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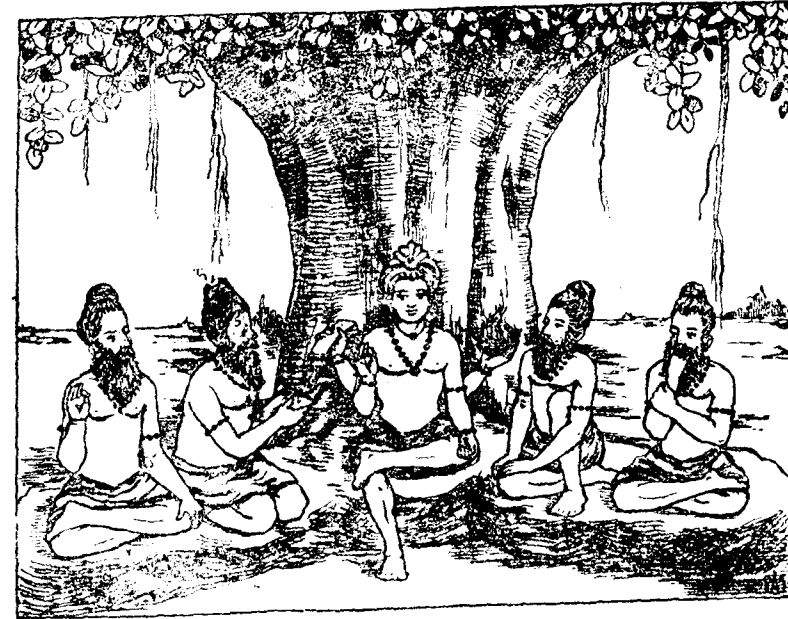
—The Official Organ of the Arya Mata Sabha—

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चितं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा । गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः॥

The wonder under the Banyan tree! A young teacher and old disciples. The teaching is silence and the disciples' doubts are cleared.

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[No. 6 & 7

REQUIEM.

THE LATE SREEMAN S. SRINIVASA IYENGAR.

He lov'd yet never lik'd;
 He loath'd yet n'er dislik'd;
 He shower'd but n'er reveal'd;
 He roar'd but never squeal'd;
 He kiss'd but never lick'd;
 He kill'd but never kick'd;
 South India's Lion, now ash and wind
 And crores of mourners left behind!

R. I. P.



KUNDALINI SAKTI.

Did Christian Anchorites Practise Yoga to develop that power?

By

M. S. RAMASWAMI AIYAR, B.A., M.R.A.S.

A learned Jew of Coele-Syria informed Aristotle that the Jews had their origin in India. In two letters published in the Hindu newspaper of Madras some years ago, I showed how owing to the forgetting of this fact, theologians find the Bible to be obscure. I shall show here how for the same reason they have not truly understood a certain system of Christian mystic contemplation.

Rome and Constantinople had been temporarily out of communion with each other on different occasions of the 4th, 5th, 7th and 8th centuries of the Christian era. But in the 11th century the great schism took place and ever since Christian Europe had been divided into two great groups following the Western and Eastern Churches. To the votaries of each of these two Churches, the beliefs and practices of the other Church may be anathema, but to a seeker after truth the beliefs and practices of both the Churches are necessary for tracing Christianity to its original home.

There is a conspicuous promontory at the end of the eastern most of the three strips which jut out into the Aegean Sea from the Chalcidic peninsula. A peak of this promontory rises like a pyramid with a steep summit of marble to a height of 6300 feet from the sea. The promontory and the peak are now called Athos: but it is commonly known among the Greeks as the "Holy Mountain". People who have visited it say that with its quiet and peace, its natural beauty of sea and mountain, of groves of oak, pine and chestnut, it forms a veritable paradise. That earthly paradise is now the seat of a monastic republic. The hermitage of this holy republic is first mentioned in the historical documents of the 9th century: but the legends of the monks carry the religious settlement to the age of Constantine (274-337). It is possible that the mountain at an early period was the abode of anchorites. The promontory contains 20 important monasteries, beside their daughter houses. One of these monasteries bears the curious Indian sounding name of Vatopedi which is said to have been founded in the time of Emperor Theodosius (346-396). The monks

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of Vatopedi founded in 1749 a large academy which for a time attracted students from all parts of the East but eventually proved a failure and is in ruins. Since Athos is the seat of holy monks dedicated to contemplative life, the rules prevailing there are very strict. Many of the monasteries still adhere to the "Coenobian" rules and under a constitution approved by Emperor Constantine Monomachus in 1045, women and female animals are not allowed to visit or wander over the holy mountain.

