of this Divine bond individuals and groups may crystallize like sugar, only to disintegrate and fall apart unless held together in bags and boxes.

THE ETHICS OF WAR

BY PROF. H. D. BHATTACHARYYA, M.A., P.R.S.

Kant laid down certain fundamental principles for determining whether an action should be considered moral. One of the basic principles is that the action should be capable of being universalized, i.e., we should be prepared to grant to others the same liberty of action as we are claiming for ourselves. The other principle, or rather postulate, is that we should be able to say that we are not being determined by others in the course of action we are pursuing. In determining ourselves we claim to follow our own ends. If a number of people has a common pursuit, they may work in unison and subject themselves to

certain fundamental rules of discipline in order to carry out their common object, just as they do as members of a State. It is not possible for any one to act *in vacuo*, and so other persons are bound to be involved when we act socially. We have at least to fall in rhythm with others, as when we pull the rope in a tug of war: possibly we sometimes require a signal to pull together, and we do not mind having this small restraint on our liberty of action. Even in the most elementary social grouping, namely, the crowd, we begin to feel a kinship with others, which inhibits individual action to some

extent. A band of swimmers, all intent on crossing the same stream, may suddenly find themselves competing with one another, and then each forgoes a part of his liberty because he has now to accelerate his speed which, left to himself, he would not have done. That is, we are put on our mettle when we import into our life the idea or prospect of running a race. We act freely, it is true, but under a condition of competition—we increase our pace, just as we do when we are overtaken by a storm or a heavy shower. Free action that does not take into consideration anything that might be happening in the physical or social world, is an abstraction—as all action is directed towards an adjustment of some kind (for why else should we act?), a complete indifference to what is happening round about us will cut off action at its very root. Even a windowless Leibnitzian monad has to mirror the whole universe.

Curiously enough, we feel less constrained in our friendship than in our hostility. The constant vertical column of air does not cause so much uneasiness as a casual horizontal flow, although the pressure of the former is infinitely greater than that of the latter. We are carrying the burden of social constraint in all our actions without being conscious of it—our language, our beliefs, our manners and customs, our dress and deportment are all impositions of society; and yet we seldom feel that we are so heavily constrained, because we had to accept them as a part of our heredity and before we developed the power of choice. In fact, the constraint is so overwhelming that it is with the greatest difficulty that we can overthrow them—even when we develop the capacity of rational thinking we seldom apply it to these original endowments of social life. Just as in hypnotic

blindness to specific objects when a man can see everything except these objects, we remain impervious to reason in matters which we accepted without question in our childhood as a part of our social heritage. In fact, we may go so far as to defend with vehemence our particular groups of belief under the impression that we are thereby championing the cause of truth and righteousness. The twig that is bent grows as a straight one would do, but then the twist remains unaltered—our free actions borrow their direction from our early training, if not their momentum also. Hence, to quote the illustration of Spinoza, our sense of freedom is often no more true than if a stone were to feel, when falling to the earth, that it was freely moving downward. Without being suggestible we could not have learnt anything in our childhood; but then the habit of ready acceptance may imperceptibly pass into our constitution and we may lose the capacity of looking at the other side of the shield. The more insulated we become in our social life and the more withdrawn from hostile or contradictory influence, the less chance there is of our questioning the traditional mode of thought and action. In the absence of an opposite current of thought the stream of personal life runs smooth and nothing disturbs the placidity of our settled convictions and routine actions.

It is only when we get dissatisfied with our normal life that we begin to think and act, and the dissatisfaction arises when there is a conflict between the actual and the ideal. Where social contrast is small, the tendency to idealize is either absent or insignificant—the capacity to feel discontent in the absence of contrast does not belong to ordinary men who cannot create imaginary situations far more agreeable than the actualities with which they are

familiar. It is reserved for genius to feel curiosity, wonder, and also discontent when the general run of men finds nothing to be surprised at or dissatisfied with. This is why visionaries have often to whip up a generation to a sense of its own imperfections—it is not the ignorant but the educated that have to bring home to the mind of the ignorant that they suffer from a disability. Prophets and reformers have seldom been allowed to foster divine discontent among their contemporaries without being opposed and even persecuted—so inveterate is the tendency of the ordinary man to let things remain as they are! But even the ordinary man can be made to see the distinction between one way of life and another through concrete examples, and unless he is idiotic or indifferent he quickly realizes the difference that another mode of life would make in his happiness and the fortune of his family. Nothing, therefore, serves to stir the imagination of a people so effectively as the picture of a more idyllic life led by others. Conversely, the prospect of losing the advantages that a people possesses serves to stimulate ardour in defence of what it enjoys. In other words, we tend to expand our enjoyments and refuse to contract our existing advantages. We assume an attitude of aggression towards the good we do not possess and an attitude of defence towards the good we already enjoy. There are consequently two ways of rousing a people to a sense of its own inferiority, namely, that it does not possess a good which others enjoy and that it runs the risk of losing the good which it at present enjoys.

Now, there is no necessity of struggle with others if goods are sharable without diminution—no one minds a few extra hearers of a musical opera or a few extra spectators in a cricket match.

In fact, sometimes the presence of a greater number serves to increase one's own pleasure—no one would like, for instance, to see a cinema show in an empty house or a pageant in a deserted road. Social by instinct and training, we feel the necessity of company in enjoyment, if not also in sorrow—unless there is danger to our personal comfort, we welcome accretion to our group, as there is strength in number when we have to fight against the elements or some hostile group or when we have to tackle problems for which unaided effort is insufficient. Men would not even mind a bit of jostling to enjoy themselves—think of attendance at fairs or crowding in trains during a holiday exodus. When there is good will all around or when we are in a jolly mood, our personal comfort fades considerably out of the picture as we consent to become one element in a bigger whole and think in terms of the whole to which we belong. If the whole is enjoying itself, why should a single element magnify its own discomfort and mar the pleasure of the group? It is the capacity to sink one's individuality in the group that enables one to enjoy even one's own personal discomfort—at the basis of much parental denial of personal pleasure lies the satisfaction at the happiness of the children with whom identification is made. It follows, therefore, that the extent of identification will determine the range of reflected happiness—those whose social feelings encompass the whole of humanity would find greater scope for happiness and misery than those who think in terms of a restricted group. Philanthropy and cosmopolitanism are, therefore, inimical to exclusive affection or partisan sympathy. The entropy of love being at a maximum in a humanistic attitude, local concentration of sympathy or flow of compassion in any

direction is rendered impossible when all men are equally dear. This affective impartiality towards all beings is not without its dangers, for it may breed a kind of apathy towards the whole world when one does not know whom to commiserate, seeing that often the pleasure of the oppressor would have been impossible without the pain of the oppressed. Humanists have saved themselves from this predicament by accepting at the same time the principle that those who are not imbued with the same ideal as themselves, i.e., those who think in terms of their own small group, have no right to expect others to be considerate towards their feelings, and that justice demands that universal sympathy should not outweigh considerations of equity and extend to the wanton aggressor and to the unjustly oppressed the same hand of fellowship and help. If they are opposed on principle to the adjustment of human relations by means of arms, they would probably stop with condemning the aggressor; if they are weak, as they most often are, they cannot effectively intervene in any armed conflict and bring about peace between the combatants. But very often they feel that something more than mere accusation is wanted to establish their ideal of international relation; they then try to convert the world to their way of thinking and preach their message of toleration, peace, and good will far and wide. By example and precept they try to bring home to a warring world that it is far better to live contented and to develop the arts of peace than to court perpetual unrest and unleash the hounds of war. Pacifists and conscientious objectors not only refuse to bear arms themselves but claim the right to preach that bearing of arms is wrong; that is why belligerent States never look upon them with favour, since they weaken

the war efforts of the nation and sap national strength by raising doubt in the national mind and tightening the purse-strings of would-be financial supporters. War is such a national business in these days that even professed ministers of peace—the clergymen of a nation—feel no scruple in blessing the engines of destruction and interceding with God for special help to their own side under the impression that they are thereby helping Right to conquer Wrong. When God is thanked for enabling one's own party to kill a few thousands of God's own creatures belonging to the opposite party, the ugliness of the whole thing appears in a lurid light; and the matter may even assume a ludicrous aspect when it is remembered that in modern wars the killed do not include the actual fighters only but embrace quite a number of inoffensive people whose only guilt is that they lived in an area subject to the offensive operation by land, sea, or air of the enemy.

This naturally leads to the question whether war is justifiable under any condition. Shall we hold that human life is so sacred that it cannot be taken away forcibly under any circumstance whatsoever? And shall we go further and say that not only life but also property is inviolable so that those who are in possession of any good must be left in undisturbed possession of the same howsoever they might use or abuse it? Very complicated questions may arise on this head; for if it is the duty of man to respect property, it may be claimed not without some justification that God's good earth is meant to be put to the best use possible by man, and the accident of possession should not stand in the way of a proper utilization of the wealth of Nature by those who are best able to do so. It is not easy to determine who the first owners

of any part of the world were and whether the present possessors came into possession thereof by legitimate succession. If any nation complains against the invasion of its land, it has first of all got to prove that it did not itself come into possession by dispossessing its previous owners. What nation can produce a legal title to its own lands which would not be challenged? It is adverse possession and prescriptive right that can at best be proved, and these do not amount to an ethical right. But as two wrongs do not make a right, it is not enough to question the legal right of any nation to hold the land it occupies and to wrest it by conquest. It is necessary to prove at the same time that the possession is depriving humanity of the benefits that it might have derived had the land in question been in more energetic and enlightened hands, and that no nation has a right to possess what it cannot exploit adequately for the good of humanity as a whole. The *res nullius* belongs to the first finder—even now the unoccupied polar regions are being claimed by this or that nation as its own by right of discovery. But the no man's land is not only that which is unowned but also that which is badly owned, that is, managed unsatisfactorily. This doctrine, as it can be well seen, has dangerous corollaries, for once it is accepted in its entirety private possessions of all kinds would be subject to the same scrutiny as national territories, and there would be an absolute insecurity of property and a change of ownership of goods as often as there are better men to manage them. Besides, where would we get an absolutely impartial and intelligent body of judges to decide as to who should be the next owner? Society has, therefore, adopted the policy of permitting voluntary transfer—an imprudent owner very soon finds

that he cannot manage his estate and hands it over to somebody else who pays for the same and who hopes to manage it better. But, unfortunately, this kind of transfer is not allowed, or at least resorted to, in case of national possessions—mismanagement may justify rebellion within but not invasion from without. Each nation tries as much as it can to respect scrupulously the national integrity of other States for fear that it might be faced with a similar situation in future and be similarly disintegrated. National possessions are seldom sold to individuals or other nations.

It so happens that all races do not develop equally in power, population, or civilization with the effect that some nations find that they do not find adequate scope for their abilities or enterprise. It so happens also that all parts of the world are not equally stored with the materials that are needed for comfortable living or self-contained national existence. What shall a nation do if it finds that it does not possess the things it needs for sustenance and expansion? So far as purchasable commodities are concerned, nations may adopt the policy of paying for goods taken, though for perennial wants this is not the most satisfactory method of supplying needs. Unless a nation possesses the whole world it will have to depend upon other nations for items of national enjoyment, specially for those that are indispensable for satisfying national needs. But, for an expanding population, lands may not be available for love or money: what is a nation to do if faced with such a situation? It may send its excess population to another nation which is able and willing to take it over. There was a time when in some parts of the world immigration was unrestricted—there were so much unoccupied space and lack of labour to develop the natural

resources that the nations occupying them welcomed any new comer to settle and be an integral part of the body politic. Trouble arises if the mother country refuses to forgo her right to the allegiance and service of her emigrant children and the emigrants themselves decline to be naturalized and to work as integral factors of the adoptive nations. More trouble arises if the emigrants begin to work in the interest of their mother country in the land of their adoption and act as spies, propagandists, fifth columnists, factionists, and rebels—and this is what many nations want their emigrant children to do. This abuse of hospitality would have met with unequivocal condemnation in our private relations; but international relations are supposed to be beyond the pale of private ethics and governed by an ethical code of their own. What is that code?

