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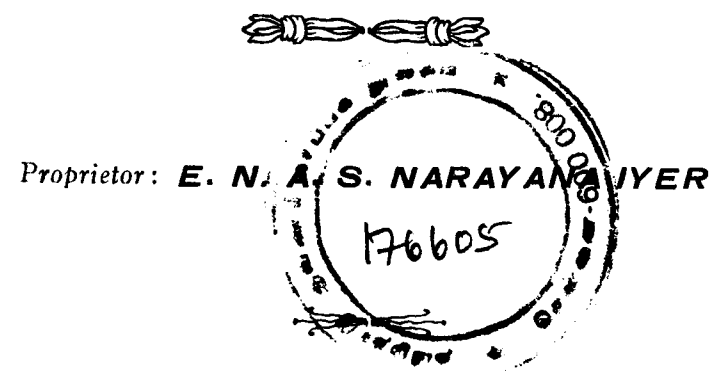
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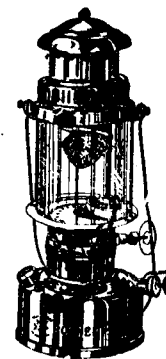


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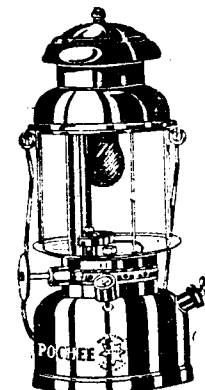
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VOL. VIII.

MARCH 1933

No. 6.

Triune Experience.

Red flowers that dance within the garden,
 Red blood that leaps along the vein,
 Red flames that burn away all evil,—
 We welcome their sweet touch of pain.

White wings that sail upon the water,
 White clouds that float across the sky,
 White hairs that speak of near departure,—
 Light sweetly shines when these draw nigh.

Blue eyes that smile in early morning,
 Blue waves that veil the moveless deep,
 Blue skies irradiate with the dawning,—
 Are hidden at the touch of sleep.

—Duncan Greenlees

Problems of Federal India.*

Constitutional and Financial Positions.

By C. V. H. Rao, M.A., F.R.E.S.

Chapter VIII. Commercial Safeguards.



EXT to financial safeguards there is a different category of safeguards which are also demanded by the British Government and the British delegates in general, and these refer to commercial matters. The position which the parties referred to maintain with regard to these safeguards is that under the future Government of India there should be no discrimination against British commercial interests as such, either in point of legislation or in administration. This demand involves two important considerations:— (i) whether the British interests should be treated on an exceptional footing or on an equal footing with Indian interests or should be subordinate to Indian interests; (ii) whether the Federal Government should have freedom to decide upon the most advantageous commercial and fiscal policy irrespective of external influences, or should its discretion and freedom of action be fettered and tied down by specific constitutional and statutory provisions?

The first point to make in dealing with this problem is that from the point of view of either principle or policy there is, and there can be, no justification for discrimination against British or any other commercial community or interests and that there are very few, if any, who would propose the practice of such discrimination for its own sake. Such commercial interests as have already established a footing in the country and acquired permanent rights of domicile have, it must be recognised undoubtedly, rendered substantial services to the country and have contributed to its progress, and it would be much to the disadvantage of India that such interests should be penalised, and much more, that they should be allowed to entertain any nervous apprehension of discrimination. The Nehru Committee stated the general opinion in regard to this matter quite aptly when it wrote:—"As regards European Commerce, we cannot see why men who have put great sums of money into India should at all be nervous. It is inconceivable that there can be any discriminative legislation against any community doing business lawfully in India."

* The first part of this article appeared in our previous number.

So far everyone is in agreement, but the position becomes complicated and complex as we proceed further and face some of the more untenable demands advanced on behalf of the British commercial interests. These demands consist in the endeavour to tie down the hands of the future Government of India, firstly to introduce no discrimination in favour of Indian interests, and secondly, to prevent it from protecting Indian interests by direct contributions of protection to them by means of tariffs, bounties or subsidies. They insist upon British interests not being discriminated against even when they come into conflict with, and prove prejudicial to, Indian interests, and they want that these privileges should become applicable not only in the case of British firms or industries already established in the country but also to all such concerns which may be established in the future.

These demands, it is needless to say, are absolutely unjustifiable and cannot be acceptable to any body of public opinion. It will, and it ought to be, the duty as well as the responsibility of the future Federal Government to safeguard Indian interests, Indian industries and Indian commerce against powerful foreign rivals. At the same time, in the matter of granting subsidies or bounties or other pecuniary assistance, it will equally be the duty of the Federal Government to extend such support primarily and in the first place to Indian concerns; and if in doing so it results in prejudicing any existing foreign interests, the latter will have no justification for complaint.

The conditions under which such pecuniary assistance should be afforded have been laid down by the External Capital Committee as follows:—

Where definite pecuniary assistance, such as a bounty, is granted to any particular undertaking, we consider that discrimination is feasible, and we agree with the Fiscal Commission and the Legislature that no such assistance should be granted to any company, firm or person not already engaged in that industry in India unless (i) reasonable facilities are granted for the training of Indians (ii) in the case of a public company (a) it has been formed and registered under the Indian Companies Act 1913 (b) it has a share capital the amount of which is expressed in the Memorandum of Associations in Rupees (c) such proportion of directors as Government may prescribe consists of Indians.

These conditions, it is evident, are intended to apply first to companies to be newly established and, secondly, even if the old companies do not conform to the conditions prescribed, there is every freedom given to the Legislature to refuse to extend to them the facilities recommended for those which do so. They are also intended to affect and apply to those companies or firms or persons in the United Kingdom trading or carrying on business in India but neither resident nor possessing establishments in

India, as they could not claim any protection unless their capital is expressed in rupees and unless they have a proportion of Indian directors.

In such cases and also in cases which come under the category of "Key Industries," a certain amount of legislative discrimination is inevitable, if Indian interests are not to suffer, but should remain the paramount consideration of the Indian Government. Companies or firms merely carrying on business in India but sending away all their profits to the United Kingdom are no better than exploiters of the country's wealth and cannot expect to secure any privileges or rights and should be treated as "foreigners," while in regard to key industries, even though British industries and companies engaged in such industries may have legitimately acquired their rights, still when they are in conflict with the best interests of indigenous industries and companies of the same category, there can be no question of the Indian Government sacrificing the interests of the latter for satisfying the demands of a theoretical equality of treatment. This principle has been accepted by the British delegates to the Round Table Conference also, Mr. Ramsay Macdonald, the Prime Minister, admitting its importance when he said that "if there is a national policy with regard to, say, key industries, supposing India wishes to manufacture optical glasses which has been declared as a key industry in some countries for one reason or other, then India would be entitled to pass the same sort of economic legislation as, say, this country (United Kingdom) would be entitled to pass".

With regard to the grant of subsidies or bounties or protection, the Report of the Committee on Commercial Safeguards appointed by the Third Round Table Conference states that "bounties and subsidies should be available without distinction to all firms and individuals engaged in trade and industry at the time subsidies and bounties are authorised, but with regard to the companies entering the field thereafter, the Government would be at liberty to impose conditions of eligibility proposed by the External Capital Committee." The only criticism that has to be offered with reference to the above is that, while the latter part of the Committee's observations quoted above are unexceptionable, the former is not wholly so, but should be subject to the qualifications proposed above with regard to key industries and industries which, though they cannot absolutely be classified as "key," still are of supreme national importance and have to be protected against the more powerful foreign rivals in the same line. Sir T. B. Sapru and Mr. Jayakar, in their joint statement issued on December 27th, 1932, state the Indian position

clearly and succinctly in the following words:— "Turning to commercial discrimination, while agreeing that purely racial discrimination should be avoided, we urge that in addition to the power to initiate, subsidise and protect the key and infant industries which are lying fallow or struggling in impoverished condition, even if it looked like discrimination, the Government should also be empowered to control the evil effects of unfair competition such as has sometimes been practised in the past by powerful organisations against weaker rivals." The case of the Indian Mercantile Marine and the huge opposition which was raised on behalf of the British interests when the question of granting bounties to the former came up for discussion some years back is a very appropriate instance of British vested interests indulging in commercial methods of a character which renders special protection of Indian industries essential. The regulation of unfair competition is a responsibility vested in the Indian Government which it cannot abdicate and a right possessed by it which it cannot give up. The position is summed up in the words of a writer on the subject when he wrote* that "while India is willing that there shall be no discrimination against non-nationals as such, it insists on the right to exercise discrimination in favour of its own nationals".

Chapter IX. Commercial Safeguards (*Contd.*)

When this fundamental principle is accepted, the question arises as to the best method of achieving the end in view. In this regard the first requirement is necessarily to secure an adequate and satisfactory definition of the persons or firms or industries that should be comprehended by the word citizen and who, being so defined, should enjoy the privilege of not being discriminated against. The Nehru Report recommended—and that is the most satisfactory formula so far evolved—that the Constitution Act should define those who are to be denominated citizens and that the definition should be made to apply to all "citizens" so defined. The definition referred to is as follows:—"The word "Citizen" wherever it occurs in the Constitution means every person (a) who was born or whose father was either born or naturalized within the territorial limits of the Commonwealth and has not been naturalized as a citizen of any other country; (b) who being the subject of an Indian State ordinarily resides or carries on business in the territories of the Commonwealth; (c) or who being the subject of the Crown carries on business or resides in the territories of the Commonwealth; (d) who is naturalized in the Commonwealth under the law in force for the time being."

