

If she however were to die before her husband, he was allowed to take another wife. Even during her life he could do this. In practice after her husband's death she was deprived of all religious rights and social enjoyment and became a mere household drudge or labourer, burdened under religious and social restrictions in her personal freedom and movement, and in proprietary rights even in her husband's property. From the family customs the old custom of Niyoga, raising up of an issue on a widow or a woman by other than her husband, especially a brother, "as on her couch a widow brings her husband's brother" Manu, IX, 59, 60, has long decayed. The custom of Sati or widow-burning was prohibited by state law on December 4, 1829. The widow remarriage was legalised by the Act of 1865. The custom of polygamy is rapidly going out of use and there are very few

Polygamy. instances of it amongst backward classes. Amongst the

co-wives the eldest wife was one who possessed all the rights belonging to a wife. She was generally the Dharma-wife for religious and social purposes. Others being Kama-wives were subordinate to her. The system of Anuloma

Anuloma. marriage has long disappeared and is now prohibited.

The customs of observing Gotra, Pravara, Veda, caste and other elements of the uniting parties are still observed amongst

Marriage and
Gotra ideas.

higher castes. Sagotra marriage is not allowed.

There is a fixed system of tallying of Gotras which has to be observed, otherwise the marriage is illegal. Only Savarna marriages are allowed. Originally there were supposed to be only four Gotras—Bhrigu, Angiras, Kasyapa, and Vasistha. There have been some additions to these later on. Similarly there were supposed to be originally four Varnas. Now there are numerous castes which can marry only each within itself. Gotras must have been old cattle-tending pastoral groups or families who looked after their own protection and their property in cattle or herds. There were constant struggles against cattle-lifters which must have strengthened the patriarchal organisation of these groups. In these struggles male members came to possess greater power and females to be subordinated. These groups later on developed into large families under agricultural conditions of life with a tradition of common ancestor or Gotra to hold them together as clan or caste units.

The Hindu joint families served the needs of human beings in a variety of ways. When

the state organisation had
Its services. not fully developed, families were small states within a state. The head who possessed magisterial powers looked after the person and property of the members of the family, preserved the religious customs and rights, and maintained the economic pursuits and social status and manners. Traditions of family and society, marriage and education of

its members were settled and cared for. Weaker members, women and children were brought up and helped in life. It solved in a way the problem of the unemployed or the poor. When state had not come to recognise and to perform the welfare functions of society they were performed by families.

Joint family has however in some respects adversely acted on the character of its members.

Its evils. We have already stated about the subordination of women.

It has created a number of drones who not being inclined to work keep hanging on the family and exhaust its resources and prove a constant source of burden, quarrel and anxiety to the earning members of the family. Their dependent mentality gets increased and fed in its atmosphere. Initiative, venture and desire for work on their part are absent. Their presence has destroyed the atmosphere of an ideal and loving home where father, mother and children work happily and harmoniously for their existence and well-being. There is hardly any association of wife and husband for cultural or intellectual purposes or spiritual growth except that one gets tired of them.

Joint family life is not generally found suitable to individual freedom, and new ventures. It has a conservative influence on its members who are unwilling to take to new ideas and pursuits.

Hindu joint family system is breaking under the pressure of economic struggle. All able-bodied or adult members

Its gradual break up. must earn. Then only maintenance is possible. The old

Economic pressure. rigour of religious ideas and traditions is also waning before the rise of new ideas of society and morality. In cities persons engaged in industrial, commercial and labour occupations find it impossible to maintain joint families. New ideas of individualism and material comfort are breaking the old morality of a joint family where the principle of service and self-sacrifice were largely followed. The increasing cost of daily life and maintenance will not countenance the holding together of large families. In villages persons engaged in agricultural occupations find the land units too small for supporting a large family. The subdivision and fragmentation of land and decay of farm or cottage industries have reduced the family income and it is too little to support all the members of an extended family. Hence a number of them are compelled to migrate to other parts for work or to starve if work is not found. Hence modern conditions of economic life and modern ideas of a good material and progressive life seem to be against the spirit of a joint family system, and in the great economic competition and struggle it will be found too difficult to maintain its hold on the minds of the people.

Family as an institution contains social and civic elements in the service rendered

by parents, by brothers to sisters, by the strong to the weak, in order and discipline, in duties and rights, in respect for personality and property, in sanitation and education, in tradition and history, in arbitration in children's quarrels, in the system of rewards and punishments, in alms and help to the poor, in hospitality and in many other respects. It has economic, religious, social, political and educational side of life. It promotes human feeling, collective action, and social thinking. It is a great human and civic institution.

We have dealt with the three characteristic institution of Hindus, namely, Varna, Jati and Joint Family. There are other groups. Other groups into which a man enters, namely, territorial groups, such as villages and towns; lingual groups, such as a province or country; religious groups, industrial and commercial unions, educational bodies and universities, and other recreational and literary or intellectual clubs. These have their rules and traditions, methods and morals, meeting the wants of different purposes in life.

The casteless social groups of followers of other religions have their own system of traditions and customs, where marriage and food relations are not restricted as amongst different castes. Hence the problem of inter-

communal unity between such opposed or different groups is a great and difficult one and difficulties in its way are many. Hindus retain a bitter memory of Muhammadan rule, resent their forcible methods of conversion, their cow-killing and the general fanatic, violent and anti-Hindu attitude and their extraterritorial system of sympathies and strictly hold to their own ideas of caste purity, and untouchability, of Ahimsa and vegetarianism, of idolatry and polytheism which make them sectional in their outlook. Muhammadans on the contrary seem to fear the possibility of Hindu rule because of their numerical majority, their own alleged educational and economic backwardness, and they resent the playing of music before mosques, and are upset by Urdu-Hindi controversy, and the recent efforts of Saugathan and Shuddhi.

The ways of escape out of this impasse are difficult to suggest, unless religion becomes a personal or family matter, conversions are stopped, ideas of extreme purity, pollution and untouchability decline. People must respect each other's religious feelings, put the interests of country above community and caste, and consider that country's economic and political interests are common and important above other things.

4. SOCIAL CUSTOMS.

Hindus divided their lives into four Asramas or stages of life each one of which was devoted to the achievement

Four Asramas. of a definite object in life according to the age, mental and physical development, and aims at different periods of life. These Asramas are those of Brahmacharya, Grihastha, Vanaprastha and Sanyasa. This custom of arranging life according to Asramas was followed fully in ancient times by Brahmanas, to a large extent by Ksatriyas, and to a certain extent by the Vaisyas, though all were expected to follow it fully. The life of a Sudra was not put in this mould, nor was he allowed to perform the rites and duties attached to these Asramas. The duty of seeing that every individual follows this course of life properly in accordance with the Sastras, and when he is fit to take to the next stage of life was laid upon the king. It was no doubt an ideal scheme which a few alone could follow out fully.

The first stage known as that of Brahmacharya covered the first period of man's life before he married. In this period the great ceremony of the wearing of the sacred

Brahmacharya-srama

thread or Upanayana which gave, as it were, a second birth to the individual, was performed and by its performance he was entitled to enter into a course of studies of the Vedas and other Vidyas with his teacher. He had to live with

him and his life was to be of strict simplicity and chastity, and of constant service to the preceptor. He begged daily alms for his Guru who gave him to eat and looked after his education and spiritual welfare. He daily had to feed fires and do other diverse duties enjoined by his teacher, besides devoting some time to his usual studies and the religious rites of the Brahmacharyasrama. After studying for 12 to 48 years having acquired the Vidyas according to his choice, having satisfied his teacher and taken his permission, the Samavartana ceremony being performed, he took his bath (Snataka) and returned home.

The second stage of Grhasthasrama began as soon as he entered into family life or a marriage, which was his first duty after his successful return from the house of his preceptor. In this period he looked after his family life, earned his income by following a profession (Varna) suitable to his Jati and ancestral tradition. He had to care for the material and educational welfare of his wife and children and those dependent on him and to perform duly the religious rites and duties enjoined on a Grihastha and the family Acharas. In this way he had to live his life for a period of 25 or more years and when a son or sons were born to him and they came of age, he resigned the care of his family to them, and then entered the third stage of the life of Vanaprastha.

In this third stage he withdrew to rest, sometimes accompanied by his wife. With the second stage ended his life of enjoyment and worldly care of Pravritti. With the third stage began the life of gradual renunciation or Nivritti. There he lived either in a solitary hermitage or in association with some other devotees practising ascetic rites, eating only wild fruits, vegetables and roots and wearing only skins and barks of trees. He thus practised a life of abstinence looking to the welfare of his soul. His life now became one of detachment from the world, as in the second stage it was one of attachment and enjoyment. It was a preparation for a still higher life of renunciation, that is, of Sanyasa.

