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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

TEACHINGS OF SRI RAMAKRISHNA

By M.

Master's attitude towards young disciples—Reminiscences of his God-intoxicated state—Reassurance to the devotees—Parable of the false ascetic—Faith in God.

Monday, June 4, 1883. At about nine o'clock in the morning the devotees began to arrive at the temple garden. Sri Ramakrishna was seated on the porch of his room facing the Ganges. M., who had spent the previous night with the Master, sat near him. Rakhal lay on the floor, resting his head on the Master's lap. For the past few days the Master had been looking on Rakhal as the Baby Krishna.

The Master asked Balaram to stay for his midday meal. Before meal Sri Ramakrishna described to the devotees his days of God-intoxication. Rakhal, M., Ramlal, and a few others were present.

Master : ‘Now and then Hazra comes forward to teach me. He says to me, “Why do you worry so much about the youngsters?” One day, as I was going to Balaram's house in a carriage, I felt greatly troubled about it. I said to the

Divine Mother, “Mother, Hazra admonishes me for worrying about Narendra and the other young boys. He asks me why I forget God and think about these youngsters.” No sooner did this thought arise in my mind, than the Divine Mother revealed to me in a flash that it is She Herself who has become man. But She manifests Herself most clearly through a pure soul. At this vision I went into Samâdhi. Afterwards I felt angry with Hazra. I said to myself, “That rascal made me miserable.” Then I thought, “But why should I blame the poor man? How is he to know?”

‘I know these youngsters to be Nârâyana Himself. At my first meeting with Narendra I found him completely indifferent to his body. As I touched his chest with my hand, he lost consciousness of the outer world. Regaining his consciousness Narendra said,

“Oh, what have you done to me? I have my father and mother at home!” The same thing happened at Jadu Mallick’s house. As the days passed I longed more and more to see him. My heart yearned for him. One day at that time I said to Bholanath, “Can you tell me why I should feel this way? There is a boy called Narendra, belonging to the Kâyastha caste : why should I feel so restless for him?” Bholanath said, “You will find its explanation in the *Mahâbhârata*. On coming down to the plane of ordinary consciousness a man established in Samadhi enjoys himself in the company of Sâttvic people. He feels peace of mind at the sight of such men.” This relieved me of my worries. Now and then I would sit alone and weep for the sight of him.

“Oh, what a state of mind I passed through! When I first had this experience, I couldn’t perceive the coming and going of day or night. People said I was insane. What could they do? They had me married. I was then in a state of God-intoxication. At first I was worried. Then I said to myself, “Why worry about it? My wife also will eat, drink, and live like me.”

“I visited my father-in-law’s house. They arranged a Kirtan. It was a great religious festival, and there was much singing of God’s holy name. Now and then I would wonder about my future. I would say to the Divine Mother, “Mother, I shall take my spiritual experiences to be real if the landlords of the country show me respect.” They used to come of their own accord to speak to me.

“Oh, what an ecstatic state I experienced at that time! Even the most trifling thing would awaken my spiritual consciousness. I worshipped the “Beautiful” in a girl fourteen years old. I found her to be the personification of the Divine Mother. At the end of the worship I prostrated myself before her and offered a rupee at her feet. One day I witnessed the Râmlilâ performance. I saw the performers to be the actual Sitâ, Râma, Lakshmana, Hanu-

mân, and Vibhishana. Then I worshipped the actors and actresses who played those parts.

“At that time I used to invite the little, unmarried girls here and worship them. I found them to be the embodiment of the Divine Mother Herself.

“One day I saw a woman in blue, standing near the Bakul tree. She was a prostitute. But instantly she kindled in me the vision of Sita. I forgot the woman. I saw that it was Sita herself on her way to meet Rama after her rescue from Râvana in Ceylon. For a long time I remained in Samadhi, unconscious of the outer world.

“Another day I had gone to the *maidan* in Calcutta for fresh air. A great crowd had assembled there to watch the flying of a balloon. Suddenly my eyes fell on an English boy leaning against a tree. As he stood there his body was bent in three places. The vision of Krishna came before me in a flash. I went into Samadhi.

“Once, at Sihore, I entertained the cowherd boys with a feast. As I put sweets into their hands, I saw that they were actually the cowherd boys of Brindavan. Then I took some of the refreshments from their hands.

“At that time I was almost unconscious of the outer world. Mathur Babu kept me at his Janbazar mansion a few days. While living there I regarded myself as the handmaid of the Divine Mother. The ladies of the house didn’t feel at all bashful before me. They felt as free with me as women feel before a small boy or girl. With the maidservant, I used to escort Mathur’s daughter to her husband’s chamber.

“Even now any slight thing awakens God-consciousness in me. Rakhal used to repeat the name of God half aloud. At such times I couldn’t control myself. It would awaken my spiritual consciousness and overwhelm me.’

Sri Ramakrishna went on describing the different experiences he had had while worshipping the Divine Mother as Her handmaid. He said, “Once I showed a woman singer the gestures peculiar to

her profession. She said that my acting was quite correct and asked me where I had learned it.' The Master re-enacted these parts before the devotees, and they burst into laughter.

After his noon meal the Master took a short rest. Manilal Mallick, an old member of the Brâhmo Samâj, entered the room and sat down after saluting the Master, who was still lying on his bed. Manilal asked him questions now and then, and the Master, still half asleep, answered with a word or two. Manilal said that Shivrath admired Nityagopal's spiritual state. The Master asked in a sleepy tone what they thought of Hazra.

Then Sri Ramakrishna sat up on his bed and told Manilal about Bhavanath's devotion to God.

Master : 'Ah, what an exalted state he is in! He hardly begins to sing about God when his eyes are filled with tears. The very sight of Harish made him ecstatic. He said that Harish was very lucky because he was spending a few days here, now and then, away from his home.'

Sri Ramakrishna asked M. the cause of this devotion. Why should young boys like Bhavanath have such spiritual flashes? M. remained silent.

Master : 'The fact is, all men look alike, but inside they are different. Cakes may be filled with condensed milk or the powder of black gram, but they look alike from the outside. Similarly some men have inside them a filling of sweet condensed milk, as it were. The desire to know God, ecstatic love for Him, and such other spiritual qualities are the condensed milk.'

Sri Ramakrishna spoke words of reassurance to the devotees.

Master (to M.) : 'Some think, "Oh, I am a worldly creature, I shall never acquire knowledge and devotion. But if one receives the grace of the Guru, one has nothing to fear. Once a tigress fell upon a flock of goats. As she sprang on her prey, she gave birth to a cub and died. The cub began to grow in the company of the goats. He ate grass with

them and bleated with them. Gradually the cub grew into a big tiger. One day another tiger fell upon this flock. He was amazed to see the grass-eating tiger. Running after him, the wild tiger at last seized him. The grass-eating tiger began to bleat. The wild tiger dragged him to the water and said, "Look at your face in the water. It is just like mine. Here is a little meat. Eat it." Saying this, he thrust the meat into the grass-eater's mouth. But he wouldn't eat at all, and began to bleat. Gradually he got the taste of blood and relished the meat. Then the wild tiger said, "Now you see there is no difference between you and me. Come along and follow me into the forest."

'Therefore, there can be no fear, if the grace of the Guru descends upon one. He will let you know who you are and what your real nature is.

'If the devotee practises a little spiritual discipline, the Guru explains to him what is what. Then the disciple understands for himself what is real and what is unreal. God alone is real, and the world is illusory.

'One night, a fisherman entered a garden and cast his net into the lake in order to steal fish. The owner detected him and surrounded him with his men. They brought lighted torches in search of the thief. In the meantime, the fisherman smeared ashes over his body, and feigning the posture of a holy man, sat under a tree. The owner, with his men, searched a great deal but could not find the thief. All they saw was a holy man, covered with ashes, under a tree. The next day, the news spread in the neighbourhood that a great sage was staying in the garden. People gathered there and saluted him with offerings of fruits, flowers, and sweets. Many also offered silver and copper coins. "How strange!" thought the fisherman, "I am not a genuine holy man, and still people show such devotion to me. But I shall certainly realize God if I become a true Sâdhu. There is no doubt about it."

'If the mere pretence of religious life can bring such spiritual awakening, you

can imagine the effect of the real thing. Then you will realize what is real and what is unreal. God alone is real, and the world illusory.'

One of the devotees said to himself, 'Is the world unreal, then? The fisherman, to be sure, renounced worldly life. What then will happen to those who live in the world? Must they also renounce it?' Sri Ramakrishna, who could see into a man's innermost thought, said very tenderly, 'Suppose an office clerk has gone to jail. He undoubtedly leads a prisoner's life there. But when he gets out of jail, does he cut capers in the street? Not at all. He secures a job as a clerk again and goes on working as before. Even after attaining knowledge through the grace of the Guru, one can very well live in the world as a Jivanmukta.' Thus did Sri Ramakrishna reassure those who were leading a householder's life.

Manilal : 'Sir, while I perform my daily worship, where shall I meditate on God?'

Master : 'Why, the heart is a very good place. Meditate on God there.'

Manilal, who was a member of the Brahma Samaj, believed in a formless God. Pointing to him, the Master said, 'Kabir used to say, "God with form is my Mother, the formless God my Father. Whom should I blame? Whom should I adore? The two sides of the scale are even." During the day-time Hala-dhari used to meditate on God with form and at night on the formless Deity. You may adopt any attitude you like. If you have firm conviction you will certainly realize God. You may believe

in God with form or God without form, but your faith must be sincere and whole-hearted. Sambhu Mallick used to come on foot from Baghbazar to his garden house at Dakshineswar. One day a friend said to him "It is risky to walk such a long distance. Why don't you come in a carriage?" At that Sambhu's face turned red and he exclaimed, "I set out repeating the name of God. What danger can befall me?" Through faith alone one attains everything. I used to say, "I shall take all this to be true, if I meet such and such a person, or if a certain officer of the temple garden talks to me." Whatever I used to think, would come to pass.'

M. had studied English logic. In the chapters on 'Fallacies' he had read that only superstitious people believed in the coincidence of dreams with actual events. Therefore he asked the Master, 'Was there never any exception?'

Master : 'No. At that time everything happened that way. Whatever I believed, taking the name of God, would invariably come to pass. (To Manilal) But you must remember, unless one is guileless and open, one cannot have such faith. There are certain physical characteristics, such as hollow eyes, cross-eyes, and the like; people with such traits cannot easily acquire faith.'

It was dusk. The maidservant entered the room and burnt incense. Manilal and some other devotees left for Calcutta. M. and Rakhal were in the room. The Master was seated on his small cot absorbed in meditation on the Divine Mother. There was complete silence.

A WILLING PARTNER IN THE DIVINE PLAY

BY SWAMI TURIYANANDA

This is the way of the flesh. 'Years eat away boyhood, youth is wasted away by senility.' It is decaying every-

day. 'The human frame, alas, does not last for ever! Death must surely follow birth; where and when is he who is

immortal?' It is, however, a great fortune if one does not suffer with the body. It is no small matter to know oneself to be separate from the body. If that happens through the grace of the Lord, Supreme Bliss is attained.

Why should you worry about your family? I asked you to resign everything to the Lord and be free from all care through His mercy. Family and everything belong to Him. You are only charged with their maintenance—nothing more. The Master has said, 'The housemaid in a rich man's house brings up the rich man's boy and calls him "my Hari", and so on; but she knows it for certain that her home is at Burdwan.' Renunciation for you is internal—to live without attachment knowing all to be God's. These are no obstacles for you. For you the Lord has said,

Out of mere compassion for them, I, abiding in their hearts, destroy the darkness (in them) born of ignorance, by the luminous lamp of Knowledge. (Gita, x.21). . . . to these whose mind is set on Me, verily, I become ere long, O son of Prithâ, the Saviour out of the ocean of the mortal Samsâra. (*Ibid.* xii.7). . . . I will liberate thee from all sins. (*Ibid.* xviii.66).

The Lord Himself has taken up all your burden. God bears the burden of the favoured. You are the favoured ones. The verses you have quoted are for those who follow the path of Jnâna, —those who are afraid to be reborn. The devotees of the Lord pray for love. They say, 'O Keshava, wherever I may be born, among insects, birds, deer, reptiles, Râkshasas, ghouls, or men, may I have steady and unflinching love for Thee!'

The Master once said to me, 'Those who pray for nirvana are low-minded; they are haunted with fear. As in a game of dice they always aim at getting to the safe position. Once their points are safe they do not want to replay them. These are timid players. While

expert players replay their points whenever they find an opportunity to score. The dice seems to obey them; they throw whatever number they call. So they have no fear and play fearlessly.' 'Does it really happen?' I asked. The Master replied, 'Sure enough, it really does through Mother's grace. Mother loves him who continues the play. Just as in the game of hide and seek, the "old lady" is pleased with those who race about. She may sometimes stretch out the hand and the player never becomes the "thief" by touching the "old lady". But the "old lady" is not pleased with him who hangs about her. Similarly Mother is not pleased with those who desire nirvana and want to break up the play. Mother loves sport. So the devotees do not desire nirvana. They say, "O mind, I do not want to turn into sugar, I love to eat sugar."'

The Master has further remarked a number of times—as everybody knows—that scriptures and holy books are no more than memoranda or lists. They are necessary for checking the things wanted. They have no further use. After the things have been bought the list is thrown away. In the course of sweeping the floor someone comes across a slip of paper and pauses to examine it. He discovers that it contains a list of things, sweets, cloth, etc., and says, 'These things have already been sent, so throw it away.' So are the scriptures; they describe the nature of the realization of knowledge and devotion. One checks these by comparing these with them. If the deliverances have not been made, one should try to gain the object. And if they have been made, one should throw them (scriptures) away. So it has been declared, 'The scriptures turn, as it were, into straw on the dawning of the knowledge of Brahman.'

The Master used to say, that Mother

had shown him whatever is in the various scriptures, the Vedas, Purânas, Tantras, and other books. It is for this reason that he could humble the pride of even many a big pundit. He would say, 'If a ray from the goddess of knowledge comes all other learning pales into insignificance.' He has no dearth of any knowledge.

The person intent upon Jnana is dying for attaining Jnana, while the devotee has found Him and loves Him. And our Treasure has also manifested Himself to us through our great good fortune or through His spontaneous mercy,

whatever it is. So we have dedicated our minds and souls to that Treasure and love Him. If that happens everything will follow. If He can be loved, what to speak of forgetting the world, the identification with the body will also vanish through His grace. Others may try and succeed, but we have taken refuge in His lotus feet after despairing of attaining anything through discrimination or austerities. Now as He wills; I have surrendered myself to Him knowing it to be the essence of wisdom. I know that He is also your refuge; so have no fear.

RESURGENT HINDUISM

I. THE COMMUNAL APPROACH

BY THE EDITOR

We pray for our welfare, so that we may be able to chant in praise of sacrifices and sing in praise of the Lord of sacrifices. May Divine blessings be showered on us! May peace be unto humanity! May prosperity abide by us! May peace be unto all the bipeds and peace unto all the quadrupeds!—*Rigveda*, X. iv.

I

Ours is not a call to an aggressive war, but an exhortation for unity and action, backed by unquenchable faith, unflinching resolve, indomitable courage, and unflagging perseverance. To maintain and multiply the existing values, to formulate and broadcast newer ideals, to fight and die for life's chosen goals are some of the noble human virtues that no race or community can neglect without virtual civic death or ultimate extinction. And, yet, it is no pessimism to asseverate that the modern Hindu society has fallen from the height of a vigorous pursuit of life's ideals to the grovelling depth of passive acquiescence and submission. Or where the dying sparks of life are still in evidence, they only show the more clearly how fast the end is approaching. The Hindu society, as we find it to-day, seems to have lost

all initiative and is only living on its inherited capital, which is constantly being depleted. Old habits and customs which are meaningless in the modern environment and are ineffective or even harmful amidst the present world forces, are still allowed to reign supreme. Instead of fully acquainting ourselves with the forces gathering around us and taking adequate steps for averting an imminent cataclysm we have resigned ourselves to a meaningless fatalism and, as a consequence, are being driven from pillar to post. That this dismal picture is not overdrawn will be evident from the following facts.