* *Explanation*:—No person who is a citizen of a foreign country

* Cf. "Finance and Commerce in Federal India" by British Indian.

can be a citizen of the Commonwealth unless he renounces the citizenship of that foreign country in the manner prescribed by law."

The word citizen, as comprehended by the above definition, could be made to include corporations also, and the conditions prescribed for a citizen could be made to extend to them too without much difficulty.

The British commercial community demand that their rights and privileges should be safeguarded by definite constitutional provisions preventing discrimination against any interests or bodies carrying on business in India while at the same time demanding that discrimination should be prevented not only in respect of legislation but also in matters of administration. There are obvious difficulties, primarily from the point of view of constitutional principle, and secondarily from the point of view of the unfeasibility of formulating a comprehensive constitutional clause or clauses to cover all cases inherent in adopting the procedure suggested by the British interests, and even if a clause to that effect can be drafted and incorporated into the Constitution, it can at best prevent legislative discrimination. There can be no strong objection to providing against legislative discrimination subject to the limitations suggested above, though even that is against the understanding arrived at by the Federal Structure Committee in 1930, which provides for a treaty of reciprocity between India and Great Britain in respect of commercial matters; but administrative discrimination stands on a different footing. Attention may, in this connection, be drawn to the fact that the Commercial Safeguards Sub-Committee of the Third Round Table Conference, in desiring provisions against legislative as well as administrative discrimination, demand that matters pertaining to this should be included in the list of "special responsibilities" of the Governor-General, which means that the latter is to be permitted to interpose his veto against any administrative action of the Minister in charge of commerce which may be considered by him as being directed against any British interest. To invest the Governor-General with the special responsibilities in the matter of preventing commercial discrimination is diametrically opposed to the formula relating to the Treaty of Reciprocity referred to above, which was then concurred in by the Federal Structure Committee and by Lord Reading, the stoutest champion of British commercial rights himself, since such a power interferes with the administrative discretion of the Minister in charge, destroys his sense of responsibility and mitigates his freedom to safeguard and protect Indian interests above everything else and especially against unfair and cut-throat competition.

To obviate the necessity for statutory guarantees with all their undesirable repercussions and at the same time to afford the British commercial and trading interests adequate guarantee against unfair discrimination, a proposal that has been made is that, having provided against such unfair discrimination in general terms and subject to specific conditions such as those recommended previously, provision should be made for a right of appeal to the Federal Supreme Court in case any interest feels aggrieved as to the application of the conditions prescribed. In fact, when once the conditions are incorporated into the Constitutional Act, they become automatically subject to review by the Federal Court; and when they do so, the grant of special responsibility to an outside authority like the Governor-General becomes superfluous and therefore unnecessary.

There is one more point to which attention has to be drawn in this connection, and that relates to the freedom that the Federal Government should possess with regard to ordering the fiscal policy of the Indian Federation. There is general recognition of the principle that such freedom should be given to the Indian Legislature without any qualification and that the fiscal autonomy convention should remain not merely a paper convention but one capable of being wielded to the best advantage of the country by the Federal Government. There is no reason to apprehend that such complete autonomy in fiscal matters would be utilised by India in a manner prejudicial to British interests; for in fiscal matters more than in any other, preference invariably becomes associated with national advantage and the Indian Government cannot be expected to abandon the obvious commercial gains of a policy of British preference in order simply to harm British interests. That she will not do so in future is assured by the way in which India has entered into commercial bargaining with the United Kingdom at Ottawa. The Treaty of Reciprocity which was referred to above may be made to include clauses relating to the establishment of Indo-British trade relations on a footing of mutual and reciprocal concession, while accepting the unrestricted freedom of India to enter into commercial relations when profitable to her with other countries. As time goes on, and with increased recognition of the advantages of trade relations between England and India on the basis of the most favoured nation principle there may be expected a greater and still greater diversion of Indian trade in the direction of Great Britain, especially as the latter has now veered round to a protectionist fiscal policy and is consequently in a better position than formerly to offer greater advantages to India without in any way infringing upon the latter's right to protect her national industries.

The present position with regard to the safeguards demanded by the British community against commercial and fiscal discrimination by the Indian Federal Government may be summarised as follows :—

- (1) There is no desire on the part of any section of Indian opinion to discriminate against any commercial or trading interests merely for racial reasons ;
- (2) Indians of all shades of opinion, however, desire that the promotion of Indian interests should be the main test as it ought to be the main justification for any measures for protection in any shape or form that may be adumbrated by the Indian Government.
- (3) India should have full fiscal autonomy not only to negotiate treaties with any country she likes but also to exclude any other country, if it should prove beneficial and necessary to the best interests of India.
- (4) The commercial and trading relations between England and India should not depend upon statutory safeguards as demanded by the British community, but should be based upon a Treaty of Reciprocity. The attempt to incorporate statutory safeguards to prevent discrimination and thus to fetter the freedom of action of the future Government is repugnant to Indian aspirations. The Commercial Safeguards Committee believes that the proceedings and policies of the future Federal Government will be inspired by a spirit of mutual trust and good-will, but in recommending that there should be constitutional safeguards against legislative discrimination against British commercial interests, they have exhibited a sad and lamentable lack of trust and confidence in the good-will of India, though they try to rest on their oars by suggesting that "the safeguards will become unnecessary" by the good behaviour of the Indian Government. The main point to remember is that trust begets trust and suspicion breeds suspicion.

(To be continued).

Loose Leaves from my Diary.

By T. L. Vaswani.



BLIND are they who wander in the darkness of desires.
Blessed are they who serve the Cosmic Spirit of Love ;
for theirs is the kingdom of Light.

* * * * *

As a pilgrim I move on with wonder in my eyes, with song
in my heart. For the earth is wonderful ; and every day He
passeth by to bless the pathway of my pilgrimage.

* * * * *

There is no Science superior to the service of Truth,
There is no Religion higher than Love and Sacrifice.

* * * * *

Individualism ? It is a reaction against the tyranny of organisation. Individualism is a stage. It is not the final word. The modern world is striving for a vision higher than individualism. Socialism is in the air. Socialism points to the great ideal of fellowship with the poor. Many talk of humanism. It is bigger than humanitarianism. A new social order in which the poor may come to their own will not be built without a vision of humanity. There is a bigger vision still. For animals, too, must come into their own. Man and bird and beast are one brotherhood. The whole earth is one family in a nation of the Cosmos. To this vision of the Infinite in all, the Rishis of India have borne witness through the ages. Rishism is the need of the modern world.

* * * * *

Out of Eternity is come another new year. May it bring with it the gift of new inspiration in the face of life's rude knocks and shocks, and of new dedication to the Divine Will that shines and shines and ever shines as a star of mercy upon this earth-voyage to our Brindaban to which the Beloved calleth us with the mystic music of His Flute !

* * * * *

History shows that some very earnest reformers have been apostles of exclusiveness. Mine is the only true church,—says one. Not yours, but mine,—says another. And so they wrangle ; they throw stones at one another. More than reform is love. And love reveals that Religion is life, not label. Has your brother a different label ? Be not angry with him, but give him your love and loving service. Religion is love and love is inclusive. Fulgentius wrote :—"Without a shadow of doubt all Jews, heretics

and schismatics, will go to the eternal fire!" This confounds religion with creed. St. Louis said:—"The best answer that a layman can make to a contentious Jew is to run his sword into him as far as it will go!" How startling! Calvin said:—"Beyond the bosom of the Church no remission of sins is to be hoped for, nor any salvation. What an *exclusive* view of salvation! Yet this view dominated some of the Christian countries in Europe; and the Spanish Inquisition, we are told, burnt over 30000 persons! Alas! dogma has organised hate. Religion should be a reign of Love.

This education multiplies knowledge; does it purify the heart? Who will build a better world? Knowledge and love.

What is it to love? Not to possess but to renounce. Not to grasp but to share! Possession is a barrier between you and God. To give is to be God-like.

Brother Laurence was a cook and a saint. In the act of cooking he felt the presence of God. The compartmental conception of religion must go. Religion is all-inclusive. Religion is God-realisation in daily life.

Civilisation is disintegrating. If a cosmos is to be evolved out of the threatening chaos, there must be born in our hearts a new reverence for humanity. All narrowing cults must go.

Energy is undulatory motion. Energy comes as waves, and different waves appear to us as heat, electricity etc. Are there not spiritual waves? To Rishis came vibrations from the Great Silent One. The Rishis saw the *mantras*! In deep meditation, the Rishis gazed upon emanations from spiritual centre. The Rishis saw waves, vibrations, and read them and burst into melody and song. They are the *mantras* of the Vedas.

Look! The lotus blossoms and draws the bees. Lotus-like blossom the lives of saints and they draw naturally, spontaneously, inevitably, the souls of men. And who is a saint? He who has renounced self; he who has freed himself from the illusion of the ego or the empirical self.