The fourth stage was of a Sanyasin, Bhiksu, Yati or Parivrajaka when he became a wandering beggar. His hair was shorn, his dress was of loin-cloth. He held a staff made of three rods (Tridandin) symbolising control of speech, body and mind. He had a bowl and a water jar. He begged his food from door to door, remaining never more than a short time in one place except during the period of rainy season for four months (Chaturmasya) and with calm indifference waited for death to release his soul. He had freed himself from the bonds and desires and attachments of society or worldly life, he was bearing its pain and pleasure with equanimity and waiting only for the bonds of

his body to break. His speech, thought and action were a standard for those desiring salvation and ultimate bliss. He looked upon all men and all castes as equal. This ideal course and scheme of life a Hindu was to strive to attain. If he failed he did not live a good life as well as a full life.

We shall now mention some of the customs connected with this life which are still practised.

We have already mentioned the sacred thread ceremony performed by the twice-born.

Sacred thread ceremony. It is one of the essential customary rites which entitles one to the privileges of the higher society. There used to be in ancient times an Upanayana for women also.

Marriage custom is universal and important. It is a sacrament not a contract, that is, a

Marriage forms. help to spiritual growth. It has eight forms, four approved—Brahma, Daiva, Arsa and Prajapatya, and four disapproved—Gandharva, Asura, Raksasa and Paisacha. To-day generally the Brahma and Daiva forms are recognised and followed.

The marriageable age in old times of both boys and girls was advanced. Mantras show

Age of marriage. that the bride must have been a girl who had arrived at an age of discretion, and could understand what marriage meant. Intercourse was to be allowed on the fourth day of the marriage. But Manu and others stated that a girl should be married before she had arrived at maturity.

Under certain circumstances only she was to remain unmarried three years after puberty. A boy according to Manu's scheme could marry at the earliest at the age of 20 after completing his study.

The custom of early marriage which has become deep-rooted is now being modified and

adult marriages are again coming into vogue. Early marriages destroyed physique, caused early motherhood and death of the girl, or the early widowhood after her husband's death. The children born were weaklings and there was a large infant and children mortality.

The custom of Sati is now legally prohibited (1829 Act) and whatever its theoretical

Sati advocates may say, it is not a living custom. Re-marriage of widows is however looked down upon. It seems to have

Remarriage of been allowed in Vedic times widows, but soon Smritikaras laid down restrictions on the remarriage of widows which the higher castes adopted. Manu allows the remarriage of a widowed girl who has not arrived at maturity. Parasara and Narada allowed it. Still such marriages were looked down upon. Leaving aside the cases of those who willingly follow a life of abstinence and religious austerity after their husbands' death on those young widows who are not of this extreme ascetic and spiritual mentality, this prohibition works as a hardship, and this prevention also works as a moral mischief in society. Abortion of children, infanticide, and orphans

are the results. Family morality and social sense of human needs suffer. No doubt this custom is restricted to some higher castes who are now agitating for minimising its rigours. Law has removed restrictions on remarriage (1856.)

Similarly the customs of polygamy and young girls being married to old men many a times for the sake of money are being discarded under

Polygamy. the new economic, moral and educational pressure. But such changes and progress are slow, though all these customs are strongly condemnable.

There are restrictions on marriage as a whole which may be shortly stated as those of Gotra, subcaste and Veda, which are compulsory and others, such as astrological which are almost mandatory. This has led to interbreeding in some cases and is affecting the physique of society. Though medical opinion of Susruta was that "a girl is a child till 16" and Vedas and Mantras fully indicate the scope of every Asrama and the proper form and age of marriage, these sensible things were neglected and Hindus fell under the customs of early marriage, narrow endogamy, sale and purchase of bride by old men, prohibition of remarriage, etc. But it must be noted that some of these customs which we now disapprove were not followed by the whole Hindu community, only by some castes. They now want to give them up though the pressure of old traditions is very great.

5. POSITION AND STATUS OF WOMEN.

Historically in Vedic times women, such as Gargi, Maitreyi, had more freedom, and equality and were held in high esteem.

Better position of high-caste women. Husbands could be chosen by Swayamvara, widows could remarry and become educated, and they held a great position and responsibility in the family religiously and socially. Epics also give pictures of domestic and social happiness of women, such as Sita, Savitri and Damayanti. But even then also it seems all was not well. There were either a number of restrictions on or less scope for women. Higher caste women alone appear in a free and good light.

Manu states the position of women as unfit for independence. She must depend on her relations. Her personal and proprietary rights are restricted. Pauranic Period. Pauranic period shows early marriages and other customs in full swing.

Muslim influence. Muslim conquest and influence completed their degradation and restriction in Purdah, which denied all outdoor life, social, recreational and educational, to women. It has stagnated her mind. Women are preservers of culture, educators of children, companions and friends of men. Their moral, mental and physical strength will

Modern needs of women. alone strengthen society. No doubt their duties as mothers and wives are largely in the household.

Even, then, they require more freedom, more responsibility and more education, especially when the ideas and customs of men and society are so rapidly changing under the influence of science and new thought. Without woman's help and co-operation the new world cannot be properly created. (Otherwise women's conflict with men will rise. Their life must be harmonised to meet the needs of the old revived culture and the new adopted culture for which both have to be trained and allowed freedom to adjust themselves in all aspects of life. Medieval mind and morality of both men and women cannot live under or work under modern conditions and ideals. Examples of great countries of the East, Japan, Turkey and Afganistan are gradually showing what even independent countries have to do in order to exist in modern times for a better and fuller kind of life.

There is a beautiful passage in the Mahabharata (1, 74, 39) in praise of a wife "A wife is

Praise of women in	one-half of a man, a wife is
Mahabharata.	the best friend, a wife is at
	the root of the accomplish-

ment of the three objects of life (Dharma, Artha, Kama), a wife is the root when final deliverance is attained,.....in religious duties they are as fathers, in illness they are as mothers."

Whatever may be such and similar utterances we know that our women have to be made better to bear the burden of life in this world. Therefore many of the things which were perhaps not necessary in the past have to be done

now. And the low view about women wherever it is found must be given up, and a noble view of their duties and responsibilities should be taken, and they must be brought up and treated accordingly and not as Sudras. Why, Sudras themselves are to be treated better, and to be given more education and opportunities for rising in the social scale. A Sudra by birth is to be allowed to become a member of higher professions and to have equality, and by a joint social effort his culture and dignity are to be raised.

6. UNTOUCHABILITY.

The custom of untouchability is a further growth of the rigidity of the caste system and

Its bases. is based on conceptions of purity of blood and dignity or purity of professions, food, religion and morality, and pollution in touch.

Let us see the extent of the idea of untouchability in various walks of life at home and outside.

Its various kinds.

- (1) There is a home untouchability while cooking or taking food, while doing worship and religious rites, after taking a bath, for a fixed period of days when birth and death takes place amongst relations, during menstrual period of women, etc. But this untouchability is temporary.
- (2) There is a caste untouchability in the practices of not taking food and water from some castes, not allowing

them to touch the priests' while worshipping gods, not sitting with them for meals, etc. But this is also for particular purposes and temporary.

- (3) There is a real untouchability which is permanent. Certain groups of people known as Antyajas or Chandalas or Panchamas are not to be touched at all. They are by birth untouchables. For no purpose can they be touched or allowed to approach the other castes. Even their shadow is considered polluting.

Thus we may say that by birth some are always touchables like Brahmanas, some are always untouchables like Chandalas, and some are untouchable in some matters and on some occasions but otherwise touchables.

But in the case of Chandalas the custom has gone to the ridiculous length that as a

its ridiculous nature. Hindu a Chandala is untouchable, as a converted

Musalman or Christian he becomes touchable. Even one may touch an unclean animal and not get polluted by the touch, but not so with the Chandalas. Amongst touchable castes there seems to have been formerly more touchability in regard to taking food, water, when worshipping god, or when observing religious duties, but later on rigidity grew greater. Even now some local customs allow lower castes' touch in cooking and

bringing water. We are not concerned with the temporary untouchability amongst different castes or the same caste based on religious or hygienic grounds on certain occasions, but we are here dealing with the permanent untouchability of Chandalas or groups of depressed classes with whom no touchability is possible on any occasion.