India was once the land of the Hindus. But at present they form only two-thirds of the total population, and in some provinces they are either definitely losing their position or barely maintaining it. Let us look at the Punjab first.

The Christians are improving their position in the Punjab. The numbers of Indian Christians in the province per 10,000 inhabitants were as follows :

1901	1911	1921	1931	1941
27	82	133	148	149

In 1881 the Muslims were 47.5 p.c. of the total population, in 1931 they became 55.4 p.c., and in 1941 they were 56.8 p.c. Needless to say that this increase was mostly at the cost of the Hindus, for the Sikhs more than maintained their position. The Sikhs formed 8 p.c. of the population in 1881, in 1931 they were 12.9 p.c., and the 1941 percentage rose to 13.42.

Percentage variation in the Punjab during 1901-41 :

Christians	Sikhs	Muslims	Hindus
687.6	143.3	51.1	1.0

The Bengal figures are equally revealing :

Period	Rate of Increase of Mussulmans	Rate of Increase of Hindus
1881-91	9.7	5.0
1891-01	8.8	6.2
1901-11	10.4	3.9
1911-21	5.3	-0.7
1921-31	9.1	6.7
	—	—
Average	8.6	4.2
1931-41	20	22

The apparent increase in the rate of the Hindu population in 1931-41 is due mainly to the fact that they boycotted the 1931 census but took a lively interest in 1941.

A more intensive study of the census figures as regards some of the Bengal districts makes one stand agape. Mr. F. D. Ascoli, in his *Final Report on the Survey and Settlement Operations in the District of Dacca, 1910-1917*, points out :

Of the total population of the district (1911 census) 10,52,526 are Hindus and 18,93,470 are Mohammedans, but the large excess of the latter religion is of recent origin. In 1840 it was reported that the numbers of Hindus and Mohammedans were about equal. . . . In the census of 1872, 3 Hindus were enumerated to every 4 Mohammedans ; the figures of 1911 give a proportion of 5 to 9 respectively. . . . It may be roughly stated that the rate of natural increase of the Mohammedan population is double that of the Hindus.

The Dacca figures (per 1,000) may be shown thus :

	1891	1901	1911	1921	1931
Hindus	386	373	355	342	327
Muslims	609	623	640	654	668

The Mymensingh figures are :

	301	278	257	243	229
Hindus	301	278	257	243	229
Muslims	609	714	734	749	766

In Assam, the hill tribes are being rapidly converted to Christianity, and the fertile Assam Valley is being colonized by people from the Mymensingh district, who are predominantly Mussulmans. Up till 1941 about half a million Mussulmans had moved on to Assam, thus disturbing substantially the Hindu-Muslim ratio in a small province whose population is only ten million.

II

There is the same woeful tale in the South. If the Hindus are fighting a losing battle with the Mohammedans in the North, the Madras Presidency and the States of Travancore and Cochin have to meet the serious challenge of Christianity. The following excerpt from the pen of Mr. Chas. D. Newton in *The National Christian Council Review* of January 1943 is very illuminating :

With a population of over two million Christians the Madras Presidency has by far the largest number of Christians among all the provinces, and one-fifth of the total number in India. This is undoubtedly the most productive field for Christian missionaries, who are to be congratulated for their effort and who should be proud of their achievement. Considering that the province is the stronghold of orthodox Hinduism, that the climate is in several places unsuited to foreigners and the missionaries began work comparatively recently, the results are all the more gratifying.

We give below the percentage of the Christian population in 1941 in some of the Madras districts :

Guntur	Tinne-velly	Kistna	S. Kanna	Kur-nool	Nil-giris	Salem
12.9	11.7	9.3	9.0	8.1	10.0	8.0

About Travancore and Cochin we read in a recent book :

According to the census of 1901 the Christian population of Travancore was only six lakhs. By 1931 it rose to seventeen lakhs

or thirty-three per cent of the total population. . . . (In the Cochin State) already (1921) two and half lakhs or 27 p.c. of the total population have become Christians.

This upward trend of the Christian population is equally in evidence in the Bombay Presidency, though the total number there, up till now, is not considerable.

Variation per cent during 1901-41 :

1901-11	'11-21	'21-31	'31-41	'10-41
12	14	20	27	94

In the North Western Province the position of the Hindus, who are constantly subject to trans-border raids and who count as a drop in the vast ocean of Muslim population around them, is anything but enviable. Sind, Kashmir, and other provinces and States have the same depressing tale to tell.

Without multiplying figures we can safely aver that, so far as number is concerned, the Hindus have failed to maintain their position vis-a-vis the other major communities of India.¹ And this we say in spite of the fact that in the census figures of 1941 the Christian population in the United Provinces shows a contrary tendency, for in the general Indian outlook this exception to the rule is quite insignificant.

III

The only lesson impressed on us by the above study is that the Hindus must be up and doing if they are not to be totally routed in a struggle for existence through which their ranks are being continually depleted and which is adding fresh vigour to and placing fresh resources at the disposal of the rival communities.

But before we diagnose the drawbacks in the Hindu society and prescribe remedies, we must make our conscience perfectly clear that we do not want to grow at the cost of others, and that the other communities have nothing to fear from us so far as their legitimate share in the body politic is concerned. All that we

¹ Vide the census quotations in this month's *Notes and Comments*.

are concerned with is that the Hindus must maintain their own and not be gradually reduced to an ineffective community. The rot that has set in must be stopped forthwith. For it is to the interest of not only the Hindus but the world at large and the other communities that the Hindus should live as a vigorous and effective part of the Indian nation.

The message of India lies in renunciation and service through which she is to bring to one and all the highest teachings of the Upanishads. The world is athirst for it. There should be no rancour in our hearts, no hatred for those who might have even misused the charity and hospitality extended to them by the Hindus in the past. As Swami Vivekananda said :

No man, no nation, my son, can hate others and live. India's doom was sealed the very day they invented the word *Mlechha* and stopped from communion with others.

Instead, therefore, of trying to fight others, we have to put our own house in order, so that it may become a better place from where to broadcast the eternal words of the Vedas and the Upanishads. The world was in need of them in the past. History teaches us that it was the intimate contact with Hinduism that re-orientated all the great world religions and made their spiritual outlooks wider and deeper. We quote again from Swami Vivekananda :

Religious researches disclose to us the fact, that there is not a country possessing a good ethical code but has borrowed something of it from us, and there is not one religion possessing good ideas of immortality of the soul but has derived it directly or indirectly from us. . . . India has for thousands of years peacefully existed. . . . Ideas after ideas have marched out from her, but every word has been spoken with a blessing behind it and peace before it.

But India's mission is not yet fulfilled :

For a complete civilization the world is waiting, waiting for the treasures to come out of India, waiting for the marvellous spiritual inheritance of the race.

India has fallen low politically,

economically, and socially. But among the Hindus will still be found the highest practical spirituality in its pristine glory. It is from this fountain that the world must drink deep if a moral and spiritual death is to be averted. Will Durant does not indulge in vain flattery when he writes :

It is true that even across the Himalayan barrier India has sent to us such questionable gifts as grammar and logic, philosophy and fables, hypnotism and chess, and above all our numerals and our decimal systems. But these are not the essence of her spirit, they are trifles compared to what we may learn from her in the future. As invention, industry, and trade bind the continents together, or as they fling us into conflict with Asia, we shall study its civilization more closely, and shall absorb, even in enmity, some of its ways and thoughts. Perhaps, in return for conquest, arrogance, and spoliation, India will teach us the tolerance and gentleness of the mature mind, the quiet content of the unacquisitive soul, the calm of the understanding spirit, and a unifying, pacifying love for all living beings.

As the custodians of such social, cultural, and spiritual values the Hindus have to live; for the world will be poorer in their absence. But this preservation of certain traits is not the only problem so far as humanity is concerned. Humanity stands to lose if the Hindus have simply to live a life of museum exhibits. The Hindus have a vigorous part to play. The world has not been able fully to assimilate the message of India through these thousands of years, and who knows how many thousands more will still be required to chase away the brute from men! On our side again, it is only by a continued policy of give and take that we can command respect, without which people who are self-satisfied and are in full possession of pelf, power, and honour will have little regard for the message of a people who cannot help themselves. Hinduism has to expand, it has to conquer, though that expansion and conquest are not in the material plane; through such activism alone can its spiritual service to humanity be ensured. To quote S̄wami Vivekananda :

The only condition of national life, of awakened and vigorous national life, is the conquest of the world by the Indian thought. We must go out, we must conquer the world through our philosophy. There is no other alternative, we must do it or die.

Expansion is life while contraction is death. India has to send forth currents of spirituality abroad and at the same time build up at home a vigorous spiritual life that may feed, sustain, and replace the energy ever flowing out.

IV

Another problem for us is the reaction of the sister communities. Should we antagonize them? The ready answer will be, 'No. We want to grow in our own way. Let them grow in theirs without being aggressive. But if our resolve to regain our due share in the national life makes others unduly jealous, well, we cannot help it. We have to fight it out. For we have a world mission to fulfil. And we owe it to ourselves, to our forefathers, to the glorious India of Rāmachandra, Sri Krishna, Buddha, Shankara, Ramanuja, Madhva, and Chaitanya that we must live, and that manfully.'

But we maintain that our sister communities should welcome this Hindu revival for more reasons than one. With these, however, we cannot deal here elaborately, but shall only make passing references.

One fundamental question that is agitating the minds of Christians and Mohammedans, is as regards the stand they should take vis-a-vis the Indian culture as distinguished from her spirituality, for modern religions are becoming increasingly conscious of the distinction between culture and spirituality. It is found that all races and nations who possess political independence never give up their culture, even though they may adopt foreign religions. In India, for obvious reasons, the tendency was otherwise. A defeated nation got its vision blurred and mistook culture for religion. The problem now for thinking Christians as well as for far-seeing

Mohammedans is how best to nationalize their religion, that is to say, how to adapt it to the social and cultural *milieu* without touching in the least the inner core of spirituality. Each nation has a way of life, suited to the natural environment and genius of the people, and evolved through ages of history. As a result of this growing consciousness we hear talks of having an Indian Christian theology. Mohammedanism, too, had its days of acculturation, though the present political tension has diverted the attention elsewhere and made it more militant and exclusive in outlook. Now, this Indian culture can be found in its fullness mostly among the Hindus. It is from them that the Christians and Mohammedans have to contact the national orientation and thus get rid of an inferiority complex which keeps their faces ever turned to other superior nations across the seas.

Secondly, the other communities cannot afford passively to witness the disruption of the Hindu society or actively oppose its resuscitation, because any such attempt is bound to react on them like a boomerang. If the Hindu society loses vigour and disintegrates, it will not do so without spreading a contagion all around, just as it is doing even to-day before our very eyes. It is absurd to think that three hundred million people will have no influence either for the better or the worse on others living on the same soil and in close association. The rival communities build their hope on conversion. But can conversion alone raise the moral and spiritual tone of a whole nation? Were it possible, Indian Mohammedans would have been culturally and politically the equals of the Turks, and Indian Christians would have rubbed shoulders with the English. Besides, have the Indian Christians and Mohammedans completely got over the problems of caste, child marriage, poverty, passive submission to force, and a thousand other vices that beset the Indian people—be they Hindus or not? Nay, the converts taken from a disorganized Hindu society carry with them

all the virtues and vices of the Hindus. The other communities have to recognize once for all that the whole Indian atmosphere can be purified only by helping the Hindus to come to their own.

Thirdly, the existence of the Hindus as an energetic community ensures a pure spiritual atmosphere for all concerned. It is under such a circumstance that true spiritual values can be kept in the foreground. As matters stand now, the Christians and Mohammedans and their preachers vie with each other for material gain and enlargement of their respective communities, the landslides taking place almost invariably in the Hindu community. This diversion of attention from true spiritual values cannot be too sorrowfully regretted. The fight is waging round false issues to the detriment of all concerned. The interest of true religion requires that this unholy competition should go. And this can only happen when the Hindus can take a firm stand and rear their heads proudly as the compeers of all around them. Then only will they command respect, then will it be that the other communities will have their attention riveted on the Spirit rather than on matter, and then will it come to pass that the Indian nation will gain in vigour, cohesion, and higher aspiration.

Fourthly, the interest of all concerned lies in giving up conversion in its crude forms, and concentrating rather on transfusing into the sister communities the ennobling ideas that each may possess. When lessons come through living contacts and are not forcibly imparted, they are accepted and assimilated all the more promptly and easily. That will be real conquest and that will be doubly ensured when the Hindus are drawn into brotherly relationships with other communities and are not victimized under their present helpless condition.

The long and short of this discussion is that, though the other communities may not be helpful, nay, though they may often be inimical, the Hindus have to march onward with their conscience clear that in helping themselves they

harm no one else, on the contrary the truest service they can render to humanity and the sister communities is by energizing their lives, individual and collective, more fully and thoroughly.

The Hindus know of no spiritual

exclusiveness. It is the fanaticism of others that is injecting this exclusive outlook into them. The message of Hinduism ever was, and still is :

If one religion be true, then all the others also must be true. Thus the Hindu faith is yours as much as mine. (Vivekananda).

SOME FACTS ABOUT HINDUISM

BY PROF. A. C. BOSE, M.A., PH.D.

1. LINK WITH THE PAST

The religion and culture of Hindus are primarily based on the Vedas, which no specialist, either Western or Eastern, has placed later than 1500 B.C. Some have placed them much earlier. The texts of the four Vedic Samhitâs consisting of some twenty-four thousand hymns have been regarded as the most precious religious documents from the earliest times onwards and for the last four thousand years and more have been handed down by oral tradition—a feat unequalled in the history of human civilization.

Equally surprising is the fact that the Vedic religion should have survived through these thousands of years, in spite of great social and political upheavals and terrific onslaughts on it from age to age. A consideration of these onslaughts and of the reaction of the religion to them may throw some light on its inner power. The following are the more important religious onslaughts.

2. ONSLAUGHTS ON HINDUISM

(i) *The Buddhist Onslaught.* The first great onslaught was that of Buddhism, a non-conformist sect of the Vedic religion which arose in the sixth century B.C. It persuaded one half of India to accept the older religion in a restricted ethical sense, by renouncing ritual and metaphysics, and also spread far and wide outside the country. But within a few centuries India absorbed the new sect into the parent body and little trace of Buddhism as an indepen-

dent religion was left in this country. In doing so it adopted many of the new attractive features of Buddhism, like temples, image-worship, etc., as also some of the ethical points, like the emphasis on non-violence. Hinduism (as the Vedic religion, nationalized among the people of India, has come to be called), had adopted a method of deifying eminent men (as Avatâras), and according to that Buddha himself was accepted as the ninth in a line of ten Avataras. This completed the absorption of the new cult in the parent body.

(ii) *The Moslem Onslaught.* Moslem sailors from Arabia were settled in Malabar by the Hindu king there in very early Moslem times. Arabs invaded and conquered Sind in 711. But they could not proceed further and never reappeared as invaders. Other Moslem invaders came in the eleventh century, and later India was almost wholly under Moslem rule for over 500 years. But the Moslem Power that had conquered and converted, almost to a man, great countries like Persia, Turkey, Egypt, Afghanistan, and parts of Europe could affect the religion of the Hindus very little indeed; for after so many centuries the Moslems, including later converts, do not form even one-fourth of the population to-day. At the end of their palmy days, early in the eighteenth century, before new tracts like East Bengal provided numerous converts, the Moslem percentage must have been only a fraction of what it is now. Hinduism

preserved itself almost miraculously against the military, social, and economic pressure exerted by Islam. The Vedas were preserved against the vandalism of all times by being handed down through the oral tradition. Great saints arose who established religious sects (Vaishnavite and Shaivite) that were democratic in character and carried a mass appeal through the cult of devotion (Bhakti). Another bastion of defence of Hinduism was Indian womanhood which distinguished itself by its loyalty even when facing terrible defeat and destruction.

