

OUTPUT:

ADDRESSES, ARTICLES, ESSAYS



By

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Kakinada.**

PREFACE TO OUTRUT.

The sheaf of papers published herein comprises topical records evoked by various issues that were being raised in educated circles during recent years. The essays should be self-explanatory; but it may be premised that the treatment of the several subjects proceeded from the author's way of thought and expression, synthetic and appreciative of the trends of modern thought.

There is no attempt to erase the ancient foundations nor is it aimed at supplanting historical background by strange developments. The Humanist dialectical approach is indicated on diverse fronts, as the theme runs continuously for some decades. The record of an endeavour to establish a way of thought patently unique serves to justify the presentation of some of the ideas that may be found useful from many points of view.

Far from being relegated into the background of the Indian habit the position of the

humanist with the bias for dialectical treatment is bound to receive greater attention under the impact of the historical conditions that are shaping the new Bharat in the framework of the nuclear world. That should encourage the expression of abstract thought closely allied with concrete physical and social conditions. Here is the present to the newly fashioning tomorrow.

Kakinada, }
1-4-1957. }

M. V. V. K. RANGACHARI.

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M. V. V. K. RANGACHARI

OUTPUT: ADDRESSES, ARTICLES, ESSAYS.

CHAPTER I

THE BAR ASSOCIATION—DINNER (1928)

Gentlemen,

I shall begin by thanking you for proposing to give me a few minutes of your time. I shall not wait to reflect on the satisfaction entered on the count of dinner in the forenoon, and the supplemental grant of the recent refresher. After these, as to whose efficacy I rely upon the fullest corroborated testimony, the issue arises, what relief, if any, are we, or any section of us, entitled to?

Theorising on these matters and on such occasions would be futile and the last thing one would do if one would care for general approval. And on the practical side, there seems to be not much scope either, since the laws of physiology do not support after-dinner applications. Anyway, taking as for granted that the majority of judges are materialists that have tackled the dinner problem, though a few amongst us confined ourselves to the

second bench—I mean the tiffin section—I venture to serve before you another kind of fare with apologies to our worthy host.

Do not be afraid, gentlemen, that there is going to be a strain upon the digestive faculty under the load of an intellectual fare. For the goods that are available with me, as also those that have been ordered for you, by our learned secretary, are after the lighter vein. He knows, the good judge of shopping that he is, what to expect best of me that will suit your requirements at this hour of the day. He knows too that most of us are not as yet near the evening and are hopeful to stretch our time to advantage. Three O'clock is the hour fixed by him for this meeting and I cheerfully greet every one whose sun of fortune has crossed the meridian. I do it advisedly, calmly, deliberately, because, as the poet once said, "the low sun makes the colour, but who can gaze upon the sun in heaven?" Nor is it likely that he whose sun is yet on the line will spare his ray for an inclination. Again, if it is not already too much, I choose three O'clock as the hour which marks the plane level, the hour hand resting horizontally, i. e., in line with the horizon. I prefer this because, at

this time of one's life, one is prone to level-headed, which I take it, all will agree is the best pose for man.' For sobriety, safety, and wisdom, I repeat that three O' clock is the best period of one's life.

Do not be afraid, gentlemen, that you are being treated to sermons on the hour. Some of you who have begun the day at nine O' clock may as well claim equality with those at three. For three in the evening is, as you are aware, at par with nine in the forenoon. In fact these do supplement each other and fill the entire horizon of our life. They together make for completeness, a fullness, without which the harmony and continuity of existence would be impaired. Youth is the blessing of which mature experience is the fruition. With hope resting on tomorrow will our younger friends push forward, and with confidence shall they our maturer brethren lead the way, to a brighter future.

I am not afraid, gentlemen, that I am staying too long on the distinctions of the hour. My chorus is goodwill between the young and old. And the more often the sentiment finds expression, the better; the more, the merrier, as in the case of dishes. Not that we want them, in a sense that we are

la ling, for indeed, we have it in plentiful abundance, but, you must acknowledge, there are some plates that are relished even in the absence of hunger, and goodwill is one among them. You will agree with me that this is an occasion when the arm of the law of goodwill seeks to extend beyond the territorial limits of our city. In the first place I see the marks of that extension when I cross the municipal toll-gate and reach the pleasant shades of the garden, thanks to the donors of our temporary habitation. Next, I am proud to own the goodwill of the higher limbs of the profession, I refer to the kindly presence amongst us of these to whose care the disposal of the law is entrusted. And thirdly, and more widely, I see the extension of the goodwill among brethren that have taken pains to travel long to cement our bond of affection for the other associations.

Do not be afraid, gentlemen, that I am acting the pleader amongst you, or that I have any special case to state before you. There be other occasions, places more appropriate for the purpose. I am confident and, you know me sufficiently well, that I have no points to gain, nor axes to grind. My entire merit rests upon the capacity to while away my

time and yours without any point, without drift, and without purpose. It is the want of meaning or rather the insignificance, that I want you to note in all that I say now, rather than the reverse of it. And I would take it as a kindly recognition of my merit, if you echo my thought that I am not talking sense. Because, I solemnly affirm, I am not on that subject at all, with you, this afternoon, or any subject for the matter of that. For after dinner, all intellectual subjects are unwholesome and good digestion is the only proper subject to tackle.

In right earnest, therefore, I beseech all of you that have had enough of it, to retain the prize if you can, to utilise it in digestion. Those among us that are less satisfied, shall wait on into the morrow, that never fails to return in pleasant colour. We strive and work overnight, until the morning dew greets us as nectar from heaven. Tea and dinner have solved several problems, and so may you hope that this chorus of harmony and fellowship that we sing on such occasions will not fail to affect those that are placed at a disadvantage to their benefit. For, in their betterment is the real basis of the well-being of the whole, and their contentment is its

Safety, as a well known public document reads. This, then, gentlemen, is the one medical advice, that I have learnt parrot-like to repeat, viz., for the health, safety and well being of the whole body, the proportionate development, nutrition and exercise of each one of its parts is essential. In medicine, that is the law, I am told. In law, I learnt that justice is the only true medicine. For, these eighteen years of professional life have not added any other idea beside justice to my conception of the legal remedy, and I dare assert, no one here or elsewhere ever discovered a higher Newtonian law. Taking goodwill therefore to be the same thing as proper health, I venture to place before you, for a second, the claims of justice and fairplay in our dealings with the younger section and with those whom the accident of geography placed at a distance from us. It pays us to realise once more that geographical, and physical distinctions are as slender as communal, political or financial differences. In the eye of the law they are non-existent, and in the name of professional honour, we are bound to respect the law.

I am afraid after all, that I am trespassing into your confidence, and dealing with

matters of business on a holiday. But you will excuse my excursion into a ground adjacent to that of dinner. I am at liberty to remind you of the possibilities of such a function. And if goodwill has a place at table-talk, so has justice, beside law-dinner especially, since, as I mentioned already, the two are interrelated closely, inseparably, what in terms of society is goodwill, is justice in legal parlance. And without presuming to become didactic, I may add that either is the logical outcome of human reason.

Gentlemen, may be, I have put some tension in the matter almost without my knowing it. I would thank you if you have borne the strain without feeling it. Anyway, let bygones be bygones, and we are better friends after the event. We are at one on several matters on which all of us are agreed. And I here recapitulate the various points arising for our consideration and record our findings, thereon, viz :—

1. We rose from bed on this fine Sunday morning with a finer prospect of dinner ahead, and lunch to boot, thanks to the Secretary.

2. We met in the fine shades of the pleasant garden, thanks to the accommodating spirit of the Muthas.

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3. We have had a hearty dinner, and none the less heartier lunch thrice thanks to the learned host Mr. Kristnabrahmam, on issue 3.

4. We are shoulder to shoulder with our kind judges who realise that it is no compromise to be amidst us, thanks to the presiding officers that placed their time at our disposal.

5. We join hands, the elders and the youngers among us, and are arm in arm with others in friendly neighbourliness, thanks to our own worthy selves and our friends from Peddapur, Ram'pur, and other places.

6. On issue 6, the only point of law involved is the applicability of the ordinary social principle of goodwill to the domiciled families of the various branches of the legal profession, and on the authority of learned writers like Mayne, and oriental scholars of the type of Sarvadhikari, and in the absence of any evidence or authority contra, we are constrained to give a finding in the affirmative, and we hold accordingly, thanks to the majesty of human reason.

7. We have devoted some time to this rattle, thanks to our patience, and kind sympathy.

8. We find that the entire preparations for the day are excellent thanks to the

ministerial staff that contributed their share in the success, making us remember the scene with sweet associations,

and 9, in fine, we record our sense of appreciation and gratitude for that sense of fellowship and goodwill that has been characterising year after year our presence at this function as a family concern, and as far as it lies in our power to draft an executable decree on such occasions and in terms hereof, we direct that a preliminary decree be drafted. Period for redemption, one year, or next Kartik month, whichever period arrives sooner. All parties do bear their own cost of travel &c. Order accordingly. Given under our hands, and the seal of humanity, this the 16th day of December 1928. Pronounced in open court &c.

[Address delivered at the dinner of the Bar Association, Cocanada, in the Mutha Gardens, on 16-12-2 given by M. R. Ry. V. Krishnabrahmam, B.A.]

CHAPTER II •

SCIENCE AND SOCIAL REFORM.

Attention has very early been drawn to the defects in the social fabric of the country, and strenuous efforts are being made to improve the conditions of life from time to time. In some instances of perverse custom even the forces of the ruling power had to be requisitioned in the shape of legislation or otherwise. Withal, the ground gained does not appear considerable, or the field yet to be covered remains disproportionately larger than any yet so far covered. The Brahmo Samaj, with its illustrious role behind, and all the sister institutions that have since sprung up in its wake cannot be said to have accomplished all that might be expected of them. And, wherein lay the insufficiency to meet the national requirements, is a question that should present itself to any one cognisant of social conditions at present obtaining.

Theistic religion, whatever its merit in unifying the diverse cults that rage paramount in the land, has this single drawback, if one may use that word, that its foundation does not lie deep in the discoveries of science, which

is the formulation of law from the observed facts of life, of experience. The holy Father relied on by the prayerful devotee presents himself in the guise of the fakir, the priest, or the rabbi respectively, but never does he make his presence felt in the law of gravitation, or the parallelogram of forces, for example. One may stretch one's arms however so high in the name of God, the Lord, our common Master, the varicoloured image of dress and form haunts the pious view. This old clinging form, in whatever dress, it is that has been tyrannising over the entire horizon of Indian life. We remain prostrate before a deity that has long outlived its function, and are afraid to lift up our head in freedom, and move with that sense of self-possession so very essential to real progress.

Those idols in stone and bronze might well be cast aside, but a new cult is reared in their place of symbols and shadows. For the true enfranchisement of the human mind, the former are no more the hindrance than the subtle lurkings of the latter. Without the sense of the true and an appreciation of the method whereby it may be attained, all groping with closed eyes and arms folded overhead is vain.

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Science is the only providence and rightful heir to human allegiance. Its methods of experiment, classification, hypothesis, and conclusion command confidence. If only one realises what an amount of waste had there been before those discoveries that have revolutionised human life within the last half-a-century were made, before the law of evolution was formulated and perfected, and the young science of eugenics has sprung into being, one would not fail to hasten to rally round the banner of rationalism and lay down as one's article of faith an unreserved acceptance of the supremacy of reason, and dedicate one's life as a staunch votary of science, with all its implications in actual life. That is the day, one ventures to prophesy, of individual, social and national salvation.

Cocanada, } M. V. V. K. Rangachari,
22-12-1928. } Hon. Sec. for Madras Presidency
to the R. P. A.

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p. 271)

CHAPTER III

A CULT IN THE MAKING : AN ASTROLOGICAL STUDY

If it be your pleasure to continue in company, in the glimmering crescent of slender history, and the twinkle of a few psychological recollections, one shall not have reason to feel lonely on such a tender excursion. Tenderness is a double quality. Mind-scientists used to analyse a sad as well as a pleasant element in it. By tender emotion is signified that complex of human feeling that draws the one to the other, by which the subject enters into a bond as it were with the object, feels compassion for that other, and whose affinity marks all future relations, and regulates future activities. It is love, it is amity, but added to it there is something more. It is meant to signify that there is in any form of the tender emotion an element of an elusive character, too painful to be called pleasant, and too pleasant to be classed with pain. Tender emotion is thus the star of the first magnitude in the firmament that is being traversed. If it sheds its slender ray ever so feebly, it is because of the distance, but its light is there, entreating further, more cheerful investigation.

Looking overhead, one gathers that this star sends forth its ray in diverse directions and to diverse spheres. In truth, it enters into the composition of all other relations. Love, mercy, kindness, forbearance, all that is great and good in creation displays this tenderness, this pleasure-pain complex. And, even as the kinship by birth calls forth this sympathy, which is another name for it, there is another kinship, if perhaps broader, the kinship of thought. To this last phrase, kinship of thought, there are two objections. Firstly, people may object to the positive aspect of it. It is not thought, always, nor thought entirely, but the reverse of it, the want of thought, in other words, ignorance and blind feeling. Thought is correlated to ignorance, and both being relative terms, kinship of thought includes, as it also means, kinship by kindred ignorance.

The second is rather the more serious objection. It has reference to the use of the singular. Kinship of thought, one kinship and one thought! as if man lived by one thought alone, as if the winding courses of the tortuous stream that is called human life is filled only with one single indivisible idea! It is a mirage, a hallucination to dwell on the unity of psychic

experience and revel in the enchanting dream of a universal religion.

Kinships of thoughts, yes, the plural in both places, that is the correct expression to use. Permute and combine all singulars, all plurals, ever so many times, one never sees the end of these kinships or these thoughts. Men dare not do away with these kinships as they dare not do away with some of their best relations, they will shudder at the very idea, of doing away with them, or doing without them. A casual Byragi, an ascetic given up to the world is not an impossibility, but the generality of mankind persists in ordinary life amid, and seemingly on account of, these kinships and these thoughts. Religion, the common bond of this kinship, which root and branch is the outcome of this oneness of human thought (or the want of it, whichever one may choose) has splashed itself into the plurality of dribblets too impotent to restrain other vital forces. "Go ye forth and multiply," was not said of man in the beginning in vain. He multiplied, true to the injunction, his own species, of course. He multiplied too, with it, his thoughts, ambitions, and methods of satisfying them. He invented gods, that they may stand by him in fair weather and foul, and

found satisfaction in doing homage for services rendered and to be rendered by them. He thought he was overtaking death, disease and all discomfort of life, by killing his brother and deifying him. He saw in animal sacrifices a spiritual potency newly discovered and clung to ritual and offering with marvellous tenacity. He has replaced the decaying matter of flesh and bone by more lasting symbols in stone and metal, and even developed a fashion of worshipping the rarer phantoms of psychic manufacture. With the climate changed the skin of man, and with it too changed the colour of his objects of worship. Krishna is black, Rama, nila megha syama, azure-coloured, Jesus, spotless white, and what god is there that does not share in the characters of the tribe of his votaries?

When the snake (cobra) was deified, and afterwards, the snake-charmer, Siva, wielding the trident subdued the same and squeezed out the poison from out of its fangs, not to speak of the distant times of cannibalism or the later Kapalika cult, and later, the first or Parasu Rama felled the forest with the axe, and the second Dasaratha Rama hunted down savagery skilled as he was in archery, and later still, in the piping time of peace when men settled

to pasturage of cattle and cultivation, when Krishna and the last of the Ramas, plough in hand enjoyed butter and milk in wanton breakfasts, all through these diverse times and varied places, religio, to bind, that tender feeling, sympathy, community of thought and action, was steadily, surely, silently, at work. Nay, it works with a potentiality that defies replacement by other ideals, other instruments of bondage, however eloquent the call and however imminent the danger to humanity that irresponsiveness may entail.

The religions of the world are the planets that are still guiding the destinies of the terrestrial system. In medieval scholasticism, the crusades, the renaissance and all historical phrases labelling the diverse phases of human thought and conduct, one sees clearly enough the planetary influences not necessarily tending to evil in all cases, nor devoid of merit in human achievement; but even as the ways of planets are subject to periodical laws and move in regulated systems, it does not ill-become one to try and probe into the mysteries of the sacred revelations hitherto held by man to be forbidden ground. The labours of anthropologists have laid bare the truth that in religion as elsewhere human

thought is amenable to these self-same scientific principles that are deducible from the data furnished in any branch of human culture.

Mankind will have outgrown the limitations of particular historical religions when it shall have realised the implications of this dawning-knowledge. It does not necessarily result in an over-throw of the existing modes of belief. It only places them in the proper perspective, as steps that have lifted up the labour in the past, auxiliaries in the make up of a universal religion, tributories flowing into the ocean of human advancement. And here one may remark that the effort to evolve a universal religion is not altogether a novel feature of present thought. As early as when religion discovered that it was not single, when cults multiply, and humanity divide on articles of faith, then, even then, is foreshadowed a growing sense that all is not well with the house of man. Efforts are visible to unify, some of them in crude eclectic style tending to stitch together the prominent features of important faiths. But like the clown's cloak, they are not of one cloth, and their homogeneity is markedly multicoloured. There is more honest daring in the battle of faiths, wherein unity is sought to be attained by the destruc-

tive process of wiping out all beside the one that seeks to hold the field, than in this fragile attempt to retain all and conform to none in particular. This is a fallacious unity seemingly attained by a process of bundling up together as a broom. The object is indeed laudible, as it marks the sense of dissatisfaction with existing conditions of diversity, but to one's mind, the procedure sought to be adopted is not consistent with natural laws. Growth as a biological or evolutionary principle is far different from a mere bundling up of parts, or even pre-existing elements. There is something inherently more subtle in the coming into existence of anything new, than a mere collection of existing components. Mechanical mixtures like theosophy and Brahmoism may have gripped at the fundamental bases, the least common measures of human belief. Western unitarianism may well pride itself in having at last solved the differences of denominational creeds within the church. But the vitality in these processes of unification is the vitality of abstraction, of elimination, of selection, and may one add, of artificial respiration. If the concrete historical religions, Hinduism, Buddhism, Mahommedanism, and Christianity are the planets of the solar system of human faith

standing for Venus, Mercury, Mars and Jupiter, these recent discoveries of Theosophy and Brahmoism one may be permitted to class with (Uranus and Neptune?) Rahu & Ketu of whose solidity, structure or further history one can predicate nothing in prophesy. Human strides under the firmament needs should be influenced by these planetary positions, but their potency for good or evil is a thing that depends. They may eclipse other planetary lights for a while and keep them well under suspense but that is because of the weakness of the latter. Astrology is sometimes held to be crude, and at times is even rude, but these *Chaya Grahas*, mere geometrical positions of intersection of diverse faiths, can exercise no original influence of their own, but are conditioned by the influence of those from which they emerged even as Rahu and Ketu are supposed to partake of the forces of other planets. Theism, monotheism stands for the moon in the horoscope of humanity. It waxes, and wanes, and exercises varying influence. But its firm hold on the life and thought of man seems inexorable. The designing personal providence is the sustaining hope of man, from early infancy. A sense of inequality to certain overpowering conditions, and a little imagination have tended to

manufacture the God in human form. The anthropomorphism is patent, and the desire to explain the inexplicable is equally obvious. An effort at unification of human experience such as is visible in all cogent thought seeks to reduce the number of human gods and merge them all into one. And when the finiteness of human qualities is realised to be insufficient, the adjectival particle *omni-something* is tacked on to each of such powers or qualities, and the superior being comes to be invested with universal powers of an unbridled beurocrat. To explain certain uncouth phenomena, e.g., the suffering virtue, or gloating vice, laws are formulated as those of Karma, immortality, eternal hell, and re-incarnation. To maintain the balance of ordered living, moral codes, intricate formulae, gigantic structures resting on the slender foundation of an unproved after-life, are called into being. Man's life is taken for granted to be all important and all engrossing, and the mighty structure of the universe seems to merely exist to subserve human purpose. The realisation that this particular order of life is as a mere drop in the ocean of cosmic process would perhaps tend to remodel our estimates of the importance of our institutions. The evolution of spheres out of

nebulae, of island universes, of spiral nebulae, and of the eternal transformations that are constantly going on little heeding to human advice, little minding human advancement, and little caring for human welfare or for that matter the welfare of any other order of life, do not fit in with the notion that there is ruling in the universe a mastermind akin to man's. Human design and human personality are too feeble to bear any resemblance to the forces at work in nature. Our ideas of perfection are themselves far too imperfect to define the vastness of change that we metaphorically call life. The designing personal providence is an involution of the human brain. It is poetry, imagination, moonshine, attractive, pleasant, sweet in its mellowness, wholesome in some cases of mental weakness, but as cold, as injurious in the long run, and as much subject to periodic fluctuation as those rays proceeding from the minor subplanet, which appearing to be bigger, vaster, and more intense than those coming from other flickering stars, are as nothing to stand any real comparison. If we can do away with the moon, mankind may at the outset suffer a little inconvenience, because the usual routine of life is a little disturbed, but the essential structure

of the universe does not go with it. Nothing untoward in the life of man will occur simply because one is told that the moon is after all not even a planet, but a sphere of a lower order of a subplanet attached to the earth, and revolving round no broader principle than the life of one species of animal that sprung into existence recently on this little coagulated mass. Think of the immensity of space, and the illimitability of time counted in light-years, and think on the human manufacture of deities or porcelein shaped for his protection, the bathos cannot fail to be striking. Little wonder that the moon of theism had much to do with all the affections of the mind from the primitive god of the savage to the highest metaphysical abstractions of later monotheistic religions. It is always the later step that reveals the true worth or awkwardness of the preceding one.

One strays too long under the nocturnal skies, if one should not near the dawn. And so far man could discover but one sun in his system of life. It is the sun of Reason. Out of it flowed all his other powers, faculties, discrimination and order. God or none, that tender feeling with which one started will be there. • It persists and rules man in all his

relations. We may neglect the planets, and the moon, forget our religions, and forgive the gods, their dark persecutions, tyrannies and agonising cruelties that they at one time and another sent round the abode of man. Even as sun-light is the very breath of existence, human reason is the force behind man. Day and night it continues to shed its vital ray, consciously or unconsciously, man works his way up the path of humanity. There is sadness, indeed, in his weakness, his cruelty, qualities that seem antagonistic to unified society, his wars and pestilences. But it is that sadness that marks the human element in the tender emotion. In the joy of fellow-feeling, in the evolution of an altruistic principle, in the coming into being of the religion of humanity, rich in its resource, and free from the grip of all shibboleths, is the other element of the tender emotion, the motherly love with which we have started. It is positivism of everything good, negativism of every bad thing, theism minus its cruel god, atheism plus love, the blending of all -isms, the annihilation of all schisms, and the evolving of one order of life in the millinium when labour and capital, skin-colour and coloured vision no longer fight. It is the religion of All Sensible Men, and women is of

the same species as man. TROASM stands for the initials of that religion.

One has dwelt enough on the relatively darker portion of human achievement, but the darkest hour forebodes the coming dawn. A cult is in the making, and it will capture man. TROASM may stay on or go. There is nothing in the name. It is the substance that matters. It is dangerous to prophesy and one should have no reason to indulge in idle guess. Huge conflicts of interest such as the years 1914-1918 have witnessed may disturb the unfolding of the synthetic faith in the sweet reasonableness of human nature. But human nature itself is there as much in existence now as when first 'ligio' bound any community on earth. On and on strive we further toward fellowship, and The Religion Of All Sensible (is it Sane?) Men, TROASM, is the cult ever in the making. Horoscopic Study did not say its final word, nor astronomical calculations predict its course.

Cocanada, }
26-3-1929. }

M. V. V. K. Rangachari.

[Read at the annual meeting of the International Fellowship, Cocanada, d/6-4-29.]

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pp. 275-277.)

CHAPTER IV

GO-AHEAD

It is not much to be in the breakvan of civilisation. The power of international communication cannot be resisted. In the dim past human thought emerged and even as a snail bursting out of the shell made slow progress. Then it walked for a time, having learnt to stand upright, instead of the utter dependence involved in the process of creeping. It began to run next, possibly after the phantoms of unseen gods. Thought flowed too, into the mystic paths of poetry, and its winding courses wove out the eternal bliss, everlasting hell, reward and punishment for the good and bad in life. The locomotive of a later scientific era increased the velocity of the human mind tenfold, but the dependence on dame earth was still there. Our steamships skimmed the ocean more majestically than did their wooden ancestors, but the advance of science did not mean the negation of non-science. Churches, mosques and temples are built on land. Man may steam away from them on the continent or on the deep sea, but the force of religion awaited him at the station or near the harbour.

But the telescope and the microscope! Spheres overhead, and the tiny inexplicables named electrons and protons within: But religion seeks to assimilate these new discoveries. The hand of the almighty, it says, is seen behind them all. If spheres rotate, it argues, it is all the more proof of the manifestation of the divine hand, and the working of the divine will. Your latest discoveries if they cannot be gainsaid, may at least be brought under the wide cover of the omnipotent hand.

It does not take long to unravel the flaw in this state of the mind. Abstract impersonalism serves no purpose to either side of the question. And the only other alternative of a designing personal providence clothed with omnipotence &c is refuted by the failures observable in nature, the darker side of the creation, and the sense of imperfection that crosses our lives at each moment. Red in tooth and claw, battling for mere sustenance, suppressing the weaker by force, and overreaching the stronger by treachery and cunning, animals and men, tribes, societies, and nations afford the appalling evidences of the imperfections in the so-called supreme will, and indexterity of the supreme hand. Rip the God-

Idea of its perfection, and it is either not there at all or not of any use to man.

Human thought has evolved a scheme of life that explains these imperfections, failures, lacunae in ordered existence. Evolution is the bone that does not go down the throat of religion properly so-called. Nay, its efforts to swallow it have brought on unseemly results. Some religionists have coined creative-evolution, as if creation is not opposed to evolution. Creation, if it means anything, should stand for the bringing into existence of something in the place where erstwhile nothing was in being, by the special power of the Creator. Evolution is just contrarily, the change of a prior state of being into a better or higher state by a natural process. If these ideas are kept in mind creative-evolution does not make sense. The effort to patronise science spells disaster to the master religion.

The formulation of biological principles, leading from a close study of life on this planet, led in its turn to a scrutiny of the lines of thought in all the varied stages of human existence, and to a formulation of systems of belief in the life history of man. The study of comparative religion brought out the fact clearly that not one of the many

historical faiths now extant can claim the divine origin so readily ascribed and so easily believed in by the majority of mankind. Religion is as much the work of man as any other piece of art or discovery of science. Man it was that created his gods and wove histories round their names.

Aeronautics is the order of the day. We have crept, and we walked. We ran, sailed, and rolled, all the time clinging to the soil. When we rise high into the air, gods and goddesses envy our flight. Their abodes are left below and above the steeples buzzes man, proud of his recent emancipation, the fruit of serious study, and persistent labour amid odd forces and cruel persecution. Go ahead, says science, little minding the low murmurs from below from disappointed idols, neglected prophets, unheeded priests and kings.

Cocanada, }
10-7-1929. }

M. V. V. K. Rangachari.

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CHAPTER V IN AND OUT

Instances occur in the life-history every faith, of individuals breaking away from adherence to the cardinal articles. Not merely individuals, but whole classes of man secede from a form of belief which may hold sway for a considerable time since first it is propounded. The dawn of doubt may appear very feeble at the outset, but rising reason strengthens its ray until what is condemned heresy to begin with becomes the accepted creed of the many. That should be so, and quite naturally also, for, how else may human thought advance? Consider where humanity would have been, if only the first religion in the world ruled unto the last. Life would not be worth living on a planet where the son thought exactly like his father. All progress would remain still, and all forward movement arrested by a wooden fixity of joint. The very heaven would mean hellish suffering abstracted from the idea of progressive realisation.

Imagine savagery with its impressive cults of totemism, animism, the worship of the elements, the earth, the moon, sun, and what not. Imagine also that mankind is not

cursed with the disease of heresy, but blest under the holy canopy of sacerdotal belief for ever. We should still be worshipping thunder, instead of producing electricity, worshipping rivers instead of shackling them with bridges and anicuts and steam jauntily across, worship the sky in all dread as the unseen abode of all our fathers in heaven, instead of proudly whizzing about in aeroplanes and scanning the farthest recesses in space where lurk spheres yet undiscovered. It is heresy, rank heresy, that dared to transgress the rule of faith, and like the runaway bandit robbed from the universe much of its mystery.

One is aware of a likely retort from the religionist that the discoveries of science were not all made by holders of heretical opinion. One may even concede that a majority of them were persons who devoutly adhered to their faith. But scientific discovery is one thing, and adherence to a form of personal belief is quite another. It is the difference in the degree of application to the two matters that counts. A scientist may be very shrewd in the laboratory, but may at the same time be quite a novice in a different field. It is because he is not used to it, had no occasion to get used to that line of

thought. History is witness that the most rudimentary discoveries of science were made in spite of, and seldom on account of, religion. Its persecutions, tyrannies, stakes, burnings alive, all iniquities and horrors are written red throughout its pages. Copernicus, Bruno, Socrates and a host of others are standing evidence, that faith clings to dross and envious of the richer possessions of science, seeks to destroy the latter and misappropriate its property.

Else, why should electricity light up the dark corners of temples, mosques and churches where erstwhile burnt the slow oil, and animal tallow? Why should the match-box be used to replace the old spark from flint that once lighted the home of our fathers? Indeed, religion has no scruples to utilise what with any grace it cannot call its own. It hesitates no doubt at the outset, until it is sure that it can do so without risk, as some obscure places may yet be found still clinging to the primitive flint to avoid the match, and as evidenced by the injunction that the sanctum-sanctum of every temple should be only lit up with ghee or oil.