This custom is based on social usages and beliefs as found recorded in old Dharma Sastras. Though there were only four classes recognised by the Vedas, the fifth class of Pauchamas was recognised to exist from very early times. The Sudra class itself was divided into Sat-sudras, Nama-sudras and Ati-sudras. Those who fell from even Sudra Dharma were put in the Ati-sudra or Antyaja class, and others who degraded themselves by certain great sins, prohibited acts and breaches of duties were classed as this fifth class, and still others who could never be classified amongst any one of the four classes or put even nearer them formed always the nucleus of this untouchable class because of their unclean methods and pursuits of livelihood, their dirty food, their low customs, their vulgar speech, their immoral and rude character and the perils of their neighbourhood from hygienic, moral and religious considerations. These people may have been from amongst those conquered like the Sudras, but did not take to recognised methods of Sudra life and hence remained outside the Vedic pale of four Varnas, and also from amongst those others

who have fallen by their contact with those who were always beyond the Aryan pale, religiously, socially, and culturally.

Manu mentions the Chandalas and their position in society or outside it and their method of life in the tenth chapter (51-56 verses). Other writers also mention this class, for example, Parasara in chapter 6, 22-32, 34, 40. Foreigners have also described them. Abbe

Abbe Dubois. Dubois draws a picture of their life at the end of the 18th century (page 52, chapter 5).

Their touch must be purified by bath and penances. They were not to walk on the same

path, their shadow was to be avoided, they were not to draw water from the same well. Mere talk or association with them was considered degraded. They were to live outside the village or town and approach at stated times and after due warnings about their approach. They were considered as impure, immoral and wicked. Not one of the ten rules of social life was considered to be followed by them. They were hated. They were severely punished for breaches of their duties. Leavings of food were thrown to them. They however did not murmur at the treatment received, and attributed it to their past Karma. They were accused of vices and crimes which were the reasons given of their fall and continued untouchability, and which were as follows :—

(1) Thefts, (2) Drinks, (3) Murder of the learned, (4) Murder of fœtus, (5) Debauchery, and sinful intercourse with a respectable woman (the five Mahapatakas or great sins). (6) Constant commission of these offences. (7) Lying after committing them. (8) Cow-killing and eating cow-flesh and dead bodies. (9) Sometimes Cannibalism. (10) Eating of embryo. (11) Association with the wicked. (12) And the utter uncleanness and impurity of the general tone of their life, their speech, food, dress, dwelling, their dirty professions, etc.

These accusations against them made them live segregated and located outside villages and towns, and their movement in the village and towns was strictly curtailed and regulated as regards time and localities.

The number of these depressed classes in India is very large, about five crores or less.

Denial of elementary human rights. They have to-day no elementary human rights in the society, though legally there are no disabilities. Their elevation from the lowest position of social and religious life to a better state is the duty of every Indian who considers them as Indians. On the Hindu lies this greatest blot. Even if they are considered bad in all respects it is the duty of society to educate him to better and cleaner ways of life which are considered more moral and human. Neglect cannot raise backward or ignorant or wicked people to better

status. The conception is that people can be improved in their status in this one life and need not depend for it till next birth. Karma can be changed by education, association and example and practice of new and better ideas and principles. They can be compelled to give up bad customs and vices by law as well as by preaching and education. The question of

untouchability is pressing us
Its continuance is a danger. religiously, socially and politically. On the welfare, goodwill, and co-operation of this large class will depend our strength and progress. To-day our nation and the humanity demand their emancipation from the thralldom of ages in which they are. Their slave mentality and condition have to be changed and a great limb of the nation is to be assimilated in the society. Their conversion to other religions would be a great danger to India. Their Shuddhi would be a great achievement, and the disappearance of untouchability a great epoch in Indian history. Their present position is a great hindrance to our national progress in all ways. Their awakening to their wretched position will lead to their hatred against other communities. The ideas of high and low human beings by mere birth are not human and based on false knowledge. Man is an alterable, educable and perfectible being. He is dynamic and progressive and hence requires scope for free action and guidance towards higher action, thought and speech. Low and suppressed position deteriorates

human beings just as high and privileged position elevates him and helps in keeping him at a high level unless he takes himself to bad ways of life perversely. Man placed in difficult circumstances can rise if there is in him the dissatisfaction with his surroundings, and if there is some scope for his movement and some response for his action. Untouchables who remained satisfied with and believed in their conditions of life never struggled for change. To-day times have spread dissatisfaction amongst them. Therefore their problems must be considered from a national and humanitarian view-point and not from the point of view of their hereditary status.

Great teachers and saints in the past have preached the equality of all castes and outcastes in the eyes of God. Saints' and reformers' attitude. They did not differentiate between high and low.

Bhagavat Gita speaks of the equality of a learned Brahmana, a cow, an elephant, a dog and a Chandala in the eyes of a Pandit. Buddha gave an equal position to all in his Sangha. Similarly other great men did it. But it was only a Paramarthika equality and not a social one. In the same strain the Vedantist Sankaracharya said "Whether one is a Chandala or a Brahmana matters not, he is a teacher, such is my opinion." Ramanuja preached equality in this world and admitted Chandala women and Sudras as disciples, and allowed them to come into temples and to bathe in tanks. His was not

however what is called social equality. Ramana-
nanda took disciples from lower castes. Similarly Kabir, Chaitanya, Namadeva, Tukarama and other Bhakti saints professed and preached these ideas. Some took food with untouchables. On their teachings arose a number of untouchable saints famous for their devotional hymns. But the society as such did not accept the principle of equality. They may fraternise with them religiously at certain festivals, such as Holi or Ramalila or at national temples, such as Jagannath of Puri in the East, Venkateshwar of Giri in the South, Vithoba of Pandharpur in Maharashtra in the West, but social strictness and also religious rigidity of castes as a whole remained.

Converting sects, such as those of Jainas, Buddhists, Sikhs, have not been able to eradicate these questions. They

Dissenting sects and new religious movements have now become quietistic in the zeal of conversion.

Foreign religions, such as those of Islam and Christianity, are the only groups which offer equality of status and privileges to all who accept their faith in social and religious matters. New modern religious bodies, such as those of the Brahmo Samajists, Prarthana Samajists, Arya Samajists, Deva Samajists, Theosophists, recognise no untouchability or caste rigidity. On the contrary they emphasise on universal brotherhood, and are encouraging the low castes to ameliorate their condition and to improve their status. Hindu

society as a whole under the influence of the movement for Shuddhi and Sangathan is gradually finding its way to the removal of untouchability and the rigidity of caste system. The process is slowly going on. Antyajias are gradually rising by adopting other professions, such as cultivation, public service, military service, clerkships, teacherships, etc. This creates a new outlook in them and they become better in social tone and morals.

The modern educational, converting and political movements are bringing them rapidly forward and men from the untouchables themselves have taken to the task of their community's progress.

Modern education and political movements. The public is now sympathetic and helpful towards their efforts to rise and to progress. We hope the problem of untouchability will be rapidly solved.

Hindu life is more sectional or compartmental than unitary. There are a number of social and religious groups arranged under a confederal basis with a few common ideas

The general tone of social life. associating them together. Between different groups there is no real social life. There is no interdining, no intermarriage, no common social gathering where each one feels absolutely free and equal to the other even temporarily. Social life is thus exclusive and narrow. The system of touchability and untouchability is carried to excess and has been made a social institution

which debars people from associating freely with one another and from making common cause in weal or woe and in national dangers and calamities. People, if they meet in common, meet only for a certain purpose or function on certain occasions and not for social enjoyment or recreation. New sports, clubs, and gymnasiums are gradually changing this but not as a whole. The caste system and its tendency to split create new ranks, classes and subcastes where the conceptions of high and low, learned and ignorant remain deep-rooted. The society thus remains in a static condition, in a conservative mood, and maintains its hereditary character, composition and status. The social organisation is not receptive of new ideas and new men. There is no response in it to new freedom or ideals. Consequently co-operation with other groups becomes very difficult. Society remains blind and unprogressive. Individual is checked and not liberalised.

7. MUSLIM SOCIAL LIFE IN INDIA.

The principles and forms of Muslim social life differ from those of the Hindus. Though

their society is based on and imbued with the tenets of their own religion like the

Hindu society, the principles underlying their social beliefs are absolutely different from those of the Hindus. The ideal Islamic social system is based on the principle of the equality of man. Every Muslim is equal not only in the

eye of his religion but also in that of his society, polity and law. There is no Varna or Jati system to create differences of high and low, touchables and untouchables, whites and blacks amongst the Muslims. There is the social equality of men of all races, along with the spiritual equality of all true Muslims.