Now, powerful nations have proceeded on the principle that the unarmed and weak nations of the earth have no right to occupy rich countries which they are not able to utilize to the fullest extent. When Africa was partitioned among the European races, the ostensible plea was that the rich resources of that country would remain unexplored and undeveloped for an indefinite period if the backward races, who were the fortunate owners of that country, were to be allowed their own time to acquire competence, and cohesiveness to be able to make them available to the world at large. No civilized nation considered itself to be under any obligation to guide the footsteps of these backward races in the path of civilization and teach them to appreciate and exploit the resources of their own country. Possibly there was danger in coming unarmed as head-hunters and cannibals abounded in many areas; but the nations that came to occupy back-

ward tracts did not consider that they were under any obligation to stay long enough to civilize the natives of the soil and then to hand back to them their developed countries. The purely philanthropic aim of spreading their superior culture seldom inspires any nation, though individual men and religious organizations have done so in different periods of the world's history, as when the culture of India travelled east without military escort and imperialistic ambition. If even in the twentieth century mandatory powers have shown extreme reluctance in handing over their charge to the people in whose interests they were supposed to be acting, we can well imagine the strength of the temptation to which nations were subjected at an earlier time when dealing with primitive races that had no national consciousness and no power of asserting their freedom against a superior force. Was it not only the other day that a similar plea was put forward by a powerful nation when forcibly occupying Abyssinia? Now once this principle is accepted, it is going only one step further when it is claimed that the primitive races are not only not entitled to keep their land but they are also bound to labour for developing the same. Forced labour culminating in slavery is the logical outcome of this line of thinking; and so when Negroes were captured and sold in slavery to the planters of America the principle that the civilized nations had the right to make the earth productive to the maximum extent was pursued with a vengeance. The Kantian warning not to use any human being as a means remained unheeded on the apparently justifiable ground that it was unworkable in practice, for except when men are absolutely self-sufficient all have to work as means in some form for the comfort of others. The in-

human cruelties practised on the natives of Congo by the Belgians were justified on the ground that without such treatment maximum work could not be exacted out of native labour and without that labour God's good earth would refuse to yield the maximum blessing to civilized mankind. According to this ethical code it is unfair to count the happiness of each man as one when matching it against the happiness of another—one civilized man happy counts more in the scale of values than a dozen uncivilized men unhappy; and, therefore, it is meet and proper that the backward races should sweat and strive so that the few civilized races might enjoy. The matter becomes slightly complicated when the conquered race is not backward but defenceless—Egypt, Greece, Persia, India, and China were not overrun by culturally superior races unless we admit that the weight of steel is the standard of moral excellence. In such cases the plea of prolonged apprenticeship in the arts of mechanical civilization does not apply, and stewardship might be very quickly terminated if it is considered necessary at all. Poland was not divided among nations culturally much superior to its people in all ways. Before any conquest is approved it is necessary, first of all, to fix the scale of values and then to examine whether any particular encroachment upon national rights could be justified and whether the occupation could be prolonged beyond a certain limit of time and in whose interest the occupation was to be sanctioned. To use a superior number in war is not the prerogative of civilized nations only. When the Huns overwhelmed the Roman Empire it was not certainly culture that was waging a crusade, and when Mahmud of Ghazni led his hordes against the rich plains of India he was not thinking of spreading a superior culture. If might is right,

then the invasion by barbaric hordes would be equally justifiable with the conquest by civilized nations with superior armed strength. We would have to admit in that case that physical weakness is morally wrong and that no nation has a right to establish a realm of peace and prosperity and spiritual progress without ensuring at the same time sufficient physical strength to defend it against unscrupulous neighbours. That is, we have to proceed on the assumption that the law of the jungle would at no time cease to apply to international relations and that we would have to preach at the same time kindness to all men and cruelty towards possible aggressors, unless of course we decide that until the whole human race learns to beat its swords into ploughshares we would abdicate our right to live independently and allow the bullies of the world to dominate over us rather than shed blood in defence of what we consider to be the vital interests of a spiritual universe. When Islam preached that without an Islamic State Islamic religion was not safe and that, therefore, it was the duty of every Muslim to fight for the maintenance of such a State, it was defending the thesis that no one had a moral right to abdicate one's responsibility in the matter of fulfilling spiritual obligations. In fact, Islam went further and taught that it was the duty of its adherents to spread the true faith—not necessarily in the meek way of the Buddhist missionaries but by the use of force so that those who would not see the error of their ways might be deprived of the power to perpetuate spiritual darkness. Here there is no question of increased productivity of the soil and making available the resources of Nature to man—the question is simply one of establishing the one value that counts, namely, religion. Similarly, the Spanish con-

quest of America was prompted as much by the idea of bringing the salvation of Christ to the home of the heathens as by the desire to extend an empire.

(To be concluded)

ART IN INDIA—A RETROSPECT*

BY N. C. MEHTA, I.C.S.

It is customary to look upon certain dates in history as marking the end of an epoch and signaling the commencement of a new age; and yet these are matters of mere convenience or convention, for the process of historic evolution is continuous and does not wait upon any particular incident or event in the history of the human race. With us in this country the passing away of Harsha in 648 A.D. constitutes a convenient landmark. The authority of the imperial dynasty is loosened and the constituent units of an integrated empire break loose. Culturally, however, it appears that the *élan vital* of India had not yet exhausted itself; and if we look to the history of art in the countries of the Far East, we see the seminal quality of India's art in inspiring the art of the entire Asiatic mainland. The great sculptures of the Tang period and the supreme creations of the Indonesian art, particularly in Java, are reminiscent of the great impulse which Indian art gave at this moment in her past, and one sometimes wonders at the intensity and depth of vision which must have inspired it. The paintings on silk recovered from the wastes of Chinese Turkistan bear testimony to the new spirit which was animating the art of China, and when we go farther and remember the great temple monuments of Horiuji in Japan

of a later period and put in juxtaposition the developments in Tibet as well as in countries adjoining the eastern archipelago, we realize that the break-up of an empire did not by any means signify the end of India's influence in the cultural history of Asia.

It should be remembered that for half a millennium after Harsha's death, the art of sculpture seems to have gained ascendancy over the art of painting. It seems as if with the break-up of the country into a number of autonomous units—each developing its peculiar culture and caprices—there was a blossoming of the spirit in matters of building and of plastic art which has rarely been witnessed in this country. From the east to the west, from the north to the south we have got monuments, supreme in their quality, scattered throughout the length and breadth of the country. One need only mention the great monuments of Elephanta, Ellora, the temples at Konarak and at Khajuraho in Central India, at Badami, to realize the heights the art of this medieval period had scaled. The great Pallava ruler Mahendra Varman had already carved out the temple masterpieces out of the granite at Mahabalipuram and embellished them with laudatory inscriptions. It is not as if the pictorial art had disappeared. All that seems to have happened is that both the plastic and the graphic arts became

* Based on a lecture delivered at the University of Travancore.

ancillary to and handmaids of the parent art of architecture.

It was an integrated art that developed in this period and despite the fact that we have supreme examples of individual sculptures and isolated temples, superb in quality and accomplishment, the achievements of the medieval period have still to be judged as an entity, as a complete chapter in the annals of Hindu culture. Buddhism had almost been absorbed within the parent matrix of Hinduism. Yet it was susceptible of inspiring examples such as that of Simhanada Avalokiteshwara inscribed by the sculptor Chhitnaka well-versed in all the arts of the Shilpa. This was the art which was to inspire the artists of Tibet and China, to humanize their pantheon of ghosts and goblins. The ramifications of this art will be traceable throughout the arts of Asia; but so far as India herself is concerned, a veritable revolution was at work. The Sanskrit culture, necessarily the privilege of the few and the learned, was being re-interpreted in the language of the people by singers and artists who suddenly realized that a nation's security must be based upon the support and understanding of the people at large. Shankara's scholasticism and the learning of Ramanuja were being interpreted through songs and poetry, through myth and legend to fire the imagination of the people and to make them nearer to their Creator. Despite political vicissitudes the country was culturally refashioned and integrated into a different avatar, and as frequently happens at times such as these, the yearning of the people and the intensity of their vision were reflected in characteristic creations in stone and in metal of this period. The wonderful pieces of bronze—metal Vighras—that have come down to us particularly of the Chola period are

significant of the change that had come over the country. The hymns of the Shaivite and Vaishnavite singers were, as it were, translated and embodied into concrete images by the Sthapatis of the period.

This was also the time of the great ferment in Italy. Michael Angelo, Benvenuto Celini and other great masters of the Italian renaissance were also at work in Florence. A series of memorable pictures, sculptures, and metallic statues remain as witnesses to the achievements of that great period in the history of European art. But the world has seen nothing comparable in the history of plastic art as the achievements of the South Indian Sthapatis, probably from Tanjore and the neighbouring country, who fashioned the immortal Natarâja and the innumerable deities—each with his characteristic Dhyâna. The gallery of these images that is still available to us has not yet been fully appreciated; and it will, perhaps, be some time before the significance of these masterpieces in the annals of Indian art is realized. It is lucky that these anonymous creations continue to be found and treasured in the temple corridors for worship rather than for idle and amateur curiosity. Even in the history of Indian sculpture—fruitful and almost unsurpassed for a record of consistent and prolonged periods of creativeness—the metal Vighras of South India of the ninth to the eleventh century remain outstanding and profoundly significant.

The end of the eleventh and the twelfth centuries in Northern India almost marks the disappearance of any significant culture. The continuity of traditions in the South remains unbroken chiefly because of South India being away from the battle-ground of ruling dynasties in the North. It

should, however, be noted that the Southern tradition does not seem to have been particularly rich in the art of painting. This seems to have been specially cultivated in the West, if the testimony of the Tibetan historian Taranath is to be believed and if the record of Abul Fazal regarding the various artists at the court of Akbar is to be relied on.

With the establishment of the Imperial Court at Delhi and the unification of the empire under a central administration, Hindu sculpture suffered a certain degree of eclipse. A new epoch, however, was opening in which the pictorial arts of Persia and India were being mingled. A temporary phase of brilliant, but of limited spiritual appeal, came into existence with the development of the so-called Moghul painting lasting for about 150 years. This was a period somewhat interesting from the point of view of a student. The art in the West had acquired great renown and the court at Delhi was aware of the reputation of the great masters in the West, for some of the tallest among the court painters of Akbar were compared to these masters from foreign lands. We know, for instance, that paintings from the West were known to the Indian artists while drawings by Indian artists were already available to Rembrandt, who copied some of them, and some of the Indian pictures were collected by Archbishop Laud, which are now resting at the Bodlean library at Oxford and the palace at Schoenbraunn. The fame of the Moghul court and its patronage of art had spread throughout Asia and Europe; and the art of Iran, even more ephemeral than that of the Moghul court, was appreciative of the great esteem in which the Moghul artist was held. It was Bishan Das, a court painter of the court of Jehangir,

who was summoned to draw the likeness of Shah Abbas Safavi.

It is curious to remember in retrospect the dazzling and unique development of the art of Iran, especially at the hands of Bihzad. The gorgeous colours and the supreme decorative quality of the illuminated pages, illustrating the themes of life or of heroism from the history of the Sassanians or the great Persian poets, had but a fleeting moment in the annals of Asiatic art. It was almost like a gala evening of light and colour, joy and gaiety, but alas! on the surface and not of the spirit.

While the court artists of the Moghuls were busy illustrating and transcribing all important events in the life of their patrons or of their courts, the artists in Europe were busy in perfecting the art of verisimilitude which was to die because of its very perfection. The Indian artist happily was not concerned with the science of optics or with the physics of space. He instinctively thought of his art as something separate from the world of reality and has, therefore, been able to retain the continuity of his tradition. Countless landscapes and portraits lining the endless galleries of the European museums bear testimony to the stupendous output of these painters and these were really painters rather than artists, for I have a feeling that most of these pictures have lost their appeal to the modern European or to anybody whatever, who is capable of genuine aesthetic emotion.

It is curious that when the art of painting was sedulously fostered at the court of Delhi and even at the courts of its vassal States in Northern India, there must have been but little development of the pictorial art in the South whilst massive edifices—palaces and temples—continued to be erected right up to the end of the eighteenth century, and it is in these monuments that one must

look forward for an art of sculpture which almost died in Northern India after the twelfth century.

A new chapter, however, had already begun in the history of Indian painting with the illustration of Râgas and Râginis—of episodes which dealt with the life of Râdhâ and Krishna interpreting the verses from Jayadeva's *Geeta Govinda* or the famous poems of the Hindi writers.

These pictures, tiny in size, were like little fountains playing waywardly, but within their traditional framework, and throwing their sprays of joy and beauty. The themes depicted immediately struck a sympathetic chord in the heart of the audience. Here were combined in a happy synthesis beauty of line, mellow colours, and simplicity of treatment. It was as if the poet had been painting lyrics in line and colour. Thousands of pictures and scores of books were illustrated which, despite their repetition as well as the limitation of the themes, rarely fail to maintain a certain standard of charm and beauty, apart from the sheer technical accomplishment. It was an art of the people speaking straight to their hearts. Accomplishment was strictly subordinate to the message embodied in it, and these tiny drawings, which are sometimes uncoloured, haunt one's memory as if they have struck a hidden chord of the heart. It was an art which lived under the leisurely patronage of the small princes in the Punjab, Rajputana, and Central India and drew its sustenance from the ordinary life of the people. If it achieved the extraordinary results that it had done, it was because it was sincere—its integrity was beyond reproach—and also because its ambition was rigidly circumscribed.