No doubt St. Theresa of Spain, St. John of the Cross and others of the 16th and subsequent centuries taught the lands of the Western Church mystic contemplation. But since Christianity went from eastern to western Europe, the beginnings of Christian Quietism must be sought in eastern lands. In the 14th century a form of contemplation was called Hesychasm. The term is coined out of the Greek word Hesikos which means quiet. The monks who practised it believed that it was possible through concentrated prayer and ascetic observance to behold the "Uncreated light" of God. For this purpose they used to retire at stated hours to secluded places and give themselves up to enforced quietitude. Hesychasm in the words of Mr. R. Ll. Langford-James a great authority on the Eastern Church consisted "in keeping the body immovable, holding the breath, pressing the chin against the breast and turning the eyes inwards" after fixing the gaze on the navel. Such was the method of contemplation. After a period of such contemplation the monks averred a divine light emanating from the soul in the navel region filled them with holy bliss. On account of this particular belief the monks who practised this particular form of contemplation were known as Umbilicani and Omphalopsychoi or navel souls. There was a man called Baraalam. He was a great opponent of Hesychasm and he used to twit Hesychasts with Omphalopsychia (navel-soulness) in allusion to the supposed object of their gaze. Theologians believe that Hesychasm had its origin in the teachings of the Platonists. But they do not know what the light of the navel soul was and what the object of practising that particular form of contemplation was for. In fact they betray total ignorance on the subject. Where did Hesychasm have its origin and what was it really?

Now Europe owes its religion to Jesus Christ of Palestine. But 3 centuries before the birth of Christ, Aristotle's informant had told him that the Jews had their origin in India. Since the Jews had their origin in India, Palestine was an Indian colony and Aramaic the

mother-tongue of Jesus Christ was Aravam (Tamil) as I have shown in my articles published in the Madras Press. Christianity hence was a Tamil Reformer's sect. The moment one crosses from Europe to Europe's spiritual mother-land, Hesychasm, the light of the navel soul and the object of Hesychastic contemplation become clear.

Pranayamam, Yoga, Kundalini Sakti etc. are well known to Indians and they need no description from me. The Kurma Purana in speaking of Yoga says "Hrith pundarika Nabyamva murdhini kuruvitha mas-take—Evam adhishu deshusu dharana cchitta bandhanam." An Indian will immediately recognise that Hesychasm practised in Mt. Athos was the Indian Yoga, that light of the navel soul was Kundalini Sakti and that the object of Hesychastic contemplation was for the development of that power. For all these reasons the reader will see that it was not from the Platonists that Hesychasm sprang up. It was the Indian Yoga system that went to Europe with a Hindu sect called now Christianity. We do not know when and by which individual or individuals Hesychasm was introduced in Mt. Athos. The connection between India and the West was a great deal more than we are pleased to think. In some of my articles I have shown how intimate that connection was. Let me mention a few more instances here. Juvenal (60-140) speaks of Indian female fortune tellers in the West. Jerome (341-420) in a letter written from Palestine refers to his entertaining crowd of monks who almost daily arrived in Palastine from India. Emperor Justinian is said to have had an Indian cook in his household. We learn also that Indian elephant trainers, Indian dancing girls etc., went to the West to make their fortune. These examples are but few indicators of a great intercourse that once existed between India and the West. In these circumstances there is nothing surprising in a monastery in Athos having an Indian sounding name like Vatopedi. Was it Vata-pudi, place of Rasayana or was it Veda-pudi place of Veda-gosham? Since Indian saints were adepts in alchemy and learned in scripture, either name would fit the place well.