(iii) *The Christian Onslaught.* Shortly after the death of the founder of Christianity missionaries were at work in different parts of Europe, and everywhere the new religion entirely supplanted the old. The worship of Odin and the religion of Druids as well as Greek and Roman paganism became completely extinct, everybody having changed over to Christianity. To India there came an apostle, St. Thomas, in the first century and preached in Kerala (Travancore-Cochin). But the religion did not make a headway in this country. In fact after eighteen hundred years the followers of St. Thomas are still confined to Kerala and even there they form hardly 30 p.c. of the population.

Christianity came a second time to India with the Portuguese in the sixteenth century. The Spaniards and the Portuguese had forced their religion on the Red Indians of Central and South America. Spain forcibly converted the whole of Philippines. But Portugal could not convert the whole even of the small tract of Goa with all its inquisitorial activities. Even to-day the Christians do not form a majority there.¹

The third wave of Christianity came with the missionaries in the British period. Now the contest was unequal. On the Christian side were the new scientific knowledge of the modern

world, and the prestige that went with it; on the side of Hinduism was the ignorance of the masses with hardly any leaders for them. Hinduism received a few shocks in the beginning. Some of the enlightened Western-educated Hindus renounced their religion. But a strange and powerful reaction followed. Great leaders of the religion appeared and produced a feeling among the Hindus that theirs was the first and greatest religion in the world. The activities of the Christian missionaries were now limited to the poorest and most backward communities from among which they have still been effecting conversion, though the means adopted by them are not always purely religious. But reformist bodies came into being that attempted to remove the disabilities of the backward and depressed classes and consequently to prevent conversion. It may be stated by way of contrast that in modern China and Japan conversion to Christianity among the educated classes is on a much larger scale than in India.

Thus it will be seen that for the last four thousand years or so Hinduism has flourished with a strange vitality, withstanding severe onslaughts.² This, however, does not in itself establish the future invincibility of the religion, but provides good argument for each Hindu

² Even in the orthodox section of the people there are found signs of a strange power of resistance. As a rule Hindus followed rigid caste rules preventing them from association with the Moslem or the Christian. Even to-day a Hindu servant would not eat food touched by his British master. Ordinarily a Hindu will work as an office-boy or a gardener to the European but not as a valet or a cook. Even the presence of a Christian or a Moslem will defile the entire kitchen of an orthodox Hindu.

In contrast with this it may be pointed out that in pre-Moslem days large bodies of foreigners were assimilated in Hindu society. The chief reason evidently was that the foreigners of those days had great respect for the religion of Hindus. But the Moslem conquerors held it in contempt and this created great bitterness and opposition, which proved to be a fatal weakness of the Moslem empire in India, in spite of the fair-mindedness of some of the rulers.

¹ There was some later annexation of strips of Hindu territory, but emigration of Hindus was also very considerable in early times.

to do his utmost to preserve his great heritage.

3. HINDU GENEROSITY

While considering the successful defence of the religion against foreign attacks, it should also be noted how Hinduism acquitted itself in the days of triumph and how it treated others who were at its mercy.

There is no historical record to show that Hindus practised acts like the Inquisition of Christians, that Buddhists were massacred or non-conformists driven out of the land. On the other hand there is clear evidence of religious harmony. For example, the Ellora rock temples belong to three different religions, Brahminism (Hinduism), Buddhism, and Jainism; but they are all in a continuous line, the ordinary visitor being unable to distinguish where one religion ends and another begins. In parts of India which were reconquered by Hindus from the Moslems not a single case of the forcible conversion of a Moslem to Hinduism ever occurred. (In fact Hinduism had stopped admitting others to its fold). No tax corresponding to the *Jizia* was imposed on Moslems. Even Hindu temples turned into mosques are not known to have been restored to Hinduism in territories reconquered by Hindus. There are instances of great courtesy having been shown by Hindu conquerors (e.g., Shivaji) to Moslems. This contrasts strongly with what the Spaniards did to the Moslems who had subjugated their country for 800 years and been finally defeated; after frequently subjecting them to the Inquisition and forced conversion they at last in 1609 gave the Moslems three days' time in which to clear out of the country.

Again, foreign refugees were welcome to this land, as in the cases of Jews in South India (first century) and Parsees in Bombay Presidency (eighth century), and were allowed to practise their religion in their own way. The attitude remains unchanged to this day when fresh refugees are entering India.

It is this religious courtesy and the total absence of coercion in religious matters that won a high moral prestige for Hinduism.

4. THE HINDU SPIRIT AMONG CONVERTS

It is also interesting to note that Hindu converts to other religions have been as a rule more liberal than many followers of those religions elsewhere. For example, the Syrian Christians of Kerala are not known to have burnt heretics or witches; nor did the Roman Catholic converts of Goa show any eagerness to emulate Portugal in its religious warfare against heretics and infidels.

Similarly Moslems in India have lived amicably with Hindus, forming part of a social unit with the latter as an important factor. This social fusion between Moslem and non-Moslem is not common. Perhaps, China is the only country outside India where this has happened. Again, there were Indian Moslems who highly specialized in arts like portrait-painting, to which the religion as practised in the country of its origin was strongly opposed. Thus even where Hindus left their religion, they retained a good deal of their culture and adjusted their new religions to the ideals of that culture.

From all these points of view the history of Hinduism will appear to be unique in the religious history of the world.

5. SOME FACTS ABOUT SHUDDHI

If we were to consider the people in India who left Hinduism in the middle ages or modern times for some other religion, we would find that in many cases conversions were effected by force, through the economic pressure of taxes, and through ordinary financial inducements. But more powerful than these external causes were internal causes like the ignorance of their religion among Hindus owing to the lack of religious leaders, and social disabilities of certain backward castes (called 'untouchables'). The mass conversions in Sind, Kashmir,

and East Bengal can be directly attributed to the absence of religious teachers. Had there been a saint like Ramananda or Ramdas in Kashmir or a Namdeva or Tukaram in Sind or had Chaitanya lived and preached in the home-land of his father, East Bengal, the masses in these tracts would not have changed their religion. What happened to these outlying parts of India also happened to the Hindu colonies like Malaya and Java: with minor exceptions all went over to other religions.³

If Christianity in modern times has made much less progress in India than it was expected to do, it was due to the knowledge of the purer and higher form of Hinduism being spread among the people by modern religious leaders and reformist bodies. It has been found of late that wherever the knowledge of the Hindu religion has been brought, there has been desire among converts from the religion to re-enter its fold. As Hinduism had shut its doors against all comers no return was possible for ages. But as soon as the door was thrown open, thousands were found to flock to it for re-admission. This is the movement called 'Shuddhi' nowadays.

This Shuddhi is certainly surprising and is another indication of the marvelous vitality and magic of Hinduism. We do not hear of such mass movements for re-admission to the original religion elsewhere. Greek Christians have not wanted in large bodies to go back to Paganism, nor Hebrew Christians to Judaism, nor Christians, converted to

Islam, to Christianity, nor the forcibly converted Moslems of Spain to Islam. But in India millions of Buddhists returned to Hinduism and recently thousands of Moslems and Christians have done so. All possible measures, political, administrative, and diplomatic, are found necessary in modern India to prevent Hindu converts to other religions from returning to the Hindu fold.

6. THE MAGIC OF HINDUISM

How to account for the magic in Hinduism? We think that the root of the whole matter lies in the imperishable truths and unconquerable spirit contained in the original documents, the Vedas, and the noble lives lived according to high moral and spiritual ideals by generations of sages and saints, kings and commanders as well as the masses of the people. True, this religion through hundreds of centuries has accumulated a vast number of imperfections, but there were also proper adjustments made from age to age to meet the requirements of the time-spirit. Perhaps, nowhere has the spiritual ideal of life and character been so lofty and nowhere has the approximation of practice to some of these ideals been so close, as it has been among Hindus. If Hinduism is weak to-day it is because all her ideals have not been followed with equal persistence or sincerity. The social ideal has been most neglected—caste and untouchability are now great stumbling-blocks in its way. They may undo what centuries of noble efforts have done.

But if the Hindu religion, so disorganized and neglected, could exercise such magical influence as its history shows, how much more can it do for humanity if it is truer to its noble aspirations and ideals!

³ The same fate threatens the Hindus settled in West Indies, and South America at the present time. On the other hand, the presence, on however small a scale, of enlightened elements in places like Fiji and Mauritius makes a difference in the situation.

Set thy heart on thinking of God as intently as the worm (Kita) thinks of the bee (Bhramara) and forgetting itself eventually transforms itself into the bee.—Saint Kabir.

A DEFINITION OF HINDUISM

BY S. C. CHATTERJEE, M.A., PH.D.

Hinduism may be taken to mean either the Hindu way of thinking or the Hindu way of life. The Hindu way of life is popularly called Hindu Dharma. But Hinduism really stands for both and should, therefore, be taken to mean both the Hindu view and way of life. As such, Hinduism is identical with Hindu religion. The word *Dharma* derivatively means that which supports or upholds the world of living beings.¹ Dharma is neither a system of abstract ideas and beliefs having no necessary connection with life, nor a set of rules which one is to follow blindly in one's daily life without any understanding of their basic principles. Rather, it is the conscious adoption of the principles of perfect life in the world. Hence although Hindu Dharma may popularly mean obedience to and observance of the Hindu code of life, yet its original and real import covers both the Hindu religious ideas and ways of life. So by Hinduism we here mean Hindu Dharma in the sense of Hindu religion. Every religion has a twofold aspect. It includes certain ideas and beliefs on the one hand, and certain emotions and activities on the other. 'In the soul of religion,' says Dr. James Martineau, 'the apprehension of truth and the enthusiasm of devotion inseparably blend.'² What is true of religion as such is true of Hinduism as well. In it we find both a theory of reality and a practical code of life. So we seem to be justified in taking Hinduism to mean Hindu religion.

To define Hinduism is a delicate and difficult task. This is so, not because it is a very abstract and mystic religion, but because it is very wide and, in a

sense, universal in its scope. It is not based on the messages of any single prophet or incarnation of God, nor on the teachings of any one saint, sage, or religious reformer. On the other hand, Hinduism is founded on the varied religious and moral experiences and teachings of many ancient, medieval, and modern Indian sages and seers, and saints and devotees—Munis, Rishis, Ârchâryas, and Bhaktas. Historically speaking, it has its bases in (1) the Shruti consisting of the four Vedas, including the Upanishads, (2) the Smritis or Dharmashâstras like those of Manu, Yâjnavalkya, Sankhya, Likhita, and Parâshara, (3) the Purânas and the Upa-purânas numbering thirty-six in all, (4) the Itihâsas like the *Râmâyana* and the *Mahâbhârata*, the latter including the Bhagavadgita,³ (5) the six Vedângas including the Shrauta, Grihya, and Dharma Sutras, and the six Vedopângas or the six systems of Hindu philosophy with their texts and numerous commentaries and compendiums.⁴ It is quite natural that a religion, of which the source is so complex and multiple, should itself be complex and manifold in character. It does not represent a single type of religious experience, nor does it recommend the same path for all to attain the goal of religion. On the other

³ The Purânas and the Itihâsas, taken together, are sometimes said to constitute the fifth Veda. Cf. *Chhândogya Up.*, 7.1.2; *Vishnu Bhâgavata*, 1.4.20.

⁴ It should be noted here that the heterodox or non-Vedic systems of religious philosophy like Buddhism in its numerous branches and Jainism (both Svetâmbara and Digambara) have a large number of ideas and beliefs, especially ethical, in common with Hindu philosophy and religion, and may thus be regarded as kindred systems. If we take the word 'Hindu' in the geographical sense to mean 'Indian', then Buddhism and Jainism also may be included within Hinduism. This is what has actually been done by some writers on Hinduism.

¹ धारणाद्धर्म इत्याहुर्धर्मो धारयति प्रजाः—

Mahâbhârata, Karnaparva, lxix. 59.

² Cf. Martineau: *A Study of Religion*, Vol. I. p. 1.

hand, it comprises the entire body of religious experiences of different sages and saints at different times and from different standpoints. These different types of religious experience have been interwoven into one comprehensive system of religious theory and life, which suits the needs of different men at different stages of their life. Hinduism as a religion is thus a synthesis of different types of religious experience, none of which is allowed to contradict or cancel the others, but all of which are adjusted as interrelated parts of one whole and as progressive steps in the religious life of man. Each type of religious experience, however, may be, and has actually been, taken as the foundation of one kind of religion. This is the reason which explains the existence of so many apparently different religions in the fold of Hinduism. Since, however, the basic religious experiences, on which they are founded, are not contradictory but complementary, there need be no conflict among them. As a matter of fact also we see how different religious sects like the Shaiva, the Shâkta, and the Vaishnava live and prosper on the common ground of Hinduism. Having regard to this cardinal fact of the different types of religious experience growing and manifesting themselves in the form of different religions, we may describe Hinduism as a synthesis of many religions, or a universal religion.

Let us now try to define Hinduism. This can be best done in the light of the central teaching of the Vedas. Of the different bases of Hinduism, mentioned above, the Vedas constitute the primary ground and the final authority in Hindu religion. As such, the central and cardinal faith of the Vedic sages may be expected to be present in a greater or lesser degree in all the ramifications of Hinduism, and accepted as their common character. Of course, we do not dispute the possibility of pre-Vedic cultures and non-Aryan influences entering into and somewhat modifying the original character of the Aryan religion.

But this is still a matter of historical research. So far as historical evidences go, we can say that Hindu religion is based mainly on the Vedas and that the different religions and philosophical schools which have evolved on the soil of India are more or less indebted to the Vedas and participate in the spiritual outlook of life which characterizes Vedic culture from time immemorial. Now the cardinal faith that enlivens and permeates the Vedas is

the belief in one universal Spirit who is self-luminous and manifests Himself as the earth, the sky, and the heaven, and dwells in every heart as its inner ruler and guide.

Along with this belief, the Vedas enjoin

meditation on the Supreme Being and regular prayer to Him to guide our intellect along the path of virtue and righteousness.

That this is the central creed of Hinduism becomes clear when we consider that it is a religion which is primarily based on the Vedas and that the Vedas are summed up in the Gâyatri. For this view that the Gayatri Mantra sums up the teachings of the Vedas we have the authority of the Vedas themselves and the entire body of Sanskrit literature. What the Gayatri Mantra means we have just stated here as the central creed of Hinduism. The Gayatri in a single Mantra combines a creed and a prayer.⁵

Next in importance to the Vedas comes the Bhagavadgita as an exegesis of Hinduism. The Gita is a religio-philosophical treatise in which we have the quintessence of Vedic religion and Upanishadic philosophy. It is said to be the supreme knowledge of Absolute

⁵ The Mantra reads as :

ॐ भूर्भुवः स्वः तत् सवितुर्वरेण्यं भर्गो देवस्य

धीमहि धियो यो नः प्रचोदयात् ।

It may be translated (to give the full sense) thus: 'We meditate on the most resplendent and adorable light of the self-luminous Spirit who dwells in our heart as its inner ruler and manifests Himself as the earth, the sky, and the heaven; may He guide our thoughts and actions along the right paths!' Cf. The *Shukla Yajurveda*, ch. xxxvi. verse 3.

Reality and to be the embodiment of the spirit of the Vedas.⁶ It is also described as the cream of the philosophy of the Upanishads as that was culled by Sri Krishna and delivered to Arjuna for the good of mankind.⁷ Of all the Hindu scriptures the Bhagavadgita is most widely read among the Hindus, and for many of them it is the solace of life and death alike. It has a universal appeal to all seekers of truth and lovers of God in the world. The central teaching of the Gita is that God is the Supreme Self (Paramâtmâ) whose lower nature is revealed as the physical world including mind, intellect, and the ego, and whose higher nature constitutes the world of individual selves (Jivas), but who transcends both these worlds, and is, therefore, called the Supreme Person (Puru-shottama) in the Vedas and the Puranas.⁸ It teaches also that the Supreme Self can be realized, and thereby perfect and eternal life attained by man by following any one of the three main paths of religion, viz, Karma or work, Bhakti or devotion, and Jnâna or philosophic knowledge. These three paths are in no way exclusive of one another or of recognized paths other than these. They are the three broad pathways of religion which are complementary to one another and are inclusive of other different paths followed by the different religious sects of Hinduism. All of them lead to the same goal of religion, namely, God or life eternal, and a man may adopt and follow one or the other according to

⁶ Cf.