But this theoretical social equality was not actually followed by Arabs in their relations to and treatment of non-Arab Muslims whom they called Mawalis or clients and whom they gave less of social and political privileges. Inter-marriages with them or giving of higher political posts to them were not appreciated but condemned. Arabs were proud of their noble blood and were not in favour of the equalitarian ideas of non-Arab Muslims. The same tendency was observable in other races when they were converted and when they acquired political power and prestige in a community or a country. The tribal or racial conception did not fully yield to the religious conception of equality. Hence we find to-day a number of restrictions on and prejudices against the ideas of social equality amongst Muslim peoples.

The system of slavery continued to exist amongst Muslims though their lot and position was much improved as soon as they became Muslims. Children born of a slave girl had the same rights as those born of a lawful wedlock. There is hardly any recognition of illegitimacy of birth in Islam. There is no sin attached at the birth. A man does not inherit the sins of

his parents or caste or colour. He can become equal to another in this very life by his own exertions. There is no caste stigma or caste honour. In the Islamic fold there is the doctrine of the brotherhood and equality of man. Muhammad says "Remember, you are all brothers. All men are equal in the eyes of God. To-day I trample under my feet all distinctions of caste, colour and nationality. All men are sons of Adam, and Adam was of dust."

In spite of all these theories and injunctions of the Muslim faith, Muslim society in India as

elsewhere is faced with a Presence of social evils. number of social evils born

out of human nature and past and present human associations of the converted. There are a number of injurious customs and superstitious beliefs which require eradication before Muslim society can become strong and efficient to take a proper part in modern life.

The religious basis of every approved custom, belief or institution has given the

Muslim society a hide-bound Religious basis. character. It will be ex-

tremely difficult to change this and to create in it a progressive character. It can throw away accretions but it cannot give up sanctioned or traditionally accepted codes and customs of life. This medieval mentality based on religion is detrimental to the ideas and needs of modern life and progress. It is the greatest problem

facing the Muslims in their economic, social, and political regeneration in modern times.

Islam is a peculiar blend of the ideas of human equality and brotherhood, and theological absolutism. There is no right conceded to the Muslims to go against the revealed injunctions and interpretations of the Koran, against the sayings of the Prophet, the traditions of the Khalifas or the Imams, and the Fatwas of Ulemas. The temporary time-value, place-value and human-value of social systems are not recognised. Hence it suffers and stagnates like other religio-social systems.

It is now admitted by thoughtful Muslims that there are social evils amongst them and they require reform. Whether the reform is to lead back to the correct teaching of an ideal Islam or to run forward on the lines of the necessities of modern humanitarian and international social life is also a great problem with them. But that reform must come is fully recognised. Whether the past ideals are to dominate or the future or modern needs are to inspire will depend on the temperament of the reformers.

The social evils which have arisen are due to the fact that Muslim society is not composed of one race, or one culture.

Causes of social evils. A number of tribes or castes at different levels of culture, custom, and outlook have entered its fold. And when they did this against their own will or

conviction or out of necessity they retained many traits and customs of their old civilisation, society and mentality. Islam was merely a superficial superimposition. Most of the old ideas, prejudices and superstitions have remained amongst them. This was bound to be the result when conversion was not based on persuasion and conviction, but on force or necessity. Conversion in such cases was a nominal one without any real roots in the minds of the converted. Therefore there is a constant and permanent need of social reform amongst the Muslims of India.

To-day they suffer from caste ideas in spite of their ideas of equality and brotherhood.

Caste ideas. There are no intermarriages and there are discriminations amongst Saiyads (16 lakhs), Shaiks (333 lakhs), Mughals (3 lakhs), Pathans (35 lakhs), and others (270 lakhs). Intermarriages are very often avoided and are less common. There is the pride of noble birth and there is the difference of culture. But one good thing there is. There is no injunction against intermarriages and therefore this reform can come about easily by education and levelling of cultural ideas and customs.

One of the great evils amongst Muslims is the system of close marriages. There is a

Close marriage. sort of clan endogamy resulting often in close marriages of first cousins. These lead to physical

deterioration and perpetuation of hereditary diseases. Intellectual and moral power is consequently stunted. Unless a system of exogamy is worked out this evil is likely to remain in such cases.

There is again the evil of early marriages prevalent in the society. There are a number of prepuberty marriages. Early marriage. They have to be stopped, and only those marriages have to be encouraged which take place when the full development of the boy and the girl occurs, say, at the ages of 20-25, and 18-20 respectively. Early marriages lead to early physical deterioration or death. Early widowhood also results from it.

Polygamy is another evil but it is not largely prevalent. Equal treatment of all wives is not possible. It creates domestic discord and misery. Hence it must be given up. No religion enjoins polygamy. It may in certain cases permit it. There is however a steady rise of public opinion against it. Ill-assorted marriages have also to be prevented between the very old and the very young. They lead to immorality, discontent, and ideas of sale and purchase of brides as cattle. Marriage is not to be licensed concubinage. It has the elements of companionship, mutual response, and domestic happiness. Woman is neither a slave nor a piece of property. She is a personality to be happily associated with in a joint endeavour towards happiness, a good family life and a healthy progeny.

The problem of widow remarriage is also facing the Muslim society, though there is nothing in the religion against it. Perpetuation of a life-long widowhood is tyranny on an unwilling woman. It encourages or connives at illicit intercourse. This custom is prevalent in the middle and higher classes. The force of custom or prejudice against it has to be minimised, and the social taboo on widow remarriage has to be removed.

Divorce has been allowed by the Islam, and marriage is not considered indissoluble. But it was not necessarily favoured. Man has however the power of putting an end easily to the marriage relationship which has proved unhappy, but woman has no power to do it except through a very complicated legal procedure.

The last but not the least is the great evil of Purdah which perpetuates the seclusion of

women and their confinement to home where all contact with the world of life and progress is tabooed. It seems to have partly a religious sanction, and partly the force of custom behind it. To the extent to which it prevails in northern India it is inhuman. It is utterly condemnable whether religion, custom, need, man's jealousy, idea of woman as property or slave has sanctioned, maintained or perpetuated it. Text and tradition must be set aside

and the women freed from her life-long prison. Want of fresh air, of social intercourse, of free movement, and of joy in life are some of its evils which deteriorate her mind and body and consequently the growth of a healthy and good progeny is impossible. Stunted growth, physical deterioration and a life of idleness are the result.

The evils of joint family system are also visible amongst Muslims. A number of relations remain idle and feed at the cost of one or two earning members.

The problem of excessive expenditure on marriages is also facing the Muslims and causing a lot of economic misery.

The position of the woman, excluding the evil influence of Purdah system and consequent want of education, and prevalence of idleness and stunted growth, is better as regards the right of inheritance in the family property of the father and the husband, the right of divorce, remarriage, and endowments. But still the outlook of men on women is similar to that on a piece of property or a slave. It is a medieval or feudal outlook. It must give place to the idea and love of companionship, a sort of equal partnership in all virtues and undertakings of domestic and social life, and thus invigorate man, woman and child to a new conception and joy in the life of the world.

8. SOCIAL REFORM.

Modern social reform movement along with a general awakening of the people is due to a contact with and attack by

The rise of	European society, morals
Modern Social	and culture, European edu-
Reform movement.	cation, science and literature.

Their principles and ideals, their successes in worldly life in its various branches, and their rule in India awakened Indian social thinkers to a consciousness of new dangers and new freedom coming in their wake. An examination of the new and a study of the old began. As a consequence a revival of old and better customs, an assimilation of new and useful ways began to be preached. A change in the ideas of good and vigorous life took place and the social reform movement began. Attacks of Christian missionaries, and new social theorists upon the old ideas of Hindu society and religion, and large conversions into non-Hindu religions thoroughly roused the society first to oppose in their bitterness, then to study and later to value the necessity of social reform. Severe attacks were made against what were called new fads and fashions. Social reformers were themselves attacked in the press, on the platform and in other ways sometimes severely rebuked or ill-treated. Both the attacks on the old and against the new were very severe. Two schools, one of reformers and the other of orthodoxy, arose and took opposite sides in the controversy.