Now what about the realization of what appeared at the beginning of the

twentieth century as a promise of a new revival? The results have been uneven, not because the artist has lost his soul or the deftness of his hand. In a country like India with its contrasts of wealth, art has always looked up to the aristocracy, whether of palaces or of temples, both for scope and opportunity for the realizations of its dreams as well as for patronage and economic assistance. Times have, however, changed and the aristocracy which prided itself on the patronage extended to the hereditary artist, has apparently lost its interest, and there has been the inevitable decline; for the artist must also live, and the living has not been forthcoming to the extent that it should. Sculpture is practically dead, and painting has been fitfully existing.

The artist has not yet secured a foothold either in the homes or the hearts of the people from whom he has the right to expect both livelihood and appreciation. And yet it would be wrong to think that painting has not produced some memorable masterpieces; but it must be confessed they are few and far between, and the pity of it is, there is no one central place where these masterpieces can be seen. They are lost at present amongst somewhat indifferent collections scattered all over the country, and they have suffered by being mixed up in a multitude of pictures of indifferent or uninspired workmanship. Half a dozen picture galleries housing some of these beautiful pictures of new India are needed to throw into relief the great efforts of a band of artists who have been keeping the flag flying, despite all obstacles. Art in India awaits its opportunity, for in its highest flights it still continues to be inspired by its age-long message that righteousness is its heritage (*Dharmosmat-kula-daivatam*).

THE PHILOSOPHICAL BACKGROUND OF INDIAN CULTURE

BY PRINCIPAL D. G. LONDHEY, M.A., PH.D. (LEIPZIG)

(Continued from the previous issue)

Coming to the consideration of ethics we find that in Western European ethics the doctrines of Spencer, Stephen, and other moralists represent theories of morality based upon Darwin's evolutionism and are meant to be applications of the biology of evolution to the domain of morals. The evolutionary ethics of Spencer makes 'increase of life' the standard by which men's actions are to be judged and valued. Thus the rightness of an action is to be determined by its efficacy in conducing to the increase of life, and its wrongness is to be decided by its tendency to detract from the volume of life. Spencer talks of the 'dimensions of life'. In addition to the length and breadth of life, there is also something which is called the depth of life. The third dimension or the depth of life can also be understood as the height or the stature of life. But a difficulty would arise that the third dimension may not be quantitative but may be qualitative in nature. And we cannot multiply a quantitative measure by a qualitative standard. Even the breadth of life is a metaphorical expression. 'Multiplying the length of life by its breadth is like multiplying the height of a building by its architectural beauty,' says Warner Fite. (*Introduction to the Study of Ethics*). The difficulty in question will be all the more acute if we try to multiply both length and breadth of life by its height. The height may be a 'minus' quantity and may reduce instead of increasing the cubic contents (?) of life! The

truth of the matter clearly seems to be that we cannot apply a quantitative criterion to what is purely qualitative, be it life or morality. Muirhead expresses this difficulty of the evolutionary ethics in the form of a dilemma: 'If it means "more of the same" as it is implied in the arithmetical metaphor, the argument is open to the above criticism. If it means, as it ought to mean, something qualitatively different, as more distinctly human, this ought to be stated, as it is the key to the whole situation.' (*Elements of Ethics*, p. 158).

Spencer speaks of his ideal man, the sage (?) as 'the completely adapted man in the completely evolved society'. This implies the criterion of the adaptation to environment. That act is considered good which helps the adaptation, and that act is bad which hinders the adjustment. Now judged by this standard even dishonesty will have to be regarded as moral, because situations do arise when a man in the name of strategy has to take recourse to treachery in order to secure means which will help him in adjustment to environment. If the environment is full of treachery and hypocrisy, if there is a scramble for advantages and a break-neck competition for profits and privileges, a man cannot afford to have any scruples if he is to succeed in adaptation to environment. Thus the evolutionary ethics may set its seal of approval and sanction on all methods of self-pushing and self-seeking which will help adjustment to social and

economic environment. But this morality (?) will revolt against the moral code of some individuals who have risen above the level of jostling and elbowing crowds.

The standard of 'adaptation to environment' suffers from the defect of putting the cart before the horse. What is only secondary and subsidiary is raised to the dignity of being primary and central. The question is, What is more important—man or environment? If the choice is between a lower organism and its environment, we might have conceded the pride of priority to the environment, as a creature is simply poor and helpless in face of the superior forces of the environment. But when we consider man, the *Homo sapiens*, the environment is not seen to be passively accepted by him as the supreme object of allegiance; but by virtue of the marvellous powers bestowed on him by the use of his intelligence, he undertakes to alter his environment to suit his convenience and does not simply submissively change himself to suit the needs of the environment.

The law of the 'survival of the fittest' betrays the primitivity and the barbarity of the low level of moral consciousness. It may hold good in the vegetable world or even in the world of lower animals, but it shocks our sense of the worth of man as man. The fact that an animal survives in the struggle only shows that it had strength to survive, but its possession of strength in comparison with its weaker rival is by no means a mark of its fitness. It is only an indication of Nature's gift of strength. When a bigger fish swallows a smaller fish, the bigger size is only a relative and not an absolute mark of its fitness, if it is to be so construed at all. The truth of the matter is that fitness in terms of the survival is not a moral concept at all, though it may be a physical concept.

In the realm of human affairs, if fitness comes to be judged by brute strength, and even by treachery and deceit, fitness loses all its moral significance whatever survival value it may possess. If treachery gives victory to the aggressor, we accept it only as an evil and a defect in the world order. This unsatisfactoriness proves the moral worth and spiritual dignity of the victim who is honoured as a martyr. The martyrdom of Jesus and other saviours of mankind shows beyond a shadow of doubt that survival of the fittest as a moral doctrine is inherently unsatisfactory.

Evolutionary ethics sets up self-preservation as an ideal of conduct for man. It is very doubtful whether self-preservation is an ideal which meets all the requirements of the essential nature of man. For animals lower down in the scale of evolution preservation of life is an adequate ideal. If birds of the air and beasts of the forest, and multimillion varieties of the insects, viruses, and bacteria maintain themselves against hunger and fear, they may be said to have achieved what is expected of them. But this humble function of self-preservation does not exhaust the task and the duty of man. Self-preservation, though necessary for man, is by no means sufficient for him. If it is true that man cannot do without bread, it is no less true that with bread alone he is not content. For man it is self-realization, and *not* simply self-preservation, which is the ideal.

Indian ethics is essentially different from evolutionary, biological, or naturalistic ethics. Any attempt to identify Hindu ethics with naturalistic, biological ethics is bound to fail. Betty Heimann seems to have slipped into this erroneous interpretation of Indian ethics. She observes: 'Man, most closely woven into the universal, cosmic network, is subject precisely to the same biological

laws of growth and decay as all other forms. Thus he is neither biologically nor axiologically singled out from all other universal manifestations. Under tropical conditions such as Indian's the sole canon of value is vitality as revealed not only in man but also in powerful beasts and prolific vegetation.' (*Indian and Western Philosophy*, p. 63). Many a European scholar in dealing with the Indian modes of thought and outlook has fallen an easy prey to the temptation of indulging in such geo-psychical reflections about the influence of climate on the thought and outlook of the Indians. To say the least, such reflections are superficial and can hardly be admitted as scientific conclusions. The influence of climate on the habits of the people is undeniable. But this is an external influence. It hardly affects the essential, innermost thoughts and outlook on life. Moreover, India with continental dimensions has got a variety of climates and seasons. If we carry geo-psychology to its logical conclusion, India should present a bewildering medley of ethics and philosophies, not to speak of the ethics of summer and the ethics of winter and the ethics of the rainy season. The highest ethical ideal of the Hindus is the attainment of the state of perfect harmony,—harmony of Jnâna, Bhakti, and Karma,—the harmony of the head, the heart, and the hand. An intellectual giant who is a moral wreck does not command any respect from the Hindu point of view. The ethical ideal is a perfect state of equanimity undisturbed by the momentary passions and feelings. The ideally perfect state which is the end and aim of all moral striving is the one which transcends all duality and discord (Dvandvâtita). It is a state in which all intellectual doubts and emotional discords are resolved. The Bhagavad Gita has described the ideal sage (Sthita-

prajna) as one who possesses peace of mind and poise of spirit. Nirvâna originally meant such an ideal state of mind, characterized by perfect poise and quiescence of spirit. Man's mind in this state is comparable to a flame in a windless place, to a mountain unmoved by breezes. The state of unruffledness is also a state of unattachedness. It is like a lotus leaf untouched by the surrounding water.

Indian psychology, the Yoga, is a system of thought and practice which aims at the attainment of a state which is characterized by the complete control of the mental modes (Yogas-chittavrittinirodhah). Yoga is a complete and well-rounded theory of the nature of the human psyche and lays down a definite technique for awakening and developing the dormant powers of the mind. Patanjali's Yoga is not merely negative in conception as the modern psycho-analysis is; it has a positive aim of synthesizing, developing, and harmonizing the mental powers of man. Modern thought departmentalizes the study of man's mind in water-tight compartments such as empirical psychology, psycho-analysis, psycho-therapy, parapsychology, etc. It must be said to the credit of Patanjali's system of Yoga that it treats the human psyche in one, unified, continuous, and comprehensive science. Alexis Carrell in his book *Man the Unknown* has pointed out that modern Western science has failed to treat man in his ailments because of want of co-ordination in the various overspecialized branches of knowledge such as chemistry, biology, physiology, psychology, medicine, etc. We know much about the different aspects of man, but we know very little of man as a whole. It is like the oriental myth of blind men trying to know the elephant. Carrell has suggested that the Yoga methods of meditation and concentra-

tion may be helpful in inducing peace in the cells and tranquillity in the tissues which may be the fundamental conditions of our body and mind.

In religion the Hindu believes in a pantheistic conception of God. He supposes that God is omnipresent. It is only for the convenience of worship that he limits Godhood to an image. The Hindu cannot understand how God can be only a power struggling against evil in the world. This notion naturally limits the supreme authority of God over the world. Christianity calls upon men to help God in his struggle against the evil. In characteristic Hindu cultural ideology it is irreligious to regard man as metaphysically different from God. Man is God. His spiritual task is to realize the Godhood in him.

In art man specially experiences his unity with the Infinite. In the sphere of aesthetics the concept of harmony finds its most significant expression. The beautiful is the harmonious. The harmonious, however, is not simply the symmetrical in form. The beautiful is the harmonious in spirit. The characteristics of Indian art are its idealism and realism. The ideal of harmony is reached by the realization of the unity of all existence. Art is the bond that connects the individual with the Universal, the finite with the Infinite. Art aims at leading the mind from the many to the one, from diversity to unity. The passage of the mind from diversity to unity is simultaneously a passage from discord to harmony. These general reflections help us to understand the most prominent and significant art motif in Indian art. It is rightly remarked that an oriental is a philosopher first and an artist afterwards; the Westerner is an artist first and a philosopher afterwards. (Percy Brown: *Indian Painting, Introd.*, p. 6).

Havell has very eloquently described

this art motif thus: 'The whole spirit of the Indian thought is symbolized in the conception of the Buddha sitting on his lotus throne,—calm, impassionate,—his thoughts freed from all the worldly passions and desires, and with both mind and body raised above all intellectual and physical strife, yet filled with more than human power derived from perfect communion with the source of all truth, all knowledge, and all strength. It is the symbol of the power of the spirit, which comes not by wrestling, nor from intellectual striving, but by the gift of God, by prayer and meditation, by Yoga—"union with the Universal Soul".' (*Ideals of Indian Art*, p. 32). About the Buddha as a Yogi, Dr. Koomarswamy observes: 'This figure is a purely monumental art as that of Egyptian pyramids, and since it represents the greatest ideal which Indian sculpture ever attempted to express, it is well that we find preserved even a few magnificent examples of comparative early date.' (*Dance of Siva*, p. 50).

Images of Buddha at Sarnath and Anuradhapur are the best examples of the skilful execution of this motif. 'The association of Buddha in Samâdhi in the pose of a Yogi with the eyes that look not without but within, with the beauty and symmetry of an exquisitely rounded form, the figure of a warrior, the expression of a god, filled with infinite understanding and sympathy, the waist of a lion, an attribute of the gods and royalty, all go to show how perfectly every item embodied the racial ideal of the relation between perfect manhood and spirituality.' (Dubash: *Indian Art in its Social Setting*, p. 29). The Buddha as a Yogi represents God. The *Vishnudharmottara* says about God, 'For seeing the worlds He possesses eyes closed in meditation.'