गीता मे परमा विद्या बहुरूपा न संशयः ।

वेदत्रयी परानन्दा तत्त्वार्थज्ञानसंयुता ॥

Gita-mâhâtmya, 8-9.

⁷ Cf.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

⁸ Cf.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च—

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

Gita, xv. 16-18. Cf. also loc. cit. vii. 4-5.

his attainments, temperament, and character.⁹ The continuity of religious theory and culture is maintained from the Vedas to the Bhâgavadgita, although we find in the latter a purer and finer form of the religion than found in the former. This is just the reason why the religion of the Gita appeals readily to the mind of the modern Hindu and equally satisfies his emotional, intellectual, and volitional nature, and also suits the different temperaments which go by these names.

In the light of what we have said about the Vedas and the Bhagavadgita, we seem to be justified in saying that the Gayatri and the Gita constitute the fundamental ground of Hinduism. Hinduism as a religion should be founded on these bed-rocks and a definition of Hinduism should be given in terms of the one and elaborated in the light of the other. It is in accordance with this principle that we propose to define Hinduism as follows. Hinduism is a monistic religion which, on its theoretical side, believes in one Spiritual Reality or Existence which reveals Itself as this and many other worlds, and exists everywhere in the universe and beyond it, and dwells in every living being as its Inmost Self, its Wisest Ruler, and Supreme Lord. On the practical side, Hinduism enjoins meditation on and devotion to the Supreme Being throughout one's life, so that one may realize the highest goal of one's life, i.e., God. It admits also that there are many divine beings or superhuman spirits which, in common parlance, go by the name of gods and goddesses. But these it regards as the manifestations of the Supreme God as much or as less as other beings and things. While God is one, there are, according to Hinduism, many different ways of reaching Him, just as there are many

⁹ Cf.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः—

एकं साख्यं च योगं च यः पश्यति स पश्यति ॥

Loc. cit. v. 4-5 ; cf. also iii. 3 ; vii. 21.

paths that lead to the same destination.¹⁰ Among the many ways or paths of religion, it emphasizes three, namely, Karma or the performance of religious and moral duties in a disinterested spirit, Bhakti or devotion to and worship of God in pure body and mind, and Jnana or a reflective and critical knowledge of Reality, which through moral purification and continued meditation, leads to the realization of the

¹⁰ Cf.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

Gita, iv. 11. Cf. also ix. 26. The same idea is neatly expressed by an oft-quoted Sanskrit saying which means: 'Just as rain-water falling from the sky flows into the ocean, so does salutation to all gods reach Keshava, the Supreme.'

आकाशात् पतितं तोयं यथा गच्छति सागरं ।

सर्वदेवनमस्कारः केशवं प्रति गच्छति ॥

Ultimate Reality or God. The other paths of religion which might have been laid down and followed by different sects of Hinduism may be comprehended within these three, so far as they are genuine and authoritative and are sanctioned by the Hindu scriptures. So also, the apparently divergent schools of Hindu religion may be shown to bear the common stamp of monistic faith in one Existence or one Being as present in everything. Hinduism is the sublime religious faith which finds one in all and all in one, and recognizes the unity of all genuine religious faiths as being so many paths leading to the same goal—God.¹¹

¹¹ Cf.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

Gita, vi. 29. Cf. also *ibid.* 30-32.

THE ANTIQUITY OF INDIAN IMAGES AND TEMPLES

BY RABINDRA NATH ROY

The study of Indian temples is a fascinating one if it could be recovered from the academic clutches of archaeologists, the passions of theologians, and the perverted presentation of missionaries. Even archaeologists, though generally free from the prejudices of the last two, have been obsessed by theories of pro-Hellenistic prepossessions as to the so-called influences of foreign art on Indian culture. The data which the spade of the archaeologists has brought forth to prove the antiquity and the autochthonous origin of Indian temples, are not yet accessible to the general public, who are still ruled and misguided by the incorrect views of earlier theorists now exploded by the discovery of new evidences.

As the construction of temples presupposes the worship of images, it is necessary to consider the position of the use of images both as regards their basic

psychology and their chronology or antiquity. The two phases are somewhat interrelated. Some theorists have asserted without considering the available evidences that the practice of the use of images must belong to post-Vedic times, as the fundamental position of Vedic forms of worship is essentially an-iconic. This has been the position of certain sects of dissenters from Paurânic Hinduism who take their stand on Vedic culture in its earliest phases, which, according to them, has nothing to do with image-worship. A superficial support to this point of view has been accorded by a group of archaeologists anxious to establish, on one-sided evidence, that India is indebted to the Greeks for the beginning of her sculpture and architecture, and that Vedic culture being a culture without images, India had no necessity and, therefore, no opportunity to make images or build

temples before she came in contact with the Greeks. It is very unfortunate that writers on Indian temples and sculpture generally ignore the opposite view in order to avoid the difficulty of meeting the case in support of the earliest practices of image-worships and temple-buildings. The necessary correctives have been given by scholars belonging to the other camp. We shall quote here only two authorities. Professor Gardner, a great authority on Greek art, has observed :

There can be no doubt that Indian art had an earlier history. The art of Ashoka is a mature art: in some respects more mature than the Greek art of the time.

Dr. Sten Konow, a great Sanskrit and Prakrit scholar, in controverting, with solid and unassailable data, the theories of the so-called Greek influence on the growth of image-worship, has remarked :

It would, however, be unwise to infer that the Indians learnt to worship images from the Greeks or that the practice of adoring images of the Buddha was inaugurated by the semi-Greek population of the Punjab as maintained by Fergusson and Cunningham. . . . My intention is only to remind of a few facts which show that the Indians had been making images before the rise of the Buddhist art of the Gandhara school.

Other scholars, viz, Kaegi, Bollensen, Coomaraswamy, Bhattacharya, Venkateswara, and Gangoly have also brought forth new evidences which prove beyond all shadow of doubt that images have been in use as early as the *Rigveda*. It is beyond doubt that the personification of the elemental powers of Nature was the conception of the Vedic Rishis who laid the beginnings of image-worship.

Before alluding to the actual evidences, it is necessary to show that image-worship is not psychologically opposed to fundamental Vedic conceptions, and the oblations offered to the various gods (thirty-three in number) in the *Rigveda* are not inconsistent with the monotheistic doctrine of one Brahman, a single principle permeating and pervading the whole of the created universe. Even if we should accept, which we need

not, the popular Western view of Hinduism as a polytheistic system, it could not be maintained that the Indian icon is in any sense a fetish or an idol, as these are understood in Christian theology. Generally speaking, an Indian is not an idolater or fetishist, and his theological conceptions are rooted firmly in a sound monotheistic doctrine. To worship an image of *one* aspect of the Divine Principle (Brahman) is not necessarily to deny the existence of one unique and single Immanent Principle having no second or different phases (एकमेवाद्वितीयम्) : the different aspects and phases have been formulated for the convenience of worshippers without ignoring the basic doctrine of one unity behind all diversities. As has been recently emphasized by Rene Guénon :

In India, particularly, a symbolic image, representing one or other of the 'divine attributes' and which is called a Pratika, is *not, in fact, an idol*, because it has never been accepted as anything more than what it actually is, a support of meditation (धी-आलम्बन) and an auxiliary medium of realization.

The position is made perfectly clear in such aphorisms as 'नेदं यदिदमुपासते— it is not *that* what you worship (in images)', and in that well-known verse, often quoted from the *Râmopaniṣad* :

It is for the advantage and benefit (अर्थ) of the worshippers (उपासकानाम्), (and not by any intrinsic necessity) that the Brahman, whose nature is intelligence (चिन्मय); besides whom there is no other, who is impartite and incorporeal, is aspectually conceived (रूपकल्पना).

That is to say (as commented by Dr. Coomaraswamy)

the image as in the case of any other 'arrangement of God' has a merely logical, relative, and not an absolute validity—as in the case of a fetish or symbol. Worship (उपासना) has been defined as an intellectual operation (मानस-व्यापार) with respect to the Brahman with attributed qualities (सगुण).

Apart from the two forms of worship—Saguna and Nirguna Brahmopâsanâ—there is a very significant passage in a Shilpa-shâstra text, not generally known to scholars, which classifies the

Great Divine Principle (Parameshvara) under three aspects :

सकल-निष्कल-मिश-विभागतः त्रिविधमेव वपुः परमेष्ठियाः — the Great Divine Principle has three 'bodies', the image-form, the bodiless-form, and the immanent-form.

The Buddhistic formulations of anthropomorphic images (the image of the Buddha in later Hinayanist conception and the whole hierarchy of gods in the luxuriant pantheon of the Mahayanist conception) are similarly defined and explained.

Those who look at earthen images (मृन्मय-प्रतिकृति) do not honour the clay as such, but without regard thereof, honour the deathless principles referred to (अमरसंज्ञा) in the earthen images. (*Divyâvadâna*, ch. xxvi).

This principle is illustrated in the famous legendary episode where Upagupta compels Mâra, who as a Yaksha has the power of assuming shapes at will, to exhibit himself in the form of the Buddha. Upagupta bows down in ecstatic devotion to the form, and Mara, shocked at this apparent worship of himself, protests, and Upagupta has to explain that he is not worshipping Mara but the person represented and impersonated by Mara.

This fundamental recognition of the actual relationship of the Divine Principle to Its Saguna or aspectual representations is clearly expressed in the dual ceremonies of आवाहन (invocation) and विसर्जन (immersion) practised with reference to the images in Hindu-brahminical and Buddhist formulations, and these practices are sanctioned by the respective ritualistic texts. The image as such is a mere fetish before the Divinity is induced by the necessary meditation to come and dwell in it for the time being for the purpose of receiving the adoration of the worshipper. Therefore, after the sculptor has finished his task of completing the image, it is consecrated by ceremonies with sacred meditative formulas known as प्राणप्रतिष्ठा (invoking the Divine Consciousness) and नेत्रमांगल्य (auspicious 'opening' of the eyes).

Corresponding to the Pauranic rituals, there is an analogous Sinhalese Buddhist text for consecrating Buddhist images, so that the basic ideas of image-worship are identical in Hindu-brahminical and Buddhist practices. Therefore, we find, that the image both in the brahminical and the Buddhist forms of worship is not regarded as the deity itself in which case it would have been a fetish—but as a symbol or a support of contemplation (धी-आलम्बन), a symbol or instrument (साधन, यन्त्र), or a diagram for invoking the spirit of the Divinity—by contemplative and ritualistic processes. As the late Mr. Gopinath Rao has pointed out :

It may be said that images are to the Hindu worshipper what diagrams are to the geometrician.

They are only means to an end (साधन), not the end itself—not the Divinity Itself. And images have been used with a full recognition of the fact that the All-pervading, Unique, and One Immanent Principle—the Brahman—is the source and inspiration of all the universe. Even the most ill-educated and ignorant image-worshippers never ignore this fundamental fact. And the great sages who have themselves worshipped images and encouraged image-worship and composed hymns for their worship, have frequently reminded the common worshipper not to forget the monotheistic conception of the universe. Thus, the great South Indian saint, Mânikyâ-Vâchaka, himself an ardent worshipper of images, and composer of thousands of hymns, has explained the character of the Great Divinity whom we worship in diverse images :

He is beyond the description of words, not comprehensible by the mind, not visible to the eye or other senses.

There is really no essential contradiction in an iconic and an an-iconic conception of the Divinity. If that were so, there would have been no room for the composition and use of hymns also, and hymns themselves would be pieces of theological solecisms. In a famous verse Shankaracharya himself apologizes

for praising in hymns 'One who is beyond the reach of words' (स्तुत्यानिर्वचनीयाखिलगुरोर्दूरीकृतं यन्मया), and he characterizes also the practice of composing hymns as a piece of perversity (विकलता). By offering oblations and prayers to the thirty-three gods, in the *Rigveda*, the Vedic Rishis may be said to have been guilty of a 'perversity' in the sense indicated by Shankaracharya. As a matter of fact, the two positions are not contradictory, and the early Vedic texts contain a good deal of evidences to show that images were actually made of some of the gods such as Vâyu, Agni, Rudra, and Indra. Agni is regarded as the medium or agent for conveying to the gods the hymns and gifts of the worshipper. In Christian mysticism the worship of images is justified by similar conceptions:

All honour that we pay to the image, we refer to the Archetype, namely Him whose image it is. . . . In no wise honour we the colours or the art, but the Archetype in Christ, who is in heaven. For, as Basilius says, the honouring of an image passes over to its prototype. (Hermeneia of Athos).

From an analogous position, the great Shankaracharya himself, one of the most brilliant intellects the world has ever known, interpreter of the Upanishads and creator of the Vedanta system of pure monism, was a devout worshipper of images, a visitor to shrines, and a singer of devotional hymns. It is unlikely that he should have indulged in such things if they were opposed to Vedic thoughts and conceptions. Several scholars have brought forth unimpeachable evidences to establish the fact that the *Rigveda* itself, the oldest record of Vedic culture, contains indisputable references to worship of images. I shall refer here to the conclusion of only one scholar, Dr. Bollensen :

From the common appellation of the gods as Diva-narâh, 'Men of the sky' or simply Narâh 'Men' and from the epithet Nripesah, 'having the form of Men' (*R.V.*, III. iv.5) we may conclude that the Indians did not merely in imagination assign human forms to their gods, but also represented them in a visible manner. (*Z.D.M.G.*, Vol. XXII. p. 587).

Besides the Aryan gods from the Vedic pantheon, various other forms of gods and demi-gods were worshipped in temples and holy shrines. Of this class of demi-gods, the most important was the series of Yakshas worshipped as guardian deities of every region and city in India. Sylvain Levi has brought forth valuable literary evidences to prove that every city in ancient India had its Yaksha shrine or temple, and he has compiled a complete list of the names of the various Yakshas worshipped in each city. To one such Yaksha temple, which was the shrine of the guardian deity of the Sakyas, Buddha, immediately after his birth, was presented by his foster-mother Gotami, at the request of king Suddhodana. This goes to establish that this class of temples must have existed at least about the time of the birth of the Buddha (c. 550 B.C.). I have refrained from alluding to the references to images and temples in the *Râmâyana* and in the *Mahâbhârata*, the texts of which are difficult to date with any degree of certainty. But more reliable and authenticated references to images and image-makers occur in the *Sutras* of Pânini (datable about the eighth century B.C.), who in several of his aphorisms (e.g., V. 3, 99) refers to images. Patanjali (c. 150 B.C.) also refers specifically to the images of Shiva, Skanda, and Vishâkha.

If the practice of worshipping images was current in India from early Vedic times, it is reasonable to expect some amount of material vestiges or remnants of archaeological data as tangible evidence of this practice. Several colossal Yaksha-images have come to light of which the most typical is the famous Parkham Yaksha in the Muttra Museum. Most scholars believe that these belong to times much earlier than the Maurya period (320-185 B.C.). They could not be later than the time of Ashoka. Their characteristically early Indian plastic style forbids any suggestion of contact with Hellenistic art. The temple of Yaksha, and the

worship of the Yaksha-cult undoubtedly antedate the birth of the Buddha. Although these images represent the earliest surviving remains of stone sculpture, effigies in other materials go back to still earlier times. Thus, Dr. Bloch dug out from the remains of a Vedic burial mound at Lauriya Nandangarh a small gold leaf representing the effigy identified by him as the Earth-goddess referred to in the Vedic burial hymn. Dr. Bloch, a distinguished and learned archaeologist, has assigned this effigy to the eighth century B.C. There is also a very interesting series of effigies of goddesses in terracotta some of which have been identified by various eminent scholars as representing Vedic divinities. Dr. Coomaraswamy has identified some of them as the representations of the Vedic goddesses Aparâjitâ, Virajâ, and Aditi and has assigned them to a period between 1000 to 300 B.C. We have, therefore, abundant evidences of images in India long before the Christian era, which tend to push the antiquity of the practice to early Vedic times.