Did Hesychasm find entrance into Athos through the monastery of Vatopedi? Who can say it now? In any case Hesychasm must have slumbered in Athos after it was introduced and before it came into great vogue in the 14th century. Silence is an important element of Hindu religious contemplative systems. Indian holy men who practise silence are known as Mauna Swamis. Jesus himself seems to have practised silence at times (John VIII-6). A reference to page 464 of the

English journal called Tit Bits (for 22nd June 1929) would show that the cowled monks of Mt. Melleray the famous monastery in the Knock-mealsown mountains in Tipperary in Ireland still hold to the holy vow of silence. Though religious silence lingers yet in Western Europe, yet Hesychasm did not take root and grow there. As Christianity wandered further and further west it had less Indian trappings. The more east we come to, we find more of them to have lingered as at Mt. Athos.

VENGEANCE ON GODS.

Villagers Destroy Temple.

A Curious vengeance on temple Gods has been taken by the villagers of Manjapatnam, near Paramakudi, when they unanimously destroyed the temple, pulled out the gigantic idols of God Chadayappa swami and Goddess Kathayi Ambal, and left them lying on the Vaiga river bed.

The villagers held the belief that the village had had a series of misfortunes and reverses ever since the installation of the idols which took place with great pomp 15 years ago.

The idol of Chadayappaswami, that has been the victim of the villagers' fury is one of the biggest in the district, being nearly eight feet in height.—F.O.C.

CONFUCIANISM AND TAOISM

By

GANAVISARADA SRI M. S. RAMASWAMI AIYAR, B.A., B.L., L.T.

IV

(Concluded.)

Confucius saw that the same general principles which governed the family were applicable also to that greatest of families, viz., the State. There was there the Emperor, who exercised his functions exactly analogous to those of the father of a family. In public affairs, just as in the home, there must be the same *Li* (Propriety) to regulate the relations of the Ruler and the Ruled. As it was not however possible for the Ruler to maintain with the Ruled the personal intimacy which united a father and his sons, it was necessary to fall back upon symbols and give outward and visible expression to the inward sentiments of loyalty and respect which should animate the breast of each member of the nation. The symbols were the rites and ceremonies of which Confucius was considered a past master.

There are, even to-day, three regular State Services during the year, in the spring and at the solstices; while, special functions take place upon any great public event, such as, the accession of a new Emperor, Victory, or even a calamitous visitation. All this is analogous to the religious customs of other countries, with the difference that, in China, the national prayers and sacrifices are offered up, not by chief priests, but by the Emperor himself, who also performs by deputy through his civil subordinates similar offices throughout the kingdom. The powers of the air, the great spirits of earth and heaven are invoked by the State Ruler to administer the elementary forces for the general benefit of the country, precisely as the meanest of his subjects implores some obscure deity to bless or save him individually.

Not less important than the oblation of spirits is the *Worship of Ancestors*, prescribed by the injunction of Confucius—admittedly based on immemorial usage. The Emperor celebrated it with due solemnity setting forth an example of filial piety and at the same time claiming for the dynasty all the reverence due to the hereditary father of his people. Three of the greatest of preceding Emperors are included as a special distinction in the sacrifices to earth and heaven; while the rest

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are annually adored in the imperial Temple of Ancestors. "I dare", the Emperor is made to say after reciting his pure descent, "to announce to my ancestors that I have with care, in the first month of spring, provided sacrificial animals as a testimony of unforgetting thankfulness". The prayer contains the titles of all the deceased sovereigns addressed. There are also minor rituals of the imperial worship of the gods of land and grain with whom are included, as honored guests, the deifications of two statesmen celebrated in past times for the promotion of Chinese agriculture. It is manifest that these stately official liturgies, giving elevated expression to popular superstitions and presenting the sovereign as high steward of the mysteries, must exercise great influence over the devout multitude and must give the State large control over the religions themselves.

As for *Taoism*, it was Lao-Tzu that launched it into the world at the fag-end of his life. He was born about 604 B. C. and was about 53 years old, when Confucius came into existence. All that we know or hear about the author of *Taoism* is that, after having spent most of his life in the State of Chow, he set out, at an advanced age, towards the West, passed the frontier, and was never heard of again. It is said that both Lao-Tzu and Confucius met in 517 B. C. and that, on parting, they agreed to disagree with each other.