The perfect inner harmony and poise

of the spirit is represented also in the brahminic art in the image of the Trimurti at the Elephanta caves. 'The heads of this triple image are supreme rendering of the ethnic type that is still familiar. . . . The suggestion of *absolute repose veiling a profound inward life* is conveyed equally in each of the three masks, though they are representatives of carefully differentiated types of character.' (Koomarswamy : *Arts and Crafts*, p. 68. Italics ours).

The beauty of balance is all the more appreciated in movement as the harmony is more valuable in heterogeneous multiplicity. The best illustration of the beauty of balance and symmetry is found in the image of Natarâja at the Madras Museum. This figure is superbly poised in spite of the four hands which symbolize extra power and might. 'How supremely great in power and grace this dancing image must appear to all those who have striven in plastic forms to give expression to their intuition of life. . . . Every part of such an image as this is directly expressive not of any more superstition or dogma, but of evident facts. It is really an image of that energy which science postulates behind all phenomena.' (*Dance of Siva*, p. 65). Thus this motif may be said to be an attempt at harmonizing science, religion, and art. 'How amazing is the range of thought and sympathy of those Rishi artists who first conceived such a type as this affording an image of Reality, a key to the complex tissue of life, a theory of Nature not merely satisfactory to a single clique of race, not acceptable to the thinkers of one country only but universal in its appeal to the philosopher, the lover, and the artist of all ages and all countries!' (*Ibid.* p. 65).

The Indian conception of the beautiful goes beyond the material, the phenomenal. It penetrates the veil of the

visible and gets a glimpse of the invisible. The Greek art throughout remained realistic and portrayed the symmetrical in the physical forms. Indian art tends to be idealistic, striving to express the intuition of Reality which the seer perceives behind and beyond the perceptible and the sensible. Havell has rightly remarked that 'European art has, as it were, its beauty clipped; it knows only the beauty of earthly things. Indian art, soaring into the highest expression, is ever trying to bring down to the earth something of the beauty of the things above.' (*Indian Sculpture and Painting*, p. 24).

The end of all striving is the attainment of the all-comprehensive harmony. This is the ideal of art. Music of all the cultural activities is especially helpful as a means of attaining the highest harmony. Music, in itself harmonious, tends to put man in harmony with Reality. In music man is placed in tune with the Infinite. The individual becomes one with the Universal through music. Music, like all other genuine art, gives us a glimpse of the harmony of the whole. 'The singer is a magician and the song is a ritual, a sacred ceremony, an ordeal which is designed to set at rest that wheel of imagination and the senses which alone hinders us from contact with Reality.' (*Dance of Siva*, p. 8). Indian music emphasizes the Universal in the individual, the Impersonal in the personal. It reflects an 'emotion and an experience which are deeper and wider and older than the emotion or wisdom of any single individual. Its sorrow is without tears, its joy without exultation, and it is passionate without any loss of serenity. It is in the deepest sense of the word all human.' (*Ibid.*).

'All songs are a part of him who wears a form of sound,' says the *Vishnu Purâna*. 'Those who sing here sing

God,' says Shankaracharya. A song expresses the eternal harmony of the universe in the transient particular. 'It is not the purpose of the song to repeat the confusion of life, but to express and arouse the particular passions of the body and soul, in man and Nature, to prove their ultimate oneness.' (Dubash: *Indian Art in its Social Setting*, p. 181).

The fundamental assumption of the man-Nature harmony is evident from the fact that in Indian music the notes seem to be originally derived from the sounds of the birds—the cuckoo, the peacock, etc. The peacock, ox, goat, crane, black bird, frog, and elephant utter certain distinct notes. All the notes of the denizens of the forest could be put down under one or the other of these seven heads.

षड्जं वदेन्मयूरो हि ऋषभं चातको वदेत् ।
अजा वदति गान्धारं क्रीचो वदति मध्यमं ॥
पुष्ये साधारणे काले कोकिलः पंचमं वदेत् ।
दुर्दुरो वैवतं चैव निषाधं च वदेद् गजः ॥१॥

(शिखा)

The seven notes have got specific functions assigned to them for the expression of certain sentiments.

हास्यशृंगारयोः कार्यौ स्वरौ पंचममध्यमौ ।
षड्जर्षथौ तथा दोषौ वीररौद्राद्भुते रसे ॥
गांधारश्च निषाधश्च कर्तव्यो करुणारसे ।
वैवतश्चैव कर्तव्यो बीभत्से च भयानके ॥१॥

(सुभाषितशास्त्रंघर)

The following table gives the notes with their natural correlates and their relations to the human sentiments:

Note	Natural Correlate	Sentiment
Sa	Peacock	Heroism, wonder, terror
Ri	Ox, Châataka	,, ,, ,,
Ga	Goat	Compassion
Ma	Crane	Humour, love
Pa	Black bird	,, ,,
Dha	Frog	Disgust, alarm
Ni	Elephant	Compassion

The correlations of musical notes with psychological sentiments are specially noteworthy. Broadly speaking some Râgas are gay and merry in effect while others are sad and melancholy. Bihâsa, Bâhâr, Desh, Gauri, Kalyâna, and Kedâr are some of the Ragas which tend to be gay and merry. While Bâgeshri, Bhairavi, Asavari, Ajavatara are sad and melancholy in effect. It has been observed that 'the sad have an average of three flats to an average of two flats in those which are merry'. (Fox Strangways: *Music of Hindusthan*, p. 153).

Indian Music lays special emphasis on the correlation of the notes and the Ragas to the time of the day and the seasons of the year. This is a characteristic feature of Indian music. According to Kelkinath the principal six Ragas are appropriate to the six seasons as shown below:

Raga	Season
1. Shri-raga	Shishira
2. Vasanta	Spring
3. Bhairava	Summer
4. Panchama	Sharad
5. Megha-raga	Rainy season
6. Naranârâyana	Hemanta

This correlation may appear to be fanciful to some critics, but some justification for this may be found in the particular atmospheric condition in a particular season and the consequent 'mood' in Nature. The Dipaka-raga, instead of lighting the lamps, may be supposed to fit in with the mood of the evening at the time of lighting the lamps. The Sarang-raga goes well with the noon-time lull.

'The artists of India connected certain strains with certain ideas, and were able to recall the memory of the autumnal merriment at the close of the harvest, or of separation and melancholy during the cold months; of reviving hilarity

on the appearance of blossoms, and complete vernal delight in the "month of honey"; of langour during dry heat, and of refreshment at the first rains which come in the climate of a record spring.' (Jones: *Musical Modes of Hindoos*, p. 17). In the Raga-mâlâ series of pictures we get a further co-ordination of sounds, sentiment, and colour. 'There we find a close connection of mood and time which reached its height in the Raga-mala pictures, where season, hour, emotion, and music became fused as painting.' (Krammarisch: *Vishnudharmottara, Introd.*, p. 10). The very name of Raga, a musical mode, suggests a colour, a mood. The Rasa in music depends upon its harmony with season and time of the day.

The distinction between the Western and Indian music may be summed up thus: 'On the one side a repression of what is petty, a rejection of what is transient, a soberness in gaiety, an endurance in grief. On the other a vivid insight, an eager quest for way-side beauty, the dexterous touch that turns it to account. The one seems to say—life is puzzling, its claims are many, its enthusiasm hardly comes; but we will hammer out a solution not by turning away from ugliness but by compelling it to serve the ends of beauty: the other—life is simple, and

beauty close at hand at every moment whenever we look or listen or wherever we go; the mistake is in ourselves if we do not train our eyes, and ears, and hearts to find it. Who could wish to decide which way was the best? Both are human.' (*Music of Hindusthan*, pp. 339-40).

Fox Strangways, making a sincere plea for sympathetic understanding and appreciation of Indian music, concludes: 'Are there not singers amongst us who have felt a desire to break loose, if it were possible, from the trammels of our tonality, from its closes and "half-closes", its rhythmical rigidities, and its fussy logic—and to let the melody bear them along on light wings of fancy; to find in fact a music which is free like that of the woods in spring-time, where without rule the uncouthest tones, like the crudest colours, answer one another, where the inchoate and incomplete are made good by the motherly bounties of Nature and unbroken perfection is over all? Something like this is the careless profusion and the unstudied rapture of Indian songs:

Singing hymns unbidden
Till the world is wrought

To sympathy with hopes and fears
it heeded not.'

(*Ibid.* p. 342).

(To be concluded)

'Shall India die? Then from the world all spirituality will be extinct; all moral perfection will be extinct; all sweet-souled sympathy for religion will be extinct; all ideality will be extinct; and in its place will reign the duality of lust and luxury as the male and female deities, with money as its priest, fraud, force and competition, its ceremonies, and the human soul its sacrifice. Such a thing can never be. The power of suffering is infinitely greater than the power of doing; the power of love is infinitely of greater potency than the power of hatred.'

--SWAMI VIVEKANANDA

WINNING THE PEACE—THE IDEAL OF SOCIAL SELF-REALIZATION

BY PROF. P. S. RAMANATHAN

Whatever may have been the political events which led to the present war, it is admitted by both sides that they stand for rival ideologies, divergent conceptions of what constitute the fundamental values of human life and society. The victory for either party would mean, therefore, a triumph for the ideals they stand for and the enforcement of the same on the vanquished. While the United Nations swear by the democratic conception of the State and freedom of the individual within reasonable limits, the Axis Powers make no secret of their ambition to establish racial domination in which nations and individuals will be subservient to the interests and the welfare of the dominant race. One who has not already fallen under the yoke of fascist tyranny will have no difficulty to make his choice about his own alignment in the conflict, but it behoves every thinking person to ponder over the ideology which will form the foundation for the reconstruction of the world after victory is won.

The ideology that has inspired the liberty-loving nations to resist aggression has to be further elaborated in order to furnish an adequate basis for the establishment of enduring peace. Total war such as is being waged to-day, must lead to total peace consistent with the spiritual nature of man. When fighting ceases, it is not enough for statesmen representing the victor and the vanquished to sit round a table and reach an agreement upon questions of disarmament and punishment of defeated nations, demarcation of new boundaries of States, fixation of reparations

from and restrictions on the aggressor nations, and possibly the establishment of an international machinery to settle future disputes between nations and to police the world with a special eye on the beaten ones to see that the feeling for revenge does not find expression in secret preparations for the next war. It is imperative for the great minds of the age at this juncture to propound and propagate a new ideology which will usher in a new outlook on life both among individuals and nations. This ideology should secure not only the fourfold freedom of which President Roosevelt has spoken, but also should instil into the minds of individuals a proper understanding of the true values of life and should make nations understand the right principles of international relations. Besides, education in world citizenship should be imparted to the growing child not only in schools, but the press and the radio now engaged in war propaganda should be diverted to instil into the minds of adults and children the new idea of the world order in which the joint destiny of all peoples will be emphasized. Nations should be made to reinterpret their history in such a manner as will not revive or rouse old national animosities. It is also necessary to have a clear understanding of the factors that led to periodical wars in the past so that steps may be taken to avoid future wars; and it is also necessary to have a clear grasp of the principles of social reconstruction on a just and equitable basis so that a decent and dignified life may be ensured for all.

In order to arrive at a proper under-

standing of the basic elements of the new ideology for world peace and happiness it will be helpful to survey the stage at which humanity had arrived when the present conflagration broke out and note also the salient features which are evident in the world-wide scene of devastation, death, misery, and suffering that we see to-day. Such a survey, besides revealing the serious defects in social organization and the individual's outlook that render such holocaust as is raging at present possible, will also bring into relief the great qualities in human nature which embody the hope and promise for the future.

Intellectual progress, especially in the field of science, led to a complete transformation of the daily life of the people of advanced nations. Technical knowledge enabled man to harness the forces of Nature to his needs and the result has been an all-round undreamt of improvement in every aspect of material life. Economic prosperity led to the engendering of a secular outlook in the minds of the people. The high standard of living in industrialized countries like America and England placed at the disposal of the common man amenities of life such as the motor-car, the radio, the cinema, the popular novels, and newspapers that after the day's labour which calls forth little initiative or creative activity, the generality of the people would give themselves to recreations which would soothe the tired nerves but not inspire the soul within. There was hardly energy, time, or inclination for serious work, and life had become a round of mechanical, monotonous labour and standardized amusements. Verily the mechanical age mechanized man himself. Man's behaviour came to be explained in terms of conditioned reflexes instead of being understood as expressions of his creative freedom. The psychology of be-

haviourism and the attempt to dissect and decipher the mystery of the human mind by probing into the unconscious were symptoms of the prevailing conception of human personality. In countries which had not the same economic advantages as others, State control sought to regiment the whole population for attaining military strength in order to wrest economic and political dominance. Economic well-being became the ideal of nations and individuals.