If there were images of gods, there must have been shrines and temples for their worship—for Devas, there must be Devâyatanas, Devakulas, or Deuls. Passing over the literary references to temples, and 'abodes of gods' in ancient literature, let us take stock of the actual vestiges of temples and shrines which the spade of the archaeologists has recovered for us from the debris of dusts and the forgotten mounds of history and pre-history.

In the neighbourhood of Pathan-kot, archaeologists have discovered a series of coins of the kings of Audumbara dynasty, who lived in the Gurudaspur district of the Punjab and who claimed to have descended from Vishvâmitra Rishi, celebrated in the third book of the *Rigveda*. Dharaghosa, one of the kings of this dynasty, most probably reigned in the latter half of the first century B.C. (Marshall). On some of the coins of Dharaghosa there are representations of buildings with railed pavilion with five pillars and domed roof with project-

ing eaves and small finial, which certainly represent temples. One of these effigies on Dharaghosa's coin is interpreted by Cunningham as 'a pointed-roofed temple of two or three storeys, with pillars'.

By excavations conducted in the year 1891, Dr. Fuhrer, Archaeological Surveyor of the Government of India, recovered from the ruined mounds near Ramnagar (ten miles from Tahsil Aonla in the Bareilly district), the ancient site of Ahichatra, the kingdom of the Northern Pânc'hâlas, the remnants of a Shiva temple which must have been seventy feet in height. The foundations of the temple are built of archaic bricks of the size of 18" × 12" × 3", and the exterior walls of the temple are enriched by a display of ornamental bricks and terracottas illustrating scenes from the life of Shiva. From the coins of the Panchala kings (Dhruva-mitra, Surya-mitra, etc.), recovered from the ruins of this temple, the date of the temple has been assigned to about 178 B.C.

In 1908 an inscription was discovered near the village of Besnagar (Bes), ancient site of Vidisa (Bhilsa), in Central India. The inscription records the erection of a pillar as a Garudadvaja, in honour of God Vâsudeva, by one Heliodorus, son of Dion, a Greek ambassador from the Indo-Bactrian king Antialkidas of Taxila (175-155 B.C.) to the Court of the local prince Bhagabhadra. The epitaph thus points to the existence in the immediate neighbourhood of the column, a temple of Vasudeva, which was as old, at least, as the middle of the second century B.C. to which time Antialkidas has been assigned by numismatists. Incidentally, it indisputably establishes the fact, as does the conversion of the Greek king Menander (c. 175 B.C.) and, later, the conversion of Kanishka to the faith of Buddhism, that during these centuries Indian culture was in a state of aggressive vitality influencing the adherents of Hellenic or Zoroastrian culture, instead of succumbing to the debased Hellenism

of Bactria. And the so-called influences of Hellenistic culture on India and Indians is a gross perversion of the actual state of things. The recent discoveries of vestiges of reliefs of the Muttra school at Begram, the heart of Gandhara area, is another clinching evidence which demolishes the so-called 'Greek influence' on Indian culture.

The remains of a still earlier temple have been discovered by Dr. Bhandarkar at Nagari (ancient Mâdhyanmikâ), eight miles north of Chitorgarh in the Udaipur State (Rajputana). The inscription recovered records the erection of a devotional stone enclosure on a site called Narayana-vata by one Gajayana, son of Parasari, in connection with the divinities Samkarshana and Vasudeva. Bülher, an eminent epigraphist, assigns

this record to the period between B.C. 350-250, that is, to a pre-Mauryan epoch, an epoch during which there can be no question of any 'Hellenistic influences'. As Dr. Bhandarkar has pointed out, 'this is the earliest epigraphic reference to the worship of the gods Samkarshana and Vasudeva', the suggestion being that the worship of these images must be much earlier than the fourth century before Christ.

With all these tangible and solid archaeological evidences staring us in the face, it is impossible in the year of Grace one thousand nine hundred and forty-three to assert or to believe that the brahmins of Hindusthan learned to worship images or to build temples to house them from the Eurasian colonists of Gandhara.

PAKISTAN—A CONSTITUTIONAL STUDY*

BY PROF. A. AWASTHI, M.A.

Nothing, during recent years, has led to so much controversy as the Muslim League demand for Pakistan. The Muslim League resolution passed on 26 March 1940 at Lahore, threw, as it were, a bomb-shell in the already disturbed Indian political life. The resolution created a whirlpool in the already disturbed waters of Indian politics, and the whirlpool shows no sign of calming down. The demand has accentuated the already existing communal differences and has widened the gulf between the two major communities in the country. 'Pakistan' versus 'Akhand Hindustan' is the issue before the country. In the heat of the moment a sense of balanced thinking is being lost. An attempt is made in this paper to study the demand from a constitutional point of view.

WHAT IS PAKISTAN?

The term 'Pakistan' has been used in a very loose sense. Its definite meaning and exact implications have not so far been clearly and openly stated. Qaide-e-Azam has chosen not to define the term; probably he thinks it inexpedient to put his cards on the table. Whenever pressed by the Congress to give his definite terms, the Muslim League President has refused to commit himself. Various schemes of Pakistan are, however, in the air. Frequent reference is made by the Muslim League leaders to two Indias—Hindu India and Muslim India. Justifying the Muslim League demand at a press conference at Delhi on 13 September Mr. Jinnah said,

The Muslim League stands for independence for the Hindus and for the Mussulmans. Hindu India has got three fourths of India in its pocket, and it is Hindu India which is bargaining to see if it can get the remaining one fourth and diddle us out of it.

* The Editor does not hold himself responsible for some of the opinions expressed.—Ed., P.B.

From this we can surmise that Mr. Jinnah wants to divide India into two parts—Muslim and Hindu, and is ready to accept the modest share of one fourth of the land for the Muslims. Pakistan, therefore, means partition of India. Literally interpreted, it means the creation of a Holy Land for the Muslim.

But in the absence of any clear and authoritative definition of Pakistan we have to fall back upon the original resolution passed at the Lahore session of the All-India Muslim League on 26 March 1940. Says the resolution:

No constitutional plan would be workable in this country or acceptable to the Muslims unless it is designed on the following principle, viz, that geographically contiguous units are demarcated into regions which should be so constituted, with such territorial adjustments as may be necessary, that the areas in which the Muslims are numerically in a majority, as in the North Western and Eastern Zones of India, should be grouped to constitute 'independent States' in which the constituent units shall be autonomous and sovereign.

A Constitution should be made providing for the assumption finally by the respective regions of all powers such as Defence, External Affairs, Communications, Customs, and such other matters as may be necessary.¹

An analysis of the above parts of the resolution brings out the following implications:

1. The League does not envisage one federal union embracing all the provinces in India. The resolution speaks of 'independent States' and 'the respective regions' assuming full powers. It obviously wishes to create more than one State in the country. The resolution asks for the constitution of homogeneous administrative areas, which are predominantly Muslim, into independent States.

In concrete terms it means that the Punjab, North Western Frontier, Baluchistan, and Sind in the North West, and Bengal in the East . . . shall be incorporated as independent States. . . .²

2. Whether the independent Muslim 'States' or 'regions' will remain each a

sovereign State or will form a single State, federal or unitary, is not clear. The resolution is ambiguous on this point. It speaks of grouping the regions into 'independent States' in which the 'constituent units shall be sovereign'. The use of the terms 'constituent units' indicates that what is contemplated is a Federation. If that is so, then the use of the word 'sovereign' as an attribute of the units is out of place. Federation of units and sovereignty of units are contradictions. The resolution, thus, gives us no help in understanding the implication of the term Muslim Indian State.

3. The resolution sees the need for territorial adjustments and is prepared to allow them. In fact, the Muslim League demand of creating regions, in which Muslims predominate, logically implies territorial adjustments. It may not be out of place here to mention the fact that while western Punjab has a Muslim majority, the Hindus and Sikhs are in a majority in the eastern Punjab. Similarly in Bengal the Muslims are in a majority in the eastern Bengal but form a minority in its western counterpart.

4. The resolution contemplates a transitional stage before its goal is achieved. It speaks of the assumption 'finally'. The term 'finally' clearly indicates that the process of 'assumption' is to be gradual. The resolution further speaks of the assumption by the regions of 'such other matters as may be necessary'. This clause clearly shows that the regions are not to assume all powers; it is evidently indicative of some sort of distribution of powers. This part of the resolution has, perhaps, been deliberately so worded as to leave room for bargain and compromise.

The above analysis of the resolution shows that the demand for Pakistan, from a strictly constitutional point of view, is nothing more than the demand of certain units for a right to enter the future Indian Federation or not, to secede from the federal Union at wish, and to form a separate Union of their

¹ Quoted in *Thoughts on Pakistan* by Dr. Ambedkar, page 16.

² *Ibid.* pages 16-17.

own if they so desire. Such a demand is by no means new. History of Federations furnishes examples of similar demands and attempts made to fulfil them. In 1860 the Southern States of the American Union seceded from the Union and formed a separate Union of their own called 'Southern States Confederacy'. The Northern States under President Lincoln resisted that demand. The result was a civil War which ended in the defeat of the Southern States. The attempt to partition the Union thus failed. Similarly, the claim of the Catholic cantons to secede from the Swiss Confederacy and to establish a separate Union was resisted by the majority Protestant cantons. The War of Sonderbund in 1848 was the result. The Catholic cantons were defeated and their attempt to split the Confederation was foiled. The demand of the Muslim League, therefore, is in its essence nothing else but the problem of adjusting the relationship between the Federation and its constituent units. The hesitation, distrust, and suspicion displayed by the Muslim provinces is nothing new. The creation of a federal Union in other countries as well, for example, the U.S.A., Canada, and South Africa, was preceded by a lot of bitterness, distrust, suspicion, opposition, and pessimism, and the federal Union in each case was the result of much bargaining and compromise. The birth of a Federation, like the birth of a child, has always been accompanied with pangs. The difficulties in the way of an All-India Federation are, therefore, neither new nor peculiar. A study of the methods adopted in other Federations should help us to suggest a way out of the present impasse. The U.S.S.R., the U.S.A., and Switzerland, being heterogeneous countries with weak Federations, will serve for us a better model than the strong Federations of Canada and South Africa.

WILL PAKISTAN SOLVE THE PROBLEM?

The demand for Pakistan or a separate Muslim Holy Land is based on

two principles—first that the Muslims form a nationality distinct from the Hindus and second that their right to self-determination must, therefore, be recognized and conceded. Though opposed to a democratic form of Government being established in India, Mr. Jinnah swears by the principle of self-determination of nations. No term has been more abused. Is the thesis of the Muslim League correct? Let Dr. Beni Prasad answer:

To call the Hindus or the Mussulmans a separate Nation is to use the term in a somewhat unusual sense, but in any case it does not follow that Nationhood coincides with Statehood.³

The demand for Pakistan is the logical corollary of the Muslim search for security through separation. The demands for separate electorates, for reservation of seats with weightage in the legislatures of the provinces where Muslims are in a minority, for statutory majority in the legislatures of the provinces where they are in a majority, for fixed quota of public services, for representation in the ministries, have been the earlier manifestations of it. The Muslims are after a mirage. Security through separation can never be possible. Security comes by co-operation and not by separation. Pakistan will fail to give security to the Muslims just as earlier attempts to attain security through separation failed.

Partition offers no solution of the Indian problem. Paradoxical as it may seem, it is a psychological escape from the stern realities of the situation.⁴

Pakistan is a circle of stagnation. It leads to a blind alley from which there is no way out. It is a counsel of despair. It is a fight against the facts of geography, history, administration, military strategy, economics, and psychology. If persisted in, it will ruin India. One recoils at the potential mischief inherent in the idea.

If India were split into two, four or even twenty fragments and separate electorates

³ *The Hindu-Muslim Questions*, pp. 85-86.

⁴ *Ibid.* p. 89.

retained (and the Muslim League wants to retain them), each State would soon be writhing in civil strife, and the resulting bickerings would involve any two of them in ceaseless war.⁵ (Brackets ours).

We do not desire, and it is beyond the scope of this paper, to discuss the pros and cons of Pakistan in all its aspects, but we do emphatically maintain that the partition of India, far from solving the Hindu-Muslim problem, will make it worse.

We, therefore, stand by the principle of one undivided Indian State. The political and administrative unity of India, which the British Government has taken 150 years or more to establish, should, under no circumstances, be allowed to disappear. To support our case we shall quote the Hon'ble Sir Feroze Khan Noon, who, by no means, can be said to be anti-Muslim:

The political unity of India is a great aim which every Indian should have in view. If India can be kept as one political entity, we can be the most powerful country in the world, whether looked at from the point of economic resources, financial strength, or defensive power.⁶

SOLUTION

There are various methods of solving the Hindu-Muslim tangle. We agree with Dr. Beni Prasad when he says that

the organic wholeness of life, of course, requires that all the problems be tackled forthwith and that the solution should, *inter alia*, take the form of a vast movement of harmony touching every aspect of life.⁷

He suggests a

threefold solution—a long-range solution pertaining to general progress, an immediate settlement pertaining to political issues, and an intermediate integration pertaining to cultural matters.

Dr. Radhakumud Mukherjee at a press conference at Lucknow on September 27 suggested his scheme of 'Cultural Autonomy of Communities' as an alternative to Pakistan. The solution given in this paper is, however, only partial

and limited. We have tried to tackle only one aspect of the problem, viz, the relationship between the centre and the constituent units as, according to the thesis of this paper, this is the most important aspect of the problem.

At the outset, we have to decide the form of the future Indian State, that is, whether it is to be unitary or federal or confederal or a collection of States, e.g., Hindu India and Muslim India. The Muslim League stands firm by its demand for Pakistan or partition of India. With an appeal to the principle of self-determination of nations Mr. Jinnah is bent on having his pound of flesh, that is, one-fourth of India. The Hindu Mahasabha is pledged to the principle of 'Akhand Hindustan'. The Congress, while believing in one indivisible India as an article of faith, is ready to accept the right of any unit to stay out of the future Indian Union if its people by a majority show a clear desire to that effect. The British Government stands pledged to give India a federal form of Government. The Indian princes have also agreed to the federal principle. Various other schemes have been put forward like Sir Sikandar's scheme of dividing India into seven zones and establishing a weak centre, Sir Feroze's scheme of dividing India into five Dominions which should create a weak central Government. But with the possible exception of the Muslim League (whose attitude in this matter is ambiguous) all other parties and schemes recognize the need of having a central Government. We have, therefore, based our solution on the desirability of constituting the future Indian Union on a federal model. The establishment of a Federation involves three problems—the creation of homogeneous units, the character of the proposed Federation, and the distribution of powers between the federal Government and the part-States. We shall take up these problems one by one.

⁵ *Ibid.* p. 82.

⁶ Speech delivered before the Students' Union at Aligarh on August 24, 1942.

⁷ *The Hindu-Muslim Questions*, pages 95-96.