Tao Te Ching (i.e., Treatise of the Way and Virtue) is the Book on *Taoism*, presented to the Chinese by Lao-Tzu. It is a well-defined, though rudimentary, outline of a great system of transcendental and ethical philosophy. Its transcendental nature is revealed in Lao-Tzu's sayings thus:—"How unfathomable is *Taoism*! It seems to be the progenitor of all things. It would seem to be ever-lasting. I know not of whom it is the offspring. It appears to have been anterior to any sovereign power. It eludes the sense of light and is therefore called colorless. It eludes the sense of hearing and is therefore called soundless. It eludes the sense of touch and is therefore called incorporeal. These three qualities cannot be comprehended and hence they may be blended into unity. Its upper part is not bright and its lower part is not obscure. Ceaseless in action, it cannot be named but returns again to nothingness. We may call it the form of the formless and the image of the imageless. Would you go before it, you cannot see its face; would you go behind it, you cannot see its back.

We, the Hindus, are not unfamiliar with this kind of ununderstandable description of even our own philosophy. And it was this ununderstand-

able 'transcendental' philosophy that Confucius, Buddha, and Jesus, alike, respected and therefore kept at a respectable distance.

The *ethical* aspect of Lao-Tzu's philosophy is not as vague and insipid as the transcendental aspect. But, all the same, his successors forsook his austerity for the more attractive fields of ritual and magic. The State therefore frowned at Taoism; and one Sovereign ordered all Taoist books to be burnt, fortunately with the exception of Lao-Tzu's Treatise and thus showed a just appreciation of the gulf separating the author of Taoism from the later writers thereon.

The great political lesson of *Laissezfaire* is one that the Chinese people have well assimilated and perhaps carried to excess. From two great evils of modern civilisation—the bane of over-legislation and the pest of meddlesome and overbearing officialdom—China is remarkably free. In this respect China must thank Lao-Tzu for his *Doctrine of Inaction* of which the said "Laissezfaire" is an offshoot. Who can doubt that the enormous bulk of China has managed to defy the disintegrating action of time by reason of its very inertness and placidity deepened by opium-eating?

Curiously enough, Lao-Tzu's system was one of Quietism. Look, for instance, at some of his 'curious' sayings, "Abandon learning, for the pursuit of book-learning brings about daily increase; and so, practise in action". "Keep the people without knowledge and let the Rulers fill their bellies but empty their minds; and so, let them be taught inaction". "Let the peoples of the two neighbouring States grow old and die without ever coming into any mutual intercourse". It is only when Taoism falls into disuse that benevolence and righteousness come into vogue. It is only when shrewdness and sagacity appear, that great hypocrisy prevails. It is again when the bonds of kinship are severed that filial piety and parental affection begin. And it is when the State is in a ferment of revolution that loyal patriots arise".

The author of the above-mentioned *Doctrine of Inaction* complained the people had not cared to understand him. But I fear whether he had understood himself. Very rightly did Confucius agree to disagree with him; and very rightly did the Government of China frown at his Taoism and order all the books on Taoism to be burnt.

But, today, Taoism has been recognised by the Chinese Government; and it therefore flourishes side by side with Confucianism and Buddhism. Lao-Tzu's book, which escaped from fire, has been not only preserved intact but has also been cut on stone at both capitals. It has

further been made obligatory at the examination for graduates of the second degree, every one of whom is required to possess a copy of the book. Later on, printed copies of it were distributed to all Directors of Education; and it was even translated into the language of Nu-Chen Tartars.

The reason for this change of attitude is not far to seek. It is said that the strongest virtues have the deepest shades. Lao-Tzu's *deepest shades* of which his "Doctrine of Inaction" is an example, point only to his *strongest virtues*, which raised Taoism in the estimation of the Rulers and the Ruled and which we shall now proceed to study.

"He who respects the State as his own person," observed Lao-Tzu, "is fit to govern it; and the princely man uses war-weapons only when he needs must. *The reason why rivers and seas are able to be lords of a hundred mountain-streams is that they know how to keep themselves below them.* So, gentleness and humility should be prized. It is the way of Heaven to take from those who have too much and give it to those who have too little; but the way of Man is not so. When the palaces are very splendid, the fields will be very waste and the granaries very empty. The wearings of gay embroidered robes, the carrying of sharp swords, fastidiousness in food and drink, and superabundance of property and wealth—this I call flaunting robbery. In governing men and serving Heaven, there is nothing like moderation. Even in ceremonies, reject the superficial but retain the real; for, ceremonies are the outward expression of inward feelings." These sterling virtues are doubtless worth their sterling gold in weight.