Bhakti

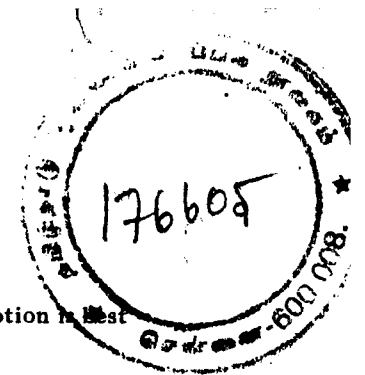
By Swami Jagadishwarananda.

Bhakti-yoga is yuga dharma, i. e., the path of devotion is best suited to the modern age.—Sri Rama Krishna.



THE Path of Devotion is the easiest Sadhana of the Kali Age. Karma, Jnana and Yoga are all obsolete in this materialistic yuga. In the twelfth chapter of the *Gita*, which is devoted entirely to Bhakti-Yoga, Sri Krishna says that those in whom *Deha-buddhi* or Body-idea is strong, should practise Bhakti-Sadhana. And we all know from our personal experiences that the modern man knows nothing beyond his body. Then again the *sine qua non* of all Sadhana is the forgetfulness of the body. "It is a sin to think of the body," says the Yogi Vivekananda who once remarked privately to a disciple, "I have totally forgotten that I was ever born and had a body". That is why the latest Avatara of modern Hinduism prescribes Naradiya Bhakti as the Yuga Dharma or the best modern Sadhana.

Bhakti is, so to say, the cream of all Sadhanas. It is the smooth-sailing Sadhana. All other Sadhanas take us against the current of life and nature, but Bhakti carries us along the stream. Bhakti is devotion to God. It begins, continues and ends in supreme love of God. It has no other end in view. It is the means as well as the end. All the Hindu Philosophers of different schools opine that Bhakti is the best path of spiritual discipline for the overwhelming majority. Narada in his *Bhaktisutras* or the aphorisms on Bhakti, says that Bhakti is intense love of God and Shandilya, another authority on the subject, says that Bhakti is intimate attachment to God. Patanjali, the father of Yoga-Philosophy in his *Yoga Sutras* says that deep adoration to God is the path of Truth-realisation. Even Shankara, who is popularly though falsely known as antagonistic to Bhakti, says in his *Vivekachudamani* that of all the means of salvation Bhakti is the supremest. Ramanuja defines Bhakti as the constant remembrance of God. But of all the definitions of Bhakti given by Bhakti-philosophers, that of Prahlad, the prince of Bhaktas, is perhaps the highest. He says: "Oh, Lord, when I keep meditating on Thee, let not that death-less love which the ignorant have for the fleeting objects of the senses, slip away from my mind". Sri Rama Krishna also likewise says that when mother's love for the child, husband's love for the wife and worldlings' love for the wealth are combined together, i. e., when our love is as intense as the three of them, that Bhakti will bring us God, realisation.



Bhakti in the accepted sense is not Bhakti at all. It is hideous fanaticism, howling sentimentalism. *Nishta* or singleness of devotion, without which no genuine Bhakti can grow, often degenerates into a pest of spiritual life. A Vaishnavite will never pass by the side of a Shiva Temple, nor a Saivite will ever enter into a Vishnu Temple. A Christian and a Hindu are at daggers' drawn with each other, because each has *Nishta* to a different *Ishtam* or chosen Ideal. Sect is good but sectarianism is very bad. Sects in the modern age have lost their beneficial effects and have turned into barriers of spiritual unfoldment. Originally, they were meant as a sort of protection to the spiritual infants which are certain to wither away by a constant change of ideas as the plants hedged around against the cattle. It is good to be born in a church but it is wretched to die there. We must go beyond all sectarian bias to realise God in all His effulgent fulness. Very beautifully Sri Rama Krishna describes in his homely way the true attitude of a real Bhakta. As a wife loves the brother of her husband in no less degree yet her love to the husband is the deepest, so also a Bhakta will respect all forms of God equally, but his *Nishta* is strongest in the case of his own *Ishtam*. After realising the chosen aspect of God, the Bhakta will see that the same God has assumed different aspects according to the difference of mentality. This doctrine of *Ishtam* is the differentia, the Universality of Hinduism which no other religion can make bold to preach.

Bhakti is ever addressed to a personal God as Bhakti always presupposes duality of God and man. It is intense attraction for the identity of the human and the divine. Man who came out of God again wants to be reunited, and this mysterious attraction for unity is theologically called Bhakti. Love on the physical plane is lust. Again lust is inverted love. Love in the bodily plane wants creation of material kind. Love is creative and expansive. In the mental plane, it is love of knowledge that produces art, music and all that, but love in the spiritual plane alone is Bhakti. Man is animal in body, human in mind, and divine in spirit, and accordingly, love is different in the three planes. Says Bertrand Russel in his *What I Believe*, love has two aspects; well-wishing and delight. The well-wishing aspect of love is impersonal and the delight aspect personal. Less personal is love, better for Bhakti which is always impersonal. When a devotee adores Vishnu and hates another form of God, say, Shiva, it is anything but Bhakti, though in every religion there is such a fanatical crew to our misfortune. Corent Keyserling also says that true love is always universal. When love is individual it is a finer modification of lust. Love works on three planes. When it goes down

to the younger generation it is affection. When it flows on the same level to friends, it is love and when it flows upwards to superiors, saints and finally to God it is Bhakti. Bhakti is not opposed to Jnana, because love and knowledge are one and the same in the absolute plane. In the beginning Bhakti consists in outward ritual and pomp, i. e., in expression, but supreme Bhakti is wholly unostentatious. When true Bhakti dawns on man, he becomes speechless and blissful. Sri Rama Krishna says that the highest Bhakti has two symptoms: first is forgetfulness of the external world and the second that of body so dear to man. It was the case with Sri Chaitanya Deva. With the advent of Bhakti in the heart, man is stripped of all dogmatism, narrowness and other crudities. He becomes universal in out-look, catholic in views, liberal in mind, and broad in heart. He sees his *Ishtam* in every human being and kneels down before man to worship God in man. He can pray in any holy or religious place, whether it is a mosque, or church or temple, for Chaitya for God exists in all of them only in different aspects. Such was the case with Sri Rama Krishna. And such is the culmination of Bhakti according to scriptures.

The psychology of Bhakti is that love for the world must be deified. God-love is infinite, but love for the finite is very limited. So deification of love means universalisation of love. Bhakti cultures the feelings of heart and gives them a God-ward direction. Bhakti the spiritual economics, as it never wastes or rejects any emotion of heart but expands them to infinity when it reaches God. Every man has some object of love which he loves most and that must be deified—spiritualised. One day a lady told Sri Rama Krishna that she could not concentrate her mind on God. 'Whom do you love most?' asked the saint. 'My young nephew,' said the old lady. 'All right, think of him and serve him as God.' By doing so, she advanced rapidly in her spiritual life. No one is lower or higher in the region of Bhakti. Apparently, a man addicted to wine or women is bad in our eyes, but who knows when his mind will turn to God? His mind is already focussed on something, but as soon as that object is substituted he will become a Saint. Such was the case with Vilva Mangal of Pauranic fame. One moment of madness of love for God will bring eternal freedom and cut asunder the bondages of *samsara*.

All human relations are spiritualised by Bhakti. They are converted into divine relations, and a Bhakta's life becomes a play with the Lord of Love. Bhakti Shastra classifies all human relations into five kinds: *Shanta* (calm), *Dasya* (Servantship), *Vatsalya* (filial love), *Sakhya* (Friendship) and *Madhura* (Sweet).

Shanta Bhakti was that of the Rishis to God. Dasya was that of Hanuman to Sri Rama. Vatsalya was that of Jasoda and Mary for their Baby, Krishna and the Christ-child respectively. Sakhya was the love between Arjuna and Krishna and Madhura was that between Radha and Krishna. Bhakta takes that love-relation which dominates the life of the devotees and utilises it for God-realisation. So men of all temperaments and attitudes will find a solution of life in Bhakti. Those rare few who can give up their hearth and home and wander from home to homelessness can alone go beyond all these little things, but the majority of mankind will have to resort to Bhakti-cult for God-realisation. Bhakti sweetens the bitterness and dullness of life and converts it into a haven of happiness and peace, freedom and bliss.

Gita and Individuality.

By M. K. Venkateswara Iyer.



MAN is not that slave to circumstances that he imagines himself to be, unless he has by his own free will become that slave," says a great writer. Truly "as a man thinketh in his heart, so is he."

Sraddhamayoyam purushah

Yo Yacchraddah sa eva sah

Gita, Chap. XVII. 3.

If he is a slave to his cravings and passions, it is because he has not *willed* to be a free man. If he is not Divine, it is because he has not intensely *willed* to realise God. Therefore, man should *determine* to free himself from the iron grip of his bad tastes, mischievous tendencies, sensual cravings and passions, and if he practises this life of liberation, he will be agreeably surprised to find that external circumstances also gradually regulate themselves round him as he likes. Hence one who does not so liberate himself is his own enemy. The Spirit or *Atma* in man expresses itself as his *Aham* or individuality. And as man identifies himself sometimes with his mind and sometimes with his self, which expresses itself as his pure conscience, the word *Atma* is used in different connotations according to the nature of such identification. It is said in the *Bhagavad Gita* that he who gains self-control and makes his thoughts, words and deeds harmonious, experiences Divinity and eternal supreme happiness.