Social² reformers were attacked as blind imita-

Attack on social reformers. tors and admirers of every thing foreign. They did not differentiate between essentials and non-essentials. They were accused of enmity or half-heartedness towards national political movement, and of their one-sided idea of reform. They did not show in their life any real love, sympathy or sacrifice for the sake of achieving their new ideals. They were found to be engaged in personal advancement and did this work of social reform by writing or preaching in leisure hours. They were a class of loyalists who would not see and condemn forcibly the wrongs of Government but on the contrary try to attribute some divine character to foreign rule in India. Lastly the people believed that their character as a whole did not justify their position as social leaders, and that it was the right of the Acharyas and caste organisations to advocate and to adopt reforms. Not even the Government by state legislation had any right to interfere in the social and religious customs and institutions of the people. Social reform was to be slow, cautious and gradual.

The orthodox people were attacked for their blind reverence for whatever existed.

Attack on the orthodox. They did not show any desire to know what is the need of society, and what is best life and its organisation. They were accused of killing and deteriorating society by their blind attitude towards new and valuable

ideas. They refused to look at the dangers of society and the havoc created by foreign missionaries by conversions and the discontent raised by their humanitarian methods and principles of social service and freedom. Their ideas of life did not help material progress and political regeneration and unity. It was only a blind or frowning attitude.

While these controversies went on a new class of workers who actually wanted to carry

A new class of out some of their new ideas workers and a great in practice arose and gave a national awakening. real turn to social reform movement. They made reform real and showed the public its good and evil results in particular questions and problems they undertook to investigate and to solve. Female education, widow remarriage, adult marriage, intermarriage, removal of untouchability, spread of education and other social problems began to be regularly worked out in institutions started by zealous, hardworking, and honest persons. This destroyed the sharp edge of social reform controversy. The public apathy disappeared owing to various influences. The spread of education and science, the preaching of modern religious movements, the study of the best and ancient Hindu literature by foreign and Indian scholars, the untenable position of some of the old customs, the missionary philanthropy in schools, colleges and hospitals, in looking after the welfare of the sick, the famine-stricken, the orphans, the lepers, the downtrodden and

others, and some of their large but peaceful conversions awakened their conscience and intelligence and moulded the mind of the young generation to the necessity and reception of reform ideas. This was largely helped by the presentation made by great scholars of the best and highest ideals of ancient Hindu society which were more in accord with modern ideas than the medieval ideas of Hinduism. The result was the awakening of a new national outlook on all social problems facing India.

The problem of social reform is very difficult in India. No doubt we have a back-

ground of common traditions in religion, laws, customs, institutions and even in their later perversions or confusions. But really speaking our social problems are different with different castes and communities, provinces and creeds. One type or one method of social reform is impossible for all. Some common principles and methods, some common limitations and aims may be recognised, but each group will have first to consider its present level of social efficiency and ideas. A number of special reforms have to be adopted and evils to be eliminated before a common social platform for reform can be created.

The chief aim of social reform will be to lead society to strength, purity and freedom so.

The aim of social reform is to stop the stagnation and deterioration of the race which is going on physically, morally

and intellectually. Rise of discontent in society is a danger to its strength and co-operation. Therefore a reform of social abuses is necessary and an adoption of certain principles of social justice, feeling and behaviour is to be striven for. Hindu society is to-day not efficient, strong, and free. It may have survived in the past because of a suitable medieval environment. To-day the environment has changed in every way politically, socially, religiously, economically and educationally. There are new ambitions and new conditions of life. Hindu society is seen to be unable to bear their strain. It is fallen in various ways.

Its obstacles. Its various elements are not equally and properly treated.

Its various groups are not properly balanced and harmonised. Its vitiated and vicious parts are not segregated, eradicated or improved. There is a conflict and discontent within, there is an attack and conversion from without. It stumbles at every new step which it takes to progress because of its internal maladjustment and confusion. There is no unity or harmony within. Early models of social life are still admired and loved because they are old or because there is a feeling of horror and a fear of hell if they are broken. The hold of old injunctions and customs is very strong. There is a belief in their efficacy, goodness and strength because of their long continuity and preservation under various circumstances. Regard for fictitious purity and not strength is the aim in life. Fear of

change and its unknown results is ingrained in blood. These are some of the obstacles to a proper valuation of social life and organisation.

New social reformers have to a certain extent examined the bases of old society and the needs of a new society.

Old society cannot continue. They have pointed out what they think as social evils.

They have studied the Sastras and shown what they have authorised as peremptory or otherwise, and what is the real nature of the customs and institutions they have advocated. To-day they hold that old isolation and seclusion are not possible. Interdependence, association and co-operation are the laws of the world. Contact and conflict of various ideas, customs and institutions must give rise to new values which will respond to new environment and new necessities. Otherwise there will be a decay and death of our social life it being left without any vigour to meet the new circumstances of human life.

The spirit which actuates social reform to-day is to liberate man in order to develop originality, enterprise and

Spirit actuating social reform. self-reliance in him in the worldly life. What is latent,

good and powerful in him must be allowed to come out, and not suppressed under social forms. He is to be led from false constraint to real freedom, from credulity to faith, from

status to contract, from authority to toleration, from blind fatalism to a sense of human worth and dignity, from egoism to altruism, and from unorganised to organised life.

Our present ills are many. Our physical deterioration, our weakness of character, our

Our social ills. extreme license in some and extreme bondage in other things, our want of initiative, power and cohesion, our intellectual poverty and moral cowardice are evident to all. Our social experts have concentrated their attention on the problems of multiplication of castes, removal of untouchability, bar to conversion, joint family, intermarriage, interdining, remarriage, adult marriage, old age marriages, polygamy, purchase and sale of brides, age of consent, dowry system, female education, Sati, widow's position and profession, temple prostitution, Purdah, and dignity of women. These are some of the prominent problems which are considered to be facing us. Early marriage and motherhood have brought about our physical deterioration, a large infant death rate, and the lowering of average limit of age. Others have resulted in degrading our women's position and part in society. Rigidity of caste system and untouchability have destroyed the organic unity and vitality of society and left it without a common aim and a central organisation. Every person does not feel himself to be a part and parcel of the whole society. He has no place and share in the whole group. The conception of society as a unitary organism

must be developed. Society must make the life of every one possible and good and progressive

In the past we as a society hardly paid attention to these problems. Each family or caste did what it liked or what suited it. Each group settled its own social problems, laws, its advance or its outlook. Its movement, if any, was of slow assimilation. That there was change in the old rules and methods of life is undoubted. The maxim that custom is stronger than an injunction of Sastra left independence to the group to follow what it adopted as custom. There was another way in which social advance took place. The interpretations of religious teachers and the rise of new religious sects introduced new thoughts and new practices of life in society which influenced others. But on the whole we considered that our system of social life was perfect and divinely sanctioned and that no change was necessary. Backward castes were to make approaches to it as the highest system. Our Karma theory wrongly understood created a passive acquiescence in evil or in calamity. Our intense otherworldlyness created amongst us a general indifference to secular interests, almost bordering on fatalism. The conception of man's high dignity and destiny in this very life under a discipline of better ideas and forms with the help of his new Karma or efforts was not largely held. Heredity and birth and not free-will and action were the only factors recognised in determining the essentials of social organisation.

Leaving aside those who are orthodox (Sanatani) or conservatives and who believe in Methods of reform. "whatever is best or divine, right and perfect," and who may be termed Daivavadi, we see that there are those who believe in voluntary reform and those in compulsory reform. Compulsory reforms are brought about by the state or Compulsory methods. caste by means of its coercive power. They are imposed from without. The state or caste may first ascertain the necessity of reform, but it forces its members to adopt it, and if they refuse it punishes them by means of its Danda. In certain cases the laws a State passes may be permissive or obligatory. In the first case the reform becomes optional. The abolition of Sati in 1829 was a compulsory piece of legislation. The Act of Remarriage is a permissive one.

The voluntary methods are based on imitation, revival, and reconstruction and rational adaptation of basic principles of life to new needs by a person, family or caste without any outside force. It may be called the Sama method of reform from within.

Those who voluntarily imitate and adopt the social ideas and forms of the Europeans do not take into consideration the special features of their past development, and the special needs of their country and climate, and they want to write as it were on a clean state. This is a wrong position.

The needs of geographical environment and cultural heritage must be duly considered. All the old customs and beliefs are not wrong, on the contrary many of them are the only suitable ones and not the others. Man's past must be considered in laying out plans for his future. Reform must be based on certain basic principles of social life which must respond to human needs, environment, and temperament. It cannot be based on mere transplantation of foreign ideas and forms in a new soil not necessarily adapted for its vigorous growth. The imitation method hence is faulty from this point of view. It is not based on reason, experience, or any definite principles.