Not are these all. The name of Lao-Tzu, the author of Taoism, will ever be remembered by his posterity, not only in China, but all throughout the world—if not for anything else—for his having foretold, full five centuries in advance, Jesus' much-talked-of precept of "Love your Enemies." Here are Lao-Tzu's own words on the point:—"Requite injury with kindness; to the not-good I would be good, in order to make them good." Here is again the testimonial of a very Christian, viz., Mr. Giles, to that effect: "There are two famous utterances, in particular, which secure to Lao-Tzu the glory of having anticipated the lofty morality of the Sermon on the Mount. The cavillers who would rank the Golden Rule of Confucius below that of Christ will find it hard to get over the fact that Lao-Tzu said, viz., *Requite injury with kindness, and To the not-good, I would be good, in order to make them good.*"

No doubt, Valluvar of South India harped on the same point, as evidenced by his *Kural* VIII-6 and XXXII-4. But he came into being long after Lao-Tzu was dead and gone, though he preceded Jesus. Hence practically, Lao-Tzu, the author of Taoism, was the *first* person who preached "Love your Enemies," five centuries in advance of Jesus.

In this respect, Confucius, like Vyasa, did not see eye to eye with Lao-Tzu or his prototype. For, while the former said: "Return good for good but justice for injustice"; the latter bluntly declared: "Deal with others in the same way as they deal with you; with fraud, should the fraudulent be defeated; but with candour should the candid be approached." Vide *Mahabharata* Santiparva Ch. 109, Sloka 34 (Kumbakonam Edition).

We have understood, in a way, Confucianism and Taoism. Buddhism, the third religion that got into China, we shall deal with, in the next article.

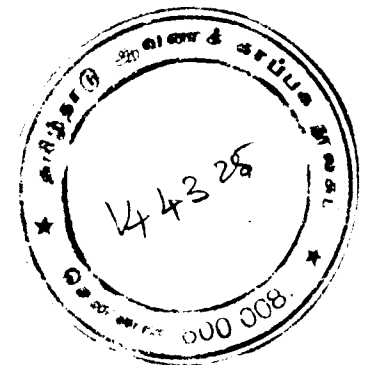
One word in conclusion and I shall have done. In European States, the Government withdraws itself from the religious creeds. In Muhammadan countries, the Government stamps out all creeds but one. In India, all the indigenous rituals and theological ideas are more or less grouped under the ample canopy of Hinduism, which adopted an easy pantheistic method of accommodating all new-comers but reserves the Monotheism to itself. But in China, the State is uniform and highly centralised. All the three religions are not only tolerated but also fostered and patronised by the Government according to their specialities and respective values in use for the great purposes of the orderly administration of the Empire and the upholding of the national traditions of conduct and morality. A federation of independent faiths is found in China united under the secular Empire.

The means whereby the Chinese Government identified the religions with the administration of the State and with the reigning dynasty form indeed a model lesson for the rest of the world to follow.

Any person whose conduct has been meritorious or exemplary may be reported, after death, to the proper board or college which decrees appropriate marks of approbation. Cases of filial and conjugal devotion are constantly reported by the provincial authorities—not excluding instances of devoted widowhood. In all these instances, the virtuous deeds of the persons mentioned are solemnly rehearsed by the Government publications, the most important of which is the *Peking Gazette* which was started in China many centuries back. This "Gazette"

announces all acts of the State, Regulations, Decrees, Orders, and (mark) all the Ceremonial Proceedings of the Government, central as well as provincial.

Which of my readers, that followed me so far, can doubt that China of original feudal confusion and egoism developed under the inspiration of three great moralists, duly encouraged by the State, into an altruistic country, having for its basis of action *the Service of Humanity*, long, long before Jesus was born?



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RELIGIOUS INSTRUCTION IN SCHOOLS AND COLLEGES.