Withal, electric bulbs cannot dispel obscurity from these dens of age-long obscuran-

tism. Crowds gather there in hope, but the gain to humanity from these institutions is not anyway commensurate with their maintenance. It is the privilege of the superior classes to feed fast their ignorance indoors and the Karma of the inferior ones to clamour from without. The mental fare provided is next to nothing in most cases, if not actually repulsive and injurious in diverse ways. No doubt, the palate has its share. When will humanity realise that places of worship filled with idols or otherwise belong to an order of life of diseutude? As meeting places when will they convert themselves for light on the problems that tackle mankind generation after generation? When will questions relating to social well-being, economy, culture, scientific invention and inter-racial unity claim attention under their stupendous domes and sculptured halls? When will the problems of the race, eugenics, and the allied topics of birth-control, demand and supply of goods and persons, and the fair distribution of wealth on this globe engage the attention of the pulpit, the Khazi and the Sthanachar? Verily, then shall be the beginning of a new life within the church, mosque and temple. Then and then alone shall the privileged classes walk out of the temples.

Then and for that purpose shall the depressed classes enter them, not in any spirit of rivalry in worshipping the unknown, but under the clear roof to discuss vital questions on terms of perfect equality. Until then, it matters little, very little, to the rational mind whether the Brahmin walks out of his fond Gopuram, or the Paraih leads his gang inside its portals.

M. V. V. K. Rangachari.

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CHAPTER VI

THE COMING AVATAR

One may not be accused of using the atheist's cloak to spread round the unwary believer. However, the latter is only too pleased that his destructive adversary finds use for such expressions as involve the existence of the supreme providence. Ergo, he argues, the negativist is relying upon a positive foundation which is the special prerogative of the theist. Whatever the merits of the positive-negative controversy, it is the hope of the entire humanity, that of the coming Avatar.

In the history of man, family-gods had fought with each other. Gods extended their

territories, presided over particular tribes, brought strife, famine, and pestilence in the land, to establish their exclusive jurisdictions. The tribal gods were replaced too in their turn, by national ones, and the dramas of ancient Greece and Rome mark the process of mythology drifting to the borderland of history. Gods are slain too on the battlefield just as any human warrior would be, and myriads are alive yet in human memory of vanquished, or destroyed divinities. It is also true that the dying god is nobly handled, and theories are woven about the purpose that brought him into being having been fulfilled, wherefore he resumes his eternal seat on high.

In ordinary cases, the era of a particular god outlives his supposed existence on this planet, but cases are not wanting when a live AVATAR handed over charge as it were, to his successor. Although according to normal belief, there runs a vast period of inter-regnum, before one god achieved mastery over the memories of a pre-existing object of faith, the transference of power from Parasu-Rama to Srirama illustrates that gods too exchanged office even as ordinary mortals. This is another peculiar instance of anthropomorphism, which is however by the way. One

is more concerned about the future than with the remote past, in truth or fiction.

Gods have melted too, the one into the other, and India is the richest mine for the divine alloy. If Mahomet and Christ had not joined their proud atoms with the ten particles that count even the Buddha among their fold, surely it is the fault of the temperature that fell short as yet of accomplishing the natural process. These last named, Buddha, Jesus and Mahomed have transcended the national plane. From the conflicts of the family-deities, to the battles of the tribal gods, from the tribal to the national gods, it was the work of the entire life of man. Yonder, in the distant ken, twinkles a tiny spark. Men have battled, men have slain. Men have conquered, men lived in peace for a while. The victory of man was conceived to be that of his presiding deity. In 1914-18, was even witnessed the uncouth scene of the same president ruling over the heads of both the combatants. Nor, is there anything essentially unnatural in it. One god for more than one nation needs must be partial if he has to choose between opposing forces. He could not have saved his German devotees and retained his prestige for justice among the allies too.

Someone sang of England that it was Norman, Saxon, Dane &c. One should become a better poet to sing India's praise as the crucible of all the world-gods.

Internationalism is as much divine as it is human. In it as in nationalism man and god alike achieve a higher altitude than the merely tribal, sectarian or communal prejudice. Those that have cast off the family idols may yet linger about the communal temples. The nationalist on the higher plane visualises an even power lifting up the varied communities of the land. But the geographical boundaries of particular continents are matters of past history already. A higher order of life than the nation is required to satisfy present-day demands on human happiness, and well-being. Conformity to any particular faith conflicts with it. The Avatars of the past have lost hold on the mighty expanse of the globe that has unravelled itself since. The international man is the god of tomorrow. He in truth is the coming AVATAR.

Cocanada, }
2-8-1929. }

M. V. V. K. Rangachari.

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CHAPTER VII

ONE THOUSAND NAMES

What does the curious word 'alias' signify? A touch of criminology suggests that it is the refuge of the scoundrel to evade the law. The ordinary offender against the law of the state changes his habit, grows an unwanted beard and assumes a different name. If the arm of the law is able to reach him, he comes out with the explanation of the conjunctive alias to outwit the detection of his imposture. Indeed, crime and a double-personality do so often go hand in hand that alias is the property of a high percentage of thieves and old-offenders.

There is however, a more honest application of the word than the dishonest elusive character usually associated with an alias. This is more peculiarly apparent among communities that are acquainted with the process of altered parentation, commonly known as adoption. The adoptee assumes in the family of his affiliation a name different to that which the parents that brought him into being assigned to him. And, provided the date of adoption is postponed to a late enough age of the adoptee, there is every chance of his being known by both his names; and

convenience, nothing more, would suggest the intervention of the divine particle 'alias'. One uses the adjective *divine* advisedly, for the whole earth oscillates between scoundrellism and divinity.

Cases are further possible not of human beings transferred from one family into another, but even the gods that once ruled the destinies of a particular tribe were adopting themselves by force of circumstances to a new and different tribe. The romance of the gods is no mere fiction, as the assimilation of cults is a matter of historical importance, giving the clue to the varied phases of civilisation. Our wars, conquests, invasions, and ultimate unions are best reflected in the stories told with marvellous power in the epics, the puranas, and other sacred books the world over. The victor tribe forced its beliefs on the subdued one, and the deity of the latter as a rule occupied a subordinate position after the onslaught. The snake-worshipper kneeled down before a god that rode an eagle (Garuda). The snake transformed itself into his bed. The moon, which doubtless was at one time an object of worship, later was relegated to the ornamental position on the forehead of Siva. Even, the river Ganges, whose fertilising powers would

have captured the admiration of the early Aryan immigrant into worshipping her as an independent goddess acquired a husband in the mountaineer who was not otherwise unprovided with a spouse of his own kin, Parvati, the mountain's daughter. The bull-god latterly dwindled into the sacred animal that carried Iswer on its back. The earth that once must have claimed attention as a goddess per se was latterly mated with Vishnu, who was already linked to that mysterious elusive force that mankind names as chance, luck, fortune or LAKSHMI. The very hills become the abode of the gods. Man worshipped animals, rivers, the earth, the moon, the mountain, indeed everything that captured his early imagination and every succeeding epoch of his civilisation transformed the object of his worship. The very ornaments and weapons that were put into the hands of his gods and goddesses stand for the age in which humanity had successively lived. The trident spear of the mountaineer, the wheel of a latter period, the mace, the bow, the axe, the plough, on these the march of time is imprinted unmistakably, Father Himalaya, Goddess Parvati. * * * *

[Appeared in the *Revolt*, Erode, d/25-8-1929]

CHAPTER VIII

NON-STOP FLIGHT

On the fine morning of November, 17th, one would stroll out from the slumbering bed. Dame earth had shown her bounty, and the green fields bend heavy their golden head. The prospect of a rich harvest intoxicates the labours of the year waving and dancing to the fresh breeze. Soon will the crop be reaped, thrashed, the corn made and bagged, shipped or sent into the mill, and finally converted into that mysterious force that on earth is second only to the law of gravitation, viz., money.

Standing on the field-bund, it is a pertinent reflection. All this dancing crop in these waving fields, adds to human possessions and resources. It fills the coffers of the rich, and appeases the hunger of the needy. That which is not needed by man feeds the beast. And the beast, too, is, in turn, subject to the same mysterious force that binds all humanity, and the better the fodder the better the beast, and all the better for man. Money is the ultimate chrystallisation of human hunger, and beasts of burden and of the plough merely subserve human want. The economic aspect of

life on this planet is the creature of the normal functioning of the alimentary canal. The green carpet that softly receives our jaunty feet is not immune from the operation of the mysterious force of a monetary value, and waste lands claim attention as pasturage. In fine, there is not a blade of grass nor a sheaf of corn, but has its price. Man has gilded this earth and all objects of his touch are commuted in terms of gold.

But ... the debt!! Our present affluence is built on the debt borrowed from the past. Its colossal nature staggers one's imagination. To its depth, all the wealth in the world is not enough to provide interest, and in its immensity it outgrows any generation of man or beast. It is not a debt that we of the present time alone have borrowed, no, not even our forefathers, in their time only, nor even their fathers, nor, they that went before. Nor was it merely the making of man, the first man, that came to his senses. Why, that debt began even before the first animal treaded the globe, and the first blade of grass pierced the sod. It began millions of years, of ages, behind, and is rolling on accumulating in intensity and proportion, interest compound turning into principal. It

is enough to swallow the whole earth, why any number of such earths. Its purpose is not to drown, but the more beneficent one of correction. It is not the money-lender's implement of torture, but an investment meant to be consumed in, and realised by, a rich produce in ages yet to come.

Many such fine mornings had the sun dawned, and it is said, there be several such suns. In space, empty of content for all purposes of thought, in time, measured in light years, a misty formation is imagined which the clouded brain of man called the nebula, and even as the morning dew, was a globule of liquid moulded out of that mist, that thenceforth began to move being heavier than its rarer surrounding. Its movement was controlled by a pre-existing sphere that had similarly come into being, perhaps, in its own turn. Ages passed, before the liquid globe rotated and revolved and cooled into solid shape marked by the formation of the crust. The emergence of land enabled vegetation, and after plant-life came the animal. These stages of evolution mark the distinct periods of our debt in the past, the overdue instalments that remain ever unrepaired. The astronomical, the zoological, the biological,

zoological, physiological values of our existence have all preceded our 'economical value, which alone at the present moment is engaging the attention of mankind. To think of the globes that formed, stayed and were then blown up again into atoms in space, to investigate the strata of the earth that have distinguished themselves with varied types of civilisation and life and now remain washed away fathoms deep under our very feet, to study the march of life as it unfolds itself under our very nose with the heart pulsating and the lungs breathing, and a complex nervous system functioning in the plant no less than in the superior forms, to classify animals that are our next cousins and note their behaviour as a prelude to the introduction of the normal men, and finally to reach anthropology, that young science whose sharp revelations concerning man assume greater import every day than any branch of human knowledge yet discovered, that is a mighty task that equals the comprehension of immensity, and the calculation of eternity in terms of time. But, truly, the road is as long, and the travel did occupy as much time.

Humanity had its slumber. It left the bed withal behind. Dame earth did give her bounty, though it was not without trouble, for,

is it not red in tooth and claw? Fresh breezes waft along novel achievements. The rich harvest of the year waves and dances before the eye.

A rich crop of intellectual store, may be, has been reaped, thrashed, made into concrete shape, bagged, and sent to the press, to be converted into that mysterious force that is second only to the law of gravitation, viz., human thought, intellect, or consciousness, by whichever name be called. It has added to our possessions and resources, to the betterment of the rich and poor alike. Why, the very beast derives its benefit from an advance in human thought. We have ceased to pester them tied to the cart, the plough, and the truck. We are giving up gradually the habit of riding rough shod over them. Water and oil transformed by heat, have transformed our outlook towards those distant cousins, mute in their reflection, but very eloquent in their appeal. Steam-power is itself feeling signs of old age, and already one sees wrinkles on its fore-head. Mr. Electricity that in his infancy wanted the protection by wire to crawl about, has since attained manhood that enables independent transmission, and his services at home, on board the steamer or on rail,

or still higher, on the flying altitudes of aeronautics are valuable. Petrol vapour, that seemingly is the craze of the day may not fail to tire humanity very soon, as not a few express even now that a motor drive is BORING.

Digestion, which is one word for the normal functioning of the alimentary canal, has brought into being an aspect of the problem of life, the economical aspect, and an additional one no doubt. But that very economic instinct in nature has invented novel methods of prolonging life. Man's digestion, in fact, his entire vital force in all its forms has been added to, supplemented, carefully modulated to increase not merely the period of the lease, but to improve the nature and intensity of its duration. Organic grafting, surgery, electropathy, X-rays, besides the numerous drugs, and the curious methods of psychic treatment, these aim at bottling human life to be sold over counters. Not merely individual health and hygiene, but the cleansing of societies, nations, aye the entire globe from famine, pestilence, war and death is the fever raging in the human brain. Our leagues, deputations, conferences, journeys on land and the sea, and flights overhead are healthy symptoms that the present sanitary crises in the history of

humanity will tend toward a healthier, more lovable atmosphere. They should free our life from encumbrances, deposits of undesirable matter clinging to the frame, waiting to be thrown out in better health.

Long have we fought these encumbrances. Mighty was the strength expended on them, and myriads of warriors have battled and spent their force against them. To them we owe our deepest debt. They are the munificent investors that feel their dues repaid if we, their successors simply carry their colours. They drove before them hordes of defeated customs, hoary traditions, cruel practices, and inhuman rites. Yes, several old forces have fled from the face of humanity, and several yet are to flee. In the dark recesses of backwoods, and frontiers, those that flee for life may yet survive a while. But our fight with them is for all time and theirs is the NON-STOP FLIGHT.

Cocanada, }
10-11-1929. }

M. V. V. K. Rangachari.

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CHAPTER IX.

THE HEAVEN CALLS

The day begins earlier than usual. Swarms throng the old stream to exchange the winter bed with the solicitations of the kissing current. Ere the weak sun shows up his face, ashes or colours begin to shine on the orient fore-head. And the loyal sun rising from his late bed, washes himself out of the eastern sea, and even as a very orthodox Hindu smears himself in the grey morning cloud, and later is converted into the red glowing cult of the Vaishnava. And then the temple, whose northern gate is flung wide open for the pious pilgrim ! Vykuntha Ekadasi, the sacred day, much coveted for a blissful passage into the Beyond.....

Join the tumult, the loud Bhajana of the day. Lose all sense of the conscious self. Feel with the resonant tunes, the pleasures of the hypnotic opiate. Vykuntham on earth, sans cares, sans pain, sans brains, sans responsibility, sans self, sans life

In dull winter, physiology is not oppressive, and a day's fast or so is not believed to be mere superstition. Medical priests on the other hand pronounce the Mantra that an occasional

fast does immense good to the system. Whether this be true or not, economists might well give serious thought to the question whether the organisation of occasional fasts at regular intervals might not be conducive to the betterment of the race by providing for an appreciable section of those that would otherwise have to go without meals. And when it is remembered that a committee duly constituted by authority could pronounce that occasional holidays tend to lessen the evils of law's delays when converted into the dull routine of grinding justice, the effect of establishing international fasts even at the slow rate of one single day in the year upon the total output of the world's provisions released for succour to the truly needy may not be inconsiderable. But the drift from physiology of the individual into the economics of the world is as inexcusable as it is impossible. Ekadasi is for the Hindu; whether or no there might be exceptions to individual physiology, and whether or no it has any bearing on world-conditions. If one's physiology does not suit one to Ekadasi in this body, surely a better frame awaits the one, just as the disagreement of Ekadasi with the present world, is sure to be adjusted in another world

When one speaks of an adjustment in another world, it raises a very serious point. The pious religionist jeers at it, that it is not the Vykuntha Ekadasi alone that remains unadjusted in the systems of the world now obtaining. The greed to possess wealth and power, man running at the throat of man, in fact all the hurry and turmoil that makes for material advancement and human industry such as the world today witnesses, are the outcome, according to the apologists of religion, of a maladjustment between the real, spiritual self, and the physical counterpart that deceptively stalks the earth as the veritable "I". Look on the disagreement between capital and labour, on the array of nations with varying culture and importance, each striving to gain the upper hand against the rest, on the problem of the sex, evidencing a misjoinder in the accepted systems of marriage and divorce laws, on the craze for racing in armaments which in spite of conciliatory conferences remain at bottom the mainspring of world-peace, look around, all these, and many more not submitting to be catalogued, these, says the pietist, evidence the necessity for another world, a better one, where order rules, and sectional clash would be non-existent

But, dear religion, look you, in your own turn, and feel the responsibility that is truly yours. These distinctions are in the main your making. These laws are mostly of your manufacture. These maladjustments in the vast majority of instances are the fruit of your labours. Religion it was that had moulded the lives of the peoples in the past, and is yet clinging to humanity like the bear. In the body of religion grew these laws, rules, conventions, ties, customs and practices that defy reformation and throttle all effort at the mildest revolution. And when the picture of its own making looks ugly, to disavow the authorship in despair and point to a life beyond, is not to answer for it but to seek a means of escape. Stay on, Sir Religion, and answer even as gallant knight. The world refuses to believe in any but this one world for all that pertains to this life. It is no answer that is tendered that all the folly and suffering in this planet of ours is going to be adjusted somewhere else. Cling to this body, and to the order that here prevails. Even as the world today, with its mismated pairs of opposites had been evolved from darkness, famine, pestilence, war, death and crime, so shall the march proceed with the forces of lightning to serve

as torches for our steps, affluent in industry armed with potent infirmities to banish disease, to live in peace with the most backward members of the race carefully nurtured in our reformatories. Look straight, Sir Religion, on all the discomfitures that your name had wrought: murder, persecution, crusade, inquisition, torture, pain, stigma, banishment, outlawery and what not. Where is your account opened if not here, and where will you answer for it all, again, if not here. Mankind has outgrown the baby-clothes that you have knit together for its use. No longer shall your deft fingers stitch those bawdy dresses that once pleased an innocent primitive being. The machinery of the age, its institutions of peace and life, of science and the advance of knowledge, and to crown all, the Moola Phirat of "*Reason*", the one Narayan Vykunthavasa that any man may know anything about, and his sacred spouse Lakshmi, the lady of "*justice*", and all the conches and wheels of the modern-day appliances of international life, these mark out the Vykuntha here and here alone. The heaven calls elsewhere, and the earth heeds not.

Cocanada, }
11-1-1930. }

M. V. V. K. Rangachari,
Hon. Sec., R. P. A.

CHAPTER X

THE SUN RETURNING

Back to the old country-side, and back farther too, in time. There lived in the village, an old grandame, and her hen. A fire basin kept her snug over the winter night, and her wisdom in ancient lore sustained the village. Her power was passing great, as all old women always are. In the rythm of daily toil, she permitted no pinhead of breach. Life was in that village, ordained as in heaven. Not a whisper against her fame, and never an imp was born that defied the authority of the great queen, for so she virtually was. The males, stalwart workers in the field and woods, paid her homage and stocked her grain and fuel. And women that are of the kinder breed fed her fat on milk, butter and cheese. She sang, and often did the countryside ring her tune, the old pathetic legends of a bygone youth. With tears welling in her eyes, would she explain how her potence had been, how kings shuddered on her approach, and often, how on her choice lay the fate of mighty empires.

* * * * *

Her loyal following had been immense.

Men, children and women spent with her the odd remnants of the day's cares. In the history of her glory she revelled. In the pride of her bloom, she attracted. In the grandeur of her age, she inspired awe. Verily, men foresaw that in the hour of her last repose, there should be resurrection.

* * * * *

The weird magic of her tale was beyond man's comprehension. How she happened to be there, of what parents born, none could tell. It was a crime to seek to probe into her ancestry, and all that cared to know had to content themselves with thoughts that suggested another world peopled by beings higher than man. Since Jack was beaten out of his curiosity to learn whether she had a husband at one time,—and his pious father was ordained saint for his parental ire—the terror tingled throughout the veins, arteries, nerves, tendons, bones and all, that such sacrilege would spell disaster on the entire kingdom (or rather queendom).

* * * * *

Much pleased was she when the children addressed her, mother. Their parents too called her mother, and equally, did their parents. Universal in motherhood, she gave her fond

embrace alike to child, man or old fossil. Serene in her composure, she would recount many an episode maintaining her position, heightening her prestige, tending to glorify her name and link her memories with all that stood for the welfare of her mild folks.

* * * * *

But envious nature makes no exception even in favour of divine women. Even while the noble lady rests on her full confidence, the black thief slyly enters on her premises. He searches her valuable possessions and traces their origin of doubtful ownership. Her rich attire, he proves to have been another's, from its fit and style. The jewels in her keeping were meant for purposes other than her crooked intent. Even the story of her seemingly peaceful career disclosed many a trecherous event behind. Who could have thought that this love-breathing dame ever nurtured murder, rage, and pillory in her soul? But, lo, the one that marched into the little circle of that pretty village-life was no black thief, whom madam wanted to arrest and banish. He was the policeman in disguise. He exposed the false pretensions of the jealous witch. He preached against her and soon gathered a following. A better insight into

her character revealed the ugliness of her being and her position in the village was already becoming irksome and uneasy. She would threaten that she would withdraw from the locality, which set gentle folks athinking. It was evident that the people had to shift without her hen, the live-gong that sounded their standard time, and even the fire-basin from which they were wont to kindle their respective hearths. Mark, that was an era when clocks were yet not invented and men ached their limbs to grind fire out of wood. The lady's departure would mean these inconveniences and several little courtesies to young and old would also be painfully missed. But the steady determination grew apace to get at the truth, and trace her to human ancestry. She had to be brought down to the level of human life and ordinary standards of human existence had to be applied even in her case. The cock-crow in the morning hour and a snug fire that she would bait people with, are not enough compensation for the perpetual thralldom under which she would keep humanity bound. It was finally agreed by all the villagers in conference assembled, that dame Religion ought to leave the place, should she not be willing to suffer herself to be judged as all things human are.

Fretting and fuming, she received the judgment. Packing up her belongings, she sought out other places for congenial settlement. No longer did her hen peel out at the wonted hour and the docile housewife experienced not a little trouble to make the hearth live. Several were the curses freely lavished on the new intruder by old women who felt time hang heavy over their heads for want of the usual discourse. "I told you so" was almost on every lip and the men were bewildered for some time as to who should be called to account for my Lady's departure. And they may never decide, for it was the work of the entire village. The black thief came forward owning his responsibility and his REASON was felt more satisfactory, than the one thousand and one fairy tales they were accustomed to hear from their quondum grandame. If she supplied them with an easy fire, could they not exert their own natural parts to invent for their want. If the pet hen of the old pious lady failed to crow in the waking hour, would not the sun be returning?

Cocanada, }
15-1-1930. }

M. V. V. K. Rangachari,
Hon. Sec., R. P. A.

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CHAPTER XI

SOME IDOLS OF WORSHIP (or, is Idol-worship declining?)

One feels thankful for the inscrutable mercies of a mysterious providence that permitted debate on the issue of idol-worship after man planned the superb monotheistic doctrine so ably, so perfectly, and so powerfully built into the structure of his belief, Christian, Mohemmedan or otherwise. It serves no purpose to dwell on the forces of violence or peaceful persuasion that history records in the spread of the doctrine of the single, universal god, the father of man. It is manifest, however, that the entire labours devolved upon humanity to popularise any brand of divinity. That process of popularisation necessarily involves the destruction of opposing forces, and in so far as such opposition is countered from any pre-existing deity, the clash of arms between the old god and the new is imminent, and success lies in the measure of strength, of their respective human votaries. This simple truth viz. that it is men that fight, and no gods enter really in the affray, is behind the crude, albeit, true, fact of experience, that moulded images survive in ages long after

monotheism became an established fact. Not that an omnipotent deity ought to be accused of needless tolerance for suffering an erstwhile Lingam or copper-made Krishna to rule certain homes, but, God, the Unseen One, did not care to, if he could, deprive those objects of their divine value, impostures though they be. No such divine decree condemning the physical idols in clay, stone, wood or metal is forthcoming, and in the absence of proper or compelling evidence, there does not seem to be any warrant for committment of these images to prison.

Let it further be understood, at the outset, when reference is made to the historical religions that evolved monotheism, viz. Christianity and Mohemmedanism, as the vital forces that would have shaken idolatry off the face of the earth if only, they could, (and to a very large extent, they did too,) such reference is made in their representative character, standing for that supreme article of their faith that Idolatry is Sin. Worship in that fashion, according to them is not the less meritorious or any matter for comparative valuation at all. It is Sin. The idolator is a sinner, who ought to be shunned if not to be extinguished. The law ought not to protect

him, because he is beyond the pale of law. Read history, before these assertions are sought to be corrected. And if Gods did not put an end to sinners, nor the implements of their sins, why should tolerant man care further than these gods, man that has any humanity left in him? Why should sections of one community fight over these toys, too innocent to offend, and too feeble to defend? Why, it should be asked, seek to anticipate the ways of the almighty before its decree is made known in any unequivocal terms?

The growth of the child-mind is said to be marked into three stages, the sensation, perception, and thirdly, concept or ideation. In the merely sensation-level, which is hard to maintain long, the sense-stimulii act on the nerve-endings of the sensory nerves, which duly transmit the impression to the diverse brain centres. Sight, sound, smell &c thereby result, but recognition that they pertain to particular objects later comes only at the perceptual level, when diverse sensations of touch, taste, sight and smell get associated in such a manner that when one is restored, others of the bundle of sensations are revived in the perception, in other words, the recogni-

tion of that object. The yet later conceptual, ideational and imaginative stage is a more complex process of new permutations and combinations of diverse perceptions from which some characters are abstracted and made to enter into new relations, whether or not there is correspondence in objective reality. A gold mountain is a good illustration of the precious metal going to shape itself after the manner of a huge rock. In the merely sensory stage, which as has been premised, is hard to keep alone, the child may vaguely see yellow colour, and feel it hard to touch, but it cannot discern it to be gold. The perception of gold associated with its malleability, lustre and rare value arises soon after, when its fond parent puts a sovereign into its hand. The concept of a gold mountain is a yet later concoction based upon a mature brain's thirst for immense wealth.

This elementary lesson in psychology applies with equal force to race-mentality, just the same as the child-mind. Idols belong to be sensational (or sensory) and perceptual levels, and the highly imaginative fictional brains of the conceptual stages discard them, as being worse than useless, as impediments to the flights of their progress. And as the march of

mental evolution is from the lower to the higher, so, it is nothing surprising that the elder seer sneers on the crude embellishments of a junior grade. I need the crutches, the junior says; you will forever remain lame, retorts the senior. My house requires the scaffolding, shouts the idolater, so shall your house for ever remain unfinished, rejoins the monotheist. I see god in the temple, says the one, I see him out of the temple says the other. Thus is the issue joined, and the evidence has to be sifted straightway, to decide on it. Science, with high pretensions of a logical method of experiment and analysis, with its working hypotheses and proven laws, seeks to step into the witness-box. It analyses the monotheistic mentality with an equal rigour that it applies to the explanation of physical idols. These latter are found to have been preceded by the worship of the elements, the earth, the sun, the moon, and the stars, fire, air, and water, and the benignant as well as malignant forces in nature, e.g., fertility, fecundity, famine, pestilence, and death. Gods are known to be eaten, a process which at one stage was considered to be highly conducive to human welfare. Yes, man today, is the descendant of diverse

queer beliefs and some of them on perpetuated in some form or other in his articles of faith. Birth and death would have startled his brains at the outset, and a not unnatural terror cemented his homage to the latter. The dead became godly, and when discrimination grew, so did the intellectually superior living being acquire somewhat of that divine nature. At each point, it was the unexplained phenomenon that controlled man's prostration. If the rock and a physical form ceased to threaten man, something, subtler than that, some less understood mystery still held its sway. One instance may at least be cited of persons who actually gave up the habit of visiting shrines, but continued to think of the almighty in terms of a visual image. It is a common experience to be told of a white-robed, gray-bearded, (perhaps, bald-headed) father that carried a cross, meek and gentle as a lamb, endowed with immense forgiveness. This mental picture, is a cerebral idol enthroned in the cortex of many a pious Christian. It is theism, no doubt, it is or ought to be universal, no doubt, but there is a patent and a design registered for it. Close all eyes, monotheistic brethren, but you cannot close the process of involuntary cere-

bration. It is a physiological process, and however much you may swear that it is a divine process of revelation of the Lord vouchsafed unto you, and perhaps unto you alone in that peculiar form, that process differs very little from the digestive, respiratory or circulatory processes of this carnal body, and perhaps also largely depends on them for its sustenance. Whether the sense-impressions result from light rays proceeding from outward physical objects, or whether the brain-centres are fed from within to raise these cerebral shadows it makes little, if any, difference. So long as the picture is there, that is the object of worship, one need not enquire of the agency wherefrom it is producible. The outward object as also the inside camera-image pertains to the merely sensory, or, if you will, the perceptual level of human existence.