1. THE UNITS OF THE PROPOSED INDIAN FEDERATION

The first thing that is necessary is to re-draw the provincial boundaries on a more scientific basis, with a view to having homogeneous units. The present provinces have been formed more on the basis of administrative convenience than on the basis of any principle. The problem in India is twofold—regional and communal; and, therefore, the provinces should be demarcated in such a wise as to satisfy both points of view. Taking the regional problem first, we find that there are certain glaring injustices that call for redress. For example, the Maharashtrians, who form one linguistic and cultural unit and occupy a contiguous territory, have no 'land' of their own and are distributed into the provinces of Bombay and the C.P. and Berar and the States of Hyderabad and Kolhapur. It should not be very difficult to create a Maratha province with Poona as its capital consisting of the Marathi-speaking districts of the Bombay Presidency and of the C.P. and Berar. Similarly, Gujratis who form one linguistic and cultural unit and have a land of their own, are without any province. Surely, we can give them a province with Ahmedabad or Surat as its capital. The Andhras have been clamouring for an independent province of their own. The Andhras form one cultural unit, have a contiguous territory, and cherish the memory of the once powerful Andhra kingdom of Vijayanagar. They can, as well, be given a separate province with Vizagapatam as its capital and port. Coming to North India, we find that the provinces are, more or less, constituted on regional basis. The problem in this part of the country is more communal than regional. The Muslims predominate in Sind and the N.W.F.P., have a majority in the Punjab and Bengal, and constitute an important minority in U.P. and Assam. Since the Muslim League wants to have separate Muslim States,

let us see if we can create Muslim provinces without much prejudice to regional consideration. Now, an analysis of the population of the Punjab shows that while the Muslims predominate to the west of the Sutlej, constituting 70 p.c. of the population, they are in a minority to the east of that river, constituting only 30 p.c. of the population. There is also a little difference in the language spoken to the west of the Sutlej and to the east of it. Should we not, therefore, limit the province of the Punjab proper to its old historical boundary, viz, the Sutlej and create a separate province with Delhi as its capital consisting of the districts of the Punjab east of the Sutlej, the present province of Delhi, and, if necessary, a few districts of western U.P. Similarly in Bengal, a line can be drawn from

Cooch Bihar to Khulna, to the east of which the Muslims are 70 p.c. and to the west 29 p.c.⁸

Again, Bihar is torn by the Bihari-Bengali controversy as certain eastern districts are predominantly Bengali-speaking. Assam has a 'Sudetan land' of its own in the district of Sylhet in which the Bengali Muslims constitute 60 p.c. of the population. All these problems can be solved if we create two Bengals—Eastern Bengal to include the districts of the present Bengal east of the line referred to and the district of Sylhet with Dacca as its capital and the Western Bengal to include the districts of the present Bengal west of the line and the Bengali districts of Bihar with Calcutta as its capital. This will not mean the partition of the Bengali people as eastern Bengal differs from its western counterpart not only in religion but also to a certain extent in language and culture. Historically as well Eastern Bengal constituted the independent kingdom of the Gours being known as 'Gourdesh'*.

⁸ *Provinces on Linguistic Basis*—G. V. Joshi, p. 58.

* The difference is over-emphasized. It does not, at least, justify partition. The historical evidence covers only a very limited

The above proposals are by no means exhaustive; they are only illustrative. The claims of other people can be considered provided they occupy a contiguous territory, have a linguistic and cultural or communal unity, are economically resourceful, and are able to run a decent system of administration. The principle of homogeneous provinces on linguistic basis has already been accepted by the Congress. Says the Nehru Report:

The present distribution of provinces in India has no rational basis. It is clear that there must be redistribution of the provinces.

The Muslim League obviously stands pledged to the creation of homogeneous provinces on communal basis and is also prepared for 'such territorial adjustment as may be necessary'. (*Vide* the Lahore resolution passed on 26 March 1940). The British Government also does not seem opposed to re-drawing the frontiers of the provinces, in fact, the provinces of Sind, Orissa, and the N.W.F.P. have been formed by the Government itself. There seems to be, therefore, an agreement among all important parties including the Government to form the provinces on a more scientific basis. The schemes of dividing India into a number of artificial zones and dominions ignore the regional and communal basis of the problem and are, therefore, unacceptable.

2. THE CHARACTER OF THE PROPOSED FEDERATION

What type of Federation should India have?—is the next problem. In view of the linguistic and communal differences and the desire of the different provinces to maintain their separate identity and autonomy, the type of Federation should be weak and modelled upon the Swiss and Russian Federations. A strong Federation of the Canadian and South African type will not serve

period. Besides, nationalist Bengalees (both Hindus and Muslims) are against partition. The partition of Punjab, too, is opposed by the Punjabis.—Ed., P.B.

our purpose. Moreover, the Muslims look upon a strong federal centre with fear and disfavour. As there is much in name, we suggest that the provinces be given the title of Republics on the Russian model and the Indian Union be called a Confederation on the Swiss model. In order to create a sense of complete equality and autonomy in the Republics we suggest that the Confederation be formed as a result of a treaty drawn by the autonomous Republics. The U.S.S.R. affords an example of this kind. This will lead to the units having a feeling that the federal centre is their creation. We cannot, however, go so far as to agree with the suggestion of Sir Feroze that

these five dominions could be completely independent like New Zealand, Australia, and South Africa.

Autonomy and equality to the units can be given by all means but never sovereignty which must remain the undisputed possession of the Indian Confederation. There cannot, obviously, exist more than one sovereign State within a country. The sovereignty of the units leads to questions like the following:—

(a) Can a unit stay out of the Union if it so desires in the beginning? (b) Can it enter after the inception of the Federation? (c) Can a unit secede after the establishment of the Confederation? (d) Can it re-enter after secession? (e) Can such units form separate Unions? So far as the question (a) is concerned, the right of a unit to stay out has been conceded in all the Federations. If a Republic or State does not wish to join the Union, nothing can compel it to do so. Not all the provinces joined the Canadian Federation at its inception. Some provinces chose to stay out in the beginning. Similarly, all the colonies did not affix their signatures to the American Federation at its inauguration. The Congress has agreed to the right of a constituent unit to stay out if it so wishes. The Cripps proposals also accepted this

right. The Muslim League definitely grants this right. Regarding the question (b) every Federation provides a machinery to enable new States to enter. The original thirteen States of the U.S.A. have now become forty-eight. The Canadian provinces which did not join in the beginning entered the Federation later. The Government of India Act 1935 allows the Native States the right to stay out in the beginning and provides a machinery for their entry into the Federation later on. New units can always accede to the Union. As regards question (c), no Federation, except the U.S.S.R., grants the right of secession to the constituent units. In fact, the U.S.A. and Switzerland resisted by force of arms the attempt of the Southern States in 1860 and of the Catholic cantons in 1848 respectively to secede from the Union. Even in the case of the Soviet Union the right exists more on paper than in practice; it is highly improbable if the actual exercise of such a right will be tolerated. The Act of 1935 also denies the right of secession to the units. Replying to a question in the Commons Sir Samuel Hoare, the then Secretary of State for India, said,

A State, which has entered the federation cannot be allowed to go out. The federation, when brought into being, will be perpetual and indissoluble.

The grant of this right will make the Indian Federation not only weak but also unstable. It will turn the Indian Union into an alliance. As regards question (d), it becomes superfluous in the light of the answer to the question (c). So far as the question (e) is concerned, opinions differ. The Muslim League resolution of 26 March 1940 is not very clear about it. But from the public utterances of prominent Muslim League leaders it is clear that they are prepared to grant this right to the units. The terms 'Muslim India' and 'Hindu India' definitely show that the Muslim League will gladly allow the non-acceding Republics the right to form a separate Union. The Cripps propo-

sals granted this right subject to certain territorial and economic considerations. The Congress stand on this point is not very clear. It has recognized the right of Muslims to self-determination. Gandhiji in his last speech before the A.I.C.C. at Bombay said that he had no mental reservations regarding Pakistan. Gandhiji even went further and said that if the Muslims wanted Pakistan, no power under the sun could stop them. The Hindu Mahasabha is definitely opposed to the creation of two States in India. This paper as shown earlier is based on the thesis that there should be only one Indian State, and, therefore, we do not recommend the grant of the right of non-acceding Republics to form a separate State. Even Sir Feroze Khan Noon has not given this right to the 'Dominions'.

It may not be out of place to examine Sir Feroze's scheme in this respect:

If at any time any Dominion were dissatisfied with the working of the central authority, that Dominion shall have the power to secede, but there shall also be a provision for such a seceding Dominion to come back to the centre when the points of difference were removed.⁹

The grant of the right to a unit to come in the Federation, get out of it, and re-enter it according as it is pleased or displeased with the federal centre will put the Federation on a very uncertain, unstable, and nebulous basis. There will be presented a strange spectacle of some units seceding, others remaining, and still others re-entering the Union. Moreover, the conceding of such a right will not be altogether free from danger. What will prevent a unit seceding from the Union at a critical time like war and allying itself with the enemy? What will check a unit from isolating itself and not participating in some scheme of economic and industrial planning undertaken by the federal centre? Any unit can, thus, be a clog in the smooth working of the federal Government whenever it suits its pur-

⁹ Speech delivered before the Student's Union on Aug. 24.

pose, the federal Government will thus have to depend on the mercy of the constituent units. This will be giving equality and autonomy to the units with vengeance. It should, however, be noted that Sir Feroze does not grant his Dominions the right to stay out of the Federation and the right to form a separate State to the seceding Dominions.

3. DISTRIBUTION OF POWERS BETWEEN THE CONFEDERATION AND THE REPUBLICS

True to our thesis of a weak Federation, there should be a grant of powers by the units to the federal centre. The federal Government, following the American, Swiss, and Russian models, should be given control over a fixed number of subjects and the residuary powers should be vested in the Republics. The Congress, at its last A.I.C.C. session at Bombay, agreed to hand over the residuary powers to the provinces. The Muslim League, of course, will accept this principle. The Hindu Mahasabha will certainly not agree to it in principle. There is, however, no serious opposition to this agreement. As to what subjects should be transferred to central control is a controversial matter. The Muslim League resolution speaks of

the assumption finally by the respective regions of all powers such as Defence, External Affairs, Communications, Customs. . . .

No person, we suppose, will consent to such vital matters of country-wide interest being placed in the hands of the units. Probably the Muslim League is thinking in terms of having no federal Union! The grant of such powers to the units is the negation of the very principle of federal Union. Sir Feroze will give only four subjects to the Federation, viz, defence, customs, foreign relations, and currency. This list is totally inadequate. Are we to allow the units to have their separate railways,

posts and telegraph, etc.? This is going too far. India must remain one economic, political, and military unit. A word of caution is necessary here, namely, that in the modern age of planning international economics, world-wide politics, and totalitarian warfare, a centre with inadequate powers cannot function efficiently. The centralizing tendencies in the American and Russian Federations under the pressure of current events point to a similar lesson. The need of the hour is a strong central Government. We should, therefore, take care not to cripple our proposed federal Government by denying it necessary powers. According to Dr. Beni Prasad the minimum jurisdiction that every Federation should possess is: foreign affairs, army, navy, air force, emigration, nationality, extradition, transport, communication, currency, exchange tariffs, banking, insurance, federal public debts, services and pensions, power of social and economic reconstruction, and the ultimate responsibility for peace and tranquillity throughout the land. While reasonable objection may be taken to hand over some of the above subjects to the Federation the list on the whole seems to be satisfactory. The necessary minimum powers to be handed over to the confederal Government will be determined by the acceding Republics as a result of mutual consultation. In case of certain subjects we may very well accept Dr. Beni Prasad's principle of legislative centralization and administrative decentralization. There should be a concurrent list consisting of subjects where uniformity of legislation is necessary, e.g., marriage, divorce, civil and criminal law, archaeology, patents, copyrights, and census, but the administration of these subjects can be left to the provinces. In the event of there being a dispute between the Confederation and the Republics the matter shall be referred to the Federal Court, whose decision shall be final and binding.

SHAIVISM AND VEERASHAIVISM

BY DEWAN BAHADUR K. S. RAMASWAMI SHASTRI

Dr. M. R. Sakhare has brought an edition of *Lingadhâranachandrikâ*¹ with an English translation, notes, and an introduction. *Lingadharanachandrika* is a clear, correct, and comprehensive exposition of a great protestant movement within Hinduism. The author's introduction runs to nearly 700 pages and is available as an independent work by itself. It traces the growth of the Shaiva cult, the philosophy of Shaivism in general as well as of the Lingayat religion in particular, and attempts an estimate of the same in the general scheme of Indian religious culture. He has given also the text of *Lingadharanachandrika* with a clear translation, elaborate notes, and appendices. The entire work is a vast monument of erudite research.

Every sect in India which accepts the authority of the Veda tries its utmost to find Vedic texts in support of it and even tries to find prophecies of its founder in the Veda. The Veda is the supreme Pramâna in India, and religions which like Buddhism challenged it, got shattered like waves dashing against a rock. Of course, as may well be expected, the attempts made to derive the later cults from the supreme source book are often imaginative, far-fetched, and even fanciful and puerile. The Lingayat attempt to trace the cult from the *Rigveda*, II.iv., is no exception to this rule. The author of the *Lingadharanachandrika* is no more successful than the Vaishnava is in seeing a Vedic source for every doctrine and emblem. He probably belonged to the seventeenth century A.D., as pointed out by the learned editor. The commentator Shiva-

kumar is severely criticized by the editor as a 'hack-writer'.

We have to evaluate the Lingayat religion from a modern, historical, comparative, and critical point of view, while assigning its place in a comprehensive review of Indian religious culture, in a spirit of sympathy. The Ârâdhya sect represents the contact and compromise between the extreme Lingayat religion and the orthodox Hinduism. The Aradhyas wear Linga on their bodies while wearing the Yajnopavita or the sacred thread. They utter the Gâyatri and follow the orthodox Hindu Samskâras. The author distinguishes Veerashaivism from Lingayatism and says that Lingayatism taboos the orthodox Hindu Samskaras. The more correct view is that even within the Veerashaiva or Lingayat fold there was an orthodox sub-sect as well as a protestant sub-sect. The author seems also to emphasize the points of difference between Shaivism and Veerashaivism. In fact, however, they agree largely and differ only in minor details. They hold in equal veneration Vibhuti, Rudrâksha, and Mantra and regard Shiva as the Supreme Divinity.

The author seems to accept wholesale the theory of some Western scholars that the Âryas were immigrants into India from the Volga in Russia, that the Dravidians peopled India before such immigration, and that 'the Sumerians' (?) in Mohen-jo-Daro and Harappa were Dravidians. It is enough to state here that all these are challenged and challengeable facts, despite Father Heras whose conclusions the author accepts without question. The author regards the Swastika as a pre-Aryan symbol. He accepts also the theory about Southern India having been the cradle

¹ By M. R. Sakhare, M.A., T.D. (Cantab.). Published by the author from 134 Thalakwadi P.O. Price Rs. 15.

of the human race. A possible view is that the Aryans and the Dravidians were indigenous people in different portions of India and that their cultures blended into a composite whole thousands of years ago, after some clashes and conflicts. The identification of Dasyus and Dravidians is not a sure fact, because the Dasyus were largely Aryan backsliders. Just as the Asuras (Assyrians) were the Aryan dissenters who trekked into Persia and further beyond to the West.

The author is, however, right in his view that the finds at Harappa and Mohen-jo-Daro have revolutionized the view that civilization moved into India from the West. He shows that the Indus valley civilization—be it Aryan or Dravidian—was born in India.

A more than passing mention should be made of certain new theories urged by the author. He says,

The rivalry and fight between the Dravidians and Aryans was, in fact, owing mainly to their religious differences. The Aryan worship of natural phenomena and their meaningless sacrifices appeared to the philosophical Dravidian mind to be sacrilegious. The deities of the Aryans were treated with contempt and the sacrificial performances were furiously attacked, whenever and wherever the sacrificial performances were performed, by the powerful Dravidians. This is why, it seems, the honorific name 'Asura, Lord', with which the Dravidians were at first addressed, changed its meaning as the enemy of the Gods in the last Mandala of the *Rigveda* and in the Brahmanas. The word Asura seems, in all probability, a metathesis of the Tamil word 'Arasu' or the Kanarese word 'Arasa', 'a King'. A careful reader is struck at once by the high development the Dravidian speculation of God had attained when compared with that of the Aryans. The latter called their object of worship by the term 'Deva', 'a shining one', while the Dravidians called 'Kadavul' meaning 'beyond the earth', 'beyond the sky', i.e., 'eternal or endless'. The Dravidian God was otherwise named 'Shiva', nothing but 'goodness', 'righteousness', and 'graciousness', from the Tamil 'Sem', 'good', 'right', 'gracious'. (Page 116).