The effect of the material progress upon the outlook of the people was to weaken people's faith in tradition and higher values of life. Religion was not only neglected by large sections of people, even active hostility became manifest. Man was looking to science and the scientific method to unravel the mysteries of life and existence. It was not realized that science has nothing to do with our purposes or moral principles and it depends upon us as to what use we make of it—whether for destruction or construction. It is true, great minds of the age did recognize the limitations of science which is concerned with facts and not with values, and a free and intensive inquiry into the deeper significance of religion was in evidence. But their influence did not permeate the masses, and the secular outlook largely prevailed, despite some instances of particular individuals finding comfort in certain pseudo-religious cults. Humanism or religion of humanity which is superficial and over-optimistic was adopted by some of the discontented as a substitute for religions founded on the spiritual vision of prophets and saints.

The progress of modern science which contributed to an enormous extent to the economic well-being of the advanced nations, represented only the intellectual side of man, with his emotions and

sentiments left undeveloped. This one-sided progress impoverished the soul by weakening the higher aspects of man's inward life. He became a very efficient animal. Technical knowledge could minister to the physical needs of man, and mechanical inventions by their very efficiency for easy mass production dwarfed the human spirit by robbing it of all its creative and artistic tendencies.

The economic principle of utility supplanted the ethical principle of worth or value in human life. Everything came to be judged according to its profit-making capacity and there was an insatiable craving for pleasure which would satiate but could never satisfy. Money-making became the main pre-occupation and the so-called leaders were in most instances men who commanded a long purse. In the words of an American writer, 'Titles, religious preachings, quintuplets, quadruplets, notoriety received at a kidnapping trial, participation in a murder case, fame in the scientific world, in a war, in a baseball game, in politics—all is sought to be turned into profit.' Quantitative standard, the ambition to set up a record, became the craze.

The supremacy of economic values fostered a strong sense of nationalism in one political group against other groups, for the more aggressive and insistent a nation was, the better was its chances of having a major share of the 'goods' of life so that the members comprising it, or at least the more enterprising among them could have a 'good time'. In relation to weaker races and peoples aggressive nationalism became imperialistic exploitation, which bred jealousy and a competitive spirit among the less fortunate nations. It has been aptly described that the pre-war diplomacy was largely an 'oil' diplomacy, for he who had a large supply of this precious liquid held the whip-hand, as the demon

of machinery in the first instance had to be fed with oil before it could suck the blood of the toiling masses. Over-production and maldistribution of the economic resources resulted in capitalism and unemployment even in highly industrialized countries. Plenty and want existed side by side, and the negation of social justice paved the way for class antagonisms and internal disorder.

The temperament and attitude to life underlying the situation sketched above naturally undermined the conception of social solidarity, and in the race for economic advantage resort to force became the ultimate weapon. Increase in armaments, war-budgets, a frenzied effort to outstrip everyone else in the matter of inventing ingenious weapons of destruction—these became the programme of Governments. Masses of human beings already enslaved to the machinery of production came to be regimented by conscription in preparation for the bloody combat.

The phenomenon of the rise of totalitarian States in countries which were economically at a disadvantage was a prelude to the outbreak of war. The people under those regimes were doped with fancied notions of racial superiority and were exhorted by their leaders to die for a high and exclusive destiny in store for them. Sanctity of contracts and international obligations ceased to have any binding upon their conduct, and statesmanship demanded treatment of these as mere scraps of paper designed to deceive the naive.

The basic reason for this sordid state of affairs is to be sought in the lack of inward culture, the failure to harness the forces within side by side with the harnessing of the forces of Nature outside. The balance of life was upset by the failure of man to obtain control over his passions and primitive impulses side by side with his mastery over Nature.

Man is both material and spiritual. He has a body and a soul; and his intellectual progress, in the absence of moral elevation, enriched one and impoverished the other. The natural consequence of over-development in one aspect without a corresponding growth in others is a disease, and it has overtaken humanity to-day.

It will be fruitful and significant to note some of the dominant traits in human nature revealed in the actual course of the war, for the agonized soul of humanity will show its higher qualities even in the midst of all its trials and tribulations. Wars between tribes, and later on among nations, have been a vital factor in moulding the moral character of peoples and individuals. The war is the culmination of an epoch in which the defects and deficiencies in human nature come to a head, and it marks the end of one and the commencement of a new era. Humanity has passed through alternate periods of darkness and light, and no new birth ever takes place without a preceding period of darkness and travail. The gloom and seeming despair that envelops us may usher in a new era of light in which humanity will be reborn, purified and revitalized and will thus come to its own as one happy family.

The present war is more hideous and devastating than any other previously fought. Beneath all the callousness, cruelty, and suffering one can discern certain features which reveal the real nature of man. With the tremendous improvement effected in the weapons of destruction war has increased its range and power of devastation. The advance of the democratic trend in human affairs, which was at least in some countries steady and continuous, received a rude shock with the rise of totalitarian systems of Governments, but the democratic spirit is nevertheless reflected in

the actual war itself. The combatants on either side to-day are whole populations, actively engaged in the work of destruction or production of the agencies of destruction. There is no such demarcation or distinction as a battlefield or a fighting class. Women who work in the kitchen and factories, children who help in the harvesting, men engaged in mining or in the laboratory—all are combatants, and the war is on all fronts. Every one is in the front line, and there is no such thing as the rear, the safe place far from the din and confusion of war. The lifeless, arid deserts of Africa, the dense, dark jungles of Papua, teeming with life, but hitherto uncontaminated by the approach of the most aggressive animal, man, are all echoing the roaring of cannons and the bursting of bombs. This total war is a war of the totality of peoples, waged with totality of weapons on all fronts. The totalitarian States may despise the democratic ideology, but the actual conduct of the war reveals the underlying democratic trend in collective human endeavour, for even with all the gestapo, the concentration camp, and the regimentation of human beings to goose-step, genuine enthusiasm and power of endurance can be generated only by an inner urge, and what Hitler and Mussolini are in mortal dread of is the crumbling of the home front. When the situation becomes more acute and serious for the Axis Powers, with military defeats following in such quick succession that they cannot be camouflaged from their own people, there will be a vindication of democracy, an upheaval of the masses, who will at last find their freedom in their defeat.

The totalitarian nature of the war, in spite of its stark terror and utter callousness brings home to us the oneness of humanity. Even primitive tribes, which have been leading their secluded

lives as they were spared hitherto by the 'civilized' races on account of their poverty and the barrenness of their lands, have been drawn into the orbit of destruction. While the people of one group of combatants have to suffer only at the hands of the attacking enemy, the primitive innocents, who have been neglected so far because of their worthlessness economically, have to face the full blast of the engines of destruction from both sides according as one or the other side is in temporary occupation of their jungle country or waste land. This war is a telling demonstration of the futility of isolationism. It cannot be localized. Partnership in suffering may yet open the eyes of man, and soon he may learn that peace cannot be confined to limited areas.

If all could share the horrors and sufferings of war, facing death in every corner and at every moment, they could verily share the blessings of peace in an equal degree. The breaking down of the barriers of social distinctions and class privileges and the realization of equality and fraternity of men are being steadily brought home to men through the crucible of common suffering. Danger drives people of all ranks and classes into shelters, and the apprehended approach of death makes one and all humble and willing to share the available space and security, forgetting their pride and position. Death is a common leveller even before it seizes its victims, and why should not Life, therefore, do the same so that all may live and let live? Man when moved by his primitive impulse of self-preservation, is willing to shed his pride, and why should he not do the same in the light of his higher spiritual nature? All realize during the war their kinship and their common lot, and let these links be forged anew when peace settles down on the affairs of men. We may see in

the present-day suffering the source for a new hope. Sorrow and distress that stalk the world to-day, death and ruin that engulf vast sections of humanity to-day will not be in vain if they unite the people of the world into a common fraternity for the conquests in the realm of the spirit, which will give unsullied joy and peace to all. If this is fond hope, the alternative is inescapable doom.

Dangers and difficulties have always exercised a fascination for the intrepid amongst men; and if one cannot pass through adventures himself, he, at least, takes a vicarious delight by reading or listening to thrilling stories of heroism. The war is subjecting every day, every hour whole peoples to risks, and many miss death by what may appear to be just miracles. These hair-breadth escapes often call forth grit and determination of the highest order. After the war stories of fictitious adventures and physical dangers will cease to have the hair-raising appeal that they have hitherto had. This war has moulded heroes in millions out of the clay of common men, and heroism to be appreciated hereafter must be of a higher quality. Whole nations are being turned into heroes overnight. Deeds of valour and endurance hitherto admired have become commonplace incidents in the daily lives of thousands. The heroic spirit now in evidence may survive the war and seek new fields of action.

The spirit of self-sacrifice, the sense of discipline, the capacity for organization, the qualities of courage, fortitude, patience, and resoluteness that are exhibited to-day—if these are harnessed for peaceful purposes what a New Order will it be for humanity! How is it, then, that unlimited resources, inexhaustible energy, and high moral qualities are all being used for purposes which

are anti-human and destructive? The answer is, lack of insight or understanding of the fundamentals of life.

Religions have emphasized the goal of individual salvation, and moral thought has held the ideal of self-realization as the *summum bonum* of life. But the goal of self-realization for society as a whole, which would mean universal peace and happiness through a co-operative endeavour to create and foster the riches of life belonging to the realm of the spirit, has not been adequately understood and insisted on. National policies and international relationships have not been regulated on the basis of any such positive concept. Self-interest and prudence have decided national aims and attitudes to other nations, and apart from the dreams of a few great minds in the past, the idea that the whole humanity is one single super-organism and the goal of social evolution is the attainment of self-realization for the society as a whole has not been properly realized and advocated. While we note real progress in the ethical thought concerning individual conduct, moral thought concerning the conduct of groups and nations has made little headway. It is true that there were some international conferences in the past, and as a result some sort of international laws has been drawn up. The Covenant of the League of Nations and the laws of the Red Cross organizations are some examples of the attempt to draw up an international code of morals. But even these have not been brought into a system centring round a comprehensive ideal of social relationship. Thus, thought on international or group ethics has lagged far behind, and physical force continues to be the final arbiter of disputes between nations. The sense of unity and kinship of the whole humanity has not been adequately recognized. Rather the principle of

solidarity of the human race has been seriously questioned in certain quarters. False racial philosophies of the cult of the superman inspired by a misapplication of biological categories have been accepted by certain misguided thinkers, and the Axis Powers derive support and justification for their aims from such erroneous doctrines.

When it is claimed that the United Nations are fighting for freedom and democracy, i.e., for the vindication of the rights of individuals and nations to live their own lives as they think best without encroaching upon the similar rights of others in order to build up a common life which will be richer and happier for all, there is a basic conception of the true relation between the society and the individuals who compose it. Society is not merely a collection of individuals, but a super-organism in which individuals preserving their integrity are integrated into a common life.

Neither singularism nor universalism is valid either from the ontological or the ethical point of view. Both society and the individual are real and inter-dependent. Society has an ontological reality, and it permeates all its members; and every individual lives, moves, and has his being in the wider life of the community. An individual can attain the full development of his individuality or self-realization only by merging himself in the wider life and making use of the opportunities afforded by it for self-expression. The principle of detachment in action for the individual in his conduct is verily the doctrine of attachment to the higher ideal of social self-realization. This is the meaning of the scriptural saying, 'God's will be done!' It is only a well-ordered society that can guarantee the integrity and creative freedom of the individual. Social and individual values are inseparable; they

are aspects of the same value, one cannot be realized apart from the other, nor can one be reduced to the position of a mere means to the other. 'God and myself are one.'

It is wrong to suppose that the totalitarian or fascist regime, as we see in Germany and Italy to-day, is founded on the universalistic conception of society. The suppression of the individual is not really in the name of the societal whole, but to favour a caucus, a section of the community, a party. This sectional group, imbued with a false ideal of vainglory and low ambition of world domination, has by unscrupulous means seized power by taking advantage of the weakness and disintegration of other parties. It has by the use of violence subordinated all who opposed it. The dissentients have been exterminated, interned, or otherwise muzzled to establish control over the whole nation in order to bring other nations into subjection. Fascism in internal politics has as its counterpart imperialism in relation to other nations. Isolationism in international affairs is the counterpart of the singularistic conception of society as a collection of self-sufficient, singularistic individuals. Both isolationism *cum* singularism, and fascism *cum* imperialism miss the true import of the relation between society and the individual.