By

MR. E. VINAYAKA ROW, B.A., B.L., *Advocate, Mylapore.*

The question of religious instruction in schools and colleges, particularly for Hindu boys and girls, has assumed a new importance in recent years with the evergrowing feeling that every one should have a working knowledge of the main principles of the religion in which he or she is born so that the solace that religion gives may not be denied and the strength that religion inspires may not be lost. Before mere secular education came in vogue all education was primarily in the hands of ecclesiastical functionaries or institutions. Oxford and Cambridge were founded and built up by the clergy. In institutions founded and run by Christian Missionaries whether Catholic or Protestant, in India, religion is taught in the form of Bible lessons. It is well-known that the old type of Madrasas of Muslims were attached to Mosques or other religious institutions. Instruction was imparted in the Holy Koran and other subjects were also taught in these Madrasas. Even to-day if Burma is most advanced in the matter of literacy among Eastern peoples the credit is entirely due to the fact that the traditional method of Burmese instruction has been the system of boys and girls being taught in schools attached to monasteries where the Buddhist Pongyi not only taught the three 'R's to every boy and girl, but also taught the elements of the Buddhist religion. The Hindu patasalas similarly taught Sanskrit literature and logic side by side with instruction in the Vedas and the Shastras. The result was that every person who had a sound education was able to imbibe the peculiar culture of his own religion but also obtained the fullest solace and support from his own religion on every critical occasion in his life. A great many rules of conduct or right living were observed as rules of religion and the result was on the whole a well-balanced and happy life.

In the denominational schools and colleges run by Christian Missionaries or Muslim educational bodies or by the state adequate provision has been made for imparting religious instruction. But in non-denominational schools run by the state there is no provision for religious instruction and in aided schools and colleges run by private bodies or Local Boards generally sufficient provision is not made for imparting religious instruction to Hindu boys and girls.

In a Province like Madras where more than 90 per cent of the population belong to the Hindu community it must be the rule and not the exception that both in schools and colleges maintained by Government and by private agencies adequate provision should be made for imparting religious instruction through the vernaculars preferably as a part of the general curriculum in schools and colleges.

In recent years we have noticed the phenomenon of English educated students losing the glamour of the civilisation of the West and coming to feel vaguely that the legacy that they have got in the shape of Hinduism has much to be said in its favour. Instead of a vague and unanalysed feeling of satisfaction if our youths are taught to understand and respect the basic principles of Hinduism on a rational basis they would be better able to stand the stress and strain of life which is bound to increase in the coming years. This will also give an opportunity of weeding out the obsolete or irrational accretions that have crept into our faith in the march of time. People may raise the question that there are so many different schools and sects in Hinduism and it will not be possible to have any common measure of agreement so as to justify the formal teaching of religion as such. This objection which may be raised should be regarded only as a debating point and should be easily answered for there is so much common ground that it is perfectly possible to have graded syllabuses to teach Hindu Religion to boys and girls without hurting the susceptibilities of any section of such students.

Once it is agreed that regular religious instruction as part of the curriculum is essential in every stage of students' career in school classes and in college classes it must be possible for a group of persons interested in the matter to agree upon the syllabus. It is not within the province of this article to make any suggestions for the formation of such syllabuses, but I may freely suggest that there is enough material in the shape of Puranic stories, lives of saints, Hindu places of pilgrimage, the great Epics and the writings of the great exponents of our different schools of thought including the Protestant faiths of Jainism, Sikhism and Brahmoism.

The work of framing suitable syllabuses and preparing the text books must naturally secure enlightened support from the different Acharyas and their devoted followers. There is no use in enthusiastic platform declarations of the greatness of Hinduism and its value as a vital force in the reconstruction of our national life. At one time science and

religion were supposed to be conflicting. But sufficient advance has been made now both in science and in religion to realise what big contributions each could make to a better and higher life when both are pursued at the same time. Hinduism must be now prepared to face the new problems that are emerging as the result of its contact with the West and also as the result of the wider spread of literacy among the people which will bring in its wake ideas of agnosticism, atheism and anti-religion as proclaimed in Red Russia. With the necessity of facing and solving such problems in the very near future it is very necessary that public attention should be focussed on the problem of religious instruction in schools and colleges to Hindu boys and girls and that some scheme, however incomplete it may be, should be evolved to take effect forthwith. It is hoped that educationists, leaders of religious thought and persons interested in the well-being of the Hindus and the preservation and progress of the Hindu faith will come together so as to evolve an enduring and fruitful scheme.