It is impossible to accept this presentation and interpretation of the facts. The so-called Dravidians indulge even to-day in cruel sacrifices to the Gods. The fact is that among both the Aryans and non-Aryans, the higher minds rose

to meditation and devotion while the common run of men stuck to sacrifices. The fights among the Aryans and non-Aryans were for pelf and power and territory as the fights are even to-day. The word 'Asura' is certainly not a Dravidian word. The explanation is that after the Zoroastrian dissidence, the dissenters were disliked by the home-staying Aryans; and hence the word Asura fell from its former high state in India, as the Zoroastrians called their God Ahura-Mazda (Asura-Mitra) and broke away from the Aryan sacrifices and the worship of Soma. The Zoroastrians in their turn attacked and abused the Devas. The word 'Shiva' is so obviously a Sanskrit word that all the attempts to derive it in a forceful way from a Dravidian root must be proclaimed failures. Some Tamil scholars derive it from *Sivappu* (red). The word Pashupati is an undoubtedly Sanskrit word. The word Shakti also is a Sanskrit word. It is wrong to say that the Aryans worshipped natural phenomena when they claimed God to be immanent and transcendent and said that 'He was one though the sages called Him by various names'—(Ekam sad viprâh bahudhâ vadanti—*Rigveda*). It is wrong to dissociate Rudra from Shiva. The words Namah Shivâya occur in the heart of the *Shatarudriyam*. The author, however, seems to think that the Aryans borrowed even Rudra from the Dravidians (page 122). The author says :

The Dravidian modes of worship also of an idol or gods in temples were slowly adopted, the modes of worship being sprinkling (Abhisheka), seeing (Darshana), thinking (Manana), and meditation (Dhyâna).

He fails to see that all these are pure Sanskrit words. He refers to the five geographical regions described in Tamil literature, viz, Kurinji (hilly region), Palai (desert region), Mullai (forest region), Marudan (river valley region), and Neydal (seashore region) whose deities are Murugan, Korravai, Mayon, Indra, and Varuna. The author does not refer to the identity of Murugan with Subrahmanya, or of Korravai with

Durgâ, or of Mayon (Maya is a Sanskrit word) with Vishnu, and does not mention the names of Indra and Varuna at all. The fact is that even in the earliest Tamil literature we have a blended faith and do not find any traces of the supposed pure Dravidian faith at all. The author goes to the length of saying that Dakshinâmurti means God of South India, forgetting that the southward face is but one of the five faces of Shiva and that it is said that Dakshinamurti has an Asura under his foot. He thinks that the doctrine of metempsychosis was non-Aryan. I have discussed this matter elsewhere and shown that it is of the essence of the Vedic thought.

Turning to historical times and turning our back to legends and guesses, we find that the author has given us a most valuable description of the growth of Shaivism. The cult had grown in magnitude and importance during the Upanishadic period and found its culmination in the Paurânic and the Âgamic period. The author's work is a brilliant sketch of this remarkable growth.

But it is difficult to follow him when he affirms that the rival cult of Vishnu rose later. The roots of Vishnu worship are as old as the Vedas and certainly as old as the roots of Shiva worship. I do not propose to discuss in detail the author's view that Lanka as described in the *Râmâyana* had a Dravidian civilization, because I have shown elsewhere that Lanka had an Aryan civilization. It is not further possible to accept the author's view that the Gita departs from the Vedas and is founded on the Agamas.

The fact is that both the Shaiva and Vaishnava cults took their stand on Yoga, Bhakti, and Ahimsâ and attracted an ever-increasing number of adherents, though the author seems to admit this truth only in regard to the Shaiva cult (page 191).

The author gives us a graphic and forceful description of the way in which Shaivism displaced Buddhism and Jainism in South India. A similar work goes to the credit of Vaishnavism

also, though the author does not refer to it. In both of them devotion was exalted above caste rules. The Nayans and Alvars were drawn from all castes and from both the sects.

The author is at great pains to try to prove that the Agamas and the Vedas are poles asunder (page 269). It is not possible to discuss this matter in detail here, but I may point out that the highest authorities (Tirumular, Haradatta Shivacharya, and Shrikanta) are against this view. The author is carried away by his view that the pre-Aryan Dravidian religion was the source of the Agamas. If that were a correct view we should have some traces of the Agamic concepts or terms in the Indus valley age but there is not an iota of any such trace.

The author deserves the highest credit for having demolished once for all the equation of the Linga with the phallic symbol. One view is that it represents the altar flame shooting upwards. Another view is that it represents to the ordinary minds the truth that God has got form and is yet formless. The author, however, says,

The Linga with circular bases and the semi-spherical top placed on the circular bases represents the Universe, the child, and image of the God.

He rightly urges that the primary meaning of the word Linga is not phallus but a mark or a sign or an emblem, and that it is the least anthropomorphic emblem in the world. He shows convincingly that the word Shishnadevâh in the Veda (it occurs only in two hymns) means not those who worship the phallic emblem but men of useful minds. Yaska says in his Nirukta that it means a Brahmacharyat.

It seems to me that the author goes too far when he says that

all the three schools (Shaiva, Shakta, and Vaishnava Agamic schools) are agreed in opposing and demolishing the Mâyâvâda or the illusion theory of the Vedanta.

The fact is that Mâyâ as adumbrated in the *Shwetâshwatara Upanishad* is capable of being looked at from two

points of views : (1) from the point of view of the Absolute (Parabrahman), defining Sat or truth as that which exists always unchanged. You can call the world a relative reality or Maya, meaning by it not illusion but Vyavahârîka Sattâ (phenomenal reality), i.e., that which exists for some time and which afterwards does not exist. (2) From the point of view of Ishwara or Saguna Brahman, the universe is a mode of Brahman. It is here that the Satkâryavâda or Satkhyâti of Sri Ramanuja and Sri Shrikanta and the Avikâri-parinâmavâda of Shaktism come in. He does not undergo any change, though the universe changes every moment. It is no doubt true that there is an extreme aspect of Advaita which amounts to extreme idealism or solipsism. But the Vivartavâda based on Vyavaharika Satta and on Jnâna being Vastutantra (as Sri Shankara says) is not really very different from the Avikâri-parinamavada (जगतो ब्रह्मणोऽनन्यत्वं). The three Agamic schools are not keener supporters of Bhakti than Shankara. In fact, he is enthusiastically described as the षण्मत्स्थापनाचार्य. He is the author of the Agamic work *Prapanchasâra* as well as of *Sarvavedântasiddhântasârasamgraha*.

The author deserves the highest encomium for his admirably clear and correct exposition of the Lingayat (Veerashaiva) religion. Its external emblem is the wearing of the Linga (Ishta Linga) on the body. The Ishta Linga is made up of light grey stone obtained from Parbatgiri. According to him the worship of the Ishta Linga is not image-worship. Ishta Linga or the Linga in its gross form is Paramashiva Himself : and the Upâsaka (worshipper) who is the microcosm of the macrocosmic soul, is brought face to face with the Upâsya-upâsaka Leelâ by Ahamgraha Upâsanâ. In the scheme of Shatsthaka philosophy of Lingayat religion, the Linga (Saguna Shiva) and Anga, the devotee, are only the two aspects of the same Reality in Its sportive capacity

called Upasya-upasaka Leela. This is the Advaitic position also.

Another valuable idea of Shaivism, including Veerashaivism, is the four Padas and Mârgas, viz, Charyapada (Dâsamârga), Kriyâpada (Satputramârga), Yogapada (Sahamârga), and Jnânapada (Sanmârga). These are merely the lifting of the nature of worship plane by plane, and do not materially differ from the Vedantic Karma-yoga, Dhyâna-yoga, Bhakti-yoga, and Jnâna-yoga which are accepted by all the Vedantic scholars. Other technical terms of Shaivism are Pati, Pashu, Pashupâsha, Vimochana, Mantra, Dikshâ, etc. The Tripadârtha (three categories) are Pati, Pashu, and Pâsha. These are the same as God, Jiva, and Avidyâ of the Vedantins. The Shaivas affirm Panchakritya, five acts, (Srishti, Sthiti, Samhâra, Tirodhâna, Anugraha) in respect of God in the place of the three (Srishti, Sthiti, Samhara) of the Vedantins. But Tirodhana and Anugraha come under Avidya or Maya and Vidya respectively. The Shaivas enumerate the free and fettered Jivas as Vijnânâkala, Pralayâkala, Sakala. They refer also to Mala, Karma, Maya corresponding to Mulâvidyâ, Tulâvidyâ of the Vedantists. The author clearly and succinctly says that Shiva is the efficient cause; His Shakti (Ichchhâ, Jnâna, Kriyâ) is the material cause. The creation takes place in accordance with the cult of the Lord giving rise to thirty-six principles or Tattvas.

Shaivism and Shaktism are really one faith, though in the former Shakti is subordinate to Shiva and in the latter Shakti is dominant and Shiva is helpless till energized by Shakti, and though they differ in rituals and modes of worship. They both propound thirty-six Tattvas and have a similar philosophic ideology. Both are monistic schools. Both emphasize the importance of Dikshâ. Shaktism, however, emphasizes Yoga more than Shaivism does.

The chief feature about Veerashaivism is that it is a South Indian product. There were already the Kashmiri Shai-

vism, the Siddhânta Shaivism of Tamil Nad, and other Shaiva schools. The Jangamas (itinerant Shivayogis) existed before the founding of the Lingayat religion. The author describes the Panchâcharyas (Revana, Marularadhya, Panditaradhya, Ekoramaradhya, and Viswaradhya) and other teachers and declares that the real founder of Veerashaivism was Basaveshwara. The fact seems to be that like Buddhism Basavaism was also a reaction against Varnâshrama sociology. Basava was the minister of King Bijjala. The new faith spread in the north-west, Mysore, and the surrounding country. The author says, 'The philosophy of Lingayat religion is monism and is called Shaktivishishtâdvaita.' The relation of Shiva and Shakti is one of unity. The author says,

The Lingayat philosophers give a special name to this intimate union, Sâmarasya, which means essential identity and is different from Tâdâtmya.

Shakti carries out Shiva's will. Shakti is fivefold—Chit, Ânanda, Ichchha, Jnana, Kriya. There is no doubt that the classification of the Tattvas into Shuddha, Shuddâshuddha, and Ashuddha enables Shaivism and Shaktism to bridge over the gulf between the one and the many better than Shankara's Advaita, though, after all, the difference between them and him is really minimal, if we do not allow ourselves to be lost in a maze of words. Both of them transcend the Sankhya system in similar ways. Their Avikari-parinama and his Anirvachaniyakhyâti are divided only by thin partitions. The Lingayat school exalts Bhakti even over Shakti, because Shakti urges towards creation or Samsâra while Bhakti urges towards the union of Jiva and Shiva.

The author points out that the human body in its meditative posture is of the Linga (page 482).

In practice the value of Lingayatism is that it makes no difference between the castes and exalts both the sexes to an equal height. We can now understand its attack on Varnashrama. The author being a follower of the Veerashaiva school naturally exalts this aspect. But when we consider the orthodox Hinduism with its historic legacies and its main stream of doctrines and disciplines, we can well realize why it has persisted and commanded the allegiance of the Hindu community. It has benefited by the shocks—internal and external—which it has received and has liberalized itself without flinging away its traditions.

The author rightly urges that while the Lingayats discarded the sacrifices and rituals of the orthodox Hinduism, they established religious rites of their own to lead the soul on to Nivritti and Mukti. But Nivritti and Mukti are the common ideals of all schools of Hinduism, traditional as well as protestant.

After all, we must remember and realize that Lingayatism or Veerashaivism is a flower shining in one of the branches supported by the stem of Hinduism. The Agamas are but an evolution of the Vedas. The parent trunk supports the branches and would not be beautiful without them. Basava carried Shaivism to a higher point. He discarded the Varnashrama rules, made the wearing of the Linga and worship of Shiva obligatory. He established his own synthesis of Karma, Laya-yoga, Bhakti, and Jnana. The author states in conclusion his desire that the religion and the community should feel re-animated and attain rejuvenation.

Take up the remembrance of God as the fish takes to water. Separate the fish from the water, and in a moment it dies ; so much is its dependence on water!—Saint Kabir.

NOTES AND COMMENTS

TO OUR READERS

Hindus are generally pessimistic about their future. Prof. A. C. Bose rightly points out that this is unwarranted, since Hinduism possesses an undying vitality. . . . Mr. S. C. Chatterjee, who is already known to our readers as a philosopher, reappears in this issue accepting the invitation of Prof. S. K. Chatterjee in our January number to try to give an adequate definition of Hinduism. . . . Mr. Rabindranath Roy's illuminating article is a challenge to those antiquarians who would trace everything Indian to Hellenistic influences. . . . The *Prabuddha Bharata* avoids live political issues. But Pakistan is a life and death question with the Hindus, and we make an exception in the case of Prof. A. Awasthi's article. The article is impartial, though we have noted our disagreement on some matters. . . . Dewan Bahadur K. S. Ramaswami Shastri's article is something more than a review. It throws light on the development of Shaivism in the South.

1941 CENSUS

The following excerpts from the *Daily Herald* of Lahore, summarizing the 1941 census report, add fresh weight to our argument in this month's editorial :

The Muslim figure of population has increased. The Bengal component is practically unaltered and the Punjab one increased by about $\frac{1}{2}$ of 1 p.c. The most noticeable rise is in Assam and once again represents migration from Mymensingh and East Bengal generally. The Bihar figure is up by 1 per cent. . . . The Hindu element shows little change from previous trends.

About the tribal population we read :

Persons of tribal origin represent $5\frac{1}{2}$ p.c. (of the total Indian population). Of this $5\frac{1}{2}$ p.c. approximately one twentieth fall within the Christians on a religious basis. The remainder can be regarded as in greater or less degree of assimilation towards the Hindu majority.

That is to say, these tribes, according to the census authorities, are not Hindus as yet, though they have lived among the latter for millions of years! Whose credit or discredit is it?

IDEALS OF LITERATURE

In an illuminating article in *The Aryan Path* Mr. Amarnath Jha, Vice-chancellor of the Allahabad University, discusses the *Ideals of Literature*. Writes he :

What, then, is literature? It is a great utterance, a cry of a great spirit at the sight of the life he sees—a sigh, a smile, or a cheer—tears or laughter or ecstasy—an expression of the mind of a man, of his race, yes, of his age, but to be really great, it must be an expression of the mind of Everyman. . . . Like Wordsworth's skylark, it is true to the kindred points of heaven and home. It expresses the spirit of the age, but, transcending it, it expresses universal human truth which alone can invest it with immortality.

True, the artist cannot totally free himself from his personality and his environment.

But there will always be—there must always be—something else that can ensure permanence: and that is liberty—freedom from the shackles of circumstance and convention, from the limitations of time and space, from the beliefs and ordinances and laws of his country and his age.

Mr. Jha notes that there is a craze for 'modernism' and 'progressive art'. The progressivists argue :

It is impossible for a creative writer to withdraw from the dynamic life of the society of his time, or attempt to impose a static order inherited from the past upon the living present, without committing spiritual suicide. (Philip Henderson).

But Mr. Jha ably exposes the folly of such extreme views :

True, but what puerile folly to ignore the past altogether and imagine our fathers and all those who have preceded us to be as though they had never lived, never thought, spoken, and achieved! The human race is

not just beginning its life, compelled to acquire every bit of knowledge through personal experience. . . . The new shibboleths that we are asked to accept are that art is a sexual instinct and that it must depend upon a historical concept. When half-baked enthusiasts talk unctuously of class-war and bourgeois and the proletariat, they think of man only as an instrument of economic force. Even Engels was forced to admit, as long ago as 1890 (in a letter to J. Bloch): 'Marx and I are ourselves partly to blame for the fact that younger writers lay more stress on the economic side than is due to it.'