The individual is not only the child of its parents, but is an integral part of the group. Racial legacy, physiologically and psychologically, is inherited by the individual, and society is pre-existent and survives the individual. The whole is pre-existent to its parts. The primary impulses of the individual are the outcome of social experience, and no individual can suppress them with impunity. They may be modified or transformed in consonance with the changing spirit of social life but never

nullified. Disorders or perversions are the natural consequences of any attempt at their repression. Further development of the individual is possible only through proper utilization of these primary factors. The individual realizes his true destiny by becoming the focal centre of the corporate life. 'Each individual centre of consciousness has possibilities of communion with other spirits besides communication through sense-organs. Each man is not merely a fortuitous concatenation of physical forces, but is rather a ripple of the mighty ocean of spirit, an individual ripple, small and feeble, yet sharing in the nature of the whole and not wholly detached from it.' (*Religion and the Sciences of Life* by William McDougall, p. 16). Even the greatest genius, in spite of his contribution, marks only a continuation of the tradition. He has been sucked at the breast of the universal ethos, and maximum freedom is possible for him only in so far as his life is organized from within so as to make it harmonious with the development of society.

Man has his free will not to estrange his life purpose from that of the whole, but to voluntarily harmonize it with that of others. He has to consciously integrate his will with the purpose of the whole even as the animal is unconsciously controlled by Nature. Harmonious synthesis of the egoistic and social tendencies is the key-note of success in individual life. This blending of purposes is the basic truth of man's moral effort. The democratic way of life guarantees the freedom of the individual to rise to this level of co-ordination, so that society becomes not merely a collection of standardized individuals conforming to an external will but a super-organism of which the component units are free, creative agents. 'Democracy is for everyone

building the single life, not my life and others, not the individual and the State, but my life bound up with others, the individual which is the State, the State which is the individual. Democracy is an infinitely including spirit.' (M. P. Follet: *The New State*, p. 157). Democracy is thus not a political machinery, but a way of life, a permeating spirit, a fellowship of souls engaged in building up a common life in which each finds the realization of his own life. It is a partnership in free life.

It is true that man by his technical knowledge has conquered space, but far more significant will be his annihilation of the idea of separation between individual spirits in spite of the distance that keeps their individual bodies apart. Isolation of individuals because of the distinctness of their bodies, is only apparent, as even in lower organisms inter-cellular space is no bar to the integration of cells into a common life. If physical distance and temporal divisions have been surmounted by the wit of man, his wisdom should enable him to transcend the seeming barriers that divide the selves and keep them in isolation from the Universal Spirit. Transcendence of self-interest leads to a synthesis of purposes in which there is no suppression of individuality, but only a fuller expression of its essential nature. Man's capacity for perception of truth through reason, appreciation of beauty through pursuit of art, and sense of justice and goodness through moral endeavour are the links that bind him to the Universal Spirit. The individual attains his fulness of life in so far as he pursues and attains the spiritual goals. Dr. Tagore observes, 'If there is an onlooker who at one glance can have the view of the immense time and space occupied by innumerable human individuals engaged in evolving a common

history, the positive truth of their solidarity will be concretely evident to him and not the negative fact of their separateness.' (*The Religion of Man*, p. 48). The unity of mankind is to be grasped in terms of the fundamental purposes that actuate individual lives. The inward life of the spirit in man discloses his identity with the Universal Spirit.

The goal of self-realization is as much for the whole humanity as for each member of it. Just as immoderation in any aspect of the individual life leads to the impoverishment of the whole life, racial arrogance, imperialistic exploitation, and lust for power are gross forms of intemperance in the life of the community and will in the long run react on those who are responsible for it. Such forms of political behaviour will curse those who are responsible for it as well as their victims. National prosperity and welfare cannot be had in isolation from the rest, even as war cannot be localized as seen to-day.

Social ethics should lay down a standard to judge the policy and programme of national and State activity. Selfishness in nations must be despised in the same way as in individuals, not merely because it hurts others, but because it defeats its own purpose. Selfish methods of industrial production and distribution of the economic resources of the world have led to social inequalities and national and racial rivalries which have culminated in the present war. A more equitable distribution of wealth and a better social organization will reveal that science has given freedom and plenty to man and has placed time and energy at his disposal for higher pursuits instead of frittering them away merely in the effort to keep his body and soul together.

The triumph of modern science, properly used, is the opportunity for higher

pursuits after spiritual goals. Science has made man's material wants easy and simple to be satisfied, and the wise use of the machine and technical knowledge will not enslave him to the machine, but will enfranchise him for a higher life. With full satisfaction of his purely organic needs with minimum effort and with greater leisure it is possible for him to devote himself to further triumphs in the realm of the spirit. No one under the changed circumstances would grudge doing his bit for the production of the physical needs of life, for all will have plenty of leisure and energy to spend in work which is joyful. Man cannot live by bread alone, though bread is indispensable.

The riches of the realm of the spirit can be shared by all without diminishing the quota of each. Those who contribute most to the new conquest will not be hated by others but will be respected and loved all the more. The more they give to the common weal the more they will gain in the joy of life. The joy of work will be its own reward and there will be no distinction between work and joy.

Not an ethical goal of individual perfection, not a religious ideal of individual salvation, but an ethics for the community and a religion that seeks the self-realization of the whole humanity are what we need to-day. Cheap humanism will not provide the necessary inspiration. It is only a realization of the spiritual nature of the social process which will provide a basis for the new

life of the community. It will be apt to quote the following words of Dr. McDougall in this connection: 'Every instance of purposive activity, whether human action of the most exalted type or the simple striving for life of a lowly animal, points beyond itself to a larger purpose of which it is but a momentary and fragmentary expression. Here we have one of the evidences of the view, often asserted, that all life is one, that all living creatures are but twigs upon the single tree of life through which runs one common stream, a stream of purposive activity. We may infer that the common stream is one of spiritual activity also, however partial and slight its more lowly expressions may be.' (*Religion and the Sciences of Life*, p. 12). The ideal of social self-realization is not a figurative expression, but an ontological reality—the supreme ideal, the supreme reality, for the ideal is more real than the actual which is real only in so far as it strives to attain the ideal.

Life is essentially creative, and a life of creative effort is the highest type of life. Such a life abounds in happiness which is not a concrete result or an abstract feeling, but the sense of living as one should live—a life of fellowship with all, of peace, love, and joy.

'When a man realizes one of the following states he becomes perfect:

- (1) All this am I;
- (2) All this art Thou; and
- (3) Thou art the Master, and I the servant.' (Ramakrishna).

The door-way of Bhakti is as narrow as one-tenth part of a mustard seed. How can the mind which has assumed the dimensions of an inebriate elephant pass through it?—Saint Kabir.

MANU AND HIS EDUCATIONAL PHILOSOPHY

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(Concluded)

According to Manu the Vedic course covers a period of thirty-six years, which may in special cases be reduced to eighteen or nine years. Under exceptional circumstances, the mechanical residence requirements may be dispensed with altogether, giving the students the option to reside in the institution till they perfectly master the three Vedas. Briefly speaking, Manu makes exception regarding the residence requirements of exceptional students: "The vow (of studying) the three Vedas under a teacher must be kept for thirty-six years, or for half that time, or for a quarter, or until the (student) has perfectly learnt them."²⁷ Thus the thirty-six or nine years are split up into smaller teaching units, the Upâkarman and Utsarga semesters, making it altogether seventy-two to eighteen sessions. We have already noticed that the Utsarga ceremony is followed by the recitation of the Vedas in the bright fortnight and the Vedângas in the dark fortnight. It is not incumbent upon the scholars in the brahminic school to master all the three Vedas: "(A student) who has studied in due order the three Vedas, or two, or even one only, without breaking the (rules of) studentship, shall enter the order of householders."²⁸ Our discussion of the term of residence for the Vedic scholars reveals that each Veda can be mastered in twelve years and the residence requirements can be reduced to either six or three years as the case may be. That is, one can master a single

Veda in twelve to three years. This discrepancy in residence requirements suggests two things: either it gives the brilliant students a chance to finish their courses of studies within the minimum period while permitting the comparatively backward students to do the same within the maximum period. That is, it distinctly recognizes the principle of individual differences. Or it may be so arranged as to give the Kshatriya and the Vaishya students a chance to finish hastily the Vedic studies before they take up courses of studies prescribed for their life's calling.

Manu sanctions holidays or cessation of the Vedic studies both temporary and of short duration lasting a day or more. Some of these holidays, especially the longer ones, are observed on religious festivals connected with astronomical phenomena, bodily and contactual impurities arising from the deaths of relatives or kings, participation in funeral ceremonies, and the acceptance of gifts in this connection. The temporary cessation of studies is mostly caused by hindrances due to geographical and geological agencies. It may also be caused by physiological agencies. In some cases a holiday is allowed purely for hygienic reason, namely, to give some relief from mental exertion.

Manu's ideal curriculum in the brahminic school includes the study of the three Vedas, the Angas, and eighteen sciences, thus bringing the total to twenty-seven. Jaimini is much more explicit as to the number and nature of the traditional courses of studies in the

²⁷ *The Laws of Manu*, p. 74, verse 1.

²⁸ *Ibid.* p. 75, verse 2.

brahminic schools: 'As a matter of fact, the number of such authoritative scriptures is strictly limited to the fourteen or eighteen Vidyâs or sciences, which alone are acknowledged as authoritative on matters relating to Dharma; these Vidyas include only the Vidyas with their Angas and Upângas, the Dharmasamhitâs and Purânas, the Shikshâ and the Dandaniti, and the works of Buddha and such other teachers are not included in these.'²⁹

Manu is quite alive to the needs of the practical arts to be pursued by the twice-born castes and other members of the lower order in society; and as we remarked before, the Vedic study must be pursued by the twice-born prior to their practical studies.³⁰ Thorough mastery of the whole range of the encyclopaedic courses of Vedic study by any human being is quite out of the question. According to Kumârila Bhatta even Manu had no thorough grasp of the four Vedas: 'Then again, Manu himself could not necessarily have studied all the branches of the Vedas and as such he could not always lay his hands upon all Vedic texts.'³¹

According to this authority, 'The longer period has been laid down for those that are either blind or lame, or otherwise incapable of entering upon the duties of the householder. For such people there is either lifelong studentship, or a life of renunciation; and as such, they can very well accept the longer course of study, which is thus laid down for them to prepare them, from the very beginning, for their religious life.'³² It was a very laudable practice contrasted with the state of things in modern times in India when

the blind and the lame prefer begging to either vocational or technical training or higher speculative studies. As late as the period when Fa-Hian visited India in the fourth century A.D. reference is made to provision of education of this nature for the blind and the lame, the Lord Buddha himself taking part in such a task: 'Four le to the north-west of the Vihâra there is a grove called "The Getting of Eyes". Formerly there were five hundred blind men, who lived here in order that they might be near the Vihara. Buddha preached his Law to them, and they all got back their eyesight.'³³

Hence most of the scholars among the twice-born who were mentally and physically sound, pursued practical courses of study after the completion of their residence requirements as a preparation for their civic duties which received Manu's approval. During Manu's time unemployment among the educated scholars was keen, which often resulted in misfits. And twice-born scholars as well as the Sudras and other members of the lower order received practical or vocational education either in organized arts schools or through an apprenticeship system as an insurance against such economic depression. On this point he is quite in harmony with Rousseau who made a similar recommendation of trade education for the members of the aristocratic class as a safeguard against future distress.³⁴ Thus Manu was far in advance of modern ideals in advocating an ideal scheme of education embracing both traditional Vedic and practical courses.

The following quotation throws light upon the occupations pursued by the brahmins in different times though dis-

²⁹ *The Purva Mimâmsa*, tr. by Dr. Ganga Nath Jha, p. 67.

³⁰ *The Laws of Manu*, p. 61, verse 168.

³¹ *Tantravârtika*, Vol. 1. tr. by Dr. Ganga Nath Jha, p. 65, verse 87.

³² *Ibid.* p. 162.

³³ Fa-Hian: *The Travels*, tr. by Leggee, p. 59.

³⁴ Jean Jacques Rousseau: *Emile*, tr. by William H. Payne, p. 178.

carded by Manu : 'Brahmins who tend cattle, who trade, who are mechanics, actors, (or singers), menial servants, or usurers, the (judge) shall treat them like Sudras.'³⁵ Manu contradicts the above statement when he claims honour for the brahmins even though they follow menial occupations : 'Thus, though brahmins employ themselves in all (sorts of) mean occupations, they must be honoured in every way; for (each of) them is a very great deity.'³⁶ He again recommends the pursuit of the following ten occupations for all, regardless of social ranks, in difficult days : 'Learning, mechanical arts, work for wages, service, rearing cattle, traffic, agriculture, contentment with little, alms, and receiving interest on money are the ten modes of subsistence (permitted to all men in times of distress).'³⁷ The extracts quoted above show that there prevailed the practice of imparting education in Vedic and practical arts prior to the assumption of religious and secular duties on the part of the students. And according to Manu, the ideal curricula should be vitally related to the realities of life, and their organization is greatly influenced by three main factors, viz, (1) heredity, (2) environment, (3) and politics.