But in order to understand the teachings of the *Gita* aright in this connection, we must note the several connotations of the word *Atma*. In the *Gita* the word *Atma* is used in different senses. The whole means that our will-power should be utilised prudently to gain self-control. That is why great men say that all progress lies through the gateway of self-conquest.

Sri Krishna says :

Uddharet Atmana Atmanam

Natmanam Avasadayet

Atmaiva hyatmano bandhuh

Atmaiva ripuratmanah

Bandhuratmatmanah tasya

Yenatmaivatmana jitah

Anatmanastu satrutve

Vartetatmaiva satruvat

Jitatmanah prasantasya

Paramatma samahitah

Gita, Chap. VI. 5 to 7.

One should elevate his *mind* Atma by his own *will-power* Atma and should not bring the *mind* Atma down. It is the *mind* Atma which is the friend and foe of one-self, i.e., the *will-power* Atma. *Mind* Atma is the friend of him by whose *will-power* Atma, the *mind* Atma has been subdued. One who does not realise his power of individuality as *will-power* Atma finds that his *mind* Atma appears as his enemy. And to one who has gained self-control, the mind becomes calm and he experiences Divinity in himself.

And as God is goodness personified or *Ananta-kalyana Guna*, proper control of the mind makes it pure and good.

This self-control of the mind by the prudent exercise of will-power may be called Individual Swaraj or Self-Government. The principle is the same for the family and country. Hence if the members of a family and the national leaders understand and dominate the internal forces of their minds better than they do now, they will be realising personal or individual Self-Government or Swaraj and thereby become really qualified to bring about prosperity and happiness in the family and the nation. The speed in the realisation of National Swaraj will depend upon the increase in the number of citizens who experience Individual Swaraj. Our fore-fathers say of such spiritual men:

*Vane Dhyatum Samaseenah
Dehe samkalpya manasam
Tenaiva nagaram gathva
Karoti kriya vikriyam.*

He, sitting in a forest in meditation, is able to create a mental body, go to the town with that mental body make and modify whatever he wants. This he is able to do because he realises his identity in reality with Divinity which is infinity in all aspects. To elevate ourselves to his level, we must always remember that all things are possible for God and that in the degree we realise our connection with Him in our hearts, we shall be able to rise above every conceivable limitation. If we practise this, we experience not only the strengthening of our individuality but also its purification. And as the same Divinity is in the heart of all, the purification process of our individuality is experienced by expanding our *Aham* or individuality in such a way that we love all beings as we love ourselves, remembering that every *be-ing* (*Jivatma*) is a partial manifestation of the Supreme *Be-ing* or *Paramatma*.

*Bhuktam Yatthannam kukshistam.
Swatmatvenaiva pasyati
Purnahanta Kabalitam
Visvam Yogeeswarastattha.*

Just as a man regards the food he has eaten as one with himself, a Yogi who has a noble and broad-minded individuality sees all as one with himself (absorbed in the Divine *Aham* or *Atma* which he has realised).

What cannot be done in the physical and social world at first can be first done in the mental and spiritual aspects of the individual. When this is done, success in the outside world also follows as a matter of course, because the mental and spiritual worlds are realms of cause and the outside world is only the realm of effects.

Around a man who seeks a noble end
Not angels but Divinities attend.

Hence individuality must be purified and strengthened in such a way that we incessantly feel our identity in reality with Divinity which is inseparable from Omnipotence, Omnipresence and Omniscience. The more we surrender our individual will to Divine will in the way mentioned above, the more will be the flow of Divine current through our constitutions. And as Divine current assures peace, prosperity and happiness, prudence lies in the opening of our individuality for the Divine inflow from our hearts, remembering always

*Iswarah Sarvabhutanam
Hriddese Arjuna thistati
Bhramayan Sarva bhutani
Yantrarudhani Mayaya.*

Gita, Chap. XVIII. 61.

There is God in the heart of all regulating the functions of the various beings like the engine in a machine. And all that individuality wants to achieve have their source only in Divinity which is infinite.

The Lure of the Races.

By "Aaren."

I



OUR necklace, Sara!"

"What for, My Lord?"

"Come, your necklace, I said. Questions afterwards."

At the door-steps, Sarada quietly removed her necklace, her last ornament excepting for a couple of bangles and her *Thali*.

"What—", but Ramu snatched it from her.

"Ough! Why snatch?"

Ramu waited not to reply.

"But, but, don't you want your tiffin, dear?" she called after him.

"No! There is Komal Vilas," he shouted back.

Next moment he had turned the corner.

With vacant, wistful eyes Sarada stood gazing up the street awhile, and then with a profound sigh, went in.

II

With the approach of the evening shadows, a young man drew up his car in front of a house in Linga Chetty Street. Whistling a lively tune—he was in a boisterous mood—he got down and ran up the steps, very nearly colliding with a girl who was coming out.

"Hullo, Sara, Old Girl! How you?" cheerily his voice rang out, while with a faint smile she welcomed him in.

She drew up an easy-chair for him.

"Nice of you really! Can't you inform beforehand of your visits?"

"That won't do, Sara. Half the fun would be lost! Surprise is enjoyment, you know! But where is Ramu?"

"Gone out".

"Gone out? How can he, and this—Saturday afternoon—the first leisure he gets in the week to enjoy your company? But where? Why? When would he be back?"

Sarada shrugged her shoulders.

"He went in a hurry, not remaining even to change his office dress or taste his usual Saturday home-tiffin."

"Perhaps he has some very important and pressing business," she added musingly, looking away.

"Important business indeed! And you know nothing about it!" Hari burst out impatiently. "Ever heard the like? My-y!"

Why, my Kamala knows every little thing I do or am ever likely to do!"

"Hush! Really he might not have had the time to explain."

Hari looked hard at his sister.

"By-the-way, where are your ornaments?"

Sarada paled, and lowered her face as if to scratch off an imaginary ant-bite.

"These ants!"

Hari repeated the question.

"Oh, I just took them off for a bath!", hastily adding:

"But well, brother, here you have been this half-an-hour and not a word about father and mother and dear little Radha!"

"Yet, dear sister, here I have been this half-an-hour, and not a word about a cup of coffee!"

Sarada bit her lips. The fact was, no coffee-powder, since three days, but for a small quantity that too used up to make her husband's Saturday cup, so ungraciously refused a while ago!

"Pardon! Thought you have had at Komal Vilas after the fashion of the day. Besides it is so late!"

"Late? Can any hour be late for a cup of coffee from your dear little hands? I never go to any Vilas, and even refused Kamala's coffee, smacking my lips all the while in anticipation of the coffee, you only know how to offer!"

Shamefaced, Sarada got to her wit's ends. Just then 'Amma, Amma!' to her rescue called the milk-man.

Sarada smiled.

"There, the milkman calls! Coffee shall be prepared with the freshest milk. Meanwhile, go to the bath-room and have a wash. Excuse me, I have no soap."

Hari looked a question-mark, but obeyed her.

The while the milkman milked his cow, Sarada ran from house to house in quest of a little coffee-powder, and at the third house succeeded, returning in time to receive the measured milk, and prepare coffee.

Hari emerged fresh from the bath, was greeted with a steaming cup of coffee, drank it with a true heavenly relish, found his sister had regained her old-old-charming way, himself recovered his usual boisterous poise of mind, and spent the rest of the evening in brotherly-sisterly care-free chit-chat.

Five minutes to seven, he jumped up smiling archly, and hastened out exclaiming:

"Home, Kamala, Seven sharp!"

Sarada watched him drive away with radiant joy. Just then she heaved her second sigh that day.

III

"Etiquette rules the modern world!" sententiously Nagarajan began.

Poor chap! Too true a statement he had realised to his cost! True etiquette ever eluded him, bringing him down in social life, after a brilliant career in 'Versity Exams. It drove him to ape the westerners fully and blindly, and pose self-complacently as the most 'elite' among his less 'civilised' brethren. But few were taken with him and his 'airs'; unfortunately, Ramu joined the few and adored him, emulating his example as best he could, with the result that he had to break with his family who refused to countenance such nonsense.

Nagarajan led him to the races. The excitement of the gambling got into his every nerve; racing fever threw its octopus tentacles on him. He frittered away his share of the family riches and a large bit out of his salary every month. And the desire to win back what he had lost only made him plunge deeper and deeper into the ruin of the races. Finally he resorted to pawning his wife's jewels to conduct the gambling with the proceeds, only to lose more and more. Ill-luck in races dogged his foot-steps.

The Saturday night of our story, having lost as usual heavily in Guindy Races, he was sitting over one of Bosotto's best tables with his 'hero' Nagarajan, to lay his future plans.

Nagarajan began to wax eloquent.

"It is etiquette in this, etiquette in that, etiquette in everything that carries the day. A puff of smoke, a sip of whisky!—thus nonchalantly we should pass over the trials of a luckless day."

He leisurely sipped his whisky.

"The black horse fails, the red horse fails, but the white horse never fails!"

Ramu failed to respond to the cheery call, but merely smoked in gloomy silence.

"Why, old man, forget! Forget it all, I say."

"Impossible!"

"How do you mean?"

"All is lost!"

"No more jewels?"

"None! What next?"

Nagarajan puffed and sipped furiously for full fifteen minutes.

"There you are! Cheer up, old boy! The price of gold is nineteen odd!" His enthusiasm grew.