There is the higher, the more refined, conceptual level of verbal images. Words, words, words alone are godly, are the One God. Jesus is also the Word of God. Omnipotence, omnipresence, omniscience, *in esse*. God is the expression, and expression is the One God. And prithe, whose expression? It is ~~not that of the beast, nor of the tree,~~ for

they have none of it. It is the expression of man. Here you are, man, the imaginer, the image-maker, the concept-forger, it is man that has lifted his divinity to the conceptual level. He is aloof of all creatures, able to do away with physical objects and realities, and weave fictions to his taste. Language is his patented product and with it, he can coin ever so many ideas that need no counterpart in existence. Where is the gold-mountain? In the human brain? Where is omnipotence? One should answer alike, in the human brain? Man has witnessed diverse grades of power and might, and is capable of abstracting away qualities from their objects, and can also build with mere qualities. The strength of one, the strength of ten, of hundred, of thousand, and of an infinitely big number, that is omnipotence. So, with justice, so with mercy, though these two distinct qualities ill-befit one single being. What difference would it make, whether God is imaged forth as a white old-man in the sensory stage or an all-merciful being in the conceptual ground? May it be argued that a white-robed being would be indifferent from the point of view of human interest and that a merciful father would evoke higher interest? The argument would then

make divine characteristics depend upon human interests. That is a limitation in itself upon divinity that has to shape its being to suit human requirements. And the other horn of the dilemma is equally sharp. If God is unrelated to human interests then little need humanity mind his existence. Idol, or no, none cares for him that is not related to man, and if god is man's relation, whatever be the degree of relationship, in so far does he cease to be divine. There is the good in man, as there is evil, just as there is the dualism in the environment into which man is born. Nature is red in tooth and claw, and the vaunted moral eminence of man too has not broken its limitations. If gods resident inside our shrines, and those enshrined in human brains are not able to mould our sociological existence on a sounder, nobler and more sublime plane, their value to humanity should needs be discounted low. The crude scaffolding of the primitive builder no more than the wire-work mechanism of an electric lift would fail of its purpose, if it did not enable man to reach a higher altitude. The primitive ancestor worshipped fire, men yesterday worshipped light, and we today, worship electricity. But fire, light or electricity viewed as a natural

force is unrelated to human values. Only when it is properly harnessed, clothed with divine vestments that make and mar the destinies of races does it merit human attention as an object of adoration or fear.

Among abstract idols of worship may be placed wisdom and power. Instances of kings that were worshipped for fear are not absent. The wise man is worshipped, as much as the hero. Force, superior to one's own, in whatever direction is an object of worship. Magnetism evokes worship. Animals are worshipped, as well as nonentities like spectres and ghosts. Any deep impression on the brain ends in prostrate worship. Witness the modern-science-genius, Sir James Jeans, returning to Hebrew Cosmology. His critical attitude reduces all matter to electricity and the simplest known atom—that of hydrogen—is pictured as a 'proton' of positive electricity forming a nucleus with an 'electron' of negative electricity whirling round it. "If the nucleus proton were magnified to the size of a plum, the electron would be a gnat flying within circles of thousand feet radius". The atom is mostly empty space and what little there is, is electricity. And all this emptiness is packed within a diameter about one hundred millionth of an inch. An

acute analyst that delved into 'the innermost recesses of the atom' and soared into the loftiest skies of stellar formation, spiral nebulae, interstellar-space, and island universe, the galactic system and so on and so forth, uncritically, as it were, grips the cosmology of his boyhood and lets his scientific imagination run its course along. The comparison of the atom with the solar system reminds one of the utterance "Anoraniyan mahato mahiyan". The emptiness in the atom between the electron and the proton is comparable to the immense distances of interstellar space (cf. the theory of the evolution of the spheres from nebulae). If the proton is styled 'Vishnu' and the electron 'Siva', would it not be appropriate to style the empty space of the thousand feet-radius, as Para-sakti or Para Brahma? For, is it not out of this empty void, with a potentiality, that the nucleus proton, and the gnat electron separated? If every atom is a solar system, why is not the human body, an entire universe? And the universe is mostly emptiness, interstellar space, with a few protons and electrons playing the role. The productivity of the space between the proton and the electron, its capacity to wean out a dualism from out of it, that is the scientist's

mystery of the day, and to him, God dwells there. The atom of hydrogen, the rarest form of matter from which all other stages of complex matter may mathematically be worked out, is the temple; the proton and the electron are the images, and the space between is the real seat of the physicist's divinity.

But divinity in the laboratory is alike coloured by the predispositions of the scientist who "uncritically" and perhaps unawares carries with him the mental output of his impressionable age. The very framing of his hypothesis will have every bearing upon the training he received hitherto. The scientific method is not immune from temperamental divinities, man's hopes and fears, likes and dislikes tending to contribute a large share. These factors of influence vary in different times and in different historical settings. But ever since man shaped the conceptual idolatry, one image appears to have been in the making. Those that had been to the southern shrine at Srirangam may have wondered at the sculptural eminence of a huge sleeper under the cover of a coiling Sesha chiselled all from one block. The chiselling would have taken long, and mighty tedious it would have cost the maker. The effort is there to symbolise

peace, sleep, yoga nidra, as they put it, divinity resting on eternity as might be picturesquely described. To find entrance, men and women toil, fight each other, they fidget. Nations have warred more than they lived in peace. But the image is there working itself out, seeking to find expression. We anger much and worship less. But of the two, anger is less potent, less lasting. The idol of humanity is forging ahead, despite, schisms, despite wars that are petty bickerings in the march of time. Reason is the potent implement that grows sharper in its very use. The one idol that stays is the idol of humanity, and all else, physical or mental fades away.

Cocanada, }
11-2-1931. }

M. V. V. K. Rangachari.

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CHAPTER XII

THE FAITH OF THE SATYAGRAHI

Recent breezes wafting communal odours render it necessary to scan the content of theology or religion in the cult of the Satyagrahi as such. Mr. Gandhi, who brought the new faith into political prominence very frequently expresses an abiding trust in God, though that does not absolve him from the duty of keeping his powder dry. His theological conviction, however, is a matter of no practical purpose today, and there may be an off-chance of its undergoing modifications before it actually settled down into any of the hitherto-known brands. A sincere man like him must be taken seriously when he, replying to the Bombay Corporation Address on the 18th instant, invoked his deity, whoever He may be and said: "I pray to God that Bombay should retain its premier place in generosity." This is in his usual strain of divinity and prayer, and obviously his "God" has every concern in everything human, including the generosity of Bombay.

As a potent political factor that harmonised spiritual life with national aspiration, one may not further probe into the rationality of his metaphysical output. But

on certain sociological problems that Mr. Gandhi seriously seeks to tackle, his elastic "God" is peculiarly progressive. For instance, his zeal regarding untouchability makes the orthodox Hindu hair stand on end, as also when he advised every student to make it a point to marry a widow. Every great reformer is an enemy of the existing state of things, religious as well as otherwise, and the flutter in orthodox dovecotes died down when Hindu India realised that Mr. Gandhi with his views of untouchability and widow-marriage is the one man to realise its political and economic emancipation.

Then there is the age-old Hindu-Moslem question with Maulana Shaukat Ali reminding his co-religionists that Mr. Gandhi is a huge "communalist". If he is convinced that circumcision will do India good; Mr. Gandhi would be the first Hindu to advocate its cause among his "co-religionists" in spite of heavy orthodox opposition. As observed by Mr. P. Varadarajulu "even the man in the street knows that there is something exceedingly eclectic about the religious beliefs of Mahatma Gandhi." And surely one is bound to excuse his eclecticism in matters religious, if amidst deafening political pre-occupations, his sincere

mind had no time to melt his diverse faiths into one.

And latest, Mr. Gandhi incurred the odium of the Christian Missionary. The Bishop of Portsmouth, whose Christian conviction would not agree that all religions are of equal value, sees in the policy proposed by Mr. Gandhi an inconsistency with the "civilised liberty of thought". As there are hundreds of thousands of Indian Christians, the Christian element in population affords, according to his Christian charity that no doubt began at home, the best material for constitutional and stable government, more particularly because it is (we have to take it) outside communal jealousy. His omniscience ignored millions of heathen souls that are struggling for national expression. It is painful for the Christian to be told that proselytising under the cloak of humanitarian work is, to say the least, unhealthy. But despite temporary bitterness, one is glad that it affords Mr. Gandhi an opportunity to reflect upon religion. "Religion is *after all a personal matter*". "Conversion now-a-days has become a matter of business, like any other". "Through friendly contact it will be possible for us to rid our respective faiths of shortcomings and excrescences". By

this process the nation has yet to evolve a unitary faith of its own. Until that is done, the diverse historical religions that are obtaining in the country should undergo a rounding-off. When there is no unified nation of a single faith, Mr. Gandhi's earlier statement that "every nation considers its own faith to be as good as that of any other" does not seem to be appropriate to Indian Nationalism, which is perforce bound to be inclusive. India not only accepts hospitals and colleges, but in addition it may even agree with Lord Brentford that "Christians could give nothing to India so valuable as their religion." If the Christian missionary is not averse to freedom of thought, India is not afraid of conversion being the first business of the missionary according to Lord Daryington, whose acquaintance with the popularity of recruiting for holy orders nearer at home does not seem to be very great. Mr. Gandhi's nationalism does not condemn itself by a narrow attitude as prophesied by Lord Meston, whatever the strength in his other point that it was definitely opposed to one of the safeguards insisted on at the Round Table. For, according to him (Mr. Gandhi) "So many communities are like so many leaves of a tree and that

tree is India.'" (Reply to civic address to the Bombay Municipal Corporation.) If the British diehard press understood Indian nationalism growing in 'that tree' then it would discover that the fears that Christianity in India "is in very grave jeopardy" were unfounded. Even the claims of the Salvation Army that great social benefits result from spiritual inspiration may justify a tenacious upholding of all parts of Christian Missionary obligation. But the shortcomings of Hinduism, whatever they were when it persecuted Buddhism, do not, in the twentieth century, enable one section of national India however large, to ride over another section, however small, any more than the majority section of the church denomination in the land of the 'Evening Standard' is permitted to crush underfoot the just claims of a minority-church.

One is tempted to agree with the News Chronicle in so far as it says that the withdrawal of Missionaries is an irrelevant issue. The political Satyagrahi is in no way bound to affirm what his attitude is going to be towards religious missionary Christian, or non-Christian when and after he attains his ideal of Purna Swaraj, any more than what would be the colour of his umbrella when the present season

is off. If the living friendly contact among the followers of the great religions of the world results in ridding our respective faiths of shortcomings and excrescences, the true Satyagrahi will not fall short, on his part, to rid his own mind of such proved shortcomings and excrescences. He is not timid to disown his tribal, communal, or religiously orthodox God, if the evolution of his nationhood demands such divine sacrifice. Nay, if his nationalism sincerely so commands, he would even go to the length of treating even his idea of God as a mere hypothetical excrescence. It is all a matter, therefore, of true sociological evolution and no more. If the missionary zeal that has done such noble service to the Indian people would not consent to go even if in peril of its life, well may the news be chronicled as in many another land that the old religion is assuming a differing shape. The Christian charity of the Telegraph may rightly plead for the minority "to be free as others to spread its message" as the cloak for making converts, and "how much it cost per head to convert" was too transparent to strike its eye overseas.

Men like Mr. Spender, even abroad, know that "those who think that Mr. Gandhi would persecute Christians, if he had powers,

are quite mistaken" as Mr. Gandhi does not want a clash between the world's great religions. India had no quarrel with the conversion of Tulsi Das by a chance word of his wife, as the Statesman, the other day pointed out, but, there are means and methods some of which at least are not 'healthy'. Any religionist may honestly hold for himself that "One Word is light, all else, darkness" and this consistently with his position as a peaceful unit of the nation. This implies sweet reasonableness and logical argument, so sorrily absent from modern missionary enterprise. Much of the material that lands in India is unacquainted with the modern Biblical criticism and the vast literature that has sprung up in the west concerning the historicity of Jesus, the truth or otherwise of the virgin birth, the resurrection, the miracles, and the morality of the old testament legends, not to speak of the consistency with modern scientific discoveries in geological and biological evolution of the story of the creation as narrated in the Genesis chapter of the Bible. The missionary that is confronted with these and kindred subjects has the alternative of transferring his appeal from the intellect to the heart. If modern industrial practice is in glaring contrast with the

teaching of the New Testament and if the Christian British are not the true followers of the religion of meekness, it only proves how subordinate a part man's religion plays not only in individual but in sociological conduct. "Not everything that the Christians (any people) do is a part of their religion."

If, thus, nationalism is independent of religion, and tolerance or 'sufferance is the badge of all our tribe' the question raised by Mr. Chekkarai Chettiar, whether Mr. Gandhi means more than advising to eschew bad methods of conversion, does not seem to arise. As for the later statement of Mr. George Joseph that the right to convert is fundamental and the method is descretionary with the missionary, history, past and present has its own say. Whole volumes are filled that made out that the ch rch's career was neither astounding, nor even successful to the extent claimed. That would be another matter for independent controversy. Under the shadow of persecution, it often withered, and fed by intriguing waters it revived, in different times and distant climes. Its success or failure in India will depend upon the course of natural sociological evolution based on the principle of good sense and

humamity. It is knowledge that matters and not any particular brand of religious fanaticism that is going to make up the satyagrahi's mental outfit. Knowledge is the one sap-fluid that sustains the tree living. Mr. Gandhi's simile of the leaves of the Indian tree is more appropriate than even he may have imagined. The leaves are the indicia of existing vitality in the tree. They demonstrate the live-tree, and do no more. The tree does not live on account of them. They are green, yellow, red or dry. Some are freshly sprouting while others drop down, old, worn, withered and of no more use. Time sheds these orthodoxies, Hindu, Moslem, Christian, Parsee and Jew, and their shortcomings or their excrescences drop down of their accord. Expanding knowledge of scientific thought is teaching other nations how better to live and utilise the resources on this planet.

Will India still remain the world's antiquated museum of disused idols each clamouring from its own niche for special worship? The faith of the Satyagrahi does not rest there.

Cocanada, }
30-4-1931. }

M. V. V. K. Rangachari.

CHAPTER XIII

THE DISPLACEMENT OF ECONOMIC NATIONALISM.

The world-market survey made by Mr. Norman Angell M. P. in the examination of post-war tariff problems and the New Protectionist policy in British trade opens out a fruitful field for investigation of the Indian economic conditions and 'the exercise of conscious control and direction' in the Indian trade. A close study of his recent contribution in "Foreign Affairs" (published in the Hindu, Monday, May 4, 1931, p. 2) suggests the solution of many a conflict, economic as well as political, between the democratic and executive forces now violently shaking the peaceful life in the country. World conditions apart, an adjustment of relations between Britain and India is agreed on all hands to be the condition precedent to stabilised life in the Commonwealth, and if the thoughtful suggestions of Mr. Norman Angell are *mutatis mutandis* made applicable to India's resources, it may safely be assumed that most of the vexed questions now sorely troubling political minds in both the countries will have gone a long way towards peaceful settlement.

In preparation for the situation arising from the Russian Five-Year Plan, prohibitions and embargoes are being arranged. But that means the sacrifice of the most valuable market, and of the advantage of the cheapest raw-materials the world offers. The anomaly is pointed that while wars are waged for centuries for seizing the sources of raw-materials an embargo placed upon economic communication shuts out the most fertile places from which the materials are available. But "it is almost certain that the tariff or embargo method of meeting the situation would not and could not be persisted in". The forces of economic gravitation are sure to overpower any economic nationalism that seeks to travel uphill and maintain the flow of economic currents against the warranty of levels. Russian "Fordised" production of raw-materials and its large-scale marketing methods can only be effectively handled in answer by the organisation of 'bulk-purchase' under the control of British Import Boards. At best it leads to barter. By taking Russian grain Russia may be reimbursed by Britain's manufactured goods, rails, locomotives and rolling stock. Thus is the seeming danger eliminated of Russia providing the world market with "cheap" goods, below "cost" price. The

need for manufactured goods for Russia will influence its control over the world prices of its food-stuffs and raw-materials of a magical prolific production. "The great evil of protectionism is that it creates a sense of conflict of interest where fundamentally there is no conflict; it makes us fear not scarcity, but plenty; makes the fruitfulness of the earth an economic disaster; makes us hate neighbours, not because they desire to take the fruits of our toil, but because they desire to make the fruits of their toil available to us. "That is the topsy-turveydom in economics which deplores mass production and cheap large-scale marketing, in a fertile segment of the earth's crust which for historic reasons happens to constitute a different political unit.

The money-illusion in which gold-value plays the chief role is one of the main causes for this perverse vision in man's economic spectacle. But the most potent factor in this economic conflict is the political conception and prepossession of a peculiar nationalism that is afraid of disturbance and is prejudiced against all innovation by modern conditions. It is as if the Russian wheat does not go down British throats, despite its cheapness, owing to political implications. Nowhere is this poli-

tical discrimination of economic forces more glaringly brought out than in the United States of America, where the southern negro products pass without tariff-barriers, being under the same political sovereignty, while Canadian white products call forth forms of protection by tariffs and subsidies &c being a separate political sovereignty. "Protection arises from our conception of political nationalism." This habit of thinking in terms of distinct independent political nationalities gives rise to the sense of economic competition that would shudder at the vast strides of Russian productive expansion, today and in the immediate future.

Political nationalism circling within the limited spheres allotted by high tariff walls would be dazed to wonder at the slightest dislocation of the pre-existing groove as by the recent Customs Union between Germany and Austria. An increase in the mileage of the customs barriers or the further heightening of existing ones would not have drawn such strong attention as the felling of a few miles of tariff-wall would attract. The cessation of economic competition spells greater political affinity and nations view with a natural suspicion whenever a new economic fusion is

facilitated. But in the very example of Russia and in the new affinity between Germany and Austria, are lessons for the Britisher in India. It cannot be a loss to the world or the Commonwealth that Indian production increases a hundredfold. The vast resourceful country, fertile in its valleys, plains, well-watered deltas, and impregnable forests affords ample opportunities for working a Five-Year-Plan with 320 millions eager to extract abundance of raw-material from the earth. Here is no place for the proud British nationalism, or any brand of national narrowness for exclusive exploitation. From the very nature of the field already marked out by diverse communities, economic unity is the one available form of continental affinity. Historical circumstances are only an accident whereby the administration of this huge area has fallen into the British hands.

It is up to Britain to give the current of Indian evolution a conscious direction and control on the basis of experiments tried elsewhere and proving successful, and that, at no expense to English capitalism. The Plans and estimates whereby humanity is building its edifices of collective well-being are available ready-made, and with slight modifications necessary for local conditions may be worked out forthwith. It is

doubly opportune from the point of view of either country, that the constitution of India is in the making, at present.

Talk about the reorganisation of the provinces on the linguistic or some other basis in India is also in the air. Before any such rearrangement is conceived, it is well also to take note of one more idea from Mr. Norman Angell. A natural economic unit is made up of an area that by economic conditions such as the distribution of complementary raw-materials is brought together into one, while he deprecates the usual practice whereby economics are made "artificially to fit the political fact" of the emergence of a political unit by historical circumstances. "Sometimes" he continues, "it is such things as religious differences which create the separate political grouping, as in Ireland". If only India could take a leaf out of this, its talk about the communal Hindu, Moslem, Parsee, Jew, Christian questions would tend to disappear. India will then have the wheat province, the paddy province, the teak province & the bamboo province in the interior, and the salt province near its coastine, and its coal province underground.

Will Britain try this experiment in India even in imitation of a working model elsewhere,

or else, will leave it for her to travel of her own accord? Anyway the displacement of economic nationalism is the present need in the world conditions which India has a part to share.

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M. V. V. K. Rangachari.

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CHAPTER XIV

THE DISPLACEMENT OF ECONOMIC NATIONALISM (II).

More than the changes that resulted from the Great War in the political Map of Europe and of the countries subjected to European domination, the disturbance of post-war economic conditions would seem to raise expectations that in the next few years will be witnessed complete readjustment of economic boundaries. The march of events is rapid, and every day contributes its quota of negotiations, discussions, projected unions, and counteracted offers. It is impossible to disconnect developments in Russia, wherein "perhaps greater changes are

taking place in this single decade than in the last two thousand years", with the swinging of the economic balances among the other European countries. Germany has offered a huge credit of 300 million marks to Russia's industrial advance. The titanic accomplishments within the two and half years wherein Joseph Stalin is reported to have exceeded the goals, are attracting American attention and Foreign Minister Stimson of the United States Government intends to "have a special personal study of Russian affairs". That the Soviet drive has carried beyond the maximum variant, and the Five Year Plan is winning, is the latest American testimony. One wonders therefore whether disturbances in European economic atmosphere are not directly resulting from conditions obtaining in the Union of Socialist Soviet Republics.

"Out of respect to the League of Nations, negotiations for the proposed Austro-German Customs Union have been suspended" and according to another message "pending discussions, which would take place at Geneva during the present month." And the latest indication of the possibility of Franco-German Compromise in regard to the projected Austro-German Customs Union illustrates the speed of the

march of economic international relations in Europe. The French plan of an International Agricultural Bank for which industrial countries of north-western Europe will supply capital in order that it may be lent to agricultural countries in south eastern Europe on the security of their land and crops assumes significance when Russia's position in the map of Europe is remembered. The lending countries will also undertake according to the French plan "to absorb a certain proportion of produce, which is at present in surplus". Obviously Paris feels concerned to restore the health of European economic life whatever merits there be in the complaint that the benefit of the French plan was not being made available to German Government as it obviously had been to other Governments. The huge north-western section of European population tends to disturb the economic health of the continent according to the current notions of financial hygiene, and drives capitalist industrial powers to the point of feverish adjustments.

That Europe's economic fever is merely sympathetic of Soviet economic construction can be clearly seen from a description of Russian effort "to develop a popular frenzy

for the five-year-plan, that has hardly been approached in any country before, except in time of war." There is a "passion for self-castigation" which the Indian Satyagraha movement may well take note of. "It is this fever that makes possible such super-concentration of power with Stalin, such drastic discipline of even the old intimates of Lenin when they stand in the way of the drive". May such super-concentration of power with Mr. Gandhi help to lead India on a career of successful economic construction? Mark again "Even the somewhat hostile investigators of Russian conditions emphasize the reality of this *warlike passion* for peacetime results, and particularly the appeal of it all to Russian youth." The lessons for Indian youth are obviously useful from this country more than from any other academic university. If corroboration adds anything to truth, this account of Russian endeavour by Dr. Sudhindra Bose agrees with yet another account of soldiers being mobilised for farms. "The ever-increasing speed at which the Soviet state machinery is moving" is indicated by the decree passed early this year that "a total of 100,000 soldiers should be trained immediately to take up their duties as 'militant organisers

of the socialist village' under a Red Army Staff". The training to run new collective farms is going on apace, and "the socialisation of farms is being pushed on at a faster speed than was expected." While in 1929 state-farming extended to a little less than two million acres, in 1930 it went up to over 13½ million acres and 1931 expects to witness twenty million acres of state-farming. The description of Russian dairy-farming, warehousing, dinner-factory construction and its war on illiteracy evidences the Soviet wish "to free mankind from its moral bonds as well as from its material fetters." "When twenty-five-million tiny peasant farms supporting a population of 120 million people are being swung suddenly and violently from habits of primitive agriculture to a programme of big-scale farming in accord with the latest American technique, their belief is justified that capitalist society is organised for the few, while the communist society is meant for the masses." (Dr. J. M. Kumarappa, *The Hindu*, May 2, 1931, p 9). "While the five-year plan required 36,000 collective farms for this year, there are already some 57,000." This is proof that "the goals have been exceeded." At the beginning such change would be a veritable earth-quake to the

majority of the farmers, in Russia as elsewhere. But when peasants come to see the advantages of collectivisation, the process takes place in a natural and normal manner. Anyway, in a country where non-violence dictates conduct, agrarian revolution need not face brutal pressure which is sometimes associated with Soviet Reform in certain quarters. Fever is believed to be a sanitary crisis, and it is a painful crisis too, but the cool natural tub-bath treatment of Ahimsa dictated by Satyagraha does not fail to achieve health and vitality in the economic life of a country, peculiarly fortunate in following up past historic experience by present example. The capitalist grip of England may for a time appease, by an allopathic dosing, the critical tension in India, but industrial capitalism, British or even Indian, may not effect the permanent cure.

Reverting to Mr. Norman Angell, M. P., the Indian Nationalist demand for complete fiscal autonomy does not achieve the desired result of protecting Indian civilisation "from the industrialisation of the west." A stiff tariff against British goods will have the effect of industrialising India, and enables Indian Cotton Mills to replace the British ones. A desire to maintain the agricultural character of

Indian civilisation is not fostered by a tariff which should permit of the creation of Indian industries. It is the kind of impulse "which marks nationalism the world over" which resents the use of foreign products "as giving a profit which ought to be kept for its own people." It is the nationalism that distinguishes between the American dollar, the British pound sterling, the French franc, German mark, Japanese yen, Russian rouble, and the Indian rupee. When the definition of an economic unit comprises an area of production of complementary materials, raw as well as manufactured, and payment is by the exchange of the respective goods, the idea of profit in banking account is eliminated. The whole of Russia is one great experimental farm, and with its methods of collectivisation the world may have to revise its ideas of profit and trade.

It would be setting an unjust limitation on human talent to believe that once an agricultural primitive country gets completely industrialised, there won't be left anything for the industrial countries to operate upon. Scientific knowledge is ever expanding, and with it man's capacity for fresh scientific invention of useful devices and appliances. It is proposed to have in 1933 seven million

radio receiving sets in U. S. S. R., twenty times the number of those registered in 1928, the commencement of the plan. There will then be also fifty thousand cinemas, freely educating Soviet people. As any novel experiment is tried, and invention made, the collectivised effort of human well-being affords fresh avenues of wholesale absorption. Need India fear, that has produced some of the world's best scientists, that she would fall behind other economic units of the world? If Britain fails to nominate Mr. Gandhi to work out a five-year plan during this viceroyalty, will the Satyagrahi apply his non-violence to the drive such as the Soviet move had in a country where "the clash of races, creeds, and communities was one of the prominent features of that variegated land" as is in India today?

Hunger and necessities of life are the one bond of union between nations no less than between communities making a nation, and the principle of collectivisation carried to necessary conclusion will not fail to displace petty economic nationalist impulses due to capitalist instinct, which humanity is now learning to outgrow.

Cocanada, }
13-5-1931. }

M. V. V. K. Rangachari.

CHAPTER XV

THE DISPLACEMENT OF ECONOMIC NATIONALISM. (III)

What must strike prominently in the existing order of national life the world over is the fact that about half the material resources available in any country are abused, and more than half the intellectual resources are alike dissipated or are not brought into any kind of exercise. Policing in the country is necessitated by the timid idea of individual property and protection, and national armies and navies are meant for protecting capitalist national properties in trade and land. It is easy to realise that these institutions thrive on the preconception of human depravity, individual and collective, as the need for protection increases with the likelihood of the infringement of the rights. The more advanced the society in cunning or misguided force, the greater the expenditure needed for safeguarding from its subjection those elements that call for ordered living. The policeman and the soldier consume between them the lion's share of the world's total economic output without returning anything productive to society. While it pays an

orchard to pay the watchman against stealthy inroads, it would be a bad proposition to maintain watch over a single fruit-tree. In either case, the watchman's care is to present himself on the spot and no more. The cost of his maintenance is not felt in the one case because the advantage gained by his presence outweighs it, while in the other alternative, comparatively less benefit accrues than his upkeep.

Should the state of society be such that gang-decoities are commonplace, it is evident that more than a single watchman will have to be paid for. Such a community of paid watchmen is the police and the army. Their existence depends upon the existence of disorderly elements in society, and to the extent to which society moulds itself to a system of life eliminating such disquieting elements, to that extent will it be possible to do away with the requisitions upon man's merely brutal force. An international policing of the seas & the air would bring the expense to a minimum level.

It would not be painful to reflect upon man's tyranny practised upon the lower order of creation, the total subordination of the lives of our cattle and horses to our comfort and life, when it is remembered that conside-

rable sections of humanity are themselves subjected to an atrophy of talent and the denial to them of the blessing of an average intellectual life. The systematic training of thousands of human limbs to face the sword and the bullet has been going on ever since historical memory dawned in man, and lives that have as much right to persist to their fulness as any other are being cut away by the millions. To feed this vast expanse of gun-fodder every country pays a decent share of its earnings, little minding past history, present penury, and the total absence of any future prospect of usefulness from the units thus employed in doing nothing but wait for their turn of death in peace or war. Reduction of armaments is a verbal coinage, and even at that a coinage none too soon in man's day, whatever its prospect of practical realisation in the present order of commercial life.

These hordes of soldiers and navymen, are set apart to fight, if need be, and maintain intact the boundaries of political nationalism, with the concomitant perpetuation of economic barriers. They do nothing if there is no fight, at any rate, nothing beyond a perennial preparation for the coming fight. Their muscles are exercised, but the one sorry feature of their existence is the total absence

of opportunity for the display of intelligence in the majority of these units, though rare cases of military genius pretend to allure the imagination. Dr. Jacks the well-known author and journalist would emphasise the disciplinary side of the soldier's life, as "no nation can survive as an undisciplined mob." Though he admits that "military discipline is not the highest kind of discipline" because, probably, he meant that it is no discipline for the mind at all, yet, he has to countenance it because "it is better than nothing at all." "Armies and navies have represented the element of discipline in a nation's life, and we cannot do without that." There is no discipline outside the barracks; therefore, even if war should go out of the order of the future human life, military discipline ought to stay. Why, because, taxation is so unequal in its incidence that the oppressed taxpayers of to-day are likely to become the mutineers of the future. This argument of Dr. Jacks is illustrative of the capitalist mind that cannot do without an unequal incidence of taxation, and for safeguarding the inequalities, military discipline should be for ever preserved. It does not occur to him that collectivisation of resources will revolutionise our ideas of

taxation, that the need for protecting its unequal incidence does not arise when the individual taxes the state and not vice versa the state the individual, and that the colossal sums spent on the exhibition of martial element in humanity, and the wastage of precious lives of intelligence in merely muscular exercise, can better be utilised to further human comfort and well-being. Military discipline, utilised for peacetime occupation, as the mobilisation of the Russian soldier to help build collective farming, is more elevating to either side, which the British soldier, as well as any nationalist volunteer may envy, if not permitted to imitate.