The method of revival of old ideas and forms which were lost or had decayed in course of history, but which are good and suitable to modern life is followed by some. Those who think that the golden age lay in the past and the present is a deterioration from it believe that the old Sastras or codes gave better rules and principles of life and that we have fallen because we have left them. There is another class who accept this method of revival because they want a sanction for what they need in the old Sastras, otherwise they do not feel at ease with the reforms. They believe in the reforms but they are afraid of religious sins and hence they want the support of old Sastras. Thus this revivalist school which bases its reforms on old Sastric texts and their interpretations feels satisfied when it finds that the

old tradition is revived, continued and preserved. But there are two objections to this method of the revivalists. What will be their position in case they believe in a particular reform and there is no sanction or trace of it in old literature? Secondly disputes will arise as to what is old and sanctioned and what is otherwise; which period in our past history or which treatise in our literature is to be taken to depict our standard ways of social life, and what portion of it is to be revived and what to be neglected, is it to be a full revival? Otherwise some bad customs and forms which have decayed because of the progress in the social sense of the community and their untenability in a better environment will have to be revived. "Whatever is old is not necessarily good or gold," as the old saying says, just as what is new is not good. Every custom, belief and institution requires examination on its merits considering the needs of the country, the time, and the character of the people. Otherwise we shall have to revive the old customs of Niyoga, Sati, polygamy, animal sacrifice and a number of others which our higher conscience has abolished. This method takes conservative people ahead in matters of reform when they find sanction in the old texts for the new 'sin' they think they are committing.

The method of reconstruction of society based on rational consideration and adaptation of its

Rational recons-	basic principles to new needs
truction.	appeals to the developed

conscience of the people, their sense of right and wrong, their rational ideas of happiness and misery and their essential wants and utilities. This method does not altogether neglect social traditions and ideals, the power of long-formed habits and tendencies, but it also looks to new factors of life and new principles of progress or happiness, and thus tries to adjust the past with future. It is neither orthodox nor heterodox, neither reactionary nor revolutionary. It boldly faces the needs of society and tries to reconstruct it and adopt its life to new environment and new progress. It makes the existence, vigour and virtue of society possible and progressive. There can be no best form of society which is not based on knowledge of man, his life, and the needs of his physical, and social environment. There cannot also be one form of society which is true for all times, and all types of men. The character of the age and of the man must be considered every time because both are changeable and not static. They want to produce the ideal out of the actual.

The revolutionary method of creating absolutely a new type of society based on certain principles of life which are not old is one which is followed by the adventurous few. They break the bonds of the past and create new social sects who oppose all old forms on grounds of reason based on their

new principles. Just as the orthodox or the reactionary holds to a fixed old type of life considering it to be the most perfect and even divinely sanctioned and was in his day a revolutionary, so the revolutionary or heterodox also holds to a fixed new type of life considering it to be the most perfect and even divinely inspired and rationally worked out. This method creates first schism or Bheda in society and forms a new camp or caste which later on becomes as orthodox in its principles as the old from which it separated and opposes change. It does not inspire a large mass of people to accept the value of reform because of its extreme and rigid attitude. It does not remain receptive nor become responsive to new needs, and principles which were unknown when its social organisation was created.

Social reform is better and more stable if it follows largely method of slow absorption and assimilation and not sudden conversion and revolution. Reform must not

Evolutionary method.

be an imposition but must bring about a change in outlook and mentality to be real and beneficial. In some extreme cases alone compulsory method must be adopted so as to decrease large social evil which is the result of an old custom.

Brahmos in Bengal adopted the revolutionary method. Arya Samajists in northern India (the Punjab) followed the revivalist

method by adopting the Vedas and Manusmriti as their ideal religious and social schemes of life. Sanatanists follow the maxim "whatever is, is best," and not necessarily "whatever is old, is best." The Hindu Sabhaists have adopted the methods of reconstruction and adaptation to new conditions of life, namely, the method of Sangathan and Suddhi, in which Sangathan reconstructs and organises the body and Shuddhi converts and changes the mentality of the society. They are reformatory and not revolutionary. Maharashtra and other parts are now following this line of reform. They do not believe in a break with the past but do not stop in the past. They want to do away with corruption, and respect the best spirit and tradition of the old. Converts to Islam and Christianity are blind imitators of new customs and reforms in which they merge themselves. They will change along with their fold. Buddhists, Jainas, Lingayats, and Sikhs created schism in the past. They were able to convert some or many but could not reconstruct the whole society. Ideal teachers created new groups of followers, but society retained its old ideas and sometimes became more rigid due to these schisms, and oppositions.

Personalities, institutions and forces which forced the problem of social reform on the public in the 19th century may be enumerated as follows :—

Indian Social Reform in 19th and 20th centuries.

(1) PERIOD FROM 1800-1830.

Raja Ram Mohan Roy is the greatest personality of this period. Then come the Christian missionaries, and Christianity. Lastly come the British system of government, its officers and scholars. They promoted new education in schools and colleges, revived and criticised old books and ideas, compared the new with the old, and passed laws against Sati, Thagi and female infanticide. Vernacular journalism appeared as a new force at this stage.

(2) PERIOD FROM 1830-1875.

Debendranath Tagore, Keshaba Chandra Sen and Brahmo Samaj continued their activities. Dayananda Saraswati started his campaign and preaching. Missionaries continued their conversions and criticisms. Government adopted western education instead of oriental education as its aim under the influence of Macaulay and missionaries. All of them helped in founding schools, colleges and universities and advocated female education. Laws were passed regarding the validity of remarriage of widows. Social unrest increased and severe attacks of a large class of social reformers were made against Hindu society and religion. Foreign scholars continued their researches and publications of old Indian religious, philosophical, and literary works. All this awakened the Hindu social conscience.

(3) PERIOD FROM 1875-1890.

Arya Samajists, Brahmo Samajists, Theosophists, continued their religious, social and educational work. Similarly the missionaries did their work. Conversions of vast masses of depressed classes took place. Counter-attacks against religious and social reformers took place. Men like Ranade accepted a revivalist and reformatory position. There was a stir in the leaders of the community about the future of their religion and society. Government pursued its new educational, economic, and political policy and created a new atmosphere in the country. Western civilisation permeated the minds of Indians through English literature and contact, and thus created new ambitions amongst the youth. The study of Aryan civilisation and culture was conducted by European and Indian scholars. Their books and publications also influenced the mind of the young and old.

(4) PERIOD FROM 1890-1925.

The educated classes and also masses were stirred. An army of monks and teachers went from town to town and delivered lectures strengthening the ancient culture and faith in Hinduism. This led to the revival movement of Hinduism. The social conferences of Ranade, the Bharata Dharma Mahamandal and the speeches and writings of great personalities like Swami Vivekananda, Sister Nivedita, Ranade, Bhandarkar, Annie Besant and a number of

others in all parts and provinces of India showed this tendency.

Books like Satyarth^a Prakash, Vivekananda's writings and speeches, Theosophical literature, Ranade's speeches and writings, Tilak's Gitarahasya, Swami Rama Tirtha's work and others bore a testimony of this spirit. The non-Brahmin movement in the South also showed the stirring up of other castes and communities.

Government and missionary policy continued. The age of Consent Bill controversy and its passing into an Act showed the new governing forces. The Reform Act recognised the individual as the basis of society and as a political unit.

(5) PERIOD FROM 1925 ONWARDS.

Hindu counter-reformation now comes. Shuddhi and Sangathan are adopted as weapons of social and religious reforms. Hindu society is trying to consolidate against Moslem attack and conversions. Social evils which have deteriorated it are strongly resented. The orthodox hold on the public is loosened. Admission of the converted and others into the Hindu society begins. Sankaracharyas and Sastris take a part in the social reform movement and justify it from texts and from the needs of times. The people begin to believe in the danger to Hindu Dharma, civilisation and the majority in India. The Reform Act makes communities ambitious and aggressive. Now

there is a fight for political rights and communal strength and freedom. Social reform along with political reform is now inevitable. The spirit of democracy is changing the mentality of all.

There have been two controversies amongst social leaders in India one about state interference in social reform and the other of social or political reform first.

A large class of people hate the interference of government because it is in the hands of foreigners. Such interference, they consider, is a lurking danger to society, religion, and culture. State however has interfered in social matters through direct legislation, such as prohibition of Sati, legalisation of remarriage, raising of the age of consent. State interference in social matters on its merit is not necessarily opposed by them. State in modern times has a right to remove recognised evils in social laws against particular individuals. Equalisation of individuals in status and freedom is one of its chief functions.