Before the formal commencement of studies the students are required to get themselves purified by a fresh morning bath and perform their scheduled morning duties. Then they must salute their teacher by clasping his right feet with the right hand and the left feet with the left hand. The recitation will commence when the student will solicit the teacher with folded palms called *Brahmânjali*. The teacher is the final authority in opening and in closing the recitation with the words, 'Ho, recite,' and 'Let

a stoppage take place.'³⁸ Moreover, he will pronounce the syllable 'Om' at the beginning and at the end of a Vedic study so as to prevent forgetfulness on the part of the young scholars.³⁹

Before delivering lectures on the Vedas, the teacher recapitulates the essence of the three Vedas. We are left quite in the dark in Manu's code regarding the various methods in vogue in the Vedic school save and except that the lecture method was greatly in use. Kumarila Bhatta tells us about the class-room practice of assigning collateral readings : 'And when a student goes to a teacher with a book in his hand, when the teacher points out a certain text as forming part of the work, even though it be not found (in the particular book carried by the student), he accepts the text as true.'⁴⁰

While favouring Vedic instruction in organized institutions under a hierarchy of competent scholars, Manu wanted to retain the benefit of the ancient family environment which is to be capitalized in building up good habits, virtues, disciplines, morality, sense of duty, and relationship to different members of the family, so essential in worthy home-membership, as a preparation to entering into the domestic life. During the early part of the nineteenth century in Europe, Pestalozzi introduced the family environment in his school. This feature was warmly supported by the later European and American educationists. In America the Parent Teacher Association is a unique feature. It helps immensely in the solution of the disciplinary problem. Manu fully realized the importance of family life in the education of young scholars, and to ensure this healthy influence he prescribed an elaborate code of ethics to

³⁵ *The Laws of Manu*, p. 272.

³⁶ *Ibid.* p. 399, verse 319

³⁷ *Ibid.* p. 427, verse 116.

³⁸ *Ibid.* p. 43, verses 71-72.

³⁹ *Ibid.* verse 73.

⁴⁰ *Tantravartika*, Vol. 1. p. 154.

be followed by the twice-born during their studentship. This code embraces detailed regulations regarding students' conduct during their studentship, and it enjoins them to show implicit obedience to their teacher and his family members.⁴¹ Thus Manu tried to coordinate family and school into a closer bond of unity. But this code does not imply the residence of young scholars of the twice-born castes in the house of their preceptors to be imperative. Lifelong residence in the house of a teacher, either non-brahmin or brahmin, not well-versed in the whole Veda and the Angas, is discarded for those brahmin scholars desiring bliss in heaven.⁴² Some scholars no doubt resided in the house of the teacher; but some again, especially the married ones, used to attend the class from their own houses like the modern scholars. Celibacy, though enjoined on the twice-born, especially the brahmin scholars, was not always strictly adhered to.⁴³ The brahmin scholars were classed into two distinct groups, viz, (1) bachelors (2) and the married. To ensure moral discipline Manu enjoins simple dress,⁴⁴ begging-tours,⁴⁵ collection of sacrificial faggots,⁴⁶ simple diet and ethical code for the daily guidance of the twice-born during their studentship.

The twice-born students in the brahminic school wore uniform dresses prescribed for their castes. Our meagre information on this point available from Manu may be supplemented from other sources. The influence of flora and fauna upon their dress is clearly perceptible. The girdles for the brahmins should be made of Munja grass, for the

Kshatriyas of bow-string, and for the Vaishyas of woollen thread. Their staffs are also made of different sizes according to their ranks. The staff of the brahmins should be made of Palâsha or Bilva wood reaching the tip of the nose, those of the Kshatriyas and the Vaishyas of Nyagrodha and Udumbara wood reaching the forehead and the hair respectively.⁴⁷ The garment of a brahmin, a Kshatriya, or a Vaishya should respectively be made of hemp, flax and wool.⁴⁸ The influence of fauna is particularly perceptible in their upper garments made respectively of antelope skin, skin of spotted deer, and of goat or cow's skin.⁴⁹ Manu recommends the use of cow-hide garments for all the twice-born students in case the supply of the other grades of garments is not adequate.⁵⁰

According to Manu, regular begging-tours for the brahmin scholars are an essential necessity—a privilege denied to others.⁵¹ Such a privilege is, however, granted to them by other authorities on Sutras. The following quotations from *Vaikhanasasmârta-sutra* and *Grihya-sutras* support the above claim: 'A brahmin should ask for alms with the words: "Lady, alms give;" a Kshatriya boy: "Alms, lady, give;" and a Vaishya boy: "Alms, give lady."⁵² A scholar during his studentship shall beg daily from the houses of those who are noted for their Vedic studies and the pursuit of legal occupations. Begging from the houses of teachers' relatives and those of maternal

⁴¹ *The Laws of Manu*, pp. 66-69, verses 197-210.

⁴² *Ibid.* p. 73, verse 242.

⁴³ *Ibid.* p. 147, verse 116.

⁴⁴ *Ibid.* p. 62, verse 173.

⁴⁵ *Ibid.* pp. 63-65, verses 183-90.

⁴⁶ *Ibid.* p. 63, verse 185, p. 64, verse 186.

⁴⁷ *Grihya-sutras*, part 1. tr. by Hermann Oldenberg, p. 60, verses 15-23.

⁴⁸ *Ibid.* p. 309, verse 16.

⁴⁹ *Ibid.* verses 17-19.

⁵⁰ *Ibid.* verse 20.

⁵¹ *The Laws of Manu*, p. 65, verse 190.

⁵² *Vaikhanasasmârta-sutra*, tr. by Dr. D. W. Caland, p. 51; *Grihya-sutras*, part I. p. 308, verses 2-4.

uncle's relatives is strictly forbidden, though permitted only under straitened circumstances. Students are also given the privilege of begging from any family in the village except the Abhishaptas in difficult time.⁵³ Similar begging-tours were in vogue among the medieval European scholars during their studentship. Living on alms by the brahmin scholars is considered by Manu to have the merit of fasting.⁵⁴ Besides, the offering of fuel in the sacred fire is also a bounden duty for the brahmin scholars, the breach of which for over a week, except in case of illness, necessitates an expiatory rite.⁵⁵

Moral discipline forms a unique feature of the ancient Vedic education, and to ensure this, Manu introduced an elaborate ethical code regarding diet, daily prayers, personal decorum, ointments, speech, and association. In brief, they must be pure in thought, speech, and action: 'Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavouring (food), women, all substances turned acid, and from doing injury to living creatures; from anointing (his body), applying collyrium to his eyes, from the use of shoes and of an umbrella (or parasol); from sensual desire, anger, covetousness, dancing, singing, and playing (musical instruments); from gambling, idle disputes, backbiting, and lying, from looking at and touching women, and from hurting others. Let him always sleep alone, let him never waste his manhood; for he who voluntarily wastes his manhood, breaks his vow.'⁵⁶

Our brief discussion of the educational philosophy of Manu reveals its admirable flexibility to fit citizens of all ranks into varied occupations from the

highest to the lowest workers in society. Though heredity and social rank ordinarily determine the vocations and programmes of studies for the scholars, they yet are given by Manu the privilege of receiving the best kind of education suited to the natural bent of mind regardless of their social ranks.

Thus, unlike Plato, Manu while aiming at preserving the existing political, social, and economic conditions of the State, elevates the citizens of all ranks to the highest position they are entitled to by dint of their native ability and education: he does not sacrifice the personality to the State and ensures the progress of both through the progress of self or personality. It is to serve this purpose that he would raise the Sudra or a citizen of mixed origin to the status of a brahmin following the constant matrimonial relationship with a brahmin family through seven generations and degrade a brahmin to the status of a Sudra for not strictly adhering to brahminic modes of living. Even Sudras or members of the lowest caste can receive the benefit of Vedic education and can teach the highest law to the brahmins. To discharge their civic functions, members of the twice-born castes are allowed to join the arts school to receive secular education after first attending the Vedic school. Thus according to his ideal scheme of education, scholars intending to enter into domestic life can combine in their educational programme both Vedic and secular education as an insurance against future distress brought about by prolonged unemployment. Manu conceived education to be dynamic in nature and co-extensive with life, and it shall not cease with the convocation bath.⁵⁷

⁵³ *The Laws of Manu*, p. 63, verses 183-185.

⁵⁴ *Ibid.* p. 64, verse 188.

⁵⁵ *Ibid.* verse 187.

⁵⁶ *Ibid.* pp. 62-63, verses 177-80.

⁵⁷ *Ibid.* pp. 181-82, verses 19-20.

The alumni of the brahminic school filled important positions—hereditary or appointive in the State: ministry, premiership, ambassadorship, generalship in the army, and other important positions. Teacherships in the school or higher institutions of learning were filled with the most competent scholars of their Alma Mater. The arts school, incidentally referred to by Manu,

supplied the needs of industry. Thus in Manu's educational philosophy we find the combined efforts of the family, the school, the State, and industry in the education of the future citizens of the State, and the influence of religion is also keenly felt in the Vedic school. Thus the five institutions of India during Manu's time co-operated in the same mission.

NOTES AND COMMENTS

TO OUR READERS

This month we have three new contributors, each a specialist in the subject he deals with—Prof. H. D. Bhattacharyya, head of the Department of Philosophy in the Dacca University; Mr. N. C. Mehta, a well-known art connoisseur; and Prof. P. S. Ramathanan of the Morris College, Nagpur.

SIR HARI SINGH GOUR'S RIDDLE

In the writings of Sir Hari Singh Gour one breathes an atmosphere of hardly veiled denunciation against Hinduism and a love for Buddhism, Christianity, and Mohammedanism, though nobody is sure as to what he exactly means by these terms; for Sir Hari Singh does not make any distinction between religion and social customs. When there is this lack of clear thinking, a Christian or a Buddhist will hardly enjoy a complement like the following:

For over two thousand years two great religions of the world, Buddhism and Christianity, have striven to raise man from savagery to the spiritual standard of selflessness and social service free from the taint of reward and punishment and with the attainment of a mental beatitude which Gautama Buddha aptly described as *Nirvana* and for which half the world of his time toiled and laboured. (*Riddle of Religion, Calcutta Review*).

Yes; and after two thousand years of Inquisition, crusade, Jihad, imperialism, and other civilizing influences the world finds itself at the brink of a living volcano! Social service is not the highest test of spirituality, which, in the words of Aldous Huxley

is the art of achieving union with God, and consists of two branches—asceticism and mysticism, the mortification of the self and that contemplation, by means of which the soul makes contact with ultimate Reality. . . . The triumph of humanism is the defeat of humanity. (*Vedanta and the West*).

But Sir Hari Singh does not seem to be very much interested in God, for according to him

the genesis of all religion may be said to rest upon this human infirmity, since it postulates existence of a supreme creator whom it places behind the Universe.

But such a postulate is unwarranted, for according to him

there is no warrant for inferential deduction nor is there any proof that God even if he did create the Universe, does now control or guide it, since science proves the contrary.—And above all we have the conclusive fact that if the Almighty God does exist, why does he not announce his presence. . . ?

Such questions did agitate the nineteenth-century minds; but we had reason to believe that after the appearance of Bergson, Jeans, Eddington, and others, science had left metaphysics and religion severely alone as too far beyond it.

But no, Sir Hari Singh will hark us back to bygone days!

The redoubtable Knight discovers that 'half the world 'of' Buddha's 'time toiled and laboured for' Nirvana. The other valuable historical findings are that

Hinduism is to-day as different from the Vedic cult as chalk is from cheese. The old Vedic gods have all disappeared. . . . Buddhism made a clean sweep of these multitudinous gods and godlings with their attendant ceremonials and over a thousand years it ruled the country by the light of Reason.

When historical generalizations are so cheap, we wonder why the historians take so much pain for sifting evidence,

and why the Archaeological Department of the Government is not closed forthwith! Vedic Gods dead?—what about Nârâyana, Shiva, Durgâ, and others? Do Vedic customs and Mantras still persist in Shrâddha, marriage, and other ceremonies? Does Vedic philosophy still rule the field of spirituality? Did Buddha believe in the Hindu gods? Do not the Buddhists have their 'multitudinous' gods and godlings, pagodas and trees? Were the Chaityas and Stupas 'the light of Reason' reflected on brick and mortar? Did Buddhism ever succeed in possessing the whole of India? These are questions that Sir Hari Singh should answer in all honesty.