The wastage of feminine talent is no less than the expenditure of the world's money on soldiery. Barring a few exceptions, the weaker sex so called is left out of account in measuring the world's output of intellectual energy. After ever so much suffrage woman is left woefully behind, as the animal mainly confined to domestic watching, and to provide the breeding place for the man. The tyranny is classic, though talk of emancipation rends the air from either side. Domestic duties, of keeping the home, providing for the various wants, it is claimed, require her perpetual attendance beside the family hearth. The

discovery of the means whereby such duties may be discharged by technical contrivances should be sufficient answer to the claim. The inherent jealousy of man is another obstacle to feminine emancipation. But a culture that enables man to see things in proper perspective should mitigate all undesirable sentiment. Next, it is the care of the children, that comes in the way of the woman going out. But how many mothers that keep always indoors have the faintest idea of the proper method of rearing up children? Their ignorance is the very reason in most cases why the child should be removed from their care and entrusted to better and more qualified hands. Further, the rearing up of children on the collective expert basis would prove more advantageous to the nation, as well as the parents concerned, than the continuance of the child under the care of incompetent households. There would be a saving in the cost, and there would be gain in the standard of efficiency that may not be reachable by individual mothers. Motherhood is also placed against the incapacity of the woman to engage herself in avocations available to men. And that is again provided for by the leave allowance of four months before and after maternity as occasion

arises. Short recesses for feeding the infants during working hours and prohibition of entry of women into hazardous industry are other means of sex-adjustment for utilising the better half of human population to augment our resources. There is no profession or technique which woman may not enter with advantage to man, and an increase in his gain. One wonders what an extent of genius would have been forthcoming if the quantity of feminine cerebral cortex had been permitted to oxidize during the life of the extinct woman-folk in the world, beside the brain matter that was blown out of the heads of soldiers that met their death on the field. Women, in India, that are fighting their non-violent battle today will remember that as elsewhere feminine armies too will be mobilised to peacetime pursuits in productive fields with all the rigour of military discipline and a warlike passion for constructive effort from which the idea of selfish individual gain is subtracted. Does economic nationalism remain in its place when the soldier and the woman begin collectivised production?

Cocanada, }
14-5-1931. }

M. V. V. K. Rangachari.

CHAPTER XVI

THE DISPLACEMENT OF ECONOMIC NATIONALISM (IV).

The degree of agreement achieved between the Secretary of State for India and India's popular voice, Mr. Gandhi, is marvellous. "The salvation of India's huge agricultural population lay in the encouragement of the *village industry*" says Mr. Benn in the Commons. It is not the Cotton Mills of Bombay and Ahmedabad that he was thinking about when referring to the Village Industry. Khadar has been emphasized time and again as comprising "our duty to villagers" by Mr. Gandhi. "Congress policy in this matter remains unchanged." He warns "Let not the success of foreign-cloth-boycott make us forget its true purpose and implications. The primary aim will be missed if the boycott is not worked in such a way that benefits accrue preeminently to the villagers. If it is to benefit them it can only be by according to khadi a position above all indigenous cloth." And again "if the demand for khadi is increased consequent increased turnover may enable depots to afford greater amount of relief to spinners." Thus

Messrs. Benn and Gandhi are agreed on the village industry of Khadar production.

The other point of agreement is the avowedly "deeper object" of restoring goodwill; by restraining the extremists on both sides. This reply to Churchillian outbursts is in keeping with the declaration that "congressmen were trying against heavy odds to promote goodwill." Comparing again the two expressions: "The economic value to India of this movement was not fully appreciated here" (Mr. Benn) and "The exclusion of foreign cloth does produce political consequences, but it is predominantly economic and social proposition, and economic necessity for the semi-starved millions." (Mr. Gandhi). The potency of Irwin-Gandhi Pact is impressively reflected.

But behind Mr. Benn's statement is the hope that "if the economic position of India could be improved" Lancashire cloth trade would benefit." Of the four "thousand" (see *The Hindu*, p 4, 31-5-1931) million yards of cloth required to cover Indian limbs, Indian Mills may produce two-and-a-half thousand million yards, and Mr. BENN calculates upon England entering for the deficit of $1\frac{1}{2}$ thousand million yards through goodwill-trade-revival-company incorporated in England. This good-

will is sought to be promoted by the Government undertaking to "assist in encouraging Indian industry," so that Japanese competition may not creep into the minus quantity of $1\frac{1}{2}$ thousand million yards. This is England's trade viewpoint, which, however is strangely countered by "the philosophy of the loin-cloth." Here is Mr. Gandhi, whose philosophy, if practised, would eliminate the deficit of $1\frac{1}{2}$ thousand million yards altogether. "The adoption of the loin cloth was for me sheer necessity, but in so far as the loin cloth spells also simplicity, let it represent Indian civilisation." "Incessant search for material comforts and their multiplication is such an evil, that I make bold to say that Europeans themselves will have to remodel their outlook if they are not to perish under the weight of comforts to which they are becoming slaves." This outlook of curtailment pointedly meets Mr. Benn's ambition to find room in India's deficit clothing. Weather conditions in India favour the sartoreal retrenchment advocated by Mr. Gandhi, though the habit of mind of economic nationalism disclosed by individualist-capitalist England will continue to think for some time more in terms of trade-profit.

The spiritual genius of the Indian soil has converted different faiths influenced by

geographical and other environments in which the cultures have met. The mingling of cultures is a "fusion of all and essentially eastern" and the economic viewpoint is at present the main reason why India should not imitate the west. 700,000 villages suffering in chronic poverty and dire starvation cannot afford to run the risk of high living "to court certain death" which India's pursuit of the golden fleece would involve. This explains the Satyagrahi's solicitude for compromise in the interests of peace recognising on the Indian side "the duty of improving the relation and restraining the extremists" in the words of Mr. Benn.

It cannot too often be remembered that the loin-cloth philosophy affects as materially the prospects of the $2\frac{1}{2}$ million yard production in the Indian Mill industry as it does the deficit of *Japan/England* foreign cotton trade. The village khadar spinner needs his fresh breath of oxygen or even ozone. Only when his physiology is stabilised will considerations of India's industrial advance into mechanical fields become feasible. When he revives in full healthy blood, however, the altruistic genius of his race dictates an evolution on the basis of collectivisation more than the

egoistic tendencies of individual gain. In the simplicity of his individual want, and the spiritual indifference so frequently exhibited by the Indian workman alround towards striving to further his selfish gain, are the seeds of an order of life far removed from European nationalised standards. India is the soil where the formula of non-violent altruistic collective economics tends to work more satisfactorily than an imitation of the western individualist violent nationalism with its appalling antagonism between capital and labour, can hope to promise.

Nor is the subordination of individual advantage to collective gain foreign to India's social institutions. Until years of western habits had cut it, the joint family life, where under members lived together to three generations and more without thinking of partitioning the common estate, afforded a signal example of the capacity to live together in amity and love, mindless of the inequalities of opportunity to derive benefit from the resources of the family due to the differences in the structure and other conditions of the various branches. Then there was the village community, a self-sufficient unitary organisation, composed of complementary elements of peasants and artisans providing each the other with neces-

saries of life and comfort. There was indeed exchange of produce and craft, but trade-profit exploitation as practised in the civilized world today with the help of the magic process of a varying "exchange" never entered their simple life.

In the mingling of the cultures in this soil, western nationalist ideals have lent their share. India is said to have been evolving a nationalism which is its own. That something in the way of socialological ferment is taking place none can ignore. What channels it flows in is matter for economic astrologers to prophesy. Elsewhere the forces of violence had to shake a czar-trodden peasantry, nearly one-third of our population, into a fevered peacetime occupation. Here in India, the example of triumphant non-violence beckons its votaries toward a sympathetic yet capitalist-tending Secretary of State. In the whirl of a mechanised modern world, Mr. Gandhi counsels loin-cloth Khadar, at least for the time being, even in the face of the Indian mill-owner, who, welcoming him looks askance. Indian nationalism, the mill-owner expects, will place the master-key into his hands. But the question remains here whether economic nationalism is an end in itself, which European experience does not seem

to answer in the affirmative. If the correct answer is 'no', then arises the further question whether economics depending on political nationalism is the necessary stepping stone prerequisite for collectivised well-being.

Cocanada; }
16-5-1931. }

M. V. V. K. Rangachari.

CHAPTER XVII

THE DISPLACEMENT OF ECONOMIC NATIONALISM (V)

One of the darkest chapters confronting the economic order in the world to-day is the unemployment problem. It threatens to be chronic. The money-illusion in which gold-value plays the chief role has its firm grip on the nations the world over. As Mr. Weston told the Calcutta rotarians, the terrible shrinkage in trade and industry is the result of our trying to achieve the "impossible" i. e., "value our money in terms of gold". Because "the gold supply of the world is limited, and most of it in any case is locked up in the strong rooms" the more we try to value our currency

or money-purchasing-power in terms of the limited supply of gold, the less the value of that currency on purchasing power will be. A competition for gold-standard leads to the fall in prices of the other commodities in terms of gold which is itself the indictment of the policy of a common gold-standard. Opinion is therefore wheeling round the foundation of a currency based upon the stable value of the common commodities of which nature enables a plentiful production as opposed to the currency linked with a rare metal. Mr. Weston's conclusion is irresistible that "the problem of unemployment in all the primary industries and of under-consumption of the products of nature and industry so chronic and widespread to-day must obviously be the result of some common cause affecting every large-scale industry, every crop and every clime. The only element common to such diverse conditions is the element of "money" whose sole function is to promote activity in buying and selling. The tragedy of the situation is that such money can be had for the asking or printing in quantity enough and no more to keep pace with growth and production. Those who believe that money is real only when valued in the gold currency of the

ancients are as out of date as the public opinion which believed that the earth was the centre of the solar system and persecuted the author of the reverse but correct idea. The world suffers today from even greater illusion."

When the Indian economic nationalism is sought to be newly forged on the anvil of a political constitution modelled upon pre-existing units, the hush-hush policy of seers taking part in the process may outdistance all effort at plain speaking. But the testimony of one on whom responsibility rested in the empire that the chronic unemployment and its attendant ills were the outcome of a mistaken postulate of gold-standard comes with added weight in proof of the economic illusion. The world-wide economic depression resulting in unemployment, poverty and starvation "while the corn bins of the world were bursting with food and countless millions were lying idle in the banks" threatens a crisis which Mr. Henderson, the Foreign Minister of England, hopes may be averted by an atmosphere of international security evidenced by a successful Disarmament Conference and an avowal of "the fact that international trade must take the form of barter." In many countries public opinion was "against suffering economic natio-

nalism from the same causes and was turning in favour of the progress of concerted international action". Trade is becoming a barrier against prosperity. "The scramble for gold has largely contributed to the recent catastrophic fall in prices." The creditor-countries insist on payment of debts but refuse to accept foods which debtor countries offer and insist on payment in gold. Countries which have surplus revenues seem more and more reluctant to lend. The crisis can be avoided only on the basis of a currency linked with common produce, and trade based upon barter. Indian economics always relied on dairy-farming and cultivation rather than metal coin of a later superimposition or paper currency. India's wealth lay in her cattle and produce, and her corn bins knew no subtle unemployment and starvation, before money-value brought in its illusion of trade and profit-returns.

The economic topsy-turveydom resulting from the money-illusion is best illustrated in the proposals made by the capitalist countries or those relying on trade-profits at the London Wheat Conference, to reduce the area under wheat cultivation as an antidote for the fall in prices. In the puzzle of poverty and plenty an easy solution is thus sought to be made out

by eliminating the 'plenty'. The value of the gold-standard will be retained side by side with high-prices for other commodities by restricting the areas of production of such commodities. But the remedy would be worse than the disease. A world suffering from over-production is not necessarily improved by reduced production. Nor is the theory as to over-production sound with reference to actual world-requirements, except that individual nations intend to exploit others whose facilities for such production are not equal. On the other hand, any adjustment in the world-wheat-trade not based upon restricted production ought to be sounder in principle. Russian collectivised farming has raised Soviet wheat from less than 30 million tons in 1930 to an estimated crop of 36½ million tons for 1931. It is also recognised that there should be an increase still further hereafter to meet the internal demand, and so far as her export is concerned she advocates a regulation by quota system fixed definitely by agreement between the largest wheat exporting countries. The divergence of opinion between the two sets of economic principles is manifest, but both start with the undisputed fact that a grave situation has developed calling forth drastic remedies.

The international coffee conference called in Brazil is yet another instance of the falling-price malady. Brazil has today in stock an unsold supply of twenty million sacks. "The fall in price of coffee has caused an economic crisis in Brazil from which the country is not yet free. The coming into being of a world coffee cartel is another projected feature of the coffee-trade at present, and countries exporting the commodity eagerly await solution. May it be suggested as in the case of wheat, that the matter may be decided with reference to the restriction of the area of production? Coffee is an article which from the peculiar conditions of its cultivation does not grow in all and sundry districts. There is restriction enough on its production due to natural causes. And places specially adopted for its growth are peculiarly immune from any other utility to which they might be put. An area of production of complementary raw-material which constitutes an economic unit will include coffee among its produce as an independent article. To seek to restrict its growth might spell the curtailment of man's amenities mercilessly. The solution of low-price trade is certainly not in non-production or restricted production but in an orientation of our economic vision

releasing it from the coloured spectacle of the hitherto accepted notions of capitalism, individual gain, cost-price and trade-profit and reverting to a system of barter, currency linked with produce, and collectivised large-scale production independent of economic nationalist impulses, tending contrarywise.

Cocanada, }
24-5-1931. }

M. V. V. K. Rangachari.

CHAPTER XVIII

THE DISPLACEMENT OF ECONOMIC NATIONALISM (VI)

One of the logical consequences of the policy of national economics is the tendency to develop a spirit of insulation. The cry against industrialisation of an agrarian country has its origin in the pursuit of an ideal of nationalism as evolved in European countries. The clash of opposing economic forces by which the white peoples are being convulsed is yet to bring forth a non-violent peaceable atmosphere in which the last Hottentot may find a place of comfort and plenty. Because western industrial development aims at holding the mass of India's agricultural population in economic bondage, Indian politics seeks to segregate

the Indian people from the grip of the western manufacturer by substituting the village industry nearer home. Back of this, there is the same sentiment that prompted the British statistician that advocated the policy of insulation for England's export business. According to his calculation, of the 25% of the British home production that is exported only 13% of wages and salaries paid in Great Britain represents the amount spent on people engaged in the exporting trade, and by parity between wages and workmen employed on them, nearly one-eighth of the English labourers are only maintained by such exporting business. The argument is developed that with a little adjustment this small section of the population could be put on work for the home market, with very few left in connection with imported food stuffs. The standard of life of the British labourer will then have nothing to fear from the lower standards obtaining in the rest of the world. Competing countries lowering their standard of living will thus be left severely alone. This is a philosophy of life in which English employment detaches itself from exports, just as Indian agriculture seeks to detach itself from European and other industrial imports. Fundamentally, they stand on the basis of

exclusive nationalism. The anxiety to maintain the high standard of living for the British nationals is akin to the desire to safeguard the Indian peasant from the onslaughts of foreign exploitation. The Indian standard of life is very low indeed, but further depression is attempted to be checked to save disaster and entire destruction.

But insulation, British as well as Indian, is open to grave criticism. As Mr. Leonard J. Reid points out (in *The Hindu*, May 27, 1931, p. 8) apart from the accuracy of the statistics, which is held to be doubtful, "industries arise and occupations are followed because they give the maximum profit." Better or more profitable exchange is made in supplying products to people overseas than in supplying across the road or to the next town. "To suggest that the same good bargain could be made, that is, that the same standard of living could be maintained by people in those industries by supplying the home market is to state that hitherto businessmen have been refusing good business at home for the sake of the business which is more difficult and yet no better abroad." He also adverts to the question of the cost of developing the home-market as opposed to new markets abroad, and

of the mass reorganisation, resting on the fancy of mere wealth per head by mere conjecture, of labour from production which is increasingly "on a scale to supply world and not national demands." World trade is increasing, and therefore, says Mr. Reid (and he voices the feeling of the average British trader, presumably), "a comparatively small share of that larger trade is sufficient to keep Britain active and her people employed." An insular policy detached from conditions in the world-trade is not also possible for Britain that has economic commitments the world over, and the effect of British investments abroad cannot be ignored.

Nor is the charge against Indian insulation less forcible. The village industries with Charka as a political or economic weapon may hold on for a time. So did the cottage industries flourish in the west before mechanised production overtook them. In an era of advanced mechanisation, India will have to gasp very hard to keep the breath of an out-of-date system of manual labour alive. The anachronism of nakedness beside a wooden wheel is all the more impressive because it evidences the depth of India's lowliness, but the tragic-comedy in Indian nationalism cannot

sustain either of them very long when aerial locomotion and electrical charges are dictating man's dress, and his industrial weapons. India is further the meeting-place of diverse cultures and civilisations, and her position does not warrant an insularity on any business scale. Swept by the world's economic currents, she would be able to maintain her integrity and contribute her share to its civilisation by taking due notice of developments in the world-conditions, and not, by any means seeking to preserve an ostrich-mentality of avoiding the dangers of the world-communion. A standard of life, high and low, will only become possible in so far as comparison is afforded between the diverse countries dividing the globe. It should be matter for great wonder how the British worker that would bolt his door against the rest of the world, or the India spinner that would have nothing to do with any machine-industry, should evaluate his life independently of the rest of the world. It is a fantastic fallacy breeding upon the capitalist-basis of human life, that makes such ideas possible, and founds, to a great extent, economic activities, upon exploitation by trade-and-profit returns. And as profits depend to

some extent on restricted production, the fall in prices necessarily diverts attention to over-production, though one hears a somewhat lonely declaration from the high authority of Sir Arthur Salter of the Economic Section of the League of Nations to the effect that 'there could not be over-production until the last Hottentot had become a millionaire'. That is indeed a vision too liberal, too altruistic to appeal to a profit-aiming organisation, such as the world-wheat-conference that seems to have had no such inspiration when suggesting some curtailment of the area of wheat-production in its recent deliberations. Whether Sir Arthur's economic is sound or no, or again, whether the Englishman may have to reduce the standard of his life to the level of the last Hottentot before he can 'compete in the international scramble for markets, there is a country nextdoor to him that is cometlike threatening to unsettle the world's economic forces. Whether the last Russian will become a millionaire or not, one may not predict. Whether the Soviet peasant's life is reduced to the level of the last Hottentot or not, it is not also easy to indicate in view of the conflicting rumours regarding convict-labour, slave-state &c. One thing is certain, that in the socialist

republics economics is viewed from an angle widely differing from capitalist notions obtaining elsewhere. Russian collectivised farming has assumed mass proportions measured by the vast quantity of machinery placed upon such farms. In the second year of the five-year-plan for her industrialisation, she could invest Rs. 4950,000,000 in plants and machinery, and on reliable testimony has exceeded the goals. The State Planning Commission of the Soviet Union, through its Vice-President Kviring could declare that Russia would not only soon surpass the U. S. A. in industrial production, but would lead the entire world in that respect. She is intent upon establishing the superiority of communist principles over the capitalist theory of operation. The Soviet drive has carried beyond the maximum variant already; her plan is winning as estimated. Soviet dumping marks a dynamic aggression on the world-market regardless of individualist profit, while, the static, capitalist policy of stagnant insulation looks worried at the spectre of the Russian menace. Will India look on this picture and then on that?

Cocanada. }
30-5-1931. }

M. V. V. K. Rangachari.

CHAPTER XIX

THE RATIONALISTIC MOVEMENT

THE CHURCHES AND MODERN THOUGHT :

By Vivian Philips, Thinker's Library,
Watts and Co., London. Price 1 sh.

This able presentation of the Rationalist position, had a run of four editions and is now re-issued at a popular price in the Thinker's Library. Written in a clear and lucid style, the book is able to cover in small compass, practically all aspects of the controversy between Christianity and Rationalism. A valuable resume of the main issues of contention and the arguments is given in the concluding chapter.

The rationalistic movement has been induced by the dogmatism and intolerance of the Christian Church; its great vogue and popularity have liberalised the church to an incredible extent, and have helped in the destruction of superstition and ignorance in general. While admitting this great service done by Rationalism it is proper to add that the rationalist is at his best only when he fights tooth and nail, some particular religious dogma or belief, with the facts and theories placed at his disposal by the modern sciences. When he leaves this destructive work, and assumes the positive or constructive pose, and

puts forward his ideal of individual and corporate human action his essential poverty and emptiness become patent. To the Rationalist the Unknown is simply the Unknown; he does not believe that it is possible to enter into any relation with it, or that it is in any sense already given to us. The horizon of his ambition and aspiration is bounded by the Law of organic evolution, and by the other achievements of modern science, which he claims, has 'mastered the Laws of Nature', and piously hopes will soon master the few remaining minor laws, to the defeat and confusion of the Sinister Unknown. This petty attitude popularised by Rationalism may well prove more dangerous to human evolution than the blind and ignorant beliefs which it seeks to displace.

The first fundamental error in the 'philosophy' of Rationalism is that it forgets that the Laws of Nature are not true in themselves but only true as relations with human consciousness functioning in a particular manner or in a certain plane. To talk about the Laws of Nature, suppressing the consciousness which is the substratum and the very stuff out of which they are woven, is like celebrating a wedding without the bridegroom, and is a feat of which only the very advanced scientific

thinkers like Herbert Spencer and Earnest Haeckel are capable. This basic fallacy in the evolutionist philosophy of Herbert Spencer has been very clearly exposed by Bergson in his *Creative Evolution*, but the Rationalist has not turned a hair, and still merrily quotes Spencer and Haeckel. It follows that in the effort after knowledge the most important object of investigation is our consciousness itself. The popularising of this fact will be a far greater service to humanity than the propaganda of Rationalism.

The second point about the philosophy of Rationalism is that in asserting 'the Supremacy of Reason' it does not quite appear to understand the precise relation between reason and experience. Our experiences are initially alogical and it is only by constant interested effort that we can convert them into a conceptual logical form, and this conversion which is Science, is often laborious and may take more than a life-time to achieve. The direct study of the human mind through introspection has been undertaken only by an ambitious few and it will be difficult to those, not accustomed to introspection to appreciate even the preliminary logicisations which pertain to the subject, or to evaluate the significance of mental phenomena.

In calling a religious experience narrated by James a 'hallucination', Mr. Phelps is no doubt safe, for, not being personally concerned or interested in such matters, it is hardly likely that he will have to reconsider his own words. If 'hallucination' simply refers to the presence of subjective elements, then our normal perception contains a good deal of subjective contribution, and to that extent the outside world is a 'hallucination'. But can Mr. Phelps produce a convincing proof that the experience in question contains no significant objective element whatever? The ordinary reader will have common sense enough to trust to the trained scientific intuition of Prof. James, rather than the prejudiced lead of the rationalist in such matters. The rationalist of course vaunts his own 'openness' of mind, but, this openness is a negative condition which does not go to meet the truth halfway, but waits resistant for truth to take it by assault; unfortunately Truth does not seek out men, even rationalists, but has to be sought persistently in order to be seized. The attitudes of denial, and throwing the burden of proof on the opponents do not really come from 'openness' of mind, but are weapons of debate; they can be employed with equal effect

even in the most exact of sciences. The sciences exist indeed not because it is impossible rationally to deny the truths in them, but because of a certain community of experience and intuition combined with a community of certain directions of interest. To the rationalist the best policy is to dismiss all religious experiences, as varieties of 'hallucination,' for if he begins to get really interested in the human mind, and proceeds to study it at close quarters, his standards of 'value' and therefore of 'reality' will undergo a thorough overhauling, and his plea against religion in general would not be quite so sweeping.

Maudgalya.

[From *The Hindu*, Madras, d/4-7-1932]

(N. B.—This is included in order to facilitate references in the succeeding chapter.)

CHAPTER XX. THE RATIONALISTIC MOVEMENT: A REPLY.

Ref: *The Hindu*, Monday, July 4, 1932
(Lit. Suppt. p.6)

'The Churches and Modern Thought' by Vivian Phelips (now issued in the Thinker's Library by Watts) has gained a world-recognition as the Upanishad of rationalist philosophy;

it ought to be a matter of supreme indifference whether Maudgalya's reading of the book was proper or adequate, but for the cloudy remarks seeking to cover larger ground. He aims to strike at Rationalism, root and branch. Under cover of a book-review, which, by the way, can as well be attempted after a bare acquaintance with a few chapter-headings, and one line from the appendix, an independent start is made in columns of vapourous effusion against the fundamental controversies of philosophy and of life.

The usual compliment to the 'able presentation' and the usual recognition of the the service rendered by rationalism to "help in the destruction of superstition and ignorance in general" do not tickle vanity. An old-stock argument against rationalism as a merely destructive agent, with no positive constructive basis for its system is tamely repeated. The aim of rationalism which unreservedly accepts the supremacy of reason is "to establish a system of philosophy and ethics verifiable by experience and independent of all arbitrary assumptions or authority". (Cf. Memorandum of the Rationalist Press Association). It reveals a sorry want of touch with the movement when an old charge is repeated of which an honourable acquittal is on record. "When he (the

rationalist) leaves this destructive work, or assumes the position of constructive pose, and puts forward his ideal of individual and corporate human action his essential poverty and emptiness become patent.' In the first place the distinctive characters of construction and destruction do not, in strictness, pertain to mental development. Rationalism as a mental attitude is no doubt concerned with the destruction of error and falsehood in human belief, but the very act of such destruction involves the establishment of truth attainable and verifiable by experience. For, without the foundation being laid of the standard of truth, it is hardly possible to destroy error or dislodge superstition. The discernment of truth is the one function of the human talent styled reason. The discovery of truth by elimination of the untrue is not therefore a mere negative process, and the achievements of scientific philosophy, in their volume and importance to human well-being testify to its constructive value, apart from the merely destructive phase of clearing the mind from the cobwebs of illusion and fallacy. What is mistakenly supposed to be destruction is in reality the process of unfolding constructive truth, tearing open the cover of ignorance.

One is not grieved over the 'poverty and emptiness' of the rationalist to whom "the unknown is simply the Unknown". To the religionist, the unknown is somehow, very complicatēly, the known. One hopes that he is richer by his belief in the possibility "to enter into relations with it," and that such relations will be lasting and intimate. It may in some sense be given to him 'already' not to defeat or confuse 'the sinister unknown.' It is nothing extraordinary for a complacency born of belief in a direct communion with the Unknown to feel richer and fuller than rationalism, paling in a mere "petty attitude." But when the collateral or direct descendant of the unknown leaves his paradise to venture into the scientific method, his discretion is not more fortunate than his critical competency. To the rationalist, it may be repeated, the unknown is *simply* (per simpliciter) the unknown. To the religionist let it be added, the unknown is simply *divine*, merely another name for the unknown. Science proceeds on the vulnerability of the unknown. While for religion, mysterious are the ways of God. Science breaks open the mystery-box, and utilises the treasure which religion seeks to worship under seal. Who, pray, is the richer, and

whose attitude is petty or earnest, humanity will answer. "The horizon of his ambition and aspiration" is co-extensive with life and batters the inmost recesses of even the atom. Rationalism is not content with the feigned riches of a dislodged currency or empty idolatry. It dives deeper into the reality of existence. It seeks to guide human evolution by focussing attention on the biological path. If knowledge can be considered as bringing the unknown into close relations with man, it is the rational scientific attitude that has so far helped its attainment more than the assumption of the swelled heads of religion which purport to monopolise the genuine recipe for true relationship with the somehow-benovolent unknown.

Nor is there room for the sneering reference to "mastery" of the laws of nature and the pious hope of the rationalist that he will soon master "the few remaining minor laws." None is more aware of the stupendous task that lies ahead, and the comparative insignificance of what has so far been accomplished, than the rationalist who perceives facts and problems in their true perspective, and proportion. He is studious, and his path is laborious. He has no illusions regarding his position in the universe, and the possibility of reaching

the truth by pious short-cuts. It is the challenge of religion on the other hand, that closes all doors of investigation to sleep placidly on the down of belief and contentment. In its turn, "the horizon of its ambition and aspiration" is bounded by the need for conformity to untested dogma and tradition. It cannot step out of the prescribed groove. While the wings of scientific exploration seek to reach the ultimate limits of human experience, the crippled limbs of belief limp behind within the self-raised walls of tradition and faith. The amphitheatre of Maudgalyan belief is no wider than the reaches of modern science whose organic evolution would seem to have ill-accorded with his blissful situation.

Rationalism to-day is a world-factor. It is an universal movement that renovates the basic principles of life on earth. Whatever be the truth in the statement that it was "induced by the dogmatism and intolerance of the Christian Church", the rationalist attitude is inherent in the human drive for truth and liberty, not necessarily confined to the Christian Church. The instinct to tyrannise, to exploit relative weakness to selfish advantage is not the special foible of any particular phase of religion, and alike the impulse to gain freedom

therefrom is observable in all epochs and in every country. Languages differ with time and place but the root-concepts of religion, and the sanctions accorded to heresy are not dissimilar. It would hence be the height of indolence to neglect a study of the phases of religious life in the west under a false sense of security depending on geographical variation. Human nature round about the planet twirls in the same circle of unwarranted assumptions, false faiths, and injurious dogmas, which the rationalist attitude seeks to displace.