The question of priority of social or political reform is not now so acute, as both the reforms

are recognised to be simultaneously necessary. Social evils delay political advance

for want of unity amongst the people, and political slavery deprives the motive force for social reform. Society is like an organism and its progress has to be simultaneous on all sides. One limb or one side cannot develop when others

remain undeveloped. Therefore the controversy between social reformers, who were loyalists and did not want political reform, and political reformers who were nationalists and wanted social order to change slowly and spontaneously is now not keen. New generation sees the necessity of national advance on both sides. Hence there is none of the past hatred and opposition between the political and social reformers. There is also now stress laid on economic and religious reforms or advance in order to strengthen the national advance. Man is not partial or one-sided. His various aspects are interdependent and must simultaneously advance so as to be helpful to each other.

SOCIAL REFORM IN ITS NATIONAL ASPECT.

Rapid means of intercommunication and the necessity of large human groups for the purposes of political safety have made isolation and inequality of small group-castes and communities impossible. Equality of behaviour towards all by every group is a national necessity. Toleration of one another's mode of life and the disappearance of the ideas of high and low, or privileged, common and depressed classes, or touchables and untouchables are the needs of our new national life. Common aspirations, common aims and common methods in general social behaviour will lead to the rise of a strong nation. India's future social efforts must lie in transcending caste, and communal, provincial and local boundaries. Even acceptance of the

same religion, or submission to the same political power does not minimise cultural, social and local differences or antagonisms. To-day India as a united group is a political and material necessity. In order to realise it and permanently stabilise it an attempt at a common social and political ambition and behaviour must be made. Some of the minor local but inherent differences may be allowed to remain in a system of federal constitution. But the country, the state, the unit must be India; provinces and communities will be its divisions for administration or functional purposes. This ideal alone will save Indians from future chaos or civil wars and will give them peace, security and good government which are the prime factors in our future progress in other aspects of life.

At present there are tendencies of reorganisation of the administrative divisions of India

from two stand-points, one the Communal and the other linguistic. Mussalmans want provincial problem. communal and the other linguistic. Mussalmans want it from the communal point of view so as to maintain their majorities in the North-West Frontier province, the Punjab, Sindh, and Bengal. Hindus want it from the linguistic point of view so as to develop their respective culture and language which have provincial shades and literature. Both movements should not weaken the united political strength of India by their separate provincial and communal tendencies. Both must submit to national needs and

strength. There can be no objection to provincial autonomy in certain matters of cultural development, but it is not to be at the cost of India being a strong political power able to maintain her fundamental unity in international rivalries and encroachments, and provincial and communal jealousies.

9. SOCIAL SERVICE.

Society is like an organism. Amongst the individuals who compose it some are more advanced, more able, better equipped than others who are disabled, afflicted or helpless. Society can exist and progress if all of its members are efficient, harmonious and in good condition. A member of the society must help another in need and difficulties, otherwise he himself is affected adversely by his bad surroundings or associates. Mutual help and service is a social necessity as well as it is a human morality if mankind is considered in the spirit of brotherhood. It becomes the duty of every one to remove disabilities and consequent miseries of their brethren and to help them in obtaining opportunities of living a healthy and full life. This social work must be considered not as an act of charity but of responsibility, of justice and social betterment. It consists of all kinds of work done by people in a selfless way with the specific intention and object of making the society and the world better and happier.

Social servants pay attention to the weak and also to the wicked, to the waifs and vagabonds, whose presence is a drag on or danger to society. They try to lift them out of their conditions and temperaments in a spirit of brotherliness and service and thus spread happiness and good ways of life amongst mankind.

This work has been done by individuals single-handed or through institutions. In old days Bhiksus or monks

Social service in the past. carried on the work of education, medical relief, charity and spiritual enlightenment in all parts of the country. Emperor Asoka helped in this work. Village communities also did the work of helping individuals in the village by maintaining hospitals, wells, shady trees, food-distributing centres, rest houses, and provided water, food, and medicine for birds and animals. Similarly rich Vaisyas and caste organisations helped the poor, the sick, the learned and the religious. It was king's duty to give help to all these including orphans and widows and look after their maintenance.

In modern times these old methods still continue and new methods and organisations have come into existence to

Social service in modern times. organise social work and service. Seva Sadans look to the wants of helpless women, to their medical relief and education and professions. Seva Samitis look to the economic, social and religious uplift of the aborigines, such as Bhils.

or do volunteer work in large crowds and congregations on religious festival days. Social Service Leagues look to questions of prohibition of drink or temperance, child nurture, maternity wants, prostitution, sanitation, hygiene, and to the spread of good word, deed, and thought.

Special missions look after depressed classes, criminal tribes, orphans, helpless women

and homeless widows, diseased and disabled persons and create industrial homes. There are Red Cross and Crescent Societies who look after the wounded in war. The ambulance corps take charge of and render first aid to those hurt in busy towns or wars. University settlements work amongst the slums of the industrial cities and help in their sanitary housing, sanitation, education, medical relief, drink, prostitution and general morality. Christian missions and the Salvation Army have done this work for a long time under various circumstances and in different parts and peoples of the country though with an object of converting those whom they help. Governments have often helped these bodies directly with money and influences. Arya Samajists and Brahmos, Ramakrishna Asrams and Hindu Sabhas are also doing this work without government help but as God's work. Without a religious basis and fervour social work amongst the lowest and the filthiest is not possible, nor it is continuous, progressive or permanent.

Growth of a social conscience requires higher religious and moral ideas. Humanitarian sentiment of love,

Growth of a social conscience and the science of social service. friendship, and brotherhood and service are the manifestations of a universal or

Vedantic type of religion. Buddhist and Christian missionaries have shown it in the past, and new moral humanitarian ideal is doing it in the present. The social worker is now properly trained in the work he has to undertake. He must know the problems he has to deal with and the various methods of approach to them. There are now institutions to educate a social worker. They have made social surveys of villages and towns and know the various methods of proper social service in various matters affecting the persons who are to be served or the conditions which are to be met with. There is growing up a science of social service. But the essential thing is social or humanitarian spirit or conscience.

CHAPTER VI.

AESTHETIC LIFE.

Art is the application of skill or dexterity by man in producing what is useful or beautiful.

* Fine arts. It also means the occupation in which skill is so employed.

Arts are divided into various classes by the ancients as well as by the moderns. The useful, mechanical or industrial arts are those in which the hands and body are more concerned than the mind, as in making clothes and utensils. These are called trades. The liberal arts which develop intellect include the sciences, philosophy, history, etc. The fine arts with which we are here concerned are those which have primarily to do with imagination and taste and are applied to the production of what is æsthetic or beautiful. They include poetry, music, painting, engraving, sculpture and architecture. Æsthetics deals with this science of the beautiful or taste in nature and art, especially with the expression and embodiment of beauty by art.

Art is called Kala by Indians. They generally used the expression of 64 Kalas to denote its extent. These Kalas

Various Kalas. were distinguished roughly as hand-kalas, head-kalas, and heart-kalas. They included useful, intellectual and beautiful Kalas. Varying lists of Kalas are given in

Sukra's Nitisara, in Kama-sastra, Silpa Sastras and other books. These lists are not fixed nor exhaustive. Every art or profession or occupation is a Kala. Sukracharya classifies seven Kalas as Gandharvaveda-kalas, ten as Ayurveda-kalas, four as Dhanurveda-kalas. Vatsyayana classifies them as Kama-kalas, Jnana-kalas, Karma-kalas. Kama-kalas deal with those giving pleasure, satisfying taste and expressing the beautiful. Karma-kalas deal with what is useful or mechanical and is Silpa. Jnana-kalas deal with those awakening and developing mind and intellect. Lalita-kalas are seven, namely, poetry, music, painting, sculpture, architecture, dancing and dramatic arts. We are however here concerned with some of them, namely, architecture, sculpture, painting and music, from the Indian point of view and we want to deal with their function and distinctive note.

Man has pursued these arts from ancient times in order to express his inner feelings,

The nature and form of Art. emotions, sentiments, and tastes in their highest,

noblest, and most beautiful forms with the help of his senses and organs on and with suitable materials with the aid of implements in order to experience pleasure himself and to share it with others, or to create those feelings in others. These beautiful expressions are either in the nature of movement, voice, or form which please the eye, the ear, or the heart and create response and joy

in others. The artists follow certain limits in expressing them. But they are not rigid. Freedom is always necessary in using or adopting them while creating the works of art.