REVIEWS AND NOTICES

A NEW SOCIAL ORDER. BY EDDY ASIRVATHAM. *Indian Christian Book Club, Kilpauk, Madras. Pp. xvi+387. Price Rs. 3.*

This is an age of crisis. In our present social order, we are suffering from economic and political injustice, castes and classes are creating mutual hostilities among neighbours and, recently, communalism has come to fill the cup of our sorrows to the very brim. As a result of all these confusions and mal-adjustments the world is embroiled in a war with famine and pestilence at its heels.

There is a consensus of opinion among thoughtful people everywhere that a considerable amount of change is needed in every important department of life—social, economic, and political. In spite of a wide divergence of opinion regarding the nature, and the method of the change required, Dr. Asirvatham's book under review has offered us a fairly happy solution of these knotty problems. The evils he points out and the reforms he advocates are arranged according to four fundamental principles: Bread, Brotherhood, Freedom, and Justice. His plan of a new social order, though seemingly idealistic, 'is rooted in realism'. 'It is not an ideal, suitable for "the perfect man in a perfect society" but an ideal which will help us to realize a better social order than the

one which we have at present.' He believes that if 'changes are to be really genuine and lasting, they should be rooted in and accompanied by great moral and religious changes—that a mere transformation of man's environment without the transformation of his heart can be of no avail.' He is a believer in a natural evolution and does not call for a cataclysmic change. Dr. Asirvatham wants his reader to be 'a good nationalist but a better internationalist'. He invites a world federation to settle matters. He condemns any order which seeks to perpetuate the domination of the teeming multitude by a few exploiting families or nations. 'It (The New Social Order) is an order which aims at the maximum possible justice to every nation and to every people. . . . The resources of the world should be preserved and utilized in such a manner as to promote the well-being of every individual and nation.'

The author has traversed herein a wide field covering all aspects of contemporary life, with special application to India. He emphasizes the need of a *Free India* to solve Indian problems. His treatment of the Indian situation deserves thoughtful study. The learned author, a true follower of Jesus as he is, believes in non-violence and has appealed fervently to make an end of viol-

ence of all kinds. After fully discussing the present problems the Doctor sketches, in *Conclusion*, a programme of action for good citizenship in India consisting of fourteen points to be realized by individual, family, group, and State efforts as the case may be. We feel no hesitation in recommending the book to all who are interested in such problems.

A HANDBOOK OF VIRASHAIVISM. By S. C. NANDIMATH, M.A., PH.D. Published by the L. E. Association, Dharwar. Pp. xvi + 270. Price Rs. 3.

Students of philosophy are familiar with two types of Shaivism, the Northern Kashmirian Shaivism and the Southern Shaiva Siddhanta. Treatises on these two forms of Shiva cult are not numerous. Shaiva Siddhanta in particular has been a sealed book for a long time. A few authoritative articles and translations from original Tamil texts were published in *The American Oriental Journal*. In 1938 Dr. Violet Parangati published the first systematic treatise in English on *Shaiva Siddhanta*. And now we have an excellent pioneer work introducing us to a third and important type of Shaivism. Dr. Nandimath has, by the publication of *A Handbook of Virashaivism* placed the students of philosophy of religion under a debt of gratitude. The treatise, we may mention in passing, was Principal Nandimath's thesis for the Ph.D. degree of the London University.

Virashaivism is the fruit of the remarkable religious revival which took place in the twelfth century in the Karnatak country. The leader of the movement was Sri Basava who gathered round him a few hundred inspired seekers after truth, including several women. These were the founders and fore-runners of the Lingayat sect. The faith which inspired these noble souls is the subject-matter for analytical treatment in Dr. Nandimath's monograph.

In twelve well written chapters the learned author of *Virashaivism* presents to the lay public as well as to the students of philosophy the foundations and superstructure of the Karnatak Shaiva creed. Not only the spiritualistic and the ritualistic, but also the historical and social aspects of Virashaivism are discussed by Dr. Nandimath. The philosophical background, too, receives special attention at the author's hands, though 'Virashaivism lays more stress on the spiritual and the ethical than on the

philosophical aspect of religion'. Specially valuable is the Doctor's comparative study of Virashaivism, Shaiva Siddhanta, Trika, Vishishtadvaita, Shakti-Vishishtadvaita, and Advaita. The chapters dealing with *Appearance and Reality*, *The Universe and the Soul*, and *The Pilgrim's Progress*, are noteworthy. 'Virashaivism starts with the reality of the world, but the reality vanishes with the spiritual progress of the soul.' The Jiva is different from God and an eternal reality. In order to realize its true nature, which has been clouded by Avidyâ, a certain course of discipline is prescribed in Virashaivism. That this course is in no sense ascetic is emphasized by Dr. Nandimath's remark: 'Virashaiva saints laugh at those who undertake the severe vows of fasting and penance and living on scanty food.' Virashaivism represents a significant chapter in Hindu religious revival. Dr. Nandimath's work is the first of its kind in English and is based on a thorough study of the original Sanskrit and Kannada sources. The monograph will be of great value to research workers in the field of comparative religion. Along with the helpful appendices and notes at the end we wish a general index had been added.

P. S. NAIDU, M.A.

GITA THE MOTHER. By M. K. GANDHI. EDITED BY JAG PARVESH CHANDER. Free India Publications, The Mall, Lahore. Pp. 202. Price Rs. 2-4.

As one comes across the title of this volume one becomes curious about the content. Persons who have studied Mahatma Gandhi very carefully will immediately jump on their feet saying, 'Just the title that can be given to a book of its kind.' We learn from the *Harijan* of the 16th August 1942 that of the few personal things that Mahatmaji took with him while entering the jail last time the Gita was one. Why does he not leave it? Surely, he has all the 700 verses in his memory by reading it daily for the last forty years. Yet he cannot bear any separation from it. Why? Mahatmaji gives the answer himself, 'To-day the Gita is not only my Bible or my Koran, it is more than that—it is my mother. I lost my earthly mother who gave me birth long ago, but this eternal mother has completely filled her place by my side ever since. She has never changed, she has never failed. When I am in difficulty or distress I seek

refuge in her bosom. . . . And at once I begin to smile.'

Hindu scriptures, such as the Upanishads and the Gita, are not the result of speculation or philosophy. They embody the realizations of the Hindu Rishis. The Rishis realized the Truth and put them as such in black and white. And as a result of this we miss explanatory details. Hence there arises the necessity of interpreters and translators. And 'the seeker is at liberty to extract from this treasure any meaning he likes so as to enable him to enforce in his life the central teachings,' says the Mahatama. It is also known that everyone reads the scriptures in the light of his spiritual attainments. From the Gita Shankara deduced his Advaita philosophy; Ramanuja got his highest inspiration in the Vishishtadvaita Sâdhanâ; Madhva heard the voice of the Personal God. Mahatmaji also assures us that he owes his transformation and highest motive power to the Gita. He has devoted his life, heart, and soul to the Truth as it has dawned upon him through the Gita. But he does not follow any of the traditional commentaries. What strikes him most is the teaching of *desirelessness* and *non-attachment*, for the perfect practice of which, he thinks, *non-violence* is the only and necessary corollary. And we know how he lives, moves, and has his being in this creed of non-violence.

In these pages we find a collection of his speeches and writings with reference to his Mother Gita who sheltered him in all his trials and tribulations in spite of his faults and foibles in his great march of life. And naturally they will be very instructive to all who are interested in his life and works. The editor has added an Introduction to the book which would have been quite in keeping with the unprejudiced outlook and unassuming personality of the Mahatma if it were free from the emotional effusions in which the editor indulges.

BENGALI LITERATURE. BY ANNADA-SANKAR AND LILA RAY. *The International Book House, Ltd., Bombay. Pp. iii+xiv+126. Price Rs. 2.*

This nicely written and finely got up little book has deservedly served the plan and purpose of the P. E. N. books on Indian Literatures. Within its strictly limited compass nothing better could be expected or executed. Its value as an accurate repre-

sentation of the Bengali Literature, reflecting the nation's mind, is indeed great—only, we are to take the word 'literature' in its narrow sense, comprising poems, dramas, stories, and novels only. Biographies, histories, and speeches and writings on politics, economics, society, and religion, which have been so profusely produced since the beginning of the present century and which are mainly responsible for producing virile Bengal, have not even been touched. Again, in their zeal not to omit the name of any writer of the modern times, the authors of this book have had to dismiss them only with a few adjectives in inch-long paragraphs and thus have failed to do justice to the more deserving ones, which they could have done by omitting three-fourths of the names and by bringing out instead the beauty of the style, thought, and characterizations of the others. That would have added to the real worth of the book, though it would have brought some unwarranted criticism from interested quarters, which the authors could have well ignored.

The book is otherwise quite good and enjoyable, and once opened will take its readers to the very end. In his few remarks on the character of the nation and on the style and diction and character-painting of the writers, Mr. Ray has revealed his keen intellect and deep sense of appreciation as well as a power of expression at once brief and precise. No general reader, interested in Bengal and its literature, should be without a copy of it.

MONISM. BY PRAFULLA CHANDRA MUKHOPADHYAYA. *Can be had from the author at 2, Ramanath Mazumdar Street, Calcutta. Pp. 208. Price Re. 1.*

The present volume embodies a simple but attractive exposition of the Advaita philosophy. The author avoids by all means the intricacies of philosophical controversies and presents his thesis rather from the religious or practical point of view. The book reveals more an attitude of faith and devotion than any critical spirit. Controversy and quarrel, according to the author, 'are not the province of true religion which is realization of the Eternal'. '. . . Faith alone,' says he further, 'can bring about access to Advaita and not arguments and reasonings.' There is no intention for display of scholarship, but an earnest desire to drive the truth home actuates the writer. It will, no doubt, appeal to the popular mind. One

only wishes that there were less of printing mistakes in the book.

STALIN. BY KHUSHWANT SINGH, LL.B. (LONDON), BAR-AT-LAW. *Published by Free India Publications, Commercial Buildings, the Mall, Lahore. Pp. 32. Price 2 As.*

The present war has brought the figure of Stalin very prominently before the public eyes and there are many who are rightly eager to know about him. The booklet under review, though short, will satisfy their desire to a considerable extent. The life of Stalin is inextricably connected with the Russian Revolution, a short account of which also has been incidentally given in the book.

BENGALI

RABINDRANATH. BY NALINI KANTA GUPTA. *Published by Rameswar & Co., Chandernagar. Pp. 128. Price Re. 1-12.*

The reputation of Sri Nalini Kanta Gupta as a critic is well sustained in this collection of his writings on the Poet Tagore. In his attempt to study the inner spirits of Tagore's genius he evinces all the resources of a well-equipped intellect and a vigorous analytic style. With the exception of the last three essays all these were written first as contributions to different periodicals. Though a study in miniature,

it contains a discussion of some of the finest elements of Tagore's Mind and Art. Richly suggestive, it sometimes staggers under the weight of its task, leaving gaps that require to be filled; but this evidently was the writer's deliberate intention. As a personality Tagore has to be judged by the breadth of his intellectual outlook and range of modernist consciousness which include almost all the major thought-currents of the West. Tagore accepts the science, the rationalism, the humanism, and the critical analytic method of the Occident without sacrificing to it that full-orbed view of life which he obtained from the spiritual culture of his own country and his own individual poetic vision. The result was a mixture of many different elements, while the marvel is that they all went to the making of a thoroughly integrated personality that claims the homage of the world at large besides the recognition that is its due as a great nationalist and creator of modern Bengali language and literature. Though our writer leaves us on the threshold only of his vast theme there is no doubt that his lines of treatment are firm, his presentation forceful, and his final estimate of Tagore's genius, based on a keen intellectual and spiritual perception, unequivocally sincere and just.

D. M.

NEWS AND REPORTS

SWAMI SRIVASANANDA

The Ramakrishna Math and Mission cannot too deeply mourn the passing away of Swami Srivasananda at the age of seventy-five years in the early hours of 27 February. The Swami joined the Ramakrishna Math in 1924 after his retirement from Mysore State service in which he occupied a very high position. As a monk he devoted his life and life's earnings to the cause of the Ramakrishna Math and Mission, one of the greatest achievements of his life being the establishment of the Vedanta College at Bangalore. The Swami was a good speaker and devotional in his temperament and was loved and respected by all who came into contact with him.

REPORTS PUBLISHED

The following branches of the Ramakrishna Math and Mission have published their reports for the periods noted against each:

Sri Ramakrishna Ashrama, Trivandrum	1942
Sri Ramakrishna Ashrama, Ootacamund	1942
The Ramakrishna Math and Mission, Bankura	1941
Ramakrishna Mission Students' Home, Madras ...	1942
Ramakrishna Mission, Delhi	1939-41