Two points are urged against the philosophy of rationalism, styled as 'fundamental errors.' The first is an alleged 'suppression' of consciousness or the subjective element, in regard to the Laws of Nature. Far from that being the case, rationalism rests its foundations upon human consciousness and its capacity for expansion. To accuse 'very advanced scientific thinkers like Herbert Spencer and Earnst Haeckel of celebrating a wedding without a bridegroom reveals a pettiness of attitude incomparable with anything in the field of honest thought. Truth, if it means anything for man, is dependent on human consciousness. How is rationalism interested to suppress the 'substratum or the stuff' out of which not merely the laws

of nature but the entire field of experience is woven? That very experience provides ample proof that "human consciousness functions in the particular manner and in a 'certain plane'" by association with the human brain. To talk of consciousness or the subjective element apart from a functioning brain is to reach a plane opposed to experience and the fundamental basis of human knowledge. While accusing evolutionist philosophy of suppressing the element of consciousness from the knowledge of the laws of nature (which is far from being the case) the religionist-philosopher is the victim of a "basic fallacy" in abstracting consciousness out of its necessary accompaniment, postulating that the Unknown is a mass of discarnate intelligence somehow related to human consciousness, but differing from it in that it requires no vehicle of the material body and the brain to operate through. To the organic evolutionist, brain and consciousness go together, but his opponent can afford to lose his brain yet retain the consciousness, mystically though. It betrays colossal ignorance of the time since Bergson formulated his 'creative evolution' to ignore rationalist criticisms of the fond theory. The earth did not cease to move after the phrase

was coined. If creative evolution had been a Mantra or charm to subdue the spirit of Rationalism, the world would not have needed the Maudgalyan exposition. The fallacies underlying the conception are often laid bare, though ignorance revives outworn errors without having turned 'a hair'. Creative evolution is a contradiction in terms, and like the dark light of pious intuition, it is equally incomprehensible. Creation presupposes the bringing into existence of something which was not initially there. The basic idea in evolution is just its opposite, viz. the pre-existence of something which in obedience to a law undergoes a transformation. Where an adjective is the very negation of the substantive, the bounds of thought are broken to accommodate the reverse of sense. To popularise experience on these lines is not to investigate the processes of our consciousness, but to lead to their virtual abrogation, all laws of correct thinking being set at naught. When religion begins to worship the divine devil, evolution, which is the substantive counterpart of the d...l, will have transformed divinity into the mere adjective. Creative evolution as the handiwork of a disembodied consciousness! What a train of erroneous thinking steams forth!

The second gem in the critical crown beside consciousness *dehors* brains, is set in the "precise relation between reason and experience." Here is the purest ray serene emanating therefrom. "Our experiences are initially alogical, and it is only by constant *interested* effort that we can convert them into a conceptual logical form, and this conversion which is science is often laborious, and may take more than a lifetime to achieve." The negative privative form 'alogical' is not applicable to experiences, initially or later. Science does not convert experiences themselves into the logical form any more than grammar ever made any language. Because science may take more than a lifetime, nay more than ever so many lifetimes, is it on that account advisable to stray away from the path of science and follow chimerical processes? Even intuition and introspection are amenable to the law of organic evolution. The reference to preliminary logicisations and "the evaluation of the significance of mental phenomena" betrays the scientific outlook even in what seems to be the special field of "direct study of the human mind through introspection." One need not here enlarge upon the limitations of the method of introspection as an instrument of

psychological study, which, happily for the race, is far too advanced to hear the pandit's cry "back to intuition without brain." While introspection is an unsafe guide to psychology, intuition, which is supposed to be an abridged mental arithmetic, an easy short-cut to reasoning, differs but little from the instincts in a lower plane. To verify the results by valid tests is the function of rationalism.

If the only inspiration for the Maudgalyan criticism came from the "Varieties of Religious Experience" by Prof. James, a study of the explanations offered by Vivian Phelips should not have failed of its effect. A neurotic temperament, an abnormal pathological condition of mind, a morbid nerve fibre, these are often found in association with extraordinary religious conviction. It is 'the personal concern' of nobody to invent facts that are not there, just as it is not the duty of any one else to overlook factors that are really in operation. But criticism almost verges on the ludicrous when no discrimination is made between the presence of the subjective element in 'hallucination' and in normal psychological experience. Because the subject enters into falsehood as well as into truth, *ergo*, the former makes no difference with the latter.

It is not the mere presence of the subjective element that renders any objective experience a hallucination. An objective perception may be based on truth or on mere fiction. The classic illustration of "Rajju Sarpa Bhranti" (mistaking the rope for a snake) brings this out. It is not merely the result of the subject. It is the deceptive element of similarity in the object, aided by imperfect observation by the subject coupled with the ingrained fear resulting from past experience, that causes the erroneous experience. Why challenge Mr. Phelps to produce convincing proof that such experience contains no significant objective element whatever? An abnormal condition derives the objective element from almost anything. It is there in the rope, in its resemblance to the snake, in the ingrained fear, and in the will to believe that everything we pass by, and every step we take leads to a fatality. In that morbid, enfeebled, pathological condition, the subject mistakes his own shadow, and sees an objective element significantly enough.

It is the usual inconvenience of religionist apologetics that while professing condemnation of the scientific method, they in their turn cannot help arrogating to themselves the

qualities or results of research. The facile phrase "trained scientific intuition" is another of those dark illuminations. Intuition is the result of training, and science. But science is laborious, and takes more than a lifetime, while intuition is spontaneous, instantaneous. Experience is certainly alogical for the pietist, despite ever so much scientific training. It is why he refuses to believe that religious experience is no exception to the rule of organic evolution, biological growth, and other laws of nature that our latest and last fibres of belief are traceable to their more primitive ancestral forms.

The review closes with dogmatic assertions relative to the "openness" of rationalism. Here is sublime philosophical definition. "Openness is a negative condition" which does not "meet truth halfway", but waits resistently for truth to take it by assault. There are no, and there ought not to be any, half-way houses for meeting truth. No choultries of false charity, or sympathy are needed. The charge is grounded upon the absence of the *will to believe*, which is the most dangerous thing for one to have. Reason need not hold up false pictures to be worshipped for truth. It owes no such allegiance. It refuses to

believe as much in the religious field as in any other, unless cogent proof is forthcoming. The rationalist is aware, perhaps more than the religionist, that unfortunately "truth does not seek out men, but has to be sought persistently in order to be seized." The whole scientific endeavour is proof of such recognition. The method makes all the difference. While the one engages persistently in the laborious pursuit, beyond several lifetimes, acting on accumulated knowledge, and ever-new presenting data, trusting to normal human experience, the other vaunts an intuition, in a jerk of introspection professes to become cognisant of the bodiless subjective element often associated with a morbid neurotic pathological condition.

True knowledge ought not to become afraid of the attitude of denial, or of shouldering the burden of proof, as in all other fields. These may be "weapons of debate", but on their proper functioning lies the foundation of true achievement. Mental life depends, even as the sciences, upon "a certain community of experience (*and intuition* ?) combined with a community of certain directions of interest." If the sciences exist because of a certain community of *intuition*, then, does not intuition cease to

be such, and become merged in the community of experience? Once intuition is had to order, so as to enable a community, or common-sharing with others, it crosses its legitimate border and gets subjected to experience and verification. It is needless to pursue the logomachy any further, than 'to advert to the 'fundamental difference in the direction of interest' between the two. To the scientist the direction of interest is furnished by the unravelling of the mysteries of nature. The intuitionist interest is directed by an unknown relation to an unknown discarnate intelligence whose affinity to human imaginings is manifest in the thought-projection of all the good human qualities to their infinite extremes, *Omni-Universale*. To the religionist as to any one else, the best policy lies in honesty. For, if he becomes really interested in questioning his belief and the foundations whereon it is laid, several of his enveloping cobwebs will have been by now cleared away. An application of the analytical scientific method in the field of religious belief, the comparative study of the diverse creeds and cults from the deep buried ages upto now, is fast disclosing the affinity of religious phenomena to all other natural phenomena, as much as to say, 'here too the same' laws

are at work': Religious psychology is no more than a chapter in human psychology, which is an episode in biological differentiation, which in its turn is an epoch of organic evolution. The purpose of presenting religion in its true bearing and perspective has been achieved with admirable success by Vivian Phelps' "*The Churches and Modern Thought*" as press-opinion the world over will testify. Devotional South India may yet join one day the chorus of thinkers in their universal appreciation. While believers in the dark light, creative evolution, preliminary logicisation, half-way introspection, advanced intuition leading up to an intimate yet unnamed relation with the ultimate unknown, avoid opening up the pages and any laborious study of the book of nature relying on Maudgalyan prescription, they that are "prejudiced" against all error, and would not presume to have been possessed of an intuition for reading the uncut formes of the sealed volume, seek to reach the horizon of their ambition in a commonplace manner, in a common-sense way. It is all the difference between the diligent student and his easy-going adverse-minded reviewer.

Cocanada, }
28-10-1932. }

M. V. V. K. Rangachari.

CHAPTER XXI

FATHER IN HEAVEN AND ON EARTH.

“Something more homely”—and, I accept the stage direction. This time, my alternative to dry philosophy is the cold blast. An offer to release birth-control knowledge to the public in this province seems to send the faithful Catholics and others into wet clothes and vows and protestations. By the Holy Mother, that was the Virgin, and by the Immaculate Conception, and the Sacred Heart of Jesus, let us assure you we mean no offence by you. We, pagans, are far removed from your mission-compound, and can in no wise affect your mind. We are told on good authority that you too, like us, have symbolised your creed, and have installed images something after the manner of the Hindu Temples. We may never have prayed together in Moslem mosques, but, for that, it is not their vacuity but our inability to pray, that is the reason. To you, the Catholic laity, in general, the appeal is specially made to rely for light and guidance on your mothers, more than on the fathers. And if they tell you, even as it was said two thousand years ago, “Go ye forth and multiply”—verily, not all the rubber factories in the world will deafen your ears

I am told you worship the Holy Figure bearing the Child in arms, the Madonna, you call Her. Well, I am also told, you worship other figures, the saints, and the men in Holy Orders, and also their relics. Well, whether it be the fact or otherwise, the blessings of them all are on you, and among the Christian Churches amidst us, the Mother Church is the triumphant one. I mean no offence to the other denominations whose popularity I as much desire as the most zealous missionary among any of them. So, Catholic, or otherwise, my address is the same. Provided, they do worship, and worship idols. This time, perforce, I am turned to non-idolatrous monotheists. But, brothers, you too are in a sense idolators. Your worship may not reach symbols in stone, wood or metal, but modern physics says that these are identical with electronic charges that in other conditions go to build mental images or psychic concepts. Hence, all God-worshippers are Pujaris in the strongholds of their respective temples, reared with cement-concrete or the oxidised brain-cell-substance. And, why do you think I am gathering you all together? Because, you appreciate Rationalism, all of you, alike, being all of you good-godly men that can tell

prayers for yourselves separately, and against me together s.....

Being an orthodox Brahmin, with heterodox views, I am inclined to find support for them in the sayings from grey-beards. Once, that way, I gained more light from a missionary who, to condemn Hindu mode of worship learnt to quote "Pratima alpa buddhinam" which was to say that images or idols were aids to ignorant fellows, to reach the real God. Laterly, God began to dissolve into Reality, the ideal, the Supreme Unknowable, and so His distance from us went all along increasing, but that is a different way. I am also taught that God is the real self, even Myself. Then, for worshipping myself, I needed an idol, or image, or some symbol to think about, or concentrate on, the idea dawned on me, whether for purposes of self-control, such an one as an idol or something after the manner of a scaffold would be out of place until the ideal is attained. Birth-controllers will pardon me if I suggest that, as mankind in this presidency has not done away with artificial aids even for meditation, and as mankind here or elsewhere has not yet attained that ideal perfection of self-control, till then, and until such time only, they, the

birth-controllers shall have the right and duty to pay homage to pessaries and chemicals, and to spread the knowledge thereof to those, societies or individuals, that need their assistance.

But this enactment shall not extend to French India, which expressly bans the propaganda. France, that pays premia to married couples, and Italy whose protecting angel recently distributed prizes to two-thousand couples married on the same day to earn Mussolinian blessings, and Nazi Germany need every one of them more men to fight, more mouths to feed. Stalin is fed up with hungry specimens of humanity. And India, whose over-famished condition has killed even the edge of appetite, may really want neither marriage nor care for birth-control.

We leave the merits to science. When a discovery is made, it is the right of humanity to gain by it. The method is matter for comparative study, patient experiment, and the watchful assimilation of the knowledge gained by experience. Theology could not have dreamt of rubber in its inception. Idealistic philosophy may not touch chemical solutions. But like the old woman in the fable that prevented her fowl from crowing

at daybreak to condemn impertinent villagers to a sunless day, ignorance should not dare to prevent the spread of knowledge nor its application to the affairs of life.

While to many, birth-control information is unpleasant by sentiment, the subject of theoretical speculation, there are millions to whom it would be Godsend. I take this from *The Literary Guide* (London, Jan. 1932, p. 31) in life's experience.

The child-mother is not a pleasanter phenomenon than the child-widow. Twenty years of married life, with eleven confinements, in seven of which the child did not live long, is too much to bear for even a strong frame after it attains full womanhood. But in India, high-caste marriages have got to be perfected much earlier, and girls become mothers at thirteen, and boys are fathers before twenty.

"What parental responsibility, what maternal equipment may be expected under these appalling conditions of ill-health, debility, unbuilt tissue, and nerve without proper tone? Infant mortality, ailing children and mothers are the direct results of a faith that does not tend to a proper family-life.

"And when on 29-9-1930, the early morning hour left the latest new-born babe

motherless, and his three elder sisters orphans to weep over the mother dead on the doctor's table, God Vishnu might have found courage to console their broken hearts. But I that had witnessed too much of the world to keep my faith in him intact, could remain still over the silent tears that reason permitted to trickle down as the natural result of a system of life followed, alas, too often in this country, and perhaps not altogether absent elsewhere on this planet.

"If the joys of life did not affect my Rationalism, much less could the pin-prick of pain shake me."

That is life, real life, concrete, hard fact of life. It is sailing with the majority in the boat that ever sailed, similarly.

... ..

Now for the Father that art in Heaven:
 1. Are thou really there? 2. Dost Thou hear?
 3. Dost Thou care? 4. Canst Thou spare?
 5. What better legal remembrancer to Thee,
 than the muddled world, that Thou mayst
 claim to have created, but is drifting hocus-
 pocus slipping through Thy fingers?

... ..

And to the Fathers that never bore
 children, a few words, if and in so far as they

affect to be men. Holy Father, that may never help the propagation of the race, why concern yourself with Eugenics, the youngest of the lot of sciences that have tended to fight the Bible?

When Geology proved mother-earth to be older than your claim, you were grieved. When evolution showed the ascent of man, you wept over his descent, and fall. When the earth was not the centre of the universe, you were dazed. When sciences replaced miracles, you abused. Why attend to chemical products, rubber outfits and mundane calculations about demand and supply, sterilisation of the unfit, and the conscious regulation of the growth of the species on well-formulated principles. Sleep, as ever before, ye Fathers in Heaven and on the earth while fathers and mothers on whom the burden lies, will solve their problems themselves, and even if they cannot, you are not the bearers that share with them the weight but look to the spoils of their labour.

Cocanada, }
28-11-1933. }

M. V. V. K. Rangachari.

[Appeared in *The Rationalist*, Madras, d/9-12-33.]

CHAPTER XXII

Annual Dinner of the Rationalist Association of India, Bombay, Taj Mahal Hotel, 6-3-1934.

Ladies and Gentlemen,

In rising to propose the *Toast to our real Benefactors*, pray do not question my sincerity. I hasten to a distance of over a thousand miles, the whole length of the diameter of our continent, crossing from the eastern Sea of Bengal to the western Arabian waters, to ensure that the Toast is duly honoured. Maybe we are all Rationalists, but we are not so uncompromising that we shall not become spiritualists for the few minutes that I occupy. For, Rationalists cannot afford to be bad business-people, and if it pays to become spiritualised, I for one will not remain obstinate. It pays me to be away from the dinner, even to the extent of its cost, and the incidental travelling, and if my desire to be amidst you may be satisfied otherwise than by my physical disturbance, why should I not continue to attend to my profession here in body and mind, and direct my soul-spirit to go on other duty. Anyhow, I assure you, friends, that I am very happy to find myself amongst the body of well-meaning thinkers to

whom I tender my hearty apology for straying into the uncommon field of Spiritualism.

At best we entertain honest doubt regarding the possibilities of psychic phenomena, just as I have very strongly desired, but, as I have stated, it becomes well of us to be able to control to some extent our very doubt. To preserve an open mind is the best means of approach to truth. Even to the point of being accused for unwanted compromises, Rationalism will rather err on the side of tolerance than otherwise. Knowing the weakness in the opposite tendency, we should not be justifying ourselves, were we, calling ourselves Rationalists, to adapt the methods and even the weapons of our opponents. If they are not able to control either their religious feelings or their births, let us not commit their sins.

We know what a storm is being raised in the provinces on the question of the secular regulation of the size of the family. Religion is said to be in danger, if babies are not permitted to enter the world in appalling conditions of poverty and want, disease, and disproportionate mortality. They who cannot calmly think of birth-control reason about self-control, and they that would break the human law in the name of their Gods consigning whole

sections of humanity to perpetual misery and squalor, yet talk of offence to the natural law, as if man had never fashioned anything by his own hand to remove darkness, ignorance, pain and disease. These Catholics, orthodox Brahmins and others that would ban the introduction of scientific appliances into daily life refuse to see to what extent life on earth had been transformed since when the sages delivered the faith of the Gods to men. But, not by fault-finding, through recrimination will we Rationalists try to convert them. We are aware that merely through non-exercise their reason remains still. It is not the want of capacity to think, but refusal, an avowed antipathy to serious thought, which entails individual effort, that is at the basis of their position. They are comfortable in their faiths, and in that soft comfort, they feel they need not bestir themselves. Most of them are indifferent to what is passing around them, that is all.

Now, this school of indifferentism is the real enemy. Against this, we have to range all our guns. We deliberately, and even maliciously attack indifference. For it amounts to malice in law, what is not really malice in fact. We may owe none a grudge, and yet

we may be so offensive as to invite the policeman, not the real dressed one, of course, but the regulator, the critic of the propriety of our own method and expression. If malice has aught to do with envy, I confess, I really envy the position of those sound-sleepers who, by the loudest peels of church-bells and theological discourse, are not drawn into the fray. They snore happily while the world around is agitated. Gods run for their safety, but these humans doped in false security stand firm. To them, the ever undisturbed, I tender the highest regards. They are neither religious nor heterodox, believers nor unbelievers, the unconcerned, - supremely satisfied strata of anthropological formation.

But more than they, the truly sensitive people are our real benefactors. They know what we are about. They feel keenly the worth of our mission. They understand that our position will become unassailable, if they were to hold aloof. Their innate anxiety for divine possessions goads them into a natural antagonism towards us. Even as life in the lower order senses its prey, their keen wits devise a sure weapon, and give the true aim against Rationalism. It is merely the case of the development of a portion of the religious

skin to a degree of sensibility, commonly unattained in secular life. Their love of God is so much concentrated on Him, that in them, love for fellowman becomes a matter of secondary importance. They can sacrifice on its altar the life and liberties of any son of man, and be content with quoting the highest examples of suffering recorded in the sacred books. They scarce have time or inclination to launch upon enquiry whether, and to any extent, the said suffering may be avoided or even mitigated. Man is born to suffer in this vale of tears, according to them, and so suffer he must. And if suffer he should, what if any one of them suffereth at this or that other hand?

But we assure ourselves, ladies and gentlemen, that are pledged to stand by Rationalism, that the religious feeling in us is not so far checked up. On the one hand we are more alive than any one calling oneself the faithful religionist, to the human suffering and pain that would be caused by an indiscriminate effort to push through our propaganda. We are alive to the necessity of rending asunder pre-existing ties, and associations, trammels that have bound, for ages and generations, life in this country with superstition, dogma,

and ignorance. But we are also aware that scientific gains can only be ushered in gradually, if catastrophie dangers are to be avoided. And on the other hand, the insult and injury involved in the spread of truth at any stage, has got to be faced. No one should like to be told that any opinion one holds is wrong, or is likely to be false. And of all opinion, religious conviction is the most potent, the hardest to cling to. Most of us may be told that some of our dearest relationships are faked productions, with little cerebral disturbance, but few of us can withstand the rape of our theological ideas.

The grandeur of human brain-structure is such, however, that once the experience, however painful, is had, the pain is itself softened. Some biologists utilise the time-factor in explanation, and others, a different theory advance, but the fact is there, pain is its own softener, and the very agents of that pain, are on that score, our best friends. They unwittingly instruct us on our best achievements, and point the way to further advance. Though we are inclined to tell religion that it won't do well to be so touchy, we do not say as much, because, we should be losing the opportunities of our own

experience with tender skins. A religion that is mindful of what others say regarding it should be poor solace to its adherent, but that is the business of religion and its own following. We do not pretend to instruct religion that it would become sounder policy to ignore criticism, or affect perfect unconcern when its veracity is brought in question. The truly religious man should wish to live above the worldly squabbles of doctrinal perfection. But those whose religious feelings are outraged by what we say and do, they are our *real benefactors*. They have sacrificed their equipoise, and with that they stand to lose much credit of reputation for integrity in the goods of this world, for verily, this world, built on balances, does not favour them that readily lose them. In proving themselves true to their creeds, they prove the need for their radical transformation, and in the very act of proving the need, they glorify the *Lord of Reason*; Who then are our real benefactors; who, without evoking our jealousy or envy, or a similar feeling in ourselves are yet able, by their selfless service, to hold up the Rationalist Association before the country? I, in all sincerity, therefore propose the *Toast to the Involuntary yet none the less real benefactors* of your association, and in doing so, permit me to

couple the names of Father Basanech of Madras, who has been doing service to the cause of birth control, and to Monsignor D'Herbigny, who rendered recently service in other ways to our cause and earned the highest wages in the pages of the *Reason*. Both of them are amidst you, in the same sense, in which I am, present in spirit.

Cocanada, }
28-2-1934. }

M. V. V. K. Rangachari.

CHAPTER XXIII

RATIONALISM IN INDIA.

Few people will deny that the communal problems in the country stand a very fair chance of adjustment if the primary faculty of human *Reason* is brought to bear upon them in an increasing degree. Religious history that is responsible for cleavages among the races and nations, east and west, records gradual unfoldment of rationalism behind the diverse stages of advance. Men and societies that had to pay penalties with their lives and the dearest possessions for the heretical opinions held by them fill the pages of the martyrdom of man, and yet, through them, science, true knowledge, makes for real progress. The struggles of Charles Bradlaugh, Besant, Ingersoll and the rest are fresh in memory, and each generation has its own fight for the liberation of truth. We in India, today, have on our shoulders a responsibility, to work out our own peculiar problem, that of a polyganal society coming in contact with the wider world both in the national and in the international sense. Its adaptibility to the ever-changing environment, its ability to assimilate and respond to the cumulative impulses from the peoples of the

world should be acknowledged to be the standard of its vitality, the true measure of its life; for an unresponsive organism verges on ruin.

It has been observed that the proceedings in Geneva of the meetings of the League of Nations *do not* commence with prayer. That is a very significant point for the religionist, who draws from the unsatisfactoriness of its achievements the conclusion favourable to his own position. As every disregard of the symbolisms of faith ought to fail if dogmatic divinities are to rest content, so, even the ineffectualities of the world-organisation to prevent disharmony among states-members are used as potent weapons to prove the need for religious belief. Religion ignores, however, the patent truth that millions of prayers went unheeded during 1914-1918, when thousands of homes became desolate. Nor was it of less significance that both the contending parties relied on the same deity to secure the highest gains from the colossal deeds. It is a dubious God that fathers two belligerents, and they are inefficacious prayers that do not intercede on behalf of humanity when wars, famines, earthquakes, and pestilences devour life and property by the millions. After all, the failures of the League of Nations, attributable to the disregard of the

solemnities of prayer are as nothing when compared with the Himalayan disappointments that the Unseen Hand has wrought into human life.

But the secular outlook on the world-gathering is a pointer to social habits in our country. The priest-ridden mentality has got to refresh itself in the vivifying atmosphere of freethought. If the ills to which the convulsing limbs of the vast organism drugged with and steeped in the virus of communal animosities are subject, may ever be successfully countered, that far-off event may only become possible through a good strong dose of Rationalism. Doped each in its exclusive faith, the religions that once were delivered by saints are today wholly insufficient to deliver man from the bondage of tradition, meaningless ritual, and perverse over-emphasis on non-essentials. Each held good in its own circumstance of time and setting, but amid the jarring neighbourhoods that scientific inter-communication has rendered possible during the present century, the need for the abandonment of the particularised creedal form is everyday becoming more insistent. We see its impotence in the face of the wireless and the aeroplane, even beside an organised international post, the telegraph, the railway,

and the motor. He would be no wise prophet who would counsel for the old faiths and took no heed of the developments in human surroundings.

The Rationalist Press Association that started in the beginning of this century has been working towards the building up of social and national ethics conformably with experience, and independent of all arbitrary assumptions or authority. It unconditionally accepts the supremacy of reason. Millions of books issue from the society, whose propaganda is tireless, as the organisation itself is none founded for profit. One can safely wish that the affairs of states are controlled from Johnson's Court, (the R. P. A. Headquarters) rather than from another quarter. But in collective as in individual life, reason is, in practice but a fraction of our existence. An Indian Rationalistic Society was formed in Calcutta, but its Bulletin ceased publication after an year or two at the commencement of the last decade. During the opening years of the present decade an association called the Anti-Priest Craft Assn. was formed in Bombay, which later is named the Rationalist Association of India, and every month is issuing its journal "*Reason*". The prosecution of its editor, Dr. C. L. D' Avoine, M. D., for deliberately and maliciously outraging the religious

feelings of Catholics and his acquittal by the Court last month are the latest episodes in the history of Indian free-thought, just as the prosecution of the schoolmaster of the Dayton School for teaching the pupils the law of evolution in the fundamentalist State of Tennessee (U. S. A.) was an episode in the history of thinking America during the last decade. The American Association for the Advancement of Atheism (briefly styled the 4A) stands for freethought in the New World, which, from the point of culture, deserves yet to march ahead.

Bengal, the seat of India's best poetry is not behind others in developing the scientific spirit. As Rationalism stands for carrying logic into the sanctuaries of the Temple, the Mosque and the Church, an effort to excavate into the foundations of these edifices in order to found the resting place acceptable alike to all, may the scientific Yogis of the regions of the Gangetic and Brahmaputran Tirthas restore the place that rightly belongs to *Buddhi*.

Cocanada,) M. V. V. K. Rangachari,
6-3-1934. } (Hon. Sec. of the R. P. A. for
the Madras Presidency.)

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CHAPTER XXV

Homeopathy and the Evolution of Medical Thought.

There is an intimate connection between medicine and philosophy. For, the latter stands for the view of life, obtained in the diverse stages of human evolution. Any philosophical system may be said to represent the picture of the universe, and of man's place therein dependent on the degree of knowledge attained in particular epochs of our history. Just as the varied stages of biological evolution are rapidly gone through during the anti-natal period before the baby sees the first flood of light, even so, may it be said, that individual life passes through the cycles of communal philosophy before it frames for itself a theory of life, the rule whereby its own progress is governed. In some instances, such transitional ideation may become more marked than among the common run of mankind, but the process is generally at work alround. Thus we find, not merely philosophers, but laymen striving hard to explain the inexplicable, to comprehend the incomprehensible, and usually seeking to lay the foundations for unity amid the warring opposites too commonly met

with in experience. Philosophy may thus be termed as the science of life, and on it is sought to base the art of life, that of living well. And when we perceive that medicine sets before itself the duty of curing the ills of life, we realise how close is the relation between them both. For, on our conception of life depends how we seek to approach it in health and disease.

In medieval Christianity, as in oriental fatalism, the body was given quite a subordinate position. Disease was not permissible to be cured, as any attempt to alleviate pain was condemnable as undue interference with the ways of God. The mystified human brain framed a theory of an immortality and other-worldliness and conceived its direction so completely out of the human hand, that medicine was discouraged as a black art that impertinent man contrived to wring out the secrets of creation. Lea's History of Sacerdotal Celibacy in the Christian Church gives historical evidence of the staunch opposition to medicine that prevailed in the old Catholic church, whose priests were not permitted to wash, be clean, or attempt to evade pain, nor cure disease. It is the spirit of thorough-going neglect of the earth's good life in preference to another. So, Kulasekhar sings:

Idam sariram parinama pesalam, Patatyavasyam
 sladhasandhi jarjharam Kimaushadhaih klisyasi,
 mudha, durmate, Niramayam Krishna rasayanam
 piba.

(*Mukundamala*, Sloka, 31)

(This body of an evolved jelly, surely, drops, loose-jointed in age. Thou stupid and perverse man, why trouble with medicines, drink in the name of Krishna). This tendency of neglect is the inevitable result of philosophy which dawns on the bitter vicissitudes of life. The confidence that the ills to which the body is heir may in some degree at least be mitigated arises later.

The progress of human thought is said to have been through metaphysics to physics, and the progress of the relieving art had been through magic into medicine. Witchcraft, and magic were the primitive possession in anthropological history. Sir James G. Fraser in the *Golden Bough* had brought out Homeopathic Magic into the forefront of the undeveloped minds. How when the bushmen desire to conquer, they burn the effigy of the enemy, and how even such neglected parts as the nail-clippings, the hair, or the remnants of the food eaten by the enemy are believed to possess wonderful possibilities of affecting their fortune in war and peace. If these detached fragments are

burnt, or buried, or otherwise destroyed, the belief was prevalent that the enemy must succumb. Such mementoes were also potent to work out the desired result in love, and in the ordinary affairs of life. For instance, if the curl of hair from the head of a princess could be stolen overnight, it was certain the tribal chief would lose his daughter shortly. Such associations of similars held a firm hold on primitive life, which was spent in ritual and incantations to prevent evil and induce benevolent spirits. The whole of Mantra-faith in secrecy and magic may be viewed as the logical forerunner of the later discoveries of homeopathic medicine. For the distance between science and magic lies between the recognition or otherwise of the cause-effect relation. "Similia Similibus Curantur" is the later exposition of the unconscious promptings of the more ancient mind. We note its workings in relation to electricity and magnetism. Likes repel. Polarity functions on opposites, including the sexes. Well, nature works with the aid of the law of similars.