"What of that?"

"What of that, indeed, you pig-head! Sell the jewels."

"You mean?"

"Sell them out-right! We get ten rupees more per sovereign, and then there are the stones which fetch another cosy sum. Now get it?" To add point to his remarks, he just poked Ramu in the stomach.

Ramu jumped up for sheer joy.

"Got it, O. K.! You are a genius, Raju!"

"Thanks! Then sit down, and drink over it!"

Ramu hesitated; but Nagarajan was nothing loath to pursue an opportunity.

"The Lord take you, man! Just drink this once, will you? A puff of smoke and a sip of whisky—what greater joy is there for man, barring wine and women?"

Nagarajan urged as never before, and Ramu drank his first cup of the juice of Satan that night.

IV.

That was the climax. As ever occurs in Nature, things would always take a turn, and the turn in Ramu's case came in the nature of brain-fever. The tribulations of that fateful Saturday proved too much for Ramu, especially as the exciting events of the evening were crowned with whisky.

For days that seemed never-ending Sarada bravely stood by her husband's sick-bed, nursing and tending him with a trust and affection only a Hindu wife could ever hope to feel. She quailed not at the repeated shocks she had to endure on getting rare insights into her husband's life through his delirious talks. Alone, (Kamala had seen where her husband had been blind, and offered help, but Sarada was too proud to accept pecuniary help from outside) she fought to win him back, with tender touch and love-lit looks.

At last came a day when Ramu opened his eyes in all consciousness. He had been dreaming for the umpteenth time of a certain Angel constantly hovering by his bed-side, and now he opens his eyes with this dream vivid in his mind. The first thing that meets his eyes is the sweet little face of his dear little wife with that angelic look of his Dream-Angel in her, that had so enwrapped his soul, and feverish heaviness is replaced by the light of love in his eyes.

"Sara!"

"Yes, My Lord!"

"Eh, drop that My Lord, will you?"

"Yes, dear!"

"Here, sit close by me, won't you, dear?"

He takes her hands, and plays with her fingers. Sarada roams near the seventh heaven of supreme bliss. His fingers move up to play with her bangles—an old habit. Suddenly:

"But where are your bangles, dear?" he asks.

Sarada drops her eyes.

"Pawned," she says simply. She had pawned them to meet Doctor's Bills, and cost of medicine. Ramu realises what an ass he had been.

"Damn the Races!" he says, right from his heart.

Sarada lightly presses her lips on his.

He takes her by both her cheeks and whispers

"My little Angel!"

He dozes off, to awake—a new, refined man!

How the Culprit Was Caught.

By R. Kunchitapadam, B.A.



HE evening train from Tranquebar to Mayavaram junction on the South Indian Railway is a perambulating affair; but to Venugopal the jutka-like motion of the train was not at all exasperating. He was experiencing all the thrills of a young man on his first journey to Madras. Venugopal was a graduate, but his academic life consisted of six years at the Porayar High School and four years at the college at Chidambaram. At college he used to listen with envy to his class-fellows' talk of the Triplicane Beach, the Radio on the Marina, of Maurice Chevalier at the Globe, of Greta Garbo and Gloria Swanson, and other city attractions, some of which they had seen, but most of which they pretended they had. The thought that he was now bound for that famous city made him feel quite elated. Of course, it was true that the purchase of his ticket had left him with only a couple of rupees, but he would very soon be earning and could afford to enjoy pleasures till now denied to him. He was sure to get an employment in some city office, and besides for spare hours there were so many "earn while you learn" things. He had attempted one or two short stories, and his uncle, a well-known author, had recommended them to some of the Madras papers. They had been rejected, it was true, but then Venugopal comforted himself with the thought that Arnold Bennet himself had no greater success with his early attempts.

The Indo-Ceylon Mail swept at her effortless thirty five miles per hour through the Coleroon bridge. The rumbling awoke Venugopal from his short nap. His fellow passengers rolled in their benches and disposed themselves off anew for slumber. He sat up in his seat. The green lights of the Chidambaram station were visible in the distance, and far away in the east the sombre buildings of his old college were discernible in the moonlight. The sight awakened a vein of regretful feelings in his heart towards his *alma mater*—regret at separation after four years of intimate acquaintance. He had hoped that the acquaintance would continue, that the authorities would take kindly to him and appoint him to any one of the several posts that were usually given to old boys of the university, but that hope had an early death.

As the lights rapidly faded from his view, he was about to draw in when his eyes were attracted towards the next carriage. A young European girl apparently engaged in brown study was

leaning out of the window challenging the twinkling lights of heaven with the earthly glow of her own cigarette. She was not conscious of the watching eyes behind her and continued to gaze at the stars till her cigarette needed replacing. She picked out a cigar from a dainty case, clutched it between her lips and struck a match. The train which was just then entering the points gave a bump and the match-box fell out. She searched her pockets for another box but not finding one, she took the cigar from out of her mouth when Venugopal put in.

"Excuse me, madam. May I offer a match-box? Sorry you lost yours."

The girl turned back and saw Venugopal holding out a match-box to her.

"Thanks," she replied. "Will my kind friend introduce himself by coming over to my compartment?"

Venugopal accepted the invitation and found himself alone in the company of a young girl. He did not know what to say. This was the first time he was face to face with a girl, and what a girl! Shades of Helen! This was Juno, Venus and all the Greek and Roman goddesses rolled into one. He seated himself at her bidding, and she asked him what he was and where he was going. Venu's idea of Europeans, especially ladies, was that they were very highbrow people and never condescended to speak to an ordinary Indian. It was partly to test this that he had offered her matches, and the result was a very agreeable surprise to him. He told her what he was and what he was going to be, if his hopes were to be fulfilled.

"Wish you luck," were her parting words, "and if you meet with disappointment, you may meet me. I come to the beach occasionally. I have no particular address."

* * * *

Not far off from the Round Tana there is a lane which branches off from the Wallajah Road and takes you to the heart of Triplicane. In that lane about 20 houses down there is a big upstairs house tenanted by a seedy company of youngsters; clerks, students, Railway employees, and out-of-work people. The tenants change every year, but their habits do not. It is as if the yellow walls of the old house tell the newcomers: "Oh! Do keep up the tradition of the house. Let not my children each live a different life." None of them were out of bed earlier than nine in the morning, because bed was cheaper than breakfast. They had a scheme which saved them considerable expense on meals. They used to fetch meals intended for two from the hotel which

usually sufficed for three. They all went their ways at eleven in the morning and returned in the evening *via* the beach thus saving bus fare. Venu became one of this company. He used to go out every morning at eleven, enter the big offices one by one, salaam the boss if admitted into his presence and present an application for a job. He was asked to leave the application and told he would hear about it in due course, and almost invariably he received a missive on the third day stating that his services were not wanted. Some wrote that his application had been registered and he would be sent for when a vacancy arose, but he knew quite well that was only the "doom evasive". It took him nearly a month to tick off the offices one by one in this way. During this month he had not been idle in the night hours. He began to write short stories and laid the foundation for a journalistic career by investing a couple of rupees for the purchase of a *Daily Mail Year Book* which he found to contain valuable information for a budding author. One of the very first rules he learnt was not to type the Mss. both sides of the paper. He hoped that that was why his previous contributions had been rejected. He wrote two stories, one about Indian life and another about Western life. He sent the former to an Anglo-Indian paper and the latter to a national paper, with a covering letter stating that though he did not presume to be a P. G. Wodehouse or an Oppenheim, he hoped his stories were better than many others he had read in the week-end editions. He was sure that if only the editors were kind enough to read the stories through, they would certainly discover merit. To the editor of the Indian paper he added that he was not particular about payment for this his first contribution. He meant it, so to say, as his sample packet. He despatched these letters on a Wednesday so as to be early enough for the Saturday edition. On Saturday he did not go to town as usual, because he thought it was just possible the story might be returned, in which case he did not want it to fall into the hands of his fellow-lodgers. The postman's tread made him quite nervous. He had fondly hoped the postman would not come. Through the hole in the closed door came a packet. He took it and out came his cherished Mss. with a printed card pinned on to it. "The Editor, The— thanks the author for his contribution but regrets his inability to use the same for want of space."

Yet there was some hope. The other story had not been returned and obviously it had been accepted. The more he reflected the more certain grew his belief that the other editor had found merit in his story and had accepted it. His faith in Indian editors appreciably increased. He reflected that at that very

moment his story might be already in print and that in a few hours the evening edition would be out for sale. Would any payment be coming? He began to regret his free offer, as he remembered that the month was already over and that his hotel bill was overdue. His job hunting was a failure. His very existence now depended upon the success of his short story.

Venu awoke from a short nap at five feeling very hungry, put on his shirt, felt the pockets and found them empty except for a four anna piece. He went to Mount Road and entered a restaurant. There were cheaper coffee hotels in the vicinity of his rooms, but at Mount Road he could get the very first copy of the evening paper. Choosing a corner table, he ordered a *thosai* and a cup of coffee. He would have preferred a couple of *vadais*, but a *thosai* was more filling and the same price. As he came out, the newsboys were crying out in front of a crowded tram. He paid two annas and purchased his paper and walked a few yards before opening it. He turned for the Magazine page. There was a short story, but—not his.