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THE ART THAT RELIEVES WORLD'S MISERY.

By

P. P. SARATHI, B.A., B.L., *Sub Judge.*

If India should be pulsating with progressive dynamic activity, achieve national solidarity, and particularly lift the masses from the slough of misery and despondency, bitterness and grovelling poverty, the Artist should turn a new leaf and warm the imagination and humanitarian sympathy, and brotherhood by bringing into high relief the realistic condition of the masses.

The want of the aspect in the manifestation of Art here and elsewhere has been responsible for lethargy and lack of resourcefulness in practical work.

Hilda Vaughan Ethel Boileau George Moore has given us pen pictures of human frailties and temptations the misery resulting therefrom, but the gloom resulting from poverty, the struggle for existence they carry through, yet remains to be told by the only method that carves out an indelible impression—Art in picture, painting, and sculptor which has yet to develop.

Personal reminiscences of a great crusade by Josephine Butler give us pathetic accounts of the lives of prostitutes and brothels, the only literary art. But the pictorial Art, which alone would go deep into imagination and sympathy is bound to take shape in the future. India's fallen condition, the inarticulate suffering of the millions of the rural classes, the under-dogs of city population have not had their effect upon the polity of the country. One need not be pessimistic but the fact is staring. "Suffering and self-immolation are a part of the eternal destiny of mankind and that there is in them an unfathomable transcendental grandeur before which everything else must go down".

The type of art that alone would subserve the purpose of world redemption is that of the Hungarian painter and mystic Laszio Medny-anzsky. His personality was such that he alone could give an insight piercing, pathetic into the state of grovelling misery prevailing in the world. Misery becomes more galling, when it descends upon an individual who had seen better days formerly. Some misery is due to the rapacity of another, to the selfishness and animal instincts whose pricks are sharp and are not softened or blunted by any culture. Self-

respect is always there, and peace and pleasure fall to the lot of anybody who does not brook ill-treatment or who bears with fortitude insult and ridicule against a background simmering and fuming with the sense of one's own revered existence, but consoled with the knowledge of the fact that one's self-respect does not suffer destruction. Self conscious of one's capacity to suffer humiliation and disregard one feels he is indeed possessed of incalculable potential value. He regrets the world is so foolish that his innate but uncultured and untaught though circumscribed Self is not known to others.

His self consciousness is belated sometimes clear and mostly vague, only like the flash of a falling star. Hindu architecture and art while bringing into relief conceptions of cosmic change, through creation and destruction, of man being a humble pie in the universal metamorphosis, the Bhakta of the Godhead, did not like picturing the reality of misery for the Hindu idea is : none can be said to attain beatitude because of his imperfection. By this process of thought the humanistic aspect which alone would spur mankind to intense activity was forgotten (or rather neglected). Man does not realise the depth of his own misery. He would rather overlook it. Nor does he realise the highest of his potency for he is so scrupulously modest that he does not attribute success to his self. But to God the divine Distributor potential enormously as is his own self, he does not develop self consciousness to realise it. "Don't fear death for it is as necessary as Life". That is how he argues. Similarly though a slip in a bower degree Henry Thorean declared that man need not mind anything short of Death.

But it is equally true that man cannot be deemed fit enough to do his Dharma (which alone evolves him to Man-God statue) unless he perceives in its true compelling color and complexion, the anguish, the disappointment, the wasted hopes the pain of broken promises deserted wives and husbands, motherless children homeless wandering, the destruction to accumulated wealth, piles of buildings and residences (by air-raids) the persecution and Vendetta carried on by heartless brutal rulers (pogroons against the unfortunate jews) the insult heaped on the Panchamas, the selfish grinding of the poor by the capitalist etc., etc. Picturesque representation of these realities with a suggestion, of background enters into the marrow of the seer's constitution and he is inspired by indignation for the former and love for redemption.