For long ages man had been theorising on the basis of the knowledge gained of the medium-sized objects including the human body, about the infinitely bigger bodies in space, as also

the infinitesimals defying microscopic detection. Astronomical knowledge today discovers that fever is not confined to the humble organisms growing on this planet. Entropy is said to be the cause of stellar movement. An unequal disposition of heat keeps the mechanism of the heavens rotating. The gain in entropy may go on upto the point when the size of the astronomical body is capable of retaining it, and when the inequality is squared rest ensues. Proportioned to the size of an astronomical body, is its maximum heat content, beyond which planet or star may not gain in heat. This astronomical fever is part of the picture of the extended universe that twentieth century science presents to us. It is akin to the theory of the Samkhya system (Samkhya Sūtras, VI, 42) that creation resulted from the upsetting of the equipoise of the Gunas of Prakriti, and when the equipoise is restored Pralaya occurs. Equidistributed heat sets moving bodies at rest.

In the opposite scale are drawn the tracings of the electrons, minute charges of energy into which the atom has been pulverised. This bridge between material particles and energy-units has its philosophical import. If action-at-distance is the scientist's bugbear,

and the inter-stellar space is the mystery field for the gravitationists; Akasa in the proton-electron relation is a deeper mystery. Resolving as we do all atoms, into the type of hydrogen, which is said to comprise a proton round which a single electron whirls, where does the scientist stand today? The atom is mostly empty space. If the proton were magnified to the size of a plum, the electron would be of the size of a bee humming about it at a hundred yards' distance. And all this distance packed into the size of an atom of hydrogen! And helium, has two electrons, and oxygen has sixteen, and water (H_2O) eighteen, electrons circling round the proton in comparatively vast distances. Each atom is thus in itself a solar system, in which the proton stands for the sun, the electrons, one, two or sixteen in number playing the role of planets. The scientist watches these tiny electrons or notes their photo-effects with the aid of his microphysical appliances, but the vast gaping void of empty Akasa which separates the proton-electron combine remains unresponsive. It is pregnant with possibilities which no science may foretell. It is alive in that the entire system of proton-electron separation may be said to have evolved out of it, and of it are shaped the myriad forms of matter and

energy that go to build the universe. Out of Akasa springs the air, (Akasāḍ vayuh) and when the first particle of hydrogen is worked out, the material universe tells its own history. Says the Gita (IX, 6) :

Yathakasa sthite nityam vayussarvatrage mahan
Tatha sarvani bhutani matsthanitvupadharaya

(As the air that moves everywhere is rooted in space, Akasha, so all beings are rooted in Me, know thou thus.)

The physical basis for all existence is this mysterious extension known as Akasha, space.

If thus every particle in our body is a solar system comprising vast distances of interstellar space, the notion of compact objects moving exclusively in space is a primary illusion. Rather, bodies move about like empty sieves catching very little in their way. We are like walking universes whose distant nebulae emerge like foggy thoughts in our brains, and whose very feelings and emotions are the whirlwinds and storms that rage in extended space. And the approaches to this universe are many and varied. Our thoughts are affected by the particles of every passing wind, not merely by the food that we eat, and the liquids that we consume. The brain is the centre of our conscious-affections, beside being the telephonic exchange for directing the movements of the body. The

supply of oxygen to the cerebral tissue, its oxidisation is the only counterpart that we are yet able to trace for the workings of our thought-currents. Today, experimental psychology has devised an experiment to reach its motor impulses. We prick a needle at the nerve-ending connected with the movement of a limb, say the thumb, and by means of an amplifier, we listen into the impulse from the brain directing the movement of the thumb at the end. Science hopes that the date may not be far distant when it shall be enabled to listen into the cerebral action preceding our very thoughts and emotions, our mental schemes, and the processes of reasoning. When that becomes an established fact, we shall be able to know in advance, with the aid of the cerebrometers, not merely how every one of our thoughts will progress, but shall be able to explain the reasons and conditions of such progress, and perhaps direct them to better advantage to the individual and the race. Today, however, this much is certain, that the air we breathe in has much to account for the thoughts we form in the brain just as it is responsible for the modification of the blood while passing through the lungs. Our ozone experiments, and oxygen-supply schemes have an intimate bearing upon the potency of

infinitisimals. Psychotherapy, violet-ray treatment, and radium treatment illustrate the method. For there is no way of exceeding the photons, of quanta of light, in the regression of infinitisimals, and radiation is the minutest form of the dissemination of energy, just as the hydrogen-atom is believed to be the smallest particle of attenuated matter all other forms of matter being more complicated dispositions of the electrons.

The close connection between oxygen (air) and the mind, which is a development in modern physiological psychology is also set out in Hatha-Yoga Pradipika (Upadesa IV, sloka 24):

Dugdhambuvat sammilita Ubhau tau
 Tulya kriyau manasa marutau hi,
 Yate marut tatra manah pravrittih,
 Yate manas tatra marut parvrittih.

(Like milk and water, both get mixed up together, the mind and the breath, they are alike. Where air is, there the mind operates. Where the mind functions, there the air permeates.)

No firmer physical background for consciousness is needed. The closest interrelation between physical matter, viz. the air, and the vagaries of mental life is recognised. So, the Gita sings (VI, 34):

Chanchalam hi manah, Krishna, pramadhi
balavaddrudham

Tasyaham nigrahamantye vayoriva sudushkaram.

(The mind is restless, O, Krishna, it is strong, and hard to bend. It is as difficult to curb it as the wind.)

He who controls breath, is in a literal real sense, controlling the mind, as the discipline of Pranayama is designed for that end. When we recognise the wonderful potentialities of the thought-world in shaping the world of things, we cannot fail to be impressed by the potency of infinitesimals in influencing coarse matter. For after all, our tissues are servants, and the mind the master. The thought goes in advance, and the movement of the limbs follows. The suggestion proceeds, and the work is later accomplished, for good, and also the evil. The homeopathic system of dosing is more tangible than therapeutic suggestion. Why, one should even like that the doctor should do all the chewing of drugs for oneself, if that his breath passed on one's body may cure one of the ailments. Psychic science may not have advanced so far, but medicine need not halt on that ground. The smaller dose is surer, quicker, and more direct, in that its appeal goes straight to disease at every front.

A third feature of homeopathic science, beside the rule of similars, and the potency of minute particles, is the recognition of the personality of the patient. Mechanically employed, science has a tendency to abstract away the individual out of its calculations. It works in isolation in the laboratory, wherefrom all human calculations are carefully excluded. Its acids find better place in test-tubes rather than the human throat. In his methods in regard to insanity and allied disease, Hanhemann emphasized the need to restore the patient to the human level. It needs frequent reminder that doctors deal with life, concrete living bodies, and not laboratory principles, nor inarticulate appendages. In regard to taste, to the quantities meant to be swallowed, and the cost of cure, the system has an obvious advantage over several others. These are more externals, and in some degree, auxiliaries, however much they go to commend the system. But the notion that the patient is a concrete organism, with all the past-history of his Karma behind, staring in the face of the doctor to provide an answer in one single simple drug appropriate to his condition then and there, the statement of a problem of relativity of which even the founder of the doctrine, Dr. Einstein may well be proud.

One drug for each patient, not an impersonal prescription irrespective of his complexion or his antecedents. The proof of these drugs is again perfectly human, in sharp contrast from the frog-and-rabbit testings under other systems. Symptoms produced on the normal healthy human alone are counted upon in proof of the efficacy of the drugs.

Human personality is fast gaining recognition, and science today is not purely mechanical. The universe is an organic mechanism, however contradictory the phrase may sound. However grotesque the picture, the varied theories of life, the atomic, evolutionary, and the illusionist views of the world are all true. The Gita insists that among the Samasas, frames of thought, it is the Dvandva, the conjunctive, synthetic. (X, 33). Each theory pertains in a relative field, and is true in relation to its own aspect of the universe. And if man is part of that reality which we insist pertains to the universe, no greater mistake can be committed than in seeking to ignore him and his disease. The return to the patient is the greatest good by far that homeopathy may be said to have indicated in its own especial way. Instead of scaring him away, it assures to him the coincidence that ought to remain with him. That system of

Government governs best that rules least, because it respects the integrity of the citizen highest. And he cures best who drugs least, because he insists upon the inherent health of the patient, and looks upon disease as a merely passing phase.

Cocanada, }
13-4-1934. }

M. V. V. K. Rangachari.

CHAPTER XXV

MODERN RESEARCH IN INDIAN PHILOSOPHY.

Dr. Naga Raja Sarma seeks to disprove the conclusions of Research Scholars as to the relatively feeble support available to Shankaracharya's Monism in the Vedanta Sutras than may be found among the Upanishads. In his article in *The Hindu* (May, 18, 1934) commemorating the birthday of the great Guru, he emphasises on the harmonic interpretation to be placed on the Textual Triad, viz. the Upanishads, the Brahma Sutras, and the Bhagavad Gita. He puts forth the traditional view that there is a unity and uniformity of teaching contained in the Hindu Scriptural Authorities, and suggests that if research finds support to Shankara's Monism in the Upanishads, it would be illogical to expect want of such basis in the Sutras, indeed, he calls it a research-bubble which on being pricked, vanishes into thin air. He calls into question the position arrived at by Thibaut, and condemns in unequivocal terms not merely western thinkers, but Hindu research-workers, whose labours in the field, he considers, are leading to a comedy of errors. But in the absence of specific references to works, Western

or Eastern, beside Thibaut, the criticisms of Dr. Sarma strike mostly like shots in the air.

No serious student of Indian Philosophy will deny the assertion that the Sacred Triad (Prasthanā Thriyā) is a harmonic unity. But, that is true within limits. If that were not so, there would have been no need at all for the existence of the three sets of authority. This reminds one of an old saying attributed to a Moslem devotee. If any book contained the same matter as was contained in the Koran, then such other book need not exist. If it contained different matter, then it had no right to exist beside the scripture. One may not presume that the learned Doctor would deny that there was a process of evolution at work even in the region of scriptural thought, and that the Sūtras as well as the Gita mark off distinct epochs from the reign of the Upanishads. One may not deny that these purport to bring out the real spirit, and explain the real meaning that lay behind the Upanishads. But these explanations, commentaries, belong to a different time, and are the product of differing agencies, in widely differing settings of society and circumstance. If there is unity binding them all, it is the unity of a continued evolution, not in any sense, an ideal identity.

That the process of interpretation may lead to manifold results, the example of the Gita is emphatic. It sets before itself to unify pre-existing thought, which, it recognised, was quite diverse.

Bahubhir bahudha geetam chandebhir vividhaih prudhak
Brahma sutra padaischaiva hetumadbhir vinischitaih
(Gita, XIII, 5.)

(Many Rishis have sung in different ways, and in diverse chants, and the Brahma Sutras are decisive, fully reasoned.)

That there is a distinction between the treatment in the Vedas, and in the later Sutras, it is too late to question. In seeking to evolve a determinate reason, the Gita sought to filter down truth in its message of the unity of Sankhya and Yoga. (cf. Gita, V, 4 & 5). It condemns an attachment to the letter of the Vedas in unequivocal terms, (see II, 42 to 46), and counsels wise selection and preference from out of their injunctions.

Yavanardha udapane sarvatah samplutodake
Tavan sarveshu vedeshu Brahmanasya Vijanatah
(II, 46)

(Just as from a place full of water, we take only so much as may be, even so are the Vedas to be utilised by the enlightened Brahmin.)

This phase of selection, and elimination is the natural incident of all evolution, including that of the highest metaphysical thought. Else growth, abundance and variety would remain inexplicable. We interpret, and we explain, and we profess to merely follow the old tradition. But the tradition so-called is itself subject to the law of evolution, and it does undergo change. The Vedic ritualists, learned in the three Vedas were Soma-drinkers. (Thirividya mam somapah &c, Gita, IX, 20-22). They reached the heaven, but after long sojourn, returned to earth, their holiness being spent away. But they who think not of heaven, but aim at the higher realisation attain full security. This concept of higher ideal over the head of the Vedas is enough to mark the path of evolutionary transition, and he would be guilty of spreading an untruth who would cling to the doctrine of static permanence in philosophical thought. It is Tamasic Gnana. which clings to one thing as if it were the whole, without grasping the reality (cf. XVIII, 22).

Nor may it be denied that the evolution of such metaphysical ideas had its repercussions upon the shaping of the varied strata of society, and the intellectual level in which each such stratum was permitted to move. It is common

knowledge that the growth of the caste-system was later, such earlier texts as the Rigveda not having dwelt on it. But while the Vedas, Upanishads and the Sūtras were denied to the lower Castes, the Gita expressly professes its hold upon women, and these lowly peoples.

“*Streya vaisya stadha sudra stepi yanti param gatim*” (IX, 32) is an utterance on latitudinous emancipation in an age when the rigidity of social stratification called forth an urgent reformation.

It was the re-orientation of the Hindu social strategy to react upon the impact of the Samanas, that owed allegiance to the teachings of the Buddha. Maintaining Vedic authority, the Gita transformed Hindu life by incorporating the spirit of the Samanas. (*Sarva bhuta hite ratah; sunichaiva, svapakecha panditah sama darsinah &c*). It emphasised *Buddhi Yoga*, as much as to say, I am the Buddha, and harmonised the teaching of Kapila which has great affinity to Buddhism, with the Yoga and other lines of thought. In doing this, may it be said that the Gita does not contain anything more than what is said in the Upanishads, or in the Sūtras? May it be even said that the Gita does not differ in any respect from either of the earlier authorities? Philosophers are too

well aware of the nature of the identity to assert that it does not involve any difference. It makes a world of difference whether a particular system is founded on the Upanishads or on the Sutras, or again on the Gita, harmonious as the implications of all of these may be. The later the production, the nearer is its outlook to our life, because the less are we removed from it, not merely in time, but in the stages of evolution that intervene. Of course, one is aware of the risk in stating the proposition so broadly, but subject to just exceptions, it holds.

In fact, when the Gita itself, with all its efforts at clarification and unification, has given rise to diverse interpretations at different hands, when the three great Acharyas find support each for his own system in the Gita, one fails to see anything inherently absurd in thinking that there might be a difference in the relative weight given to a particular metaphysical position in the Upanishads and the Sutras. The Sutras are more ratiocinative, as the Gita recognises. (Vide XIII, 5, quoted above), and perhaps, on that account, favour Realism more than Idealism. Idealistic Monism is not the last word in the philosophy, even of Monism. Material monad is not an impossible

concept. While Shankara's Idealism rests on Vivarta Vada, (the doctrine that the material world is an illusion) Ramanuja stresses on Parinama (the law of evolution) which appealed to Thibaut and other western scholars. To flout scholarship on that account would not enhance the prestige of the followers of any school.

Max Muller inclines to the view that Badarayana (the Sutra-writer) whom Sankara and Ramanuja accept and profess to follow, may have held to Parinama (evolution) rather than Vivarta (illusion) doctrine. "This view of the universe as the development of Brahman was possibly the original view taken by Badarayana, and it was clearly that of Ramanuja, and his followers, who explain the world as an evolution. But this was not Sankara's theory; he accepts the two facts that the world is changing and unreal, and that the real cause of it, that is Brahman, yet, is incapable of change. "(Six Systems of Indian Philosophy, Max Muller, p. 280). He brings out the fallacy to a head: "There is always something on which Vivarta (illusion) is at work, and which cannot be deprived of its reality." (ibid., p. 185.) The inadequacy of Idealistic Monism to explain the universe

metaphysically engenders the cycle of the remaining systems of Pluralism, and Material Monism; to each one of which, in its turn, the philosopher has his objections to raise. For, after all the rules laying down the Dharma, for thought and action, after all the injunctions of the Vedas, Sastras and the Gita, and after all the commentaries, interpretations and explanations ever produced, the world is yet left in quest of the single, all-satisfying truth that Arjun yearned for :

Vyamisrenaina vakvena buddhim mehayasiva me
Tadekam vada nischitya yena jreyohamapnuyam
(Gita, III, 2.)

To our philosophers, the doctors of souls, we pray :

With perplexing words, confuse not
the understanding. Tell with certainty the
way of evolving the bliss within reach, from
here and now.

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M. V. V. K. Rangachari.

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26. TRUTHS THAT ARE OVER-STRESSED

“The world-view of Madhva Acharya based on realism, pluralism and Theism should be admitted to be at least as logical, and respectable as those of others” declared Dr. R. Nagaraja Sarma in his address at the Triplicane celebration of Madhva Navami. The exalted theism of the Dvaita system and the doctrine of grace have a firm place under the sun. Dr. Sarma is aggrieved that its philosophic utility had not received attention in Europe and America. On that account one may not argue that it is devoid of value. If the implications of this criticism are closely followed, it may lead us by contrary logic to a suggestion that the monistic idealism, say of Sankara is not essentially Theistic, and that Advaita-Vedanta had had more than its share of western attention. Dvaita-Vedanta, dualistic or pluralistic cannot be the terminal point in logic, just as an illusion-breeding Ideational concept (Nirvisesha Chinmatra Brahman) cannot account for all that is. Pressed from both sides, the qualified monist thinks of Brahman as an endowed reality, the Substance of which this visible universe is a fractional aspect, without at the same time releasing Him from

his ideational content. Perhaps this sounds like Spinoza. The criticism of Pantheistic inconsequence is sought to be met by subtle logical device. It is the vulnerability of these doctrines from the stringent application of logic, which the Indo-Aryan mind was not slow to develop in the Purva-Mimamsa, that has occasioned their divergent evolution. As for their respectability, none that has any the slightest touch with the tolerant Hindu mind will ever dare to discriminate among them. Only children and little minds will ever have seen truth as a finality.

But, as the chairman, Prof Srinivāsacharya said at the meeting, it was the element of unity that mattered. The three doctrines were all Vedānta. His observation about Hinduism maintaining itself against the onslaughts of Christianity and Islam by laying adequate emphasis on all the schools of thought is of peculiar significance. Perhaps the formulators of the three doctrines were themselves, each in his own turn, confronted with problems not widely differing from our own time. History repeats itself. May it not be pragmatic need that has called these systems into being? Three years ago it was written: "Sankara's system rested not on devotion, but on an intellectual

solution through an attributeless Principle. But the ring-fence of metaphysical Hinduism cannot stand the stress from without in favour of a faith more satisfying emotionally. Monotheistic teachings that were consolidating communities outside Hinduism would not be denied their place under the banner of the vedic texts. Their reinterpretation followed; Narayana, the Personal God was installed, and Bhakti, humility, and service were propagated as the means of reaching *near Him*." That is the parallelism between the Christian Father, the Islamic Allah and the Purushottam of the Theistic Vedantha. The perfection of the individual soul as attaining all the Kalyanagunas and in every respect approaching God but not losing its identity is akin to the Semetic scheme of salvation. In the emphasis of the distance between man and God the Dvaita school is as sure and clear as Islam is certain that God never assumes the body of flesh. God as infinite love, his kindness being spontaneous, Nirhetuka, and not guided by human deserts, which should ever be quite meagre, these are some ideas that are not peculiar to either the Hindu or other creeds. If there is basis for pursuing the historical progress of the triple doctrinal divisions within the Vedanta in

relation to the impact of outside forces on the Medaeval Brahminical thought and society, as indeed, Christianity and Islam had appeared on the Indian shores even by then, we shall have reason to illustrate an adaptability to environment in Indian Philosophical life much as any living organism with a survival-value would manifest.

The warning of Prof. Srinivasacharya to keep the differences among the three schools in abeyance that Indian Philosophy may present a united Vedanta to the world outside reminds me of a similar position advocated by Prof. Rudolph Otto of Marberg University (Germany) who wrote in the Hibbert Journal (July, 1931) concerning different religions: "However strong their opposition may be, yet a silent sympathy attract the religious to the religious. They recognise one another by a peculiar sensitiveness as opposed to unbelief." "They recognise a common unity in religion, by a common antagonism to irreligion." Thus irreligion seals the bond of sympathy among the battling creeds. It is the point where all religions meet. Save that point, there is no other point of contact nor factor of community among them. Because "Exclusiveness, absoluteness, and finality are the essence of

any religion. Religion is and ought to remain uncompromising." "The characteristic claim of all religions is that they alone embody the truth, the whole truth, and nothing but truth" says Dr. R. B. Paranjpye (*The Cruz of the Indian Problem*, p. 104). And his criticism is borne out by religionists like Prof. Otto who wrote: "The really religious man, is not at home among the religious cosmopolitans, the mollifiers, and those of threadbare faith, the masters of compromise, and the rationalists." In spite of the pragmatic need to keep the differences in the three schools in Indian Philosophy in abeyance to enable the Vedanta to survive the reactions of non-Hindu influences, will traditionalists like Dr. R. N. Sarma water down their loyalties into vague humanistic attitudes towards life such as "Intimations on Comparativism" may help to bring about. (Cf. *Reason*, Bombay, May, 1933 = *The Dance of Atoms and The Song of Gods Chapter II Pp. 33-57*). Truths that are over-stressed may otherwise be more dangerous than untruths, that are hardly handled by anybody.

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M. V. V. K. Rangachari.

27. THE CHALLENGE OF MODERN THOUGHT.

There is a naive self-contradiction in Dr. Naga Raja Sarma's reply to the questions raised by Mr. N. Subrahmanya Aiyer about religion and the world-problems. The former writes: "Possession of Infinite Power is one thing. Its exercise so as to carry conviction to the minds of modern critics is another." (*The Hindu*, 11-3-1936, p. 6). As is the effort of the Jignasadhikarana in the age of the Brahma-Sutras, even so to the mind of the modern critic, the problem of evil in the world remains a challenge to the conception of an Infinite Power. If It did not carry conviction to the mind, it amounts to a defective realisation of Power *pro tanto*, and if the defective realisation is assumed to be on the part of an entity existing apart from the Power itself, one is landed in Dwaita. There is a sense therefore in which Adwaita is considered to be Atheistic, as the Infinite Power is left with nothing beside itself to operate upon. If on the otherhand 'evil' is explained through "Karma individual and collective", even then, the assumption involves the trespass upon the Infinite Power. Either Karma is Infinite

Power, or the Power itself is limited thereby. There is no escape from a dichotomous logic, if Dr. Sarma's God, conceived as the author, preserver and destroyer of the world, is consistently followed.

While one may not agree with Mr. Subrahmanya Aiyer that the great problem of evil will have been solved if one would regard the world as its own God (see *The Hindu*, 7-3-1936, p. 9),—as no system of metaphysical thought has yet effected the solution—it is open to affirm that Dr. Sarma's counter-question regarding free-will and the problem of the derivation of the *many* from *one* does not find adequate answer even in the Adwaita. Finite creation is of a lower degree of reality, true, but is the Infinite accessible except through this very low degree of reality? And pray, who marked these degrees of the panel of Infinite Reality?

Again Dr. Sarma accuses the position that the world is its God as "barren identity." How is the assertion that God is the only reality, and the world is an illusion, more fertile? Ideal monism would appear to stand on a par with the other alternative, call it Material or real Monism, Pantheism, Cosmotheism, Visistadwaita or Atheism. And the

texts in support thereof are not wanting. The Vibhuti Yoga (Ch. X of the Gita) with its formula "vistabhyaham idam kritsnam ekam-sena sthitho jagat"^o and Upanishads and Sutras that were the basis of Ramanujā's Parinama-vada bear out the realistic recognition of the world. Sankara had to force an interpretation to establish the Mayavada (Jagan-Midhya) upon some texts which more naturally lend themselves to realism. "Isavasyamidagum sarvam" and "Sambhutimcha vinasamcha &c" of the Isopanishad, "Annam Brahma" (matter is Brahma) of the Taithiriyā Upanishad, "Tvam Stri, tvam pumanapi, tvam kumara &c." (thou art the woman, thou art man, thou art young, &c) of the Sweta Swetara Upanishad are some instances of Realistic Monism.

Some scholars claim even for Sankara that Vivartavada was not the absolute *modus operandi*. The *Sivanandalahari* is taken to be proof of his devotional realism. But therein, it is hard to discover any line marking off from Dwaita attitude. He said in the course of the commentary on the Sutra "Vaidharmyaccha na swapnadivat" (Brahma sutra II, 2, 29) "Naivam jagaritopalabdham vastu..... badhyate" (the objects of the waking world are not, unlike dream-phenomena, negatived or

contradicted. He would not say that the physical objects are māyamatra in his comments on the Sutra, III, ii, 3. . This line of argument endows reality to the world but ignorance (avidya mana eva) consists in identifying them with the Self. The fallacy lies in the superimposition of the phenomena, and confusing the reality behind with the changing phases of existence, and not any absence of reality in the phenomena themselves inherently. The self is never touched by the experiences (kanachit asprushru svabhavam api sat). The only point of contact between the unreality of the dream-world and the real world is this process of superimposition on the unchanging *Sat*. The experiences themselves are not unreal, but in so far as they are identified with the real nature of the self as experiencing them, there comes in the play of illusion, of Maya; the unreality. (Sthāni dharmatva meveti).

And after all this, has the problem of the world and of evil, and of free-will, and Infinite Power, has it been solved? One may not claim that any alternative scheme offers the solution, for one knows that these problems are incapable of categorical answers. But on that score one does not cease to exercise one's resource. Experimental science to-day is attri-

buting to matter "properties sufficiently complicated to make a 'materialistic account of life and mind very, much more plausible than seemed likely a few years ago". (J. B. S. Haldane, in the R.P.A. Annual, p. 30 to which Dr. Sarma alludes in passing.) Physics is not tending in our time to the unduly mechanistic materialism of some nineteenth century thinkers but the developments in the evolutionary theory, and the challenge of action-at-distance in interstellar space and the vast emptiness between electron-proton systems seem to vivify Kapila-sankhya, Apurva envisaged in the Mimamsa, and the Trianuka of the Nyayavaisheshika construction.

Naturalism may not improve upon pre-existing metaphysical thought but certainly it does serve to clarify our notions about the world and man's place therein: It is the challenge of Modern Thought that no philosophical theorist may well ignore.

References:—*Kalyana Kalpataru*, Vedanta Number (January, 1936) pp. 57 to 61 and pp. 89 to 95.

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M. V. V. K. Rangachari.)

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28. HUMANISM IN INDIAN THOUGHT.

Ancient Indian thought is gaining a truer perspective in our time than when western scholars first directed their attention to oriental research. Like the chapter "Genesis" in the Old Testament that dated the creation of the world six thousand years ago, sometime it was the fashion to assign periods for the Rig Veda Samhita, the Brahmanas, the Aranyakas, the Sutras &c., conceived as definite epoch of philosophical development. While there may be a general basis for such divisions on metaphysical grounds, it was soon discovered that the hard and fast rule about the historical development carried its own exceptions, and Upanishads like the Brihadaranyaka had to be carried backward to precede some Brahmanas. In view of the fact that these compositions could not have been at identical times, the boundary lines between their "periods" get very considerably blurred. It would perhaps be more in keeping with human nature to theorise that the diverse tendencies towards sacrifice and ritualism on the one hand, and speculation and free-thought on the other were not each the special contribution of a single period, and that all had their representation in every one of the so-called "periods", although

there may be a shifting of the 'centre of gravity' in some limited sense as Garbe and the earlier orientalist imagined.

Dr. Winternitz, the latest authority on the subject, points out that in the Rig Veda itself the "barren sacrificial science" was not the only word, and that there were circles "already engaged upon those highest questions" which came to be admirably treated in the later Upanishads. He traces the germs of scepticism floating to the surface in the Samhita (II, 12, and VIII, 100) where the existence of the God, Indra, reigning over Yagna is doubted or denied. Again in Hymn X, 121, (called the Hiranyagarbha Sukta) the refrain "Kasmai devaya havisha vidhema" (to which god shall we offer oblation?) instals Prajapati above the minor gods, who are said to worship his commands (*Upasate prasisham yasya devah*). The Nasadiya Sukta (Rigveda Samhita, hymn, X, 129) gives scepticism its most powerful expression. In Pralaya when there was neither air, nor water, nor earth nor heaven, neither were there, these gods, the goal of sacrificial fires. (Cf. *Nanyat kinchanamishat*, nothing else existed. Aitareya Upanishad, I, i) By this world's creation only, the gods came hither, sings this hymn. The Aitareya Upanishad speaks of the

creation of the gods in the cosmological scheme as the worlds will perish without rulers (Imenuloka lokapalanu srujeiti). As Indra and the minor gods were associated with Yagnas and Kratus, their virtual dethronement by the superimposition of Atman above their shoulders marks the shifting of the centre from the priestly Brahman. Dr. Winternitz is not wide of the mark in stating that "the forest hermits and wandering ascetics not only renounced the world and its pleasures but kept aloof from the sacrifices and ceremonies of the Brahmanas."

I may here put in that while the scheme of the creation in the Nasadiya Sukta and the Aitareya Upanishad (above-referred-to) present marked points of comparison with the handiwork of the Bible-God in the waters in heaven and on land (Cf. Genesis, I, 6, 7, and Ambah and Apah of the Aitareya Upanishad) the creation of gods is peculiar to Indian literature which is markedly absent from the Judaical scripture. One may be inclined to reason that this was due to the allegiance to preexisting deities that Hindu metaphysical thought wanted to assimilate rather than destroy. The creation of the gods by Atman is anyway our peculiar compromising heritage.