He walked quickly to the beach and sat on the sands and began to think. What was he to do? He could not avoid the conclusion that his life was a failure. He had counted on getting a job. There was no job going. He had hoped to make a living on his pen and the last death to embitter his feelings was the death of that hope. His poor father who had pledged all his credit to send him to Madras, expecting to hear of his son's success within a month, what would he say?

It was getting late. One by one the cars were deserting the beach. An old man who was sitting all alone a few feet away from him got up to return home. Somehow he was also impelled to get up and he followed the old man as if in a trance. The old man turned into Thambu Chetty Street and Venu followed. A car was coming towards him and he moved to avoid it. The glare of the street light fell fully on a lady who was sitting at the wheel. He recognised in her his companion on the Railway journey about a month ago. The recognition was so sudden that he stopped on the spot. At the same time there was a loud explosion and the passing car scudded a few feet and turned turtle. Its rear portion had been blown to pieces. In a moment a crowd collected round the car. The lady was helped out. She had not received any injury. The crowd began to question each other as to where the bomb came from. Some one who noticed Venu standing within the circle stark still, dazed by the sudden recognition and the subsequent events, asked who he was. This roused him and he looked about. An Inspector who had come

there in the meanwhile saw the blank stare on the young man's face and the crowds questioning him. He approached Venu and with the air of a man who had caught a thief said: "Well, my dear chap. What is this trick? Not an expert I see. Your aim missed the lady. Come on before the crowd lynches you."

The lady who had by this time recovered from the suddenness of the incident spoke: "I remember to have seen this young man. Where? Ah! I recollect. He followed me in the train last month". "That settles it, Madam," said the Inspector. "Your evidence will be important. I shall call on you to-morrow. Very sorry for the incident. I shall send a taxi to you. Now I will take the young man with me."

At the same time, in the upstairs of a house overlooking the place of the incident, two youths were talking.

"Well this is the third job in which you have failed. I don't think the association will depute you to any job in future."

"The car was moving fast," replied the other. "What could I do?"

The next day the papers announced in streaming headlines: "*Bomb in Madras, Mrs. Wood's Miraculous Escape. Culprit Arrested.*"

Roerich Museum at Benares.

THE Bharat Kala Bhawan Museum in Benares is opening a Hall dedicated to the masterpieces of the brush of the world-renowned artist, Nicholas de Roerich; the hall is a branch of the Roerich Museum in New York. In the life of India this artistic event is most noteworthy and will for ever remain in memory as a most significant occurrence.

Amongst the twelve canvasses are such rich characteristic representatives of the great Art of the Master as: "Star of the Hero," "Buddha the Giver," "The Blessed Bhagawan" (dedicated to Sri Ramakrishna), "Charaka," "Kalki Avatar," "Maitreya" and a series of impressions of the Himalayas and Tibet.

"The Star of the Hero" gives in deep nocturnal tones the image of a boy who watches with ardent enthusiasm a mighty meteor on the sky—the Messenger of far-off Worlds.

"Buddha—The Giver," in bluish purple sun-set tones, gives a touching picture of the meeting of the Blessed One with a pilgrim.

"The Blessed Bhagawan" is dedicated to Sri Ramakrishna and depicts the Bhagawan carrying the symbol of Om from the snowy heights into the distressed world.

In tremendously powerful tones Roerich presents "Kalki Avatar," rising in majestic clouds fiery above the Himalayan ridges.

"Charaka" the well-known Ayurvedic healer, collects precious medical herbs on Himalayan heights, which radiate a remarkable blue.

"Maitreya" and "Mountain Eagles" gives dramatic images of Lahul.

"Triratna" in copper-bronze tones, depicts the eternal legends of the wounded deer seeking refuge at a Rishi.

How beautiful are all these images of the hills,—pages of the ascending spirit, which have been recorded throughout the whole creativeness of Nicholas de Roerich, and which are so typical in their style, that they have become known as "the Roerich style".

It will be interesting to recall here the enthusiastic definitions of Roerich's Art by such men as Dr. Rabindranath Tagore, Dr. Asit Kumar Halder and other notable personalities of the East.

Dr. Rabindranath Tagore wrote on Roerich's paintings: "Your pictures profoundly moved me. They made me realize one thing which is obvious, and yet which one needs to discover for one-self, over and over again; it is that Truth is infinite. Your pictures are distinct, and yet are not definable by words. Your art is jealous of its independence because it is great."

Dr. Asit Kumar Halder says about Roerich's Art: "The true vision of the Orient, as symbolized by the great Himalayas, has indeed been truly realized by one of the greatest creative seers of the modern world. The Master Nicholas Roerich. He has indeed distilled the secrets of Nature and Humanity and has seen through the Veil—the Life Eternal. He has seen in Life the exquisite *Anandam*, born not of earthly things, but of *Bhuma* or the Infinite. He may thus be called a storehouse of sublime contemplation and divine impulses—a spontaneous and vital force, imbibed with serious thought and culture."

The National Historical Museum of Peking has addressed Nicholas de Roerich as follows: "We have ordinarily looked up to you, Sir, on account of your Occidental and Oriental learning, your reputation being exalted with the T'aisan, and the Constellation of the Great Bear. In speaking of antiquities you have much knowledge and your eyes can cover a period of five thousand years. You have visited the most remote places, your travels covering ninety thousand li. Among connoisseurs you are a most renowned artist, having the ability to depict sounds and shadows and are reputed to possess much ability and skill. Although the objects of antiquity in quantity are comparable to the sea, Sir, you are among the initiate, and know and appreciate them all."

The best scientist of Mongolia speaks of Nicholas de Roerich in the following terms: "Such great universal personalities as Roerich walk the Path of the Bodhisattvas of the highest order as absolute lights of the century. In this age, the age of egoism, their great deeds will bring limitless results to those countries through which these lofty personages have passed. Therefore, our country considers the visit of Prof. de Roerich to our country as a great honour and joy."

Itsuzo Takeuchi, Japan's greatest writer, who recently has written and issued the second book about Prof. Roerich, says: "Reaching such heights, the creation of Roerich's genius is incessantly growing. Inspired by an inner striving which impels him onwards, he searches new heights and conquers seemingly impassable barriers. Nothing impedes his striving to carry the message of the broadest pan-human communion. His latest

message coming from the heart of Asia, synthesizes the spirit of his works and confirms the New Reality. This is seen in the last paintings of the great Teachers of all ages, in whose works he sees indications of the world unity. Roerich, artist, writer, thinker, leader sees us approaching the day of his New Reality, when the most idealistic is transmuted into the most practical, when brotherhood as the result of the united creation in the life, will proclaim: "Love, Beauty and Action," which are the shields of Roerich, and in the name of which he has attained his highest victories."

Nicholas de Roerich is also the originator of the Roerich Peace Pact, a world-movement to protect treasures of Art and Science from destruction in times of war and unrest, and to educate public consciousness towards the veneration and appreciation of cultural achievements of humanity. The Roerich Banner of Peace, showing three spheres in a circle, is the emblem to protect places of cultural treasures, similarly as the Red Cross flag protects hospitals, etc. The Union Internationale pour le Pacte Roerich recently held its Second World Conference in Bruges, Belgium, to bring into life and to spread these wonderful humanitarian ideals. In dedication of the Banner of Peace, Nicholas de Roerich has recently painted a remarkable canvas: "The Great Mother of the Banner of Peace," showing the Great Mother,—Raj Rajeswari—holding the Sign of Peace and Culture. This painting has been unveiled at the opening of the Conference in Bruges and forms part of the Bruges Branch of Roerich Museum.

D. A.

India & Germany.

Activities of the India Institute of Munich.



HE cultured people of Germany have been deeply interested in India and Ceylon. This is evident from the fact that German scholars have been carrying on researches in Indian History, Philosophy, Religion as well as Philology for more than two centuries. However, no systematic effort was made on the part of the German people until in 1928 the Die Deutsche Akademie of Munich started the India Institute to promote cultural relation and friendly understanding between Germany and India-Ceylon.

The Die Deutsche Akademie is an all-German cultural organisation embracing all walks of German life. It is one of the most important cultural organisations in Germany and its prime object is to promote German culture and further the cause of cultural co-operation between Germany and all other nations. President Von Hindenberg is one of the patrons of the organisation.

In 1927 Dr. Taraknath Das, an honorary member of the Die Deutsche Akademie presented the memorandum of an India Institute to Professor Dr. Karl Hanshofer, a senator of the Akademie for the consideration of the authorities. The senators approved the professor's proposal and the work of starting the India Institute was entrusted with Dr. France Thierfelder, the General Secretary of the Akademie. In 1928 steps were taken to formally establish the India Institute.

The India Institute is a non-political organisation and the work done by the Institute during the last four years can be divided into following sections:—

1. Supplying accurate information regarding facilities for higher studies in German Universities and Technical Universities etc.
2. Securing Scholarships for the most deserving scholars in various German Universities.
3. Helping Indian students in finding an opportunity for practical training in factories, to carry on research work in hospitals and laboratories.
4. Promotion of study of India in German Universities and by arranging lectures on India in various cultural centres of Germany.