Millions responsible for the building of the Chinese wall or the Taj Mahal or any of the palatial structures of the native Rajahs, their

summer or winter residences or for the matter of that the huge gopuras mantapas of the greatest of our Temples, are and have been dragging through their naked and half fed famishing existence and pining for the morrow or even courting death. What a picture for a contrast ! The artist pictures hundreds of these labourers squatting in mud grinding rice in the front of their squalid working thatched huts, with a shovel or pick axe in their hands and cast a longing look on the stupendous structures raised by their labour. Look at the munition maker giving the last shining smooth touches to the bomb-shell and on the other side the fire blazing on the bombed city or depot, with dead bodies strewn about.

The Artist is a mystic and the observer of his productions acquires mystic eye. The might of Hindu nationalism must be realised through mystic sensibility.

Lazlo was fascinated by Nature and he portrayed it in its "most delicate and secret as well as in its mightiest manifestations." There were once heavy floods in a village and the artist felt an irresistible attraction, he took to salvage operation to the point of exhaustion. He rendered first aid to the wounded in a bloody socialist affray in Budapest. A true sincere sense of art on the contemplation of human suffering (say of the Hindu people) due to their timidity, long subjection, despair, belief in blind destiny would certainly inspire an artist to deep compassion charity and sacrifice (heroic) in short, to Dharmic acts. It is to the lack of keen apperception of the pangs suffered by the poor, by the leper, the decrepit and deformed we must attribute the Hindus lack of their own organisations of institutions for their relief while the foreigners (including the Missionaries) have been running them in various parts of the world. America is a—head of all countries in all humanitarian activities. We forget that allevation of human suffering is the only service that satisfies the true yogi and it alone constitutes true worship of God. If to this truth the Hindu's attention is to be drawn the future Art would turn a new chapter in India and by the Indians. As in the case of the Hungarian artist, the lot of the fallen, the humiliated and insulted, must become a regular subject of artistic production.

Hindu India would then reach the zenith of dynamic culture with a net work of Hindu orphanages, nursing homes, maternity hospitals,

rescue homes, associations for aid to the wounded, armies for social service and so on and so forth.

Let Hindu thinker note that not a single artist up to now has turned out a single product of art as has been stated above, while let it be stated Lazzlo has to his credit one thousand canvasses, water colors and charmings of all sorts. His canvasses were exhibited in Vienna, Paris and Rome. His biographer says: "The urge to live for art and for the poor became for him a consuming passion." "He lived with an intensity that might have outrun a constitution much more robust than his." The Hindu must live intensely and his humanism must become a consuming passion. What cannot be done if only he has this passion? The Hindudom would fear nothing from the marauders within and without India. A greater India with millions in other countries (our own kith and kin) would then turn to the mother country with love and veneration and seek light and leading from the Hindu kinsmen. Visualise the fallen conditions by being in the fray—draw pictures, then marshal all our material moral fires for our upliftment.

NOTES

A War Worn World:—The 1st of September 1939 saw the final disillusionment of those who were hoping against hope that the sense of right and wrong will prevail in the quarrels among human beings in the mass. For over a generation the struggle has been going on with varying fortunes. It was inevitable that the primary instincts of conquest and domination over weaker neighbours should assert themselves. And they did.

With this re-assertion the world has relapsed into a moral jungle. Truth and falsehood, right and wrong, humanity kindness, consideration and respect for human life and property the very existence of a higher presence all have disappeared. The structures, ethical and social slowly built for over a century have been demolished in an instant. Instead of finding happiness in mutual help, nations seem to gloat in the infliction of mutual suffering.

Not confined to the West:—Those countries and peoples who are not in the actual theatre of war have to be careful that they do not develop a false self-righteousness that they are not as the fighting nations are. Nothing can be more untrue. The immunity arises from purely accidental causes. Any day the same conditions may arise with the same terrible features or even worse. There is absolutely no warrant for thinking that any country has arisen above it.

There appears to be an inclination to imagine that Hinduism has developed a technique to avoid war through Ahimsa. This may be in the remote future. The past belies it. The way in which communal conflicts are waged does not justify such claim. The Sukur riots were attended with all the outrages on person and property and on women and children which are the features of a war of conquest. The Hindus suffered and went down losing heavily. But it was certainly not through non-violence. The less Hindus take credit for helplessness, incapacity, disunion and communal weakness under the guise of non-violence the better it will be for Hinduism. Non-violence is not for cowards.

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