If the unity of the Atman was as old as

the Rig Veda Samhita, we may not fail to understand Principal Chakravarty's claim that during the Brahmana period so-called, the pre-eminence of priestly ritualism was not the only feature of Indian Philosophy. In that limited sense, Humanism was gaining ground, and the contribution of Kshatriya thought is not to be overlooked, whether Brahmanas did or did not take a hand in the Rajasuya. Mr. K. Madhava Krishna Sarma (in *The Hindu*, 7-3-1936) disputes the claim that the Brahmana-period was one of dwindling ritualism when there was the check and opposition to the Brahmin priest from intellectual Kshatriyas. He is generally right in stating that ritualism was at its acme then. The Aranyaka-period would probably accord with Principal Chakravarty's description of the Raja-Rishi predominance in a greater degree. It is true also that the Atman doctrine did not spring up suddenly in the Upanishadic age, and developed exclusively under the fostering care of the Kshatriyas. We may not understand Principal Chakravarty to have gone so far in favour of an exclusive claim to any section of the Indian community in his search for Humanism in ancient India. However much these periodic classifications may be blurred, the fact remains that the evolution of Indian thought had had a place

for humanism, and the interaction, nay, co-operation of the Brahmin ritualism and Kshatriya philosophy was an important phase thereof. Dr. Keith's observation that "no charter was given either to Brahminhood or Kshatriyahood that it alone should be the repository of intellectual and spiritual wisdom" strikes the keynote of Indian life which, in spite of re-actions like the Apasudra Adhikarana of the Brahma Sutras (adverted to by Dr. Naga Raja Sarma, in this context) flowed into wider channels in the Gita which saw the wisdom of extending spiritual study to women and the other two castes the Vyshyas and Sudras (Ch. IX, 32, *Striyo vysya stadha sudrastepi yanti param gatim*). For, the ultimate truth remains that the world is transient and joyless (*anityamasukham lokamimam prapya*, Gita, Ch. IX, 33) and having been born into it, there is no purpose in stressing these differences that militate against Humanism. Worship thou me (*Bhajasv mam*) was the call of humanity as clear then, as it is important now.

Reference:—*Kalyani Kalpataru*, Vedanta Number, pp. 74 to 77 (January, 1936).

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M. V. V. K. Rangachari.

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29. THE ROAD TO UNITY THROUGH CHARITY.

Charity is a mode of self-negation. It is a form of sacrifice whose immediate object refers to the betterment of our fellow-beings. While sacrifices to gods (Devas) have super-sensible objectives, people give in charity to deserve the gratitude of the poor sufferers. Underlying Yegna, the dominant desire is one's own personal betterment. Though people give with a view to earn spiritual merit, usually the secular satisfaction of providing amenities to the disabled and deserving poor raises a joy in the giver here and now. "He who enjoys what is given him without returning aught is verily a thief." (*Gita*, III, 12). "Those who dress food, for their own selves, they are the impious and they eat sin" (III, 13). In the manner of house-construction, the Indian home provides shelter to the wayfarer on the outer pial, which is common in all parts of the country. The habit of building upto the edge of the last inch of one's ground obtains elsewhere throughout the world. Our temples, many-pillared Mantapas, and cosy choultries, Dharmasala feeding-houses, water-sheds and other free charitable institutes bespeak a mind that

believes earnestly in establishing harmony by selfless benevolence. Even our educational systems envisage the gift of learning going free at the topmost rungs of the secrets of life.

Is this habit, this urge to give and to give free, an unnatural or suicidal attitude? We may reflect upon life in its earlier stages to find the correct answer. In the animal and bird levels, the maternal instinct discloses the self-giving tendencies. But even there, some forms of male life, like the King Penguins, reveal the energy and service often shown by the mother. (cf. Mr. T. H. Gillespie's Observation that the fathers are better parents than the mothers: (Ill. Wkly. Dec. 11, '49 p. 47). If the seed gives itself away into the sprouting plant, and the plantain tree does not survive the first bunch of its fruits, and the baby-scorpions break open their parent-body to find an earthly life, the charities of emperor Sibi, Dadhichi, Karna and others can hardly be said to be out of tune with the indications of the naturalist order. In the human level, the interest of the self goes on expanding, and with it the capacity to give, as well as the field of such gift gets enlarged. Is then the tendency to give an unreasonable presumptuousness on the part of those who are

well-placed and are in a position to help the less-fortunate members of the community?

There is the patronising egoist whose showy benevolence is none the less acceptable; because in the ultimate result it is the gift that counts; and the giver and the motive hardly enter except in the case of onerous gifts or those laden with heavy recompense. (cf. Dambhardham, Gita XVII 12, Adakshinam, XVII 13). Expecting nothing in return and giving to the worthy recipient in a proper time and place is "the purest form of charity. (XVII 20) Bargaining for a secular or spiritual price or seeking a return or with half assent, that charity is of a lower order tinged with passion. It is also possible to pervert charity by feeding a reptile with milk, or donating in contempt and with a view to lower the donee in his self-esteem or out of disrespect (Gita XVII 21, 22). One may toss a slender coin at another who never needed it and to insult or in disparagement. But the social code of liberality gets over these oblique forms of the giving-spirit and like mercy in concrete form, charity blesses him who gives and also him who takes and is twice blessed.

As all deeds may take shape in concrete resources, or verbal promises or remain merely

inside mental fabrication, a helpful word, nay, even a good thought may help to promote that amity of feeling and that kinship of emotion so very essential for global unity. "Satyam Priya Hitam Cha Yat." The true pleasant and beneficial utterance breathing sympathy and love is the real oral gift. (Vakdana). Even an uncommunicated thought helpful to the sufferer and sent forth in silence may help to ease some situations where the storms of controversy might toss the victim in unhelpful confusion. Are not most of the evils of our time the fruit of bitter expressions levelled against rivalling ideologies and are not some at least of the steps taken in fear and mistrust the result of unexpressed misgivings lurking back in the minds of the leaders of nations that rule the destiny of the race? The fear-complex should find its adequate antidote in an attitude of charitable disposition which will seek to understand the view-point of the other fellow against whom we have become habituated to grind our teeth. A friendly grin does much to soften the grinding jaw. It is a symbol of the time that the power to poetry and art gets stunted in an age when men reek with the terror of their lives. The ghost of the Atom Bomb haunts their minds. A little charitable disposition may help to exercise it.

It does no good to discriminate between the east and the west. The seeds of charity may be sown world-wide. Mankind had learnt to progress through mutual contact and from the interaction of the good thoughts ever generated. And the facility for such beneficial interchange has been never so great as it is now. The need for such mutuality is impressed all the more when intercourse among nations has become a fast-running achievement. What is needed is freedom from the egoistic notion, (Ahamkruta Bhava), the desire to insist upon my 'doxy' and condemn all others'.

If Dana (Charity) is self-negation, there is a logic that negatives the negation. Those who preach against the practice of charity condemn the spirit that would further the proneness to indolence, laziness and inert parasitism. It may be partially true. But when we enter into the nature of the creative energy which impels human activity the short-sightedness of the criticism would become apparent. Those who are released by whatever means from the anxiety of finding food, raiment and shelter may better be fitted in inventive pursuit than those who are forced to toil day in and day out for winning their daily bread. There is no economy in each

unit struggling for its very physical existence while the interests of collective well-being point to co-operative effort in a higher plane. The old Hindu Sovereigns were no mere fools to grant lands, gold and revenues in Inam to enlightened heads. By their laboratories and research institutes like Yagna, Yaga, Yoga, Sadhana and otherwise they were free to add to the cultural contribution of the country. He who assimilates physical resource cannot desist from giving in terms of cultural advance in recompense. The economy that would balance physical assets with intellectual return is best reflected in the safety, peace and contentment of a cultured, leisured, well-fed and peace-loving middle-class. It is not obsessed by the snare of poverty into robbery and treachery nor is it intoxicated into arrogance and spite by the consciousness of the power of its arm. In all epochs this happy mean in society has been read as the barometer of civilization. If Dana supplements the provisions of the class and adds to their health and happiness it works in line with the teachings of social history. If it aids on the other hand the forces of oppression and social disorder such Dana is perverse, dark (Tamasa) and fraught with danger.

Speaking of world-unity, it is necessary to

distinguish the two divergent modes of approach, the positive and the negative, the synthetic and the abstract concept of such unification. When the tiger digests the lamb the conflict is dissolved through biological assimilation. The lower life is eaten up by the higher. That is the negative method, leaving a well fulfilled self-satisfied consumer. That is the negation of the opposite. When the tiger and the lamb draw milk from the same saucer and both are sustained there is a harmony amidst difference. Neither absorbs the other, but both have place to thrive. In spite of apparent contradictions, existence as a positive aggregating process does not seem to be thwarted. Differences persist and it would appear that very vital differences are bound to persist. On the other hand such differences do not appear to defeat the unity of life. The theory that would negate opposition by denying the not-self its legitimate right to exist, does not appear to be in conformity with the world-ordering. The universe would not appear to be moulded upon a unitary fundamental, alone. At every step life is confronted with the pairs of opposites, the Dvandvas, the thesis and the anti-thesis. To comprehend them both the third step seems to be essential, the synthesis. This last starts

the cycle again, generating its anti-thesis in turn. 'Tatva Triā, the triple fundamentals have been entering the frame-work of logical systematic comprehension.' In an earlier age Chit (Life), Achit (Non-living or Jada) and Iswar (Over-soul) were taught to enter into the founding of the universe. Whatever new meanings may be infused into the old-time phraseology man-kind cannot get away from the need to recognise the divergence of characteristics and personalities of nations as well as among individuals.

Charity dispensed in the right spirit, relinquishing the eagerness to force results, and as pure duty, without attachment promotes world-unity, as humanity can only thrive in the healthy atmosphere of tolerance, even positive affection.

M. V. V. K. Rangachari.

30. THE THOUGHT-ACTION COMPLEX IN HUMAN ADVENTURE.

How many thoughts that bubble up end in themselves and, how few among them lead to decisive action! Yet on the other side how many acts are undertaken in a sense thoughtlessly, regardless of foreseen consequence or anticipated plan! And how few of the movements of the human limbs are backed by sustained contemplation! Thought, as the latest and most subtle of the biological faculty, descends very rarely into muscular reflexes which form the last link in the chain of animal evolution. The bigger brain has enabled to frame up ideas without realistic backing, as dreams under disturbed metabolism raise phantasies into wakeful persistence. Nor is it necessary for the exercise of fancy that any attempt should be made to sustain a degree of self-consistency compatible with the unity of life. The experiences of the contemplative mind are rich in contradictions. That they are not backed by objective verification is not the only defect.

There is greater social responsibility attached to action, than to the mere contemplative, whose doctrinaire may be left alone so long as

no results ensue that affect the community adversely. Right grooves of action should be laid as action is higher than inaction. He who thinks that he may renounce action loses the understanding. Nor may he improve through inaction. Attachment to inaction is insane. The lazy earth spins around a thousand miles per hour. It flings itself even more swiftly on its track around the sun. The bari-centre of the solar system negotiates huge distance with tremendous velocity though we imagine that the sun and the stars are 'fixed'. The velocities of the galactic system and other island-universes stagger calculation. Yet overnight the calm universe presents the stillness of contemplative Yoga. The sleeping top presents no gyrations; only when the speed slackens is the sign of movement visible. Is it possible that contemplation is indeed the speediest form of physical action? He who can visualise the movement of circling electrons around the proton is not deceived into restful inaction. In nuclear fission when electronic rings are intercepted the release of tremendous energies is the analogue in modern science to the possible heights that psychic power may yet attain. Fruiterers have learnt to force the pace of getting raw green plantain and mango ready into market through

premature ripening. The colour gained does not improve the taste. The achievement in the organic field is similar to the bombardment through the cyclotron to effect the disintegration of the atom. The microbiological processes of binary fission among unicellular organisms, the emanation of pseudopods, the emergence of chromosomes are fine examples of sublime action backed by sublime intelligence. The discrimination in the digestive regions between assimilable components of food and the rejection of unwanted material in the intestinal passage discloses a highly developed sense of inarticulate thoughtfulness. Nor is this thoughtful action confined to organic life as we know or recognise it. In the shaping of crystals each particle that goes into the making observes a police-rule and stands attention in its own place. The cube, the pentagon, hexagon, octagon or other flower-patterns of salts and sugars could not present their regular well-spaced finitive pictures but for some contemplative intelligence forcing them into shape while molecules enter into colonial relations in the fabric of the community. The grain-patterns in the wood of several kinds of trees, the leaf and flower-patterns of plant-growth and the ~~skin and the snout formation of animal varia-~~

tions lend themselves to formulae and rules (*Dharma*) around which are woven the warp and woof of things big and small. Nor is the context of thought-patterns less amenable to rule-formulation or anticipatory prediction within limits provided the capacity is gained and the incentive arises to unravel the mysteries of psychic experience. Mental action would appear elusive in the threshold. But even there grooves are formed and habits are made that render thought possible as if on fixed rails.

Contemplation is the higher if also the more subtle form of action. It is on the one hand conditioned by previous actional experience and on the other influences courses of further action. There is no equal to thought in that sense. Every mental experience is a thought-feeling-conative event rolled into one. One or other of these elements predominates in a given context, lends its own colour and leads the rest. Even as *Tridosha* humours (*Vata*, *Pitta* & *Sleshma*) lead a balanced drive in the healthy body while the *Prakopa* (Preponderance) of any of these means disease, the unbalance of thought-action-feeling complex leads to overstressed dynamism or unmoving inertia. Natural classifications of the *Sankhya Ganga*

should not ignore the basic unity of *Prakriti*. The star-dust rolls itself into spiral nebulae. Stars integrate; some of them grow planetary families and satellites while others break up into dust-clouds in binary or multiple fission. Energy is liberation and energy is consumed as when the sun radiates heat and light losing of its substance, as when the fevered body develops temperature through internal cold (*Vata*). Like heat-cold dualism and energy inertia the dwandva of contemplation and action is an expression of that unbreakable *Sambandha* in the chain of stellar phenomena. We are creatures shaped from particles that somehow escaped from the sun-mass and flew long eons back when the earth broke away from the parent dough and cooled. Our body particles rise after chains of migration in diverse forms of animate and inanimate existence. Sometimes, may be in the very distant future, each one of us and every one of the particles of our body is eligible to occupy in the physical sense the geometrical position which now fills the enviable distance of the baricentre of the galactic system, nay even of the totality of the innumerable number of universes visible and invisible. *Savithru Mandala Madhyavarti* ~~*Narmada*~~ is the sublime concept for any

thought to ascend. The revelation of the 200 inch telescope installed in America lifts the curtain far beyond. The particles of our body are indeed one with the incalculable gigantic thought-action-matter which constitutes the very matrix of the immense space-time continuum.

Children, not sages, say that thought and action are different. He who is thinking is really active. The goal is identical. The integrate vision is the true view. In action lies the secret of giving up truly the limited objective towards which it is directed. That giving is true *Samnyasa*, the corner-stone of *Sankhya* knowledge. The objective will is not destroyed as such, but its direction is focussed on the attachment of the highest good. The fruit of action is easily directed to be renounced without pausing to reflect on the nature of the fruit. All action bears fruit and no step in life may be laid which is not action. To the seeker action is the means while to the thinker serenity is the means. When sense-pleasures cease to attract low design-movement stops. Where the true balance is achieved the physicalist realisation that the particles composing a lump of earth, a stone and gold are identical in their source as the carbon in

diamond and in charcoal, robs all experiences of their distinctive values as pleasurable or painful, as attracting or repulsive. All atoms are complex variations in texture of the dispositions of electrons and protons. While the former revolve very rapidly the latter tend to stabilise a contemplative spell, even as the sun helps to keep the 10 planets with their thirty-nine moons in their wonted tracks. In the thought-action equation, the nucleus, the proton and the sun symbolise placid contemplation while the cell-bodies, electrons, the planets and their satellites display activated disturbance but that is only an apparent disposition. Relatively all these are thoughtfully at rest while they are also dynamically contemplative. Radium and lead are states of matter at different points of piercing activation even so to the social scientist, the true *Yogi*, temporal changes in social relationship should make no difference in evaluating a friend, a foe or an intermediary. The *Yogi* in the social scene is a social-science-expert who is able to realise the essential unity underlying all apparent differences. He is not worried that he is identified with a personality (*Vyaktimāpanam*). Nor is he aggrieved that others disregard him, for being

a mere man (*Manusheem Tanumashritam*). He knows thought and action are aspects of a single experience whose isolation leads to an impracticable, and abstract and unreal experience.

Theoretical phrases in meditation may soothe the tired nerve. But that is mere negative service to fit the individual to cope with greater action. Contemplation and meditative thought may itself have an objective reference, in the attainment of some result planned before or the consciousness of undefined impulses may lead to a restless urge to create a poem or work of art. The poet, artist and author and the man in him are not two different people. The energising man is himself the poet, artist etc. Love, ambition, deep sympathy and other emotional urges have their effect on creative imagination which withdraws the mind from the rest of the world. Contemplation at that end utters '*Neti Neti*' fast fixed on *Sunya* (zero) absolute in the metaphysical and mathematical significance.

Action at the physical level is in line with a whirling stone, rain-fall, river-flow, the blazing fire and an electrical circuit. Purposive action points to the nature of the purpose which such action is meant to serve.

The object to be gained, and the manner and means employed in gaining it impress the value and moral significance upon human action. By excluding the thought of self-gain and injury to other fellow, nay, when it is motivated by deep regard for the well-being of entire humanity does action in sacrifice, gift, austerities etc. acquire any relevancy of social value. They tend to purify thought and should be done in the spirit of uncraving merit. The egoism in performance and the possessiveness in reaping their fruit are the common snare of the *Karmisti*. But when it is said that one should give up the fruit of action can it mean that the action itself should be so performed that no fruit good or bad may result therefrom? It is impossible that the slightest movement of a single particle in the human brain should not bring about any result what-so-ever. It may only be construed in the sense that such fruits as may result from one's acts should be so achieved as not to be incompatible with the safety, well-being and happiness of the rest of the world. The self-possession of the fruit should be given up. That is different from the negation of any fruit.

Theorists who build the argument from design find themselves in a similar corner.

Design for what? The attainment of a specific objective would delimit any metaphysical postulate. But in the realm of practical experience when the adjustment of means to ends indicates the way of better life the icy abstractions of mystical contemplation and fruitless action have both to be furnished with life-promoting kernel.

The poser of nobility need not detain us, if what all is meant is a 'higher order'. The nobler social elevation is usually linked to the reflective mind-faculty, being the high-water mark in evolution. As all action culminates in wisdom, thought determines, as it ought to determine, action, and not action, thought, for the lower process is accessory to the higher one.

Human thought on the other hand is the product of natural conditions of heredity and environment. Social action continues to determine thought just as social thought moulds the patterns of conduct. We revert to the concreteness of life which is a composite blend of thought and action. We may view them in analytical isolation for the nonce to record our own impressions on the two distinct aspects but any attempt to keep them separate leads to unnatural results. They both form an inseparable unity. Where knowledge is in close contact with material and

social realities thought and action have gained positively advancing forms as in science and in techniques. Where class-discrimination has arisen there always existed a group of people whose function was to produce thought without action. They tended to cloak the irregularities of power and resource by legend and mythology. As every isolate has its complementary the opposite of action was inaction, *Buddi* is indeed the dialectical sense. In synthesis is harmony, balance the yogic disciplined attitude to life which activises through thought. The contemplative descent into the physical plane as in *Hata Yoga* and *Pranayama* is a pointer to the physical basis of idealist *Sadhana*. At the social level humanism is a phase in the *Sadhana* of collective discipline. At the *Rajasic* level of attachment to particular ideology and practice the self-conscious community seeks to protect itself and remain hostile against threatening disintegrative forces. At this stage of painful labour break-neck speed, conflict and worry, it is akin to Viswamithra's duplicative force urging towards a hostile second order. Elsewhere helplessness against violence and aggression sinks into the abyss of inertia. The war-time frenzy and peacetime speed in production and hoarding

and exploitation have yet to be displaced by a balanced social frame at the *Satwic* harmonious level. To sink to the bottom as an unmoving dead-weight or speed with destructive passion in the race for atomic excellence is not congenial to human integration. Social morality is mostly 'municipal fitness'. Injury to the community is immoral.

Science effaced physical borders and created the condition for world-unity. World-art, world-literature and world-thought are not beyond practical possibility. The synthesis of right thought and correct action on a global level is not above human comprehension. Mankind has had many an adventure rising and falling in harmonies and conflicts between *Satwic*, *Rajasic* and *Tamasic* planes of movement. All fixed fast-frozen relations and trains of ancient prejudices are swept away. Expanding markets cannot feed industry on the national ground. National seclusion and self-sufficiency are replaced by inter-dependence. Even as the cinema, the aeroplane and the radio changed the ambit of social consciousness a technique of the good-way of life which views morality in a larger perspective will come into being based on the bed-rock of truth and non-violence. By the investigation of conditions

requisite for bringing together thought and action the social purpose of sincerity and application is served. Ethics is in contact with social realities. Thought is not something hanging independently in the air. There was never a battle of abstract ideas in a vacuum. An idealism outside historical context would be incomprehensible. Thought is material as it has been transferred and translated inside the human head somehow, sometime, somewhere. Thought-struggle is the clash between some concrete human heads or groups of human heads. Given the useful body, thought may help to guide to reach the goal of human harmony, love and peace. Through the instrumentality of the doer without the '*Rathi Arjun*' the wisdom of *Sarathi* would be lost in forest wind, and without the guidance from *Sarathi*, *Partha* would have floundered in the human wilderness of Kurukshetra. The one is as vital to the context of the other, as body and life. Indeed the human entity is both.

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M. V. V. K. RANGACHARI.

31. THE RÔLE OF ASCETICISM IN SOCIAL EVOLUTION:

Ascetic Polar Potential

Bodily states determine mental experience. Laughter and tears can be produced by physical stimulation. Indeed, there be those who argue that we are afraid because we run, and that we become sorry because we weep; not the other way round, that emotions produce physical changes. The loving mother hugs the child, and the embrace seals love. Feelings and emotions nurture the organic manifestations, and thrive on them in return. A smouldering discontent may burst into angry violence fanned by mere facial distortion or the clenched fist. Emotion, and the bodily reaction are intertwined in the religious experience of devotion, and self-surrender. The preponderent fervour affects the limbs and leaves its stamp on the prayerful frame. If emotion can result from or is heightened by organic sensation, the inducement of the physical vestiges may succeed in generating genuine piety. The folded hands, low-bent head, the thrill causing hair to stand on end, the tremulous voice, eyes welling with joyful drops, these betoken the enjoyment of honeyed devo-

tion. Such bodily affections may conversely induce sincere moods through conscious application, training the head and the hands, the eye and the tongue on lines suited to the higher aspirations of life and conduct.

This unitary personal discipline can be translated into devotion to the well-being of the human race viewed as a concrete entity, and to its progress as a whole. Any day, the vision of humanity with hands folded, head lowly, body thrilled with feeling, voice choked in ecstasy, and in tender tears, conjures an achievement far above manual shooting, haughty murderous design, insensate rudeness, the overbearing command and exultation over the victims of lethal warfare. The sublimation of physiological stimulations into the appreciation of the value of life as opposed to death, and of food as against hoarded wealth can be achieved through the subtle interaction of physical and invisible domains. The secret of the ascetic role has not been deciphered fully, but the impact upon society had been throughout great. In fact the collective good of mankind would appear to have been achieved through the abstinence of sages like Suka and Vyasa, saints, seers and Alvars, who starved and sang, and of Acharyas like Buddha-dev,

Sankara, Ramaauja &c who chose to preach in single blessedness to the millions in the bondage of household ties (Samsara). In cloistered seclusion, in monastic rigour, they suffered and taught what was best for family-life and peaceful progress. Yet, they maintain that the householder is the prop of the race, else, how may it thrive at all? Experience, real useful experience derives mostly from complex relations obtaining in society, and even the ascetic has to look to society for his field, as the scientist cannot operate outside the laboratory. The social formula woven by the prophet and the seer is meant to be put into practice by the multitude; the result achieved in concrete life holds for a time, and the needed revision is accomplished by his successor.

Yet, the austerity even of the sage is not an end in itself. The objectives towards which the ascetic practice is directed may vary. There is always the thought of recompense for the privation suffered, for all the pain which abstinence and immolation involve. Austerity for its own sake is unthinkable apart from the kind of satisfaction it gives here or hope elsewhere. Self-mortification is a purificatory virtue; then, purity should lead somewhere, it

should have an aim, in this world or in the next. It is the means to an end. We kill with a purpose, and also desist from killing and renounce sacrifice from a more sensible view. Renunciation too is not purposeless or unreasoning. The favour of the gods and position of Indratva were well-placed objectives in olden practice. More light is now thrown in by the nebular movement of Andromeda shifting beyond 100 miles each second; power: energy may be generated from a poundweight of coal to propel the luxury-liner Queen Mary across the Atlantic. The drive (Tapas) of the modern man goes far beyond the cloud-mists of Indra and the ocean depths of Varuna. He has freed himself from sectarian obscurantism, having learnt to value ideas and habits in terms of general, global, application.

It is possible to overdraw the ideal picture placing it too high above the normal head. The saint who offered butter to the dog which stole his bread may not discriminate between man and beast. But the general mind may not shed its human preference. Neither may all men rise to the stature of the devotee who chided the wife for having moved of her own accord when thieves were removing gold ornaments on her person, during sleep.

Her explanation was that her sleep was broken when the jewels on the upside were all taken, and the robbers were at a loss to find out how the gold from the underside resting on bed, could be got at. She turned on her side to enable them to snatch these, but thieves are wary of movement; fearing detection they fled. The pious husband pointed out that if the wife had remained unmoving, the thieves would have turned her body to remove the articles under her person. She should not have taken the initiative even to the extent of turning left to right since it would cause scare and agitate the mind of even the robber. Idealism so subtle and pitched at the uncommon level is hard to follow in practice. But there are grades in enlightenment, as it is relative to the field of its application, in individual or social exercise. The highbrow precept of today may fall below the average practice of tomorrow. When the jewel-value is got over, when personal embellishment does not count, the devotee refuses to see an offence in thieving. But, the question remains, will all men see eye to eye with him.

Asceticism as an enforced torment may prove futile. The restraint on the senses should follow reasoned determination. The organs of action may be fettered, senses may starve being

unfed, but the mind may yet dwell on the sense-objects. The abstemious person rejects sense-objects, but not the relish for them. Only when supreme wisdom (Param drshtva) rises, the dialectic sense washes out the relish. For, beyond these senses is the mind, beyond the mind is reason (Buddhi) and there is that which goes beyond reason. Human wisdom knows its own limitations, and there is no finer instrument available to detect its own defects, except reason itself. The wisdom of the race transcends individual argument, checking up personal impulse by general good-will. Thus is personal desire put down, enlightenment leading to Vairagya or renunciation, not merely of physical objectives, but even the relish for enjoyment is cut at the very root. The delights issuing from sensory stimulations are indeed the seed-beds of pain. They now begin, the next moment, they are not there. The wise do not revel in them. - Happy indeed is he who is harmonised, unaffected by the pulls and pushes of passions and desires, even the passion to lead an ascetic life or the desire to die the renowned ascetic. These subtle aspirations insinuate themselves through musings and remembrance; an attachment is thus created by Dhyān, and this leads to desire. From desire or through

frustration, anger is generated. Anger brings delusion, which confuses the memory. Shaken memory destroys reason; with the end of reason, human integrity perishes. The counter training which resists the impacts of desire and repulsion sustains peace. There is no wisdom in unbalance; nor is concentration possible in disharmony. Where concentration is not possible there can be no peace; and where is happiness for him who has no peace?

If an individual has not peace, the community too can have none. For, a single disturbing factor may upset peace in the entire world, just as a pebble thrown into the smooth tank sends ripples waving the entire waters. The disturbing elements may themselves lead ascetic lives like Hitler & Co. As a corrective to indulgence, asceticism has worked miracles in human history. It has pinned faith in a higher, if often supersensuous, objective, and exhorted man to rise above merely local affiliations. The primitive demonstrations of inhuman ritual, wounding and piercing through the mouth, the cheeks, nose and ears with wire, walking on nails, barbs, touching or treading on fire or hot irons, are relics of anthropological steadfastness. They emphasise the objective beginnings of rationalised effect-

producing agencies which reward the sufferer in the end while taking good care of him during the apparently abnormal strain. But, possibly, mostly they rest on tricks and trivialities from whose knowledge the common folks are kept out. What is not natural "power" with the monk and the monastery is perhaps the patented secret, on which the institution thrives, and can thus be revealed to none else in the interests of self-preservation. It may after all be a herb, or common drug, administered under yellow robe, adding to its potency a thousand fold. An age when sense-indulgence is permitted or promoted by economic, moral, or historic conditions may easily overstep the bounds of decency and be followed by another which cries halt, calls a truce upon all such habits. The saint and seer leads, by his enlightenment, others to his ascetic mould. The Buddha, renunciation of family life, and the Tapascharya, were the fruit of the initial awakening, and were in turn the condition-precedent to lasting enlightenment. Who can say that the Tapascharya was not a forerunner to and the real cause of the Bodhisattva? So long as hunger and thirst lasted, their conquest is the purpose of life, despite protestations to the contrary

from those whose hunger is satisfied. It is possible, even so, that those who have had suffered too much in ascetic pain digress from the safety or utility of abstinence. The relative setting determines the answer; a bald poser applicable to all situations absolutely is hard to tackle. That is where the "middle path" formula enters. It sets up a *locale*, the setting between two extremities, where it has to be charted. The merit of avoidance of extremes is attested by revolutionary urges inside textual prescription (Gita) and outside, like the unvedic Damma Sutta Nikaya. The scientific test of proof from the positive and the negative side is here satisfied in favour of the Happy Mean.