5. Welcoming Indian distinguished guests in Germany and helping them to come in contact with German cultural leaders.

During the last four years the India Institute has answered about 6000 letters and supplied various kinds of information to Indian and Ceylon students. It has tried its best to spread accurate information regarding German educational institutions. The India Institute annually offers several scholarships which comprise free tuition and some pocket money or a free room for deserving scholars wishing to carry on higher studies in Germany. Only graduate students of the best type are eligible for these scholarships. The applicant must have a working knowledge of German. Office-bearers and members of the Executive Committee of the India Institute are 35 in number and include prominent professors and leading scholars of German Universities. About 20 Universities and Colleges of Germany have co-operated with the India Institute and about 50 students have enjoyed scholarship from the India Institute. Mr. L. H. Sumandas, B. Sc., Demonstrator of Colombo University College, has got such a scholarship this year from the India Institute.

It is the desire of the India Institute that Indian problems, especially problems of modern India, should be systematically studied in German Universities. So a course of twelve lectures on India was arranged in Munich last year. Professor Dr. Gieger also spoke on Buddhism of Ceylon. The Indian Olympic Hockey Team was given a civic reception in Munich and was entertained in a dinner by Dr. Taraknath Das and the Hindusthan Students' Club. They left a very pleasant impression with the German public, and aided the cause of Indo-German friendship. The India Institute hopes to establish a research library on India which will be useful to German students of modern, medieval and ancient India. In fact, a small library is growing through the generosity of the members. The Panini Office of Allahabad and the Ramakrishna Mission of Calcutta have presented to the library a large number of their publications. The work of the India Institute is carried on through the financial support of voluntary aids and Die Deutsche Akademie which alone has spent about R. M. 25,000 during the last four years. Dr. Taraknath Das of New York, Mrs. Ellen Horup of Copenhagen and German businessmen have also contributed considerably to the Institute in coin and kind. More particulars may be had of Dr. France Thierfelder, Secretary, India Institute of Die Deutsche Akademie, Munich, Germany.

How I Learnt the History of the World.

By E. S. Parameswaran, B.A. (Hons).



I am a scientist. But I have always been eager to learn history. My inherent aptitude for history, therefore, made me devise methods by which I could utilise my scientific knowledge for studying the history of the world. I had learnt in my college classes that the sensation of sight is due to the rays of light from an object falling upon the retina of the eye. These rays of light, I was taught, would travel at the prodigious rate of 186000 miles a second, so that they would encircle the earth seven times in one second. It suggested to me that these rays of light might be used to reveal the history of the world. As I could not believe the prejudicial accounts given in history books, I decided to see the whole drama of the history of the world enacted backwards so that I might have first-hand knowledge of it. I shall tell you now how I did it and what I saw.

Astronomers tell us that the stars we see at night are at enormous distances from us. Some of them, we are told, are so distant that rays of light proceeding from them take thousands of years to reach us, travelling throughout days and nights at the rate of 186000 miles per second. The rays from the nearest star Alpha Centauri takes $4\frac{1}{4}$ years to reach our earth, so that as we gaze at it during the night, we see the Alpha Centauri, not of to-day, but of $4\frac{1}{4}$ years ago. Similarly, the sun's rays take about $8\frac{1}{8}$ minutes to reach us. Since rays of light from the stars take years to reach us, we are not able to see them as they are now. Supposing by some means we are able to move up from our earth at the speed of light, then we will be travelling always with the rays of light that started with us. In one second, we will be 186000 miles away from the earth. The rays of light that travelled with us will also have travelled as much. In another second, we will be at twice the distance from the earth, while a ray of light starting at the end of the first second would have travelled only 186000 miles. Hence we see that rays of light proceeding after the time when we started will never reach us, but the rays that accompanied us would always be with us. Thus the scene on the earth when we started will always be present before us and we will never grow old.

If we started with a velocity greater than that of light, we would very soon overcome the rays of light that started with us. As we proceed on at this speed, we would be overcoming rays

that started one second, two seconds, etc. before us, so that we should be seeing events turning back as we proceed on our journey. Thus by properly adjusting the speed we can turn the past into the present.

This was the principle that I made use of. I manufactured a rocket strong enough to resist the disruptive forces consequent on the high velocity to which it was to be subjected. Proper arrangements having been made, I imprisoned myself within it, and by means of an ingenious device projected it up with a velocity double that of light. As the rocket made its voyage through space at this prodigious rate, events flashed before me with lightning speed. Lest my brain would not be able to follow the impressions, I had taken with me many instruments that would record what they saw. Instantaneous photographs could be taken of the events as they flashed past, and these could later be used as cinema films and by suitable adjustments the events could be made to pass more slowly so that the eye could follow them.

It was really wonderful to see time flowing in the opposite direction. Events turned topsy-turvy. The sun rose from the west and travelled towards the east. Sunset was followed by noon and later by sunrise. Today was followed by yesterday and yesterday by the day before. As I marched on my journey, I could see again the events that I had seen when I was a child. I saw Mahatma Gandhi signing the Gandhi-Irwin Pact. This was followed by the Civil Disobedience Movement of 1930. I saw the Non-Co-operation movement of 1921. I could see the Great War going on in all its fury.

As I was interested in the Great War, I wanted to have a fuller idea of it. So I adjusted my speed so that I could see the events one by one with my eyes. I was surprised when I saw the soldiers rising from death. They rose up, arranged themselves in rows, fought with all their fury, their vigour increasing with time and at last after enough of fighting dispersed quietly, not one of them being a little wounded. It was a very curious war to see.

Having seen the war enacted backwards, I increased my speed. I saw the East India Company establishing itself in India, though, however, I failed to see the black hole of Calcutta. I saw Akbar reigning in all prosperity, followed by Humayun, Babar, etc. I saw the brave Rajaputs fighting with the Mughals. I could see the prosperous villages of India in all their splendour. As I marched on, I saw Buddhism spreading rapidly in India and Asia. I could see the vast trade carried on between India and the western countries. I saw the India of the Puranic Age, with its Rishis, forests, hermitages and palaces. I saw Bharata yuddha

being enacted. Events rolled on endlessly, and by properly adjusting my speed, I approached the initial periods of civilization. As time went back, man appeared to become more and more barbarous, his civilization and culture waning. After some more time, the human race seemed to be annihilated. I could see monkeys roving in forests filled with peculiar creatures that we do not see now. Then these also disappeared, and what living being could be seen was aquatic. I saw the great continents far different from what they are to-day. Later on the earth became a burning mass. I saw it spinning round for some time and then merge itself with the sun. I could not follow up the scene any more, and so I reversed my journey, and increasing my speed as best as I could, I landed back upon the earth. I had the film ready with me and in my eagerness to pursue it further, I projected it upon the screen and by suitably adjusting the speed, made it re-narrate the story. The following is a very brief summary of what I saw.

Our earth was first of all one with the sun. Then it became separated from the sun and began to revolve around it as a glowing mass. Later on it condensed on its surface into a hot fluid and further on much of it solidified into the hard earth of to-day. As time went on, the temperature and climate changed so as to be suitable for habitation. The first life appears to have been born in water in the form of mammals. These mammals, in course of time, changed into reptiles and reptiles into monkeys. Monkeys in due time changed into the barbarous man, for a long time man appeared to be rude, barbarous and uncivilized, fighting with each other. Civilization dawned slowly and knowledge increased. At certain stages, civilization reached very high orders of level and then again decayed. Man gradually became a thinking animal and his fierce nature disappeared. He developed his intelligence power, unravelled the mysteries of Nature and began to harness her latent forces. He made instruments and machines. Science developed and with it the outlook of man underwent considerable changes. People became more and more materialistic as they acquired more and more power, until you find them as they are today.

Those that have studied history may verify my story. But let nobody attempt to do my experiment again. He will find it futile. As an explanation, I recommend him to read Einstein's theory of relativity wherein he had said that no body can have a greater velocity than that of light. Let him remember that I performed the experiment before Einstein announced his theory of relativity and so it was not binding on me.

Among My Books.

By R. Bangaruswami.

One of the recent best sellers in fiction is *Inferno* by Barbusse. 400,000 copies of this remarkable novel are said to have been sold in France and 100,000 in Germany. The publication of this book in the English language must, therefore, be hailed as an event of first-rate importance. The translation which has been well done by John Rodker is issued in a dainty volume of 263 pages by Joiner and Steele at 7 sh. 6 d.

Wherein lies the great popularity of this book? I think it lies in the wonderful beauty of its philosophy; its snatches and gleanings from the vast panorama of life; its sense of thrilling curiosity. The plot, if there is any, is very simple. And yet, how ordinary, how natural, how inevitable it all appears. Thousands of us go to hotels and take lodgings for some days. We come in contact with a number of strangers and even the least pushing of us sometimes learn by chance or otherwise a few intimate personal details about our neighbours. Sometimes we pry into others' rooms without knowing what we are doing. A fit of, say, absent-mindedness puts in your ears things which are not meant for their hearing and stirs up your curiosity. But it requires the genius of Barbusse to make a splendid literary use of the value of a little peeping and peering in the absorbing loneliness of a hotel room, and produce a masterpiece, a real masterpiece in modern fiction.