The article would have been more to our liking if Mr. Jha had touched more

elaborately on the Divine element in the best literature. True, he does write of 'universal human truth', which may include man's Divinity as well. For as Sir Thomas Browning wrote :

There is surely a piece of Divinity in us ; something that was before the elements, and owes no homage unto the sun.

But unless this is emphatically placed in the forefront, the modernists may misinterpret the 'universal human truth'.

REVIEWS AND NOTICES

EARLY HISTORY OF THE VAISHNAVA FAITH AND MOVEMENT IN BENGAL. BY SUSHIL KUMAR DE, M.A., D.LIT. *General Printers and Publishers Ltd., Calcutta.* Pp. 535. Price Rs. 10.

This fairly big volume deals exclusively with what the author has called 'Chaitanyaism' in Bengal, and not Vaishnavism as such. Moreover, it has laid greater emphasis on the tenets and teachings of the faith, which have taken up about four-fifths of the book, than on its historical facts, which have been tackled more or less by other authors and which are too meagre to admit of detailed treatment. In fact, the author's concern seems to be with the life of Sri Chaitanya and the views expressed in the writings of the Goswamins Rupa, Sanatana, Jiva, and Gopal Bhatta. If the title of the book appears to be a little misleading, the preface has made ample amends for this.

The book is a product of hard labour and deep scholarship and is characterized throughout by sound judgement and a keen common sense, the most uncommon of things. All available materials have been judiciously and critically utilized, and the conclusions drawn are generally compelling, though not always palatable. In dealing with the theology, philosophy, and ritualism of a faith that is quite living, the wary author has been able to hold the balance even between truth and scholarship on the one hand and sentiment and devotion of the followers and admirers of the faith and its literature on the other. In spite of his profession, however, 'to avoid criticism and discussion and confine ourselves to a descriptive exposition of the essential features of its philosophical and theological ideas' (p. 176), the author has had to give clear expression of his rational opinion not only

on these matters but on the ethical bearing of the faith and the lives of its founders and stalwarts as well. It is but natural, and we hold the profession to be wrong and the practice right.

The main features of the book that have made it so attractive and have greatly enhanced its value are:—(1) It has drawn more upon the Sanskrit sources, the writings of the Vrindavan Goswamins, than upon the Bengali. (2) It contains a detailed analysis and a fairly comprehensive summary of the standard Rasa-shâstras and the theologico-philosophical and ritualistic treatises of the faith, thus presenting a true and faithful picture of it, almost in the words of the Church Fathers. (3) Its numerous, and sometimes long, footnotes are weighty in judgement and illuminating in their bearing. (4) Its rapid survey of all types of literature that the movement has produced throws interesting side-lights on the peculiar compositions of the period. The work is thus unique in more senses than one.

While we have all praise for the book, we cannot reconcile ourselves with certain passing but damaging remarks of the author about the founder and the Goswamins of the faith (*vide* pp. 76, 76 f.n. 2, 84 f.n. 3, 420, 460 f.n., etc.). They are not only uncharitable, for which modern readers are quite prepared, but are unwarranted, Freudian psychology not being the last word of the science, and the subnormal and the supernormal not being the same though sometimes similar in appearance.

THE HOUND OF ULADH. TWO PLAYS IN VERSE BY J. H. COUSINS. *Kalakshetra, Adyar, Madras.* Pp. 270. Price not given.

The first play in this volume, *The King's Wife*, was originally published in 1919. This splendid poetic drama presenting three types

of religious expression, 'the spiritual adventure and breadth of Akbar, the simple devotion of Mira, and the zealous orthodoxy of Kumbha', has earned well-deserved popularity and needs no review here.

The second play, *The Hound of Uladh*, is Dr. Cousins' latest work, to which he has given 'the best days and nights of the seventh decade of his life'. *The Hound of Uladh* is a mythological fantasy based on a psychological and poetical interpretation of the ancient Irish legends of 'The Feast of Bricriv' and 'The Exile of the Sons of Doel Dermait', of which the demi-god Cuchulain, the Hound of Uladh, is the central figure. Dr. Cousins, well known as one of the founders of the Irish Poetical Revival, came early under the influence of A E and developed a keen sensitiveness to the deeper significance of Celtic mythology. The Celtic deities naturally symbolize for him the 'realities eternally valid both in the constants of universal life and in the flux of human concepts of that life from religion to religion and era to era'. It is no wonder, then, that Dr. Cousins draws modern inferences from the Celtic myths, recognizing in them 'the same human impulses, good and bad, as to-day move humanity'. Past and present are, therefore, merged into one, a technique not unfamiliar to the novelists of to-day. 'The City of Dreams' (Dublin 1911) is set between the Scenes of the Island of Captivity' (any time B.C.).

As the preface gives adequate explanation of the myth and its significance for the poet who has dramatized it, *The Hound of Uladh* is rendered an easier play than it otherwise would be for the common reader, who normally fights shy of esoteric poetry and Irish fantasy. In *Findchoem*, the *Return of the Hero*, and the *Epilogue*, there is poetry of a high order, poetry that rarely sinks to the commonplace, and often reaches magnificent heights, but the three sections are too lengthy and not quite happily placed even in poetic drama.

To one shaped in Irish folk-lore and the mysticism of the Celtic Revival, *The Hound of Uladh* may easily surrender its secret, but most readers will find it a difficult play. Great as Dr. Cousins' present achievement is, they will, I believe, prefer the *King's Wife* to it. The Indian play makes a direct appeal to men of feeling and men of thought alike.

A. V. R.

ANNALS OF THE BHANDARKAR ORIENTAL RESEARCH INSTITUTE, VOL. XXIII. 1924. Published by the Bhandarkar Oriental Research Institute, Poona. Pp. 686.

This Silver Jubilee volume of the B. O. R. I. is a fitting publication for the occasion,

containing as it does some very well-written articles from the pens of eminent writers and research scholars both Eastern and Western. About half of the seventy articles can easily be ranked as first class, many of them having permanent values. Even some that have sprung from particular occasions, e.g., Mr. Kane's *Meaning of 'Acaryah'* and Dr. Pawar's note on '*Johar*', are no less interesting. Father Heras's is quite deep and informative though inconclusive, so is Fa Chow's. Mr. Gajendragadkar has appeared here, too, with the very bee in his bonnet—the *Sagotra Marriage!* Mr. B. N. Krishna-murti Sarma is found in his usual polemical attitude. The rather long *Palace of Hiranyakashipu* appearing in the name of Mr. Vaidya misled us into the belief that it had been located. But no, we find him, instead, taking his scholarly rambles in the woods of the *Mahâbhârata* and the Purânas. Dr. P. K. Acharya's *Mânasâra Vâstushâstra* deserves wide circulation. Joglekar's *Home of the Sâtavâhanas*, Govinda Pai's *Vilivâyakuras and Sivalakura*, Seth's *Certain Vedic, Avestan, and Greek traditions*, Shende's *Extent of Mahârâshtra*, Katre's novel treatment of '*Child*', S. Varma's *Position of Preposition in the Brâhmanas*, P. C. Devanji's *Origin of Bhâgavata and Jain Religions*, L. B. Keny's *Origin of Narâyana*, V. Raghavan's *Anubhutiswarupâchârya*, E. P. Radhakrishna's *Sukhaprakâsha* are some of the articles, taken at random, that arrest our attention. A theory, which is not altogether novel yet peculiar to a degree, at least to ordinary students of Indian history, deserves special mention. We are talking of Dr. Triveda's attempt at weighing the *Sheet Anchor of Indian History*. The attempt is commendable and though stout is not yet successful. But what is surprising, the doctor has got his support from an unexpected quarter, viz, from the article of Prof. Mankad on *Manvantara-caturyuga Method* (pp. 284-87). The matter needs careful investigation. We offer our congratulations to the learned votaries of the B. O. R. I. for this valuable publication.

AN INTRODUCTION TO KANT'S CRITIQUE OF PURE REASON. BY N. A. NIKAM, M.A. (MYSORE), M.A. (CANTAB.). Published by the Bangalore Printing & Publishing Co., Ltd., Mysore Road, Bangalore City. Pp. 195. Price Rs. 5-8.

As an original thinker Kant holds a unique position in the history of Western philosophy. Of all his works the *Critique of Pure Reason* is the most important, which in its depth and as a difficult philosophical treatise stands, according to many, next only to Aristotle's *Metaphysica*. But Kant

seems a better thinker than a writer. No other philosopher, perhaps, has evoked such a prodigious amount of textual as well as philosophical criticism as he has done. But the intrinsic difficulties of the *Critique* remain still. In the present volume we meet with another attempt at interpreting the *Critique of Pure Reason*. This summary exposition is meant mainly for beginners and the author has very wisely abstained from confusing his readers by dwelling too much on the inconsistencies and contradictions which are alleged by some of Kant's commentators as too numerous in his philosophy. The method of presentation followed by the author is commendable and will facilitate the understanding of Kant's philosophy.

Kant's greatest contribution to philosophy is the theory of epistemology which provides accommodation for both the perceptual and conceptual elements in our experience and thus paves the path for a reconciliation between the mutually opposing schools of rationalism and empiricism. The metaphysical conclusions towards which present-day science finds itself driven, also exhibits a great resemblance to Kant's views. According to J. B. S. Haldane the views of Kant are 'more important now than when Kant arrived at them a hundred years ago'. One of the greatest scientists of our age says that 'where science has progressed the furthest, the mind has but regained from Nature that which the mind has put into Nature'. How surprisingly it seems to accord with the view of the universe Kant has propounded! It will really form an interesting study to compare notes between the conclusions arrived at by Kant, and those that modern science seems to suggest. The book under review will provide a good basis for the study of the former.

THE MESSAGE OF THE HIMALAYAS. BY SWAMI SAMBUDDHANANDA. *Published by the author from the Sri Ramakrishna Ashrama, Khar, Bombay 21. Pp. 73. Price 12 As. Foreign 2 Sh.*

This brochure is divided into three chapters, two of which are reprints of two articles published in the *Prabuddha Bharata*. The author seeks herein to develop the idea that the Himalayas stand as a symbol of the fundamental truths that have dominated life in India through ages. The print and get-up are attractive.

ETHICS AND RELIGION. BY SWAMI SATPRAKASHANANDA. *Published by the Vedanta Centre, St. Louis, Mo., U.S.A. Pp. 44.*

The booklet presents a clear analysis of the relation between ethics and religion and

resolves the paradox contained in the ethical doctrine that 'he that loveth his life shall lose it, and he that hateth his life shall keep it,' by showing the unreal nature of the ego and the ultimate oneness of all beings.

TEMPLE OF INSPIRATION. BY SRI MOTILAL ROY. *Pravartak Publishing House, 61 Bowbazar Street, Calcutta. Pp. 130. Price not mentioned.*

Let it draw the attention of lonely and weary way-farers to the light of the temple of inspiration whence they may gather strength and begin their journey once again with new hopes and fresh energy. The get-up of the book is exceptionally good.

SANSKRIT—ENGLISH

UPADESHASAHASRI. TRANSLATED INTO ENGLISH BY SWAMI JAGADANANDA. *Published by the Sri Ramakrishna Math, Mylapore, Madras. Pp. 315. Price Rs. 2-8.*

Sri Shankaracharya's *Upadeshasâhasri* in two parts, prose and poetry, succinctly sets forth the Vedantic point of view, both metaphysical and practical, the emphasis being on the latter aspect. When carefully followed, the book gives a spiritual impetus at the same time that it purifies and ennobles the intellect. But, unfortunately, in the absence of reliable translations, few readers have access to this and similar other minor, but very important, works of Shankara. Swami Jagadananda, who is noted for his firm grasp of Shankara's views, has laid the public under a debt by translating this valuable book in a lucid style and faithful manner. The Sanskrit texts are followed by English renderings and explanatory footnotes, which are based on Ramatirtha's glossary. References to the Upanishads, the *Vedanta Aphorisms*, and the Gita have been carefully traced. The Sanskrit text has been prepared after comparing many extant editions. And an index to the verses, appended at the end, has heightened the usefulness of the book.

BENGALI

SANGATHAN. BY SRI MOTILAL ROY. *Pravartak Publishing House, 61 Bowbazar Street, Calcutta. Pp. 70. Price 6 As.*

It is a forceful exposition of the fourfold means put forth by the author to solve the problem of India's poverty and dependence.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION WORK IN 1942

The 34th Annual General Meeting of the Ramakrishna Mission was held at the Mission Headquarters, Belur, on the 23rd April 1943. The following is a brief report of the activities of the Mission carried out in 1942.

Including the Headquarters, there were 64 Mission centres, to which were added Malda and Dinajpur branches, so that at the end of 1942 there were 66 Mission centres. Including 63 Math centres in India and abroad, working in close collaboration with the Mission, there are at present 129 centres, besides 11 sub-centres working under the guidance of the main centres.

Through these above centres and sub-centres are conducted 358 permanent activities of various types, of which 280 belonged to the Mission. In addition the Mission undertook in 1942 relief work such as cyclone, flood, and evacuee relief.

Besides guiding and supervising the various activities of the branch centres and supplying monastic workers to them, the Headquarters through its charitable dispensary served 26,719 patients and gave regular and occasional help to a number of poor students, helpless widows, and invalids, and undertook relief work of various types. Cyclone relief work was undertaken in the districts of Midnapore, 24-Perganas, and Balasore during the latter part of the year, which is still continuing. The number of recipients per week was over 43,000 belonging to 174 villages, at the end of the year.

The Mission distributed Rs. 35,115/- for the relief of 2,077 Burma evacuees, out of a sum of Rs. 40,000/- received from H. E. the Governor of Burma's War Relief Fund. In co-operation with the Assam Government, it gave food, shelter and other necessary help to thousands of starving and exhausted refugees from Burma passing through Dimaipur, Pandu, and Silchar.

As regards the branch centres, the Mission conducted 7 hospitals, 39 outdoor dispensaries, 3 maternity institutions, and 1 T.B. clinic, with altogether 12,71,271 outdoor, 6,182 indoor and 280 surgical cases. There were 424 beds in all.

In addition to their normal duties, the branch centres helped people in distress. Thus 140 patients were helped in their homes, about 300 mds. of rice were doled, and 810 pieces of cloth and blankets were distributed. Besides, Rs. 5,963-8-6 was given as occasional and regular help to 2,494 persons.

In the educational field the Mission conducted a residential college at Belur, 22 Secondary Schools, and 12 M.E. Schools with 5,623 boys and 2,782 girls, 51 Primary Schools with 1,936 boys and 781 girls, and 22 Night Schools with 715 students.

Other activities included the spread of culture and spiritual ideas, the uplift of backward classes and areas, and preaching work through 17 centres in U.S.A., Argentina, England, etc. Owing to the war, the Mission's work in Burma remained closed.

CYCLONE RELIEF

RAMAKRISHNA MISSION'S WORK AND APPEAL

The cyclone relief work of the Ramakrishna Mission started in the last week of October, is being continued in 200 villages, in the Districts of Midnapur and 24-Parganas. For the week ending 12th May, our 8 centres distributed 2,476 mds. 25½ srs. of rice to 58,516 recipients and also 21 mds. 17 srs. of Khoi to patients. About 121 patients were treated with medicines and special diet.

The total receipts up to 19th May are Rs. 3,65,243 and the total disbursements Rs. 2,42,478 excluding hills for about Rs. 75,000/- due mainly to the Government of Bengal for rice supplied. Besides cash receipts we have received things worth about Rs. 1,50,000/-.

We have undertaken the work of hut-construction and the re-excavation of tanks for the supply of good drinking water which is an urgent necessity. Already 196 huts have been constructed and 45 tanks cleared till now. Homoeopathic medical relief also is carried on vigorously in some of the centres. These types of work have to be carried on extensively and for this large sums of money are required.

We convey our grateful thanks to the generous donors for their active sympathy so far, and we earnestly appeal to the benevolent public to make further sacrifices for thousands of our helpless sisters and brothers. Contributions will be thankfully received and acknowledged at the following address:—

The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

Cheques should be made payable to the "Ramakrishna Mission".

SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission
21. 5. 43.