But the value of the "happy mean" varies with the values of the extremes which it is meant to cover. The shift in their values varies its content. In the march of human comprehension, enlightenment does not remain static. The naturalist position of what it means in the context of modern life with its grip on astronomical and microphysical environments and as related to pre-existing orders evidenced by evolutionary and anthropological sciences is capable of fair assessment in historic sequence. But the rub is otherwise, when it is attempted

to formulate what true enlightenment "ought to stand for". To note but one instance in preceptual descent, the Yoga Practices of Asana, Pranayama &c, handed down from Patanjali were adhered to upto Nadhamuni (10th century) but were given up later by the Prapatti school, under Yamunacharya and Ramanuja. The physical effort is held to be contrary to the idea of absolute surrender. The pendulum swings away from painstaking exercise even for spiritual ends. Each teaching rouses its antithesis, and Hatha Yoga is no exception. The ascetic spell produced to logical end leads to the renunciation of the very effort which underlies all forms of conscious application. The formative will itself is excluded (Sarva sankalpa Samnyasi) in true abandonment.

The wisdom-catching potentialities of asceticism relate both to the objective of the latter and the drive of the former to concrete ends. There is no wisdom, knowledge, or enlightenment in the vacuum. It is the light that is available in the particular context of culture and effort in the course of human progress. Wisdom as an end in itself is impractical abstraction. The incarnation-concept of the Godhead implied utilitarian dynamism. The pigmy Vamana, Parasuram, Shrirama, Krishna,

the Buddha, the Messiah Christ, all served humanity in naked self-abnegating roles, and the light shed by these was neither purposeless nor meant to remain static, an end unto itself. The promise of coming Messiah, to incarnate from age to age (Sambhavami Yuge Yuge) is consistent only with the recognition that orders change, new ones emerge. The implementation of the promise contained, brought in the Gandhian era, the replica of collective ascetism. The loin-cloth, bare head, bare foot, Daridra Narayan Brahmacharya is the concretisation of light through practised self-denial. It is the high potential of the polarity of self-imposed privation that has ensured leadership of mankind in all ages, all climes, and all epochs of progressive movement. Gandhi was the measure of the capacity of man to bear privation in the modern world, even as the Christ, the Buddha, Shri Sankaracharya and Shri Ramanujacharya bore the sorrows of the people in the respective contexts. The Mahatmahood was the logical sequence of the famished sub-continent that groaned under maladjustment and misrule for centuries. But the biological evolution of new species may proceed from diametrically opposite forces. While poverty and hunger produce the ascetic to the bone, surfeit and over-indulgence may

react in the same direction, as the over-fed stomach may pant for respite. Our formula of drink-prohibition was attempted earlier in the New World, where boot-leggers signalled caution. Through self-denial, the circus-performer bends the frame in tune with bodily Yoga. The Hollywood-stars restrict the diet to keep supple through slimming. Enlightenment stands poles apart from heavy encumbrance of the unwieldy body, and the light that enters is modulated from the opening point. Unless it is kept pure through balanced food and movement bodily maladjustment affects the mental vision. Vegetarianism in the west marks the beginning of such recognition, through self-interest, of the sanctity of all life. Even in dress, the Victorian fashion of fulness is replaced by shorts, and high skirts and bare knees. The craze for speed, industrial noise and absorbant wealth shatter the New-World-nerves where the lessons of enlightened asceticism have yet to swing life into proper balance, while England and Europe are already well on the road to self-denial.

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M. V. V. K. RANGACHARI.

32. WORLD PROSPECT THROUGH AHIMSA.

It is easy to plan for world-unity on the basis of an ethical rule. Non-injury had been the gift of human genius through the ages. Even venomous creatures claim immunity from harm from pious devotees, who would allow vipers and scorpions roam about their full lives untouched by human cruelty. Hunting tigers, wild boars, and offensive game is forbidden under some religious orders. Sporting with life is inexcusable frivolity. Whatsoever hath life, no human hand shall take away, for that it cannot bring it into existence. The teaching is acclaimed universally.

But the exceptions should prove the rule. If injury to oneself is threatened, one may kill in self-defence. The attacking beast has no pass-port to escape unhurt from sword, arrow, bullet or trap. Our ingenuity fashions the type of punishment from age to age. If social injury is to be averted, then kings for the protection of their subjects may engage themselves in hunts on a mass scale. It is also no violence, if for food, animals are killed. The percentage of stomachs nourished on meat is much higher at any stage than those who lived

on Yams, roots or fruits. The earth did not take kindly to life, even of man, to dispense with the need for killing to satisfy hunger. If our hounds tease the game, it looks painful in sentiment, but, nature, red in tooth and claw, seems to be least mindful of the suffering of the rat and the delight of its enemy, cat. It remains an intriguing problem whether to kill a snake that has in its mouth its frog-meal, whether the frog has got to be rescued, depriving the other of its one means of sustenance, or kill the viper after its hunger is satisfied, or leave both to their respective fates.

The inter-relations between the human and lower domains may be left out, except in so far as they may afford a clue to our handling our own affairs, between man and man, and between the nations of the world. If there are injurious vipers among men, markedly injurious above the tolerable level, brother man, and with him several other brother-men know how to handle him. The counsel of Ahimsa does not penetrate the wronged ears. An obtrusive obstruction even on the ground of universal love stands the fair or unfair chance of being rejected, if not dangerously set aside. In the tribal law, in the social code, in national ethics, or international

dealings, the application of the spiritual inspiration of non-injury has had no historical record attesting to its unexceptioned triumph.

Where it had received strong emphasis, it would appear to have been by way of a reaction against cruelty and wars carried to over-worked sadistic extremes. Often, the edicts came through and on account of human suffering witnessed in such unbearable circumstance that forthright revolt registered itself indelibly in the softer minds like those of the Buddha and Ashoka. It is the virulence and strength of the painful impressions that created the monks, the Bhikshus, the Sanyasins who embody in themselves the physical aversion to endure evil and suffering in an all too imperfect world. Our religions, philosophies, culture-pursuits and quests are inspired and informed by the unending drive to solve the problem of evil, the persistence of suffering, of cruelty and of sin. One clever moralist went so far as to enunciate that it was the infirmity of evil that rendered the ethics possible at all in social relations. It is merely the other way of stating the case for morality. If man can be made morally perfect, there would then be no question of evil. Even so, if evil is ever triumphant, ethics would always be playing the

losing game. Luckily, the situation is not desperate, so as to put an end to all aspiration to improve our conditions. We need not close shop, however much we may appear to be on the eve of stopping all payment. It is the see-saw movement that keeps life going, for even the vaunted emancipation of the race in Kaliyuga-Vaikunth were perfect moral order ruled may leave many bored, to whom static enjoyment of all good things may be unsavoury. The salt and pepper of moderate suffering adds zest to life. Moderation, even of things evil, would appear to be quite a necessity to the queer world.

When evil triumphs, and Dharma disappears (relatively) the need to resuscitate the latter and subdue the former arises. Some evil-doers may be killed in an epoch; not all evil is destroyed. The roots of evil are never finally scotched. Neither are the Sadhus (virtuous people) installed once for all on the Gadi of human emancipation. It is a helpful reflection that armed the cobra-ornamented Siva with a trident (Thrisul); and even the less fearsome Vishnu lying in Yoga-nidra on the coils of unending Time (Ananta: serpent) has the Discus (Chakra), Mace (Gada) and sword (Nandaka) and the bow (Sarnga) for 'His

weapons. The features of Kali Goddess and many an ancient deity bring out the sanguine implications of divine protection. If the gods were inexorable in their fights against dark forces and had to injure in order to save the world, are we now advanced enough to do away with the armed strength of order-preservers. Thor, the thunder-God, and Jehovah the vengeful jealous God, are followed by the Christ-Spirit in the Lamb, even as the Bodhi-sattwa superseded bloody sacrifice.

It is a fitting commentary on theistic affiliation which nurtured vegetarian soft temper under the aegis of the pantheon which wielded the trident, sword, arrow, mace and discus, while the teaching that gave the other cheek when one is smitten produced powder-shot, shell, and the atom-bomb. Is it the law of anti-thesis, that always indicated the opposite which concentration on the thesis usually evoked? Or is it the polarity of the divine force which always thirsts for "these haters, evil, pitiless, vilest among men" only to throw them down into demoniacal wombs, birth after birth, to sink into the lowest depths?" (Gita, XVI, 19 & 20). Anyway, the discrimination between good and evil characters has been there throughout, and harmlessness is

linked with the godlike (Daiva Sampat) (Ibid, 2). Hence the problem resolves itself around the plan to marshal all human forces on the side of the good, the wise, and the benevolent; the reformation of the entire race, in this and the succeeding generations is to be accomplished through regimenting *homo-sapiens* as the godly army crusading against the dark corners in human thought-action achievement. The gods themselves will have no work to turn out thereafter, and may possibly perish for want of exercise or use.

The life-struggle is more complex than any such unitary formulation. Ormuzd & Ahriman, sunny brilliance and dark gloom, persist all along as life seeks to fight death and disease. Abstention from killing and injury are laid down as social virtues for bettering group-strength, for fostering the spirit of harmony, but as all rules, they have their limitations. One may be forced to injure, even to kill; killing may become the duty, an obligation. But then, the egoistic triumph should be eliminated. The cool calculating reason (Budhi) which is not affected by the incense of doer-glory is not bound by the consequence of having killed people. (Gita, XVIII, 17) On this track of impersonal slaughter is war justified, where

injury is not intended but is yet condoned. Remove the idea of the self, and you are treading the road to Ahimsa, and Satya, in whatever you do dispassionately. Abandon all rules (Dharma), desire no benefit, fear not the consequence, you are saved (cf. Ibid, XVIII, 66). And there is no human document of practical wisdom going better than the Divine Song (Bhagavad Gita) in the war-torn modern world, from which both the poles on earth may draw inspiration or consolation.

The appeal of absolute Ahimsa proceeds on a line asymptotic to the curve of modern civilisation. It touches physical science only at infinity, as destructive invention does not divest itself of violence against life and indifference to human well-being. The factory functions for gun-power, with gun-power, and behind gun-power. Production for expanding markets, every country to keep exports above import figures, results in an eccentric economic unbalance everywhere. The antidote to this does not consist in the formulation of the single code of morals: "one cult, one system of ceremonies which all individuals must accept on pain of persecution by the people and punishment by God, is the product of unreason, and the parent of intolerance"

(Prof. Radhakrishnan, in *The Religion We Need*, p. 25).

The doctrine of non-violence is based upon faith in man's inherent goodness. J. S. Mill clung to the influence of reason on the mind of man. Faith in the rationality of man is the postulate; we should believe that man is not incorrigible. The appeal to soul-force is in line with the ultimate reasonableness of human behaviour. Without that faith in man social direction will remain purposeless and blind. The faith that begins with the Fall and Original Sin tends to be dangerous and coercive. There is no infallibility in human attainment, but it is capable of repair. The tirade against science in the atomic age ignores that life *dehors*, civilisation did not get over violence. Men tore one another with flint-pieces before metals and fire were put into use. The humanistic import of Ahimsa had persisted in undertone all through. In contrast, fear as the basic corrective to behaviour had also long been recognised. The Upanishad recognised that "through fear, the wind blew; the sun rose; the cloud gave rain; fire burnt; even death proceeded on its duty" (Taittiriya, VIII.). This policing duty of the Supreme (Atman) worked through fear, punishment, Himsa.

The balancing of fear and love would seem to constitute the warp and woof of the texture of the living creation. Can man go behind it?

Bertrand Russel once raised the dust of controversy when he declared that war "was nature's pruning hook". But how near was his theme to the ancient idea that God incarnated to lighten the overburdened earth from time to time. Blood and slaughter recorded itself in the Old Testament; The New Testament also tells: "I bring not peace but the sword", of course against the evil-doer, the unbeliever. Islamic peace is propagated with the sword in the Prophet's (Peace be on Him) post-Medina career. The sword is the key of heaven. The Hero as God, the Hero as Prophet, the Hero as King and the Hero as Man did not give up arms in defence of righteousness, as was conceived from stage to stage. Where then is the place for non-injury, one is depressingly obliged to ask.

The strand of humanity nurtured the dove of reason and of peace from Moses and Solomon, the Budha, and Jesus Christ; Sri Rama and Sri Krishna sought to bring on earth. Man has survived Thor's thunderbolt, and all the killing devices ever fashioned; Whatsoever is glorious, good, beautiful and mighty proceeds from hyper-

human inspiration. There is nothing on earth or in heaven nobler than man himself, declared the wise Mahabharata :. "Na manushyat srestha taram hi kinchit." In the human breast, overriding all cause for fear there is no nobler, finer, feeling than love. Its realisation unmistakably points to the evolution of the race on the basis of non-injury. Ahimsa becomes the natural law governing mankind, even if it should mean the abrogation of natural selection which fed upon the lower orders to promote the higher forms of animal life. To live and let live is anyday better than being worried with devices to kill on improved models. At least the risk of getting outmoded in methods of war is avoided by them who do not enter the field. To be killed in peace is not worse than dying in battle.

Kakinada, }
26-11-'49. }

M. V. V. K. RANGACHARI.

33. GREETING.

THE FIRST CONVENTION OF INDIAN RATIONALISTS. (MADRAS, 18-12-1949).

THE PRESIDENT: DR. SIR RAGHUNATH P. PARANJAPYE, whose work: *The Crux of the Indian Problem* is the contribution of Indian Rationalism to the 'Thinkers' Library produced by The Rationalist Press Association, London, and whose place as Honorary Associate in the R. P. A., is the standing honour to Modern Thought.

Prefatory Note.

In line with the unificatory endeavour implied in Yoga, this essay combines the review of the recent Congress of the World Union of Free-Thinkers, with which the Indian Movement is to be integrated, and the monthly discussion of the Problems of the Present Day invited* by the *Illustrated Weekly of India*, Bombay, "Can Yoga Pave the Way for World Unity". The article "How It Was At Rome" is utilised, for the former: . The Literary Guide, London, November, 1949, p.214 et seq.

For the social application of the Bhagavad-Gita, I have returned to my work "The Twilight Quest: Science & Social Decencies" which was delivered as President of the Indian Philosophical Congress (1938) in the Ethics, Religion & Social Philosophy Sn., in Allahabad.

The word Yogi does not scare the rationalist. As man is a rational being, so is every

individual a Yogi of some order or other. The Gita dispenses myriad denominations of Yoga, beginning with the surroundings of life, and leading to the Quest for ending them. It is a human document, dealing in the thoughts, feelings and aspirations of earthly existence. The danger lay in the bifurcation of mankind into the Godly, religious conformists and demoniacal heretics.

Humanism should set its face against the creation of power Blocs and every movement which removes the false impression of inherent wickedness in a section of the community should be fostered. The believers in the western democracies are not all pious, nor are the followers of Stalinism fundamentally inhuman. Unless the roots of misunderstanding are removed, united manhood cannot flourish.

To counter the tendency to cheaply condemn all who are not with us as our enemies, a good strong dose of Rationalism is badly needed now. Mystic loyalties and prosaic matter-of-fact affiliations have place on earth, without endangering life as an integrating process.

The old-clothed expression informative of Indian texts may help to retain the continuity of the historical evolution, assimilating the scientific trends in Modern Thought, which is nothing alien to the spirit of Bharat.

Kakinada, }
14-12-1949. }

M. V. V. K. RANGACHARI.

34. WHERE ALL ROADS MEET: UNITY THROUGH HUMANISM.

(Interpretation of *Sangha Yoga* in the language
of Modern Thought.)

Rome, the city of the Republic, the city of Emperors, and the City of the Popes takes centuries to build. There were 'humanist' Popes (e. g. Nicholas V) and Catholic Economic Humanism has been a theological force in Latin America. But concern with the interests of men on earth in place of other worldly ordering is more insistent in our atomic age. We seek for concerted effort for mutual betterment. The Yoga effort of individual liberation is overruled by social pressure which leaves no forest free for meditation; life in the scientific sense is tending to integrate closer. It points to Sangha-Yoga, as the solvent through social Buddhi-Yoga and collective Dharma. Anti-social behaviour is Adharma. Yoga (or Yuj) in the sense of union need not bring in extra-terrestrial considerations. Patanjali and Kapila cannot be condemned for posthumous enfranchisement. If Samyoga is to get linked up, Udyoga suggests the effort or the means needed to accomplish the joinder. Indeed, as might be expected on any front

the negative aspect of Yoga is filled in Viyoga (separation) or freedom from pain. (Cf. Gita, VI, 23). Udyoga, Viyoga and finally Samyoga constitute the triple fundamentals of the Thesis, Antithesis and Synthesis of Yoga, individual and social.

Theocratical, social and political aspects vary from time to time and labels change between one country and another. Often for safety-reasons, new tickets are employed where old ones do not pass and prove dangerous. The wide straight road—the Way of Conciliation—is always being laid and the process is ever incomplete. Like the founding of philosophy and ethics verifiable in experience and independent of authority, the achievement of world unity should remain an unending evolutionary endeavour, rather than reach a close-up with an arbitrary assumption or a dogma believed to be statically perfect. As human knowledge expands, our wisdom should also grow. Where men swear by a finished system, thought stagnates; and there is nothing more explosive than the human brain. It rebels, it refuses to be hidebound by any formula, however respectable in the source. The conformist camp calls into being the powerful heretic; the intensity of the reaction is

determined by the strength of the originating force. Human interest can never be served by struggle to dominate.

Science today is the plaything of rival ideologies for producing bombs and secret weapons, for mass-destruction. Liberal minds should check the rush towards danger and war. They should evolve an ethical ideal suited to the present. The religions of the past and the ideals brought forth by them need wholesale revision. The Sangha Yoga of our time should be released from the drag of the outworn and outmoded. Constructive humanism should apply itself to concrete social problems irrespective of fractional loyalties and theistic or other affiliation. If the world cannot retain secular peace, what good may the pleasures of all the heavens confer on the bleeding *Man*? The implication of unity (Yoga) in any sense will have been left unfulfilled, so long as factors tending to disturb world-peace are allowed to remain and breed.

The humanist Yoga is not mere theoretical philosophy. It is the way of life that matters and matters very vitally in the present context. Man is an exceptional element in the universe. He can create higher values and participate in them. His vision of reality should stand the

test of reason (Buddhi-Yoga). He knows the wood from the trees. He can discriminate without being lost in the woods. What is good to the community does not destroy, but builds on ever and anon. To limit production that prices may not come down, to devastate the country, break bridges, mar roads and breach the waterways is not helpful but sheer short-sighted folly. To plunge into sterile negation does not pay; only co-operation in all good works, ignoring ideological battles, points to humanist tolerance. Arrayed in hostile camps ready to run at each other's throats, political Blocs tend to become inhuman, anti-social, Adharmic.

Clerical obscurantism and compelling communism are both enemies to social balance. Where freedom of thought and expression is not permitted and the liberty of the individual is not secure, rationality is absent. The intervention of religious dogmas in national and international relations exacerbates friction, and creates the danger-spots of fanatical frenzy, leading to murder, rapine and loot. Reason, mere reason, the capacity to learn from experience, the greater application of Buddhi, is the only solvent of the ills of the world. Society demands new labels, tickets to the greater heaven on earth, better passports

than were ever given by the gods or their chosen men before. Old texts need revision and reinterpretation very badly when the energy available in the atom and stellar space is rediscovered. Sacrosanct authority should bow to human experience, the horsesense of good understanding, mutual respect, tolerance, goodwill and reason.

Nor is India less equipped with rational good sense than any quarter of the globe. Here, Yoga passes from sorrow (Vishada) born of the Viyoga (separation) of the kinsfolk in two dominions, through conflict (Sankhya) and action (Karma) into mature wisdom (Gnana). This last leads to renunciation of purposive action (Karma-Sannyasa Yoga), wherefrom commences the zest for self-perfection (Atma-samyana or Adyatma). The practicant holds the head erect on the steadied neck, and looks fixedly forward, not sideways, so as not to impair his integrity. Even so, may the nation raise its neck above the engulfing economic depths, without foundering; preserve her integral culture and contribute to human well-being through adjusted co-operative effort. The content of international Pranayama (breath-discipline) is provided by the intake (import), retention (consumer) and out-going

impulse (export) being balanced to economic stability. The Ida, Pingala & Sushumna Nadis in animal biology indicate the path for resourceful organisation. Undisturbed by affections from gain & loss, the wider perspective should present a modulated out-going and incoming economic breathing within the framework of safely designed structure (the nose) of the means of production. (Gita VI, 13 & V, 27). The acquisitive contacts, fastidious affections for taste, smell and colour-discrimination, should be guarded against. Thus does Yoga remove fear and pride, the inferiority complex, and the domineering passion. (V, 28). This Yogic balance is not the close preserve of any single race or being; there are not the Elect, the Chosen Few; Yoga is balance (*samtvam yoga uchyate*). It is skill in action (*Yogah karmasu kausalam*). The emergence of mutually suspecting hostile *blocs* calls forth our highest effort in Yoga.

The knowledge of the fundamentals of physical existence (*Vignana*) brings the quest for permanent values (*Akshara*) into the foreground, and the exercise rotates round the supreme mystery (*Raja-Guhya*) of life, with its myriad manifestations (*Vibhuti-Yoga*). Whatsoever is glorious, good, beautiful, and

great, is but a fraction (amsa) of the knowable universe, whose vast vision (Visvarupa) runs far beyond the ken of a 200-inch telescope, and the highest-powered microscope ever designed. The destructive cosmic-ray is yet feebly envisaged. In the matrix of space-time continuum, now laying the world desolate, now evolving into fresh moulds, from star-dust unto worming cell-life, is embedded the movement, subtler than radio-magnetic, and more comprehensive than human genius. Through single-pointed devotion alone may the research yield useful result (Bhakti) discriminative of the field of knowledge and the knower (Kshetra, kshetragna yoga).

Cell-life is aided by ductless, endocrine glands, and hormone-secretion. The instruments of production may serve the community in similar range. Produce plenty in co-operation, distribute wisely, evenly, that no nation may starve. Like breath to animal life, collective security rests on the index of economic pulsation. Like milk and water, are physics and psychology intertwined. The mind functions where the breath activises, and when ideas rise, the air enters. Thought is chemical action in terms of oxidation of the cortex-cells in the brain. Mind is restless like the wind

(Vayoriva sudushkaram (VI, 34). Beyond figurative analogy, there is physical reality in the expression. Restlessness in conceptual activity disturbs the Yogi, and in the like sense, social derangement results from economic unbalance. The ills of the present-day world are brought on by the dollar-sterling-rupee-rouble-yen-mark tangle. The smooth currents of human life are disturbed by ignorance, attachment and subdued good-temper. Economic preferences agitate poorer nations, while the social mind whirls in luxury and commotion elsewhere. The Satwic discipline should unify economic theory and commercial practice. An international order modelled on Yoga cannot sustain the discrepancy between covenants and their observance.

We may yet rise higher than the three qualities, of ignorance, purposive toil, and partial knowledge and aspire for the attainment of perfect manhood (Purushottama) but the phantom of evil still pursues. It is the one problem that no branch of Yoga has yet solved, the problem of life, of suffering, of cruelty, disease and death. Our faiths are divided, our loyalties are different, even as our tempers vary. But the real culmination of life lies in surrender, prostrate acknowledgment

that mankind is beaten, that unless through conscious, compelling devotion and self-surrender to the cause of undivided humanity there remains no saving grace on earth. *Mam ekam saranam vraja*, (we alone seek refuge) give up all calculative works, Thou shalt be redeemed, do not grieve (Ma sucha, Gita, XVIII, 66). This was the urgent call of early Bharata, even the call of humanity, of man to brother-man, to all brother men. I take refuge in reason, I seek refuge in social sense, I claim refuge in the rule of mankind, the law of humanity. *Buddham saranam gachami, Sangham saranam gachami, Dharmam saranam gachami*.

Physics has discarded the immutability of the elements, whose atomic disposition rests on electronic content. Gold, a lump of clay and a bit of rock are not scientifically distinct. *Sama loshtha sma kanchanah* (Gita VI, 8, XIV, 24). The Yogi knows it. Why not then the identity of value obtain throughout the human race through socialising the Yoga-practice? We can comprehend the beliefs of the faithful, and analyse the thought process in negation. Yet, it is not necessary to break heads in the physical sense over questions that are not concerned with material life. Our certitudes are all of them relative to the context of their

formulation, and in the fast motion of the present-day machinery, static confabulations need drastic revision. An all-penetrative reason alone can lift our conflicts into worthy channels, that the stream of life may flow unabated, and unsullied by blood and disease. In the quest to remove suffering, all paths converge.

Kakinada, }
13-12-1949. }

M. V. V. K. RANGACHARI.

Iti Sri Mahabharate, Satasahasrayam
Samhitayam Vyasikyam Srimad Gandhi Parvani
Sri Manava Gitasu Upanishadsu Santividayam
Yogasashtre Trueman-Stale-in Samvade Sama-
nvaya Yogo nama adi madhyanta rahito
adhyayah.

REVIEWS

TWILIGHT MEMOIRS

Social Science 1938—48
(The Historical Record)

[By M. V. V. K. RANGACHARI, the Author,
Kakinada. 290 pp. 1955. Rs 5/-]

Shri Rangachari, by profession a lawyer, has for long taken a live interest in contemporary problems and attended regularly the sessions of the Indian Philosophical Congress and participated in its deliberations. He is a Sanskrit scholar and has also taken deep draughts from the currents of more than one modern literature. He is earnest and forthright and is sustained in his labours by an ardent social purpose, which is revealed in his writings and speeches. In the book under notice he has brought together some of the material he had published during the war and post-war years (1938-48), a period when "a new approach to individual and collective life was being tried in many fields with marked success."

These essays have an almost encyclopaedic sweep, but Shri Rangachari is aware all the time of the relativity of human achievement

and hence avoids cantankerous dogmatism. Although a follower of the school of Ramanuja and an admirer of Gandhiji, he is also fully aware of the contribution of science and dialectical materialism to the growth of modern consciousness. He coins arresting and even startling headings and sub-titles; and it is not always easy to follow his argument or accept his conclusions. But there is a freshness and vigour in his approach to current problems, and his integrity is beyond cavil. It can be read with profit, for there is much in it to stimulate thought and discussion.

Prof. Dr. K. R. SRINIVASA IYENGAR

(From *The Indian P.E.N.*, Bombay, Feb., 1956)

THE GLORY OF THE TAMIL PRABANDHA.

(The Background of Ramanuja's System)

By M. V. V. K. RANGACHARI. (Razan Electric Press, Kakinada. 139 pp. 1955. Rs. 3). This is an English adaptation of the Tamil book *Dravidopanishad Prabhava Sarvasvam* by Shri Annangaracharyar Swamigal of Kanchipuram.

In this interesting book the glory of the

Vaishnavite Tamil hymns of the Alvars is extolled. There is also the background of Ramanuja's system of philosophy. According to a Vaishnavite scholar there is no scripture equal to the 'Alvars' hymns.

The book is divided into 29 chapters with suitable headings, which some think show that these hymns are as old as the Vedas and that they are also the beacon light which led Ramanuja to a system different from Sankara's Advaita philosophy.

M. V. V. K. Rangachari has conveyed the spirit of the Tamil Book. He deserves praise for publishing this useful and informative book.

M. R. JAMBUNATHAN

(From *The Indian P.E.N.*, Bombay, March, 1956)

By M.V.V.K. Rangachari, Author, Advocate
Kakinada. Rs. 3. (pp. 139).

As the sub-title indicates this book is an attempt to state as clearly and fully as possible that Sri Ramanuja's system of Visistadvaita

owes its insight and inspiration to the hoary literature of the Alvars. Srīman Prativāḍa Bhayankaram Annangarācharya of Kanchīpuram wrote a book called *Dravidopaniṣad Prabhava Sarvasvam* in reply to a view that for the cardinal doctrine of Viśiṣṭādvaita, there is no evidence of Rāmanuja being indebted to Nammalvar. The present is the "English adaptation" of that work. There has been much discussion on this topic because Srī Rāmanuja had not left any Tamil work and all his writings are in Sanskrit. The technique of controversy demanded during that period a strictly Upanishadic explanation so as to show that Advaita as expounded then was not even from the point of view of the Upanishads a tenable or legitimate deduction. The marshalling of the facts of the case for Srī Rāmanuja being the expounder of both the Vedānta and the Prabhāṇḍa (Ubhaya Vedānta) is unassailable. It is one of the glories of Srī Rāmanuja that he saw the identity of the mystical teachings of the Rishis and the Alvars and interpreted one in terms of the other so as to show that God's truth cannot speak two different voices. Further there is no doubt that it is a continuing tradition that Srī Rāmanuja's teaching shows how deeply and profoundly he saw illumination.

coming to him from this interplay of mystic experiences. Sri Annāgaracharya shows how this tradition is maintained by both the divisions Sri Vaishnavas quoting copiously from the *Ānians* and how there is hardly any justification for the sweeping statement that Sri Rāmanuja owed nothing to the Alvars. The great Vedānta Desika himself shows how much Viśiṣṭadvaita owes its firm formulation to the Alvars who provided the 'generating insight' to the vast literature of the Veda.

K. C. VARADACHARI

(From *The Hindu*, Madras, 15-4-56.)

FOUNDATIONS OF PANCH SHILA.

By M. V. V. K. Rangachari. (The author, Advocate, Kakinada. pp. 126. Re. 1).

The famous formula of our Prime Minister suggested to the author the other 'fives'. has delved into the symbolism behind the number five. *Viśiṣṭadvaita* has spoken of the basic things or objects to be known.

arthapanchaka—oneself, or nature of the soul, nature of God, nature of *puruṣhartha*, the nature of the means and the nature of the impediments to realisation. Sri Rangachari has attempted to give a brief account based on the great Acharya Pillai Lokacharya's work of the above name. He has given the Tamil hymns (*pasurams*) which have reference to the above topics. This will be found useful and elucidatory of the Sri Vaishnava *sampradaya rahasyas*. This occupies 25 pages. Thereafter we have the author's exposition of the mystical significance of 'five' in various fields including international relations. Then follow other material on his earlier works and his own reflections on them.

K. C. VARADACHARI.

(From *The Hindu*, Madras, 13-5-56.)—