A young man rents a room in a hotel. Amidst the solitude of his apartments with thoughts and lifeless, unmeaning things for his company he hears music close by. He climbs on his bed and unexpectedly a small hole in the wooden partition reveals to him the splendours of the next room and its sole feminine inhabitant. He "violates the solitude with his eyes" and sees more and more until he finds he has no other business but to see the kaleidoscopic happenings of life as revealed there. Much of his time in the brief period of stay in the hotel is spent in this pleasing, and yet in a way tantalising, occupation. The novel is a faithful record of the young man's observations interspersed freely with his own metaphysical reflections. No wonder, in the course of the narration, we come across happenings and doings, strange, subtle, profound, even sublime. Love parades in its naked truthfulness. We see love glistening in the alluring well of loneliness. We see its buds suddenly sprouting forth into

blossoms for the first time in the hearts of two cousins, a boy and a girl in the early flush of leaping youth, in the sublimity of solitude. We also see the pangs of unrequited love and its yearnings for forbidden fruits. We witness the joys of sex-maddened love when it secretly sins, and its thought-burdened regrets when the sinning is over. The book is full of the aroma of silence and secrecy, the silence that sublimates even grosser things and the secrecy that inspires sense with imagination.

Perhaps the most beautiful pages of this book that I enjoyed were those that describe the chamber of death, the dying man slowly ebbing away, and by his side the woman he loved offering him the last great thing she had in her power to offer—the spectacle of her body in its unadorned loveliness "with nothing to aid her but a little glory".

The author puts in the mouth of his characters scintillating thoughts on great subjects like Birth, Death, Time, God, Hope, and Justice. About the last he says:

Justice is not, as its name would appear to indicate, a virtue in itself: it is an institution whose virtue is in its insensitiveness. It does not bring about expiation. It has nothing to do with expiation. Its purpose is to create examples and make the criminal into a sort of bogey, so that a man who is hesitating on the verge of a crime is forced to take its cruelty into account. Nobody, nothing, has the right to condemn another to expiate his crime: in any case, it cannot be done: vengeance strikes too far from the act itself and, so to speak, is wreaked on some one else. Expiation is a word that has no application in this world.

Some of the haunting phrases and exquisite similes are a living tribute to the genius of the author as well as the translator: as for e.g., sounds useless and hollow like the barking of a dog—stripping off my future like a dress—curled up close like a flower—the gesture lit her neck up like a ray of light—a dim remnant of delight disappeared like a ship of glory—fading like a nightmare—breath comes like a panting machine—develops like a child...

Read it in entirety at one sitting or piece-meal. No matter, it will not fail to afford you infinite pleasure and implicit faith in the greatness of letters.

My Life and Adventures: Casanova. (Joiner & Steele, 8 s. 6d.) If the Devil were to write the biographies of World's Ten Bad Men, he would certainly include Casanova in the list. Cagliostro and Rasputin, if one might guess further, would form the subject of two more sketches. As for the remaining heroes—well, one must ask the Devil himself.

As somebody put it—"One may be excused for not knowing who Shakespeare was or Napoleon was, but not for ignorance of

Casanova and his exploits." The truth is he is a "world figure" in spite of the fact that he is "a rascal and runagate beyond doubt". No figure of the eighteenth century so much interests us now as the figure of this man loving eternally, wandering, humbugging, eating, drinking, cheating, now a preacher, now a doctor, at another time a magician and an occultist, now a friend of the great and rich, and at another time a companion of rogues and castaways. If all that he has committed to writing in those twelve volumes of his memoirs is true, no man could have possibly packed up so variety an experience within the space of a man's life, however liberal God might have ordained it to be. The catalogue of his loves from which nothing is held out from the reader and the splendid array of fascinating women—and they include virgins, married women, whores, nuns, and many besides—whose gorgeous descriptions fill the pages give the memoirs a title to classic permanence much stronger than any that attaches to a great work of fiction. Add to this the thrilling description of his gaol life, his hair-splitting escape born of ingenious devices and intermittent industry—one feels as if one is in the world of Dumas and Victor Hugo.

It is not possible here to recapitulate the landmarks of his life. In fact, it is a string of all the deadly seven sins of a man of undoubted brilliance, of versatile talents. He led the life of a vagabond. He was a Bohemian in taste and outlook, a glutton and a thief and a pettifogger. Very occasionally he was kind and generous and showed an amount of gratitude one would never expect of him. But as Ethel Manning says: "What wit, what delicacy even in audacity, what intrigue, what romance," his pen has unfolded to posterity.

Some great men of letters have praised the high literary and artistic quality of the memoirs. Ethel Manning, a sober critic and a novelist of great repute, says she would prefer a fat volume of Casanova to half a dozen of the contemporary novels. The fact that the English translation of the memoirs has been done by Arthur Machen, himself a distinguished man of letters, enhances the value of the present work.

I commend this excellently got-up and nicely printed omnibus volume of thousand pages to all book-lovers who do not spare a few rupees on deserving books.

India: Mahatma Gandhi. Bapu Gandhi (Williams and Norgate 2 sh. 6 d.) is a booklet finely illustrated with the pictures of the Author (Justice Piddington), Cornelia Sorabji, Miss Catherine Mayo, and Mahatma Gandhi. It sums up the views of an eminent Australian on the greatest man of the world to-day.

Justice Piddington pays high tribute to Mahatma Gandhi and to his work. He has seen him in his ashram, and has talked to him. He describes minutely the ashram life. He has also made a tour in India. He honestly thinks that the root cause of India's troubles is economic. He throws the blame on Indians and their stupid customs for their bad lot and opines that the British Raj 'has done and is doing much' to put an end to their deplorable life. He admires the Indian sari and comments on the "wanderlust" of the Indians and their "bodily suppleness". He does not agree with the oft-repeated statement that Gandhi's smile captivates.

But the book is scrappy. India is too big a country and Gandhi too great a man to be dismissed in a booklet of fifty and odd pages. Justice Piddington might have given us a bigger book with his views and observations on many things besides. True, many books have been and are being written about India now-a-days. But we want more. Indians are anxious to know how the other parts of the world look at them. However, even as it is, the booklet affords half-an-hour's interesting study and another half-an-hour's deep reflection on the ideas stated.

Book Reviews.

Thoughts from Rabindranath Tagore. Messrs. Macmillan & Co., Ltd., St. Martin's Street, London. Price Re. 1.

This is a garland of exquisite thoughts culled from the works of one of the greatest of living poets and thinkers of the world. No doubt these 'quotations' read in their appropriate places in the respective works of the author will be more interesting and enlightening than apart from their contexts. But to those who cannot afford to go in for, or find time to, study the several works of the author, the present collection will be a welcome volume.

The book has five parts containing thoughts on life and its relation to the worlds of phenomena and noumena. They are all at once deeply philosophical and highly poetic. Every thought collected here is likely to widen the mental horizon of the reader and to give him a new outlook on life. The collection also gives us in a nutshell a fair idea of the poet's message to the modern world and struggling humanity.

To traverse the vast wilderness of Dr. Tagore's writings and to pluck the most inspiring and enjoyable flowers therefrom is a long and embarrassing enterprise, for at every step the traveller is greeted by a precious new and enchanting bud or flower. The compilers of the present book have, however, done the work commendably. The collection shows good taste and discernment.

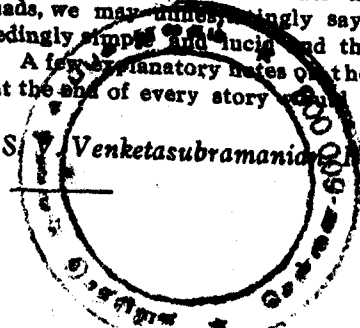
The book is a small one, neatly printed, and modestly priced. But it contains thoughts that call for study and meditation. Any one will be well advised to have a copy of the book at his elbow for constant reference and leavening of life.

P. M. H.

Short Stories from the Great Upanishads by M. R. Jambunathan, Jambunathan Book Stall, Palliappan Street, Sowcarpet, Madras. Price Re. 1. (Tamil.)

The author of this booklet has chosen to fulfil a very difficult task. The mere word for word translation of the Sanskrit passages given by the author does not and will not suffice to explain, much more to understand, the theme of these works. The conception of "Atman" and "Brahman", their inter-relationship, their characteristic features and the method of realising that "Universal Bliss" are all matters which cannot be dealt with in such a short compass. Probably the author's attempt is never this. If, as it seems to us, the author's intention is simply to narrate the various stories contained in the Upanishads, we may unhesitatingly say that the book is good. The style is exceedingly simple and lucid and the original has been adhered to throughout. A few explanatory notes on the allegorical significance of the passages at the end of every story will have been welcome.

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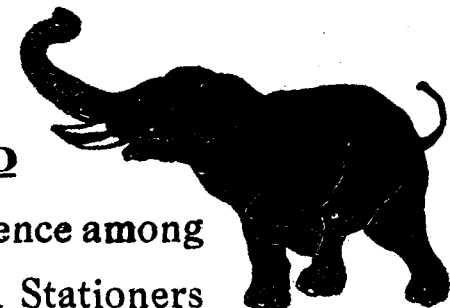
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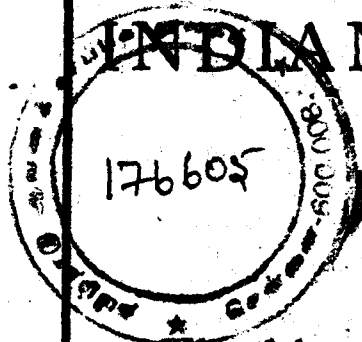
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