Art has originated in various traits or needs of man. His sportive instinct, his desire for attraction, his joy in imitation, his will to

be remembered, and his nature of sharing his extreme feelings of joy, sorrow or devotion with others by various bodily, mental or vocal expressions, or through other objective shapes and forms, have all contributed to the rise, continuity and development of art.

India has developed its own art-conventions and associations, tastes and technique. The artist generally delineates and expresses his work in these terms, symbols or limits, but in the heights of his creative impulse he may neglect them and express himself fully in a new way and in a new mould.

Notwithstanding the endless diversity of races, creeds, customs and languages, India as

The note of Indian Art. a whole has a character of her own which is reflected in her art. The real Indian art

is essentially Hindu. The Hindu genius produced its own peculiar and essentially original art. It is a product largely of religious emotion. Her best art is a lofty and adequate expression of the religious emotions of the people and their deepest thoughts on the subject of the Divine. E. B. Havell says it

possesses "A depth and spirituality which never entered the soul of Greece" in its sublime imagination and loftiest idealism.

Indian art grew spontaneously out of its own environment and temperament. Its forms,

Its spontaneous character and expressions growth and character evolved out of its social needs, religious and philosophical ideals and geographical influences. It represented people's ideas or experience and served their purposes of life, and not individual types or traits. It is produced by artists who follow certain past traditions and technique.

A. C. Swami says that changes in form or in quality which distinguish the art of one age from that of another reflect the necessities of current theology and the changes in racial psychology, vitality and taste. There is no purpose or calculation in the change on the part of the artist. The best artists give the mind or the heart of the age, that is, the aspirations, ideals, and forms in which they live, and their highest art is charged with spiritual intensity and spiritual message and sometimes with intellectual and emotional revelations. The message is one of seeking the highest joy and peace, friendship and compassion in the universe. Mere imitation or representation of nature is not the aim of Indian art. It wants to reveal what lies behind nature and its forms. Therefore there is no realism or the imitation of an object. It wants to depict true reality of the universe and not the changing world and its temporary and accidental

forms. The absolute or the real behind all is God, and the function of art is to interpret Him to all. This could be done by deep concentrated thought and intuition or imagination born of it. Therefore if art is imitation it is imitation of Divinity which is not visible but which can be grasped by intuition and deep contemplation. Hindus regard all human life as religious and therefore in representing life it is done for the sake of representing the Divine which inspires and actuates it. This is done by subordinating the representation of the usual conceptions of human beauty and form to the ideal of representing only the ultimate realities and abstractions of human life. The accurate representation of physical beauty or forms is a hindrance to the complete expression and grasp of the artist's divine revelations. It is rejected as an unnecessary detail.

A general conception of art is the imitation of beautiful things, real or ideal. But the

Indian Rasas. Indian aim is the controlled expression of human Rasas or emotions, where form, colour and sound are a mere means to a higher realisation. These Rasas are Sringara (erotic), Vira (heroic), Karuna (pathetic), Adbhuta (marvellous), Hasya (mirthful), Bhayanaka (fearful), Bibhatsa (vulgar), Santa (peaceful) and Raudra (terrible).

The conception of beauty is always coloured by love. In India however this love is the love of the absolute and universal when the religious art is at its best. Human love, if

expressed, generally indicates the conception of Divine within.

The representation of various objects, such as birds, flowers and beasts, is done more or less

Use of objects as symbols. as pictures from memory and imagination and not from nature, and serves as symbols

or decorations to strengthen the effect of the main aim of the work of the art by giving its mythological, esoterical or historical associations. These pieces of art represent more the thought and the history of the people and their conceptions of the highest or best life in a particular age. The artist expresses, as it were, the race-mind and is one who knows the life of the people.

The mythological, esoterical or traditional symbols, forms, postures and attitudes represent largely conventional race conceptions. Hence they are easily understood by the people who know them being surrounded by them in their daily life.

The Western art is greatly realistic and much developed in its technique. It wants to

Western Art. represent objective perfection, the physical beauties, the human tastes, the natural objects, and not so much the divine in human form or in other objects. Its ideal is the ideal of human form, human activity, strength, and love as admired in this world, and not the ideal of spiritual devotion, repose, and harmony with its smooth, slender and refined or ascetic forms and bodies.

There is no mystery or mysticism in Western art. It is satisfied with its objective attitude and the proper or ideal representation of its worldly objects and passions. Consequently it has succeeded in developing mechanical perfection of decorative details. The far-off quest of the soul, its divine love, its spiritual struggle, its relation to God and the Universe which are transcendental in character are hardly studied, realised or expressed. The spiritual man, how he walks, sits, speaks, behaves, looks, is not revealed in their works. Its standards of taste are more intellectual and more human than metaphysical and spiritual. The Western art pleases by its worldly familiarities, the Indian art appeals when one realises the manifested Divine behind. Indian art like Indian civilisation is a true expression of its racial ideals and culture, and is animated in its various expressions by the same common spiritual spirit which subordinated the claims of body and this world to the aims of the soul and the next world. It is a surrender of human soul and its worldly ambitions to the Divine soul and its manifestations. Christian medieval art represents similar ideals. It emphasises more the bringing of 'the Kingdom of Heaven on the Earth.' Hence the statue of every saint, the church of every sect, and the picture of every Madonna breathes the influence and message of the Divine in man or through man and his surroundings. Similarly the Indian art delineates Indian dreams and thoughts of God, and

not the usual realities of an imitative or worldly art. This synthetic note in the Indian art harmonising the individual with the Universal is the characteristic of its highest art. India, however, has not neglected the lower or worldly human or secular art. Her own people spontaneously, or under the influence of foreigners like Greeks, Persians, and Europeans, have created works of art, which represent entirely human conceptions of taste and beauty, in their historical, political, social, or individual subjects without any touch of religious emotion in it. But in these they have not specialised and owe something to foreign technique and taste. The pictures and statues of historical personalities and places, wars and market-places, lovers and their meetings, and various other incidents in a royal career or in a lover's intrigues are realistic representations of worldly life. But these are not India's specialities or distinctions. Only a statue or a fresco of a calm and compassionate Buddha, a temple of Visnu or Siva worship or a mosque of prayer characterises a large part of Indian life and its aim. The religious tone and ideals behind them are characteristically Indian with their large synthetic vision rising above the conflicts of evanescent daily life and leading to Mukti or Nirvana, contentment or bliss in a union with the Divine, and as an eternal salvation from worldly miseries, sorrows, attachments which is the goal and gospel of Indian life, where man becomes the Whole, God.

This highest ideal is fully expressed in our works of painting, sculpture and architecture and in our best music where Divine love, and soul's hankering for Divine love and association are fully depicted or sung.

1. PAINTING.

(चित्रकला)

The art of painting is a human art and represents forms, feelings and beauties in nature and in man more easily and definitely than that of sculpture and architecture. It appeals through the eye. It can be enjoyed by all at the same time without its losing its beauty. It can be developed by devoting study, thought, and effort to it to strengthen the artistic instinct, taste or genius which one naturally possesses.

This art is stated to possess six limbs (Sadangas), namely, (1) Rupabheda (distinction of forms), (2) Pramanam (proportion), (3) Bhava (feeling), (4) Lavanyayojana (infusion of beauty or grace), (5) Sadrishya (similarity in appearance) and (6) Varnikabhanga (use of colour and brush). Modern painters state the following characteristics :—

(1) External lines, (2) light and shade, (3) size, (4) arrangement of colours, (5) proportion, (6) proper appearance, (7) one feeling, (8) appropriateness of emotion and colours. Famous artists create their own methods and materials. They work through inspiration and

are free in using their skill. Their works are full of message and reality.

Paintings may be classified as those relating to spiritual, Pauranika or historical, social, political, imaginary, comic, individual, natural, and emotional subjects.

The art of painting was well-known and developed in pre-Buddhist times as is evident

Pre-Buddhist Art. from Indian literature. It was largely secular and usually in frescoes on the walls and

floors of kings' palaces. In Buddhist times religious influence changed the nature of art, and the artist began to paint only religious incidents in the life of Buddha and his followers, and in the life of gods of other sects. The rules about painting as a whole and about the size, shape, and colour of every god, individual or object represented were fixed and followed by all. There were also detailed rules as to how and what should be painted. Certain prohibitory rules were also observed.

The Buddhist school of painting and the relics of their work (50 A.D.-700 A.D.) are the

Buddhist Art most important of our possessions to-day. Its religious fervour gave an impetus to an art which spread in Ceylon, China, Java, Siam and other parts of Asia along with the message of Buddhism. This art represents the incidents of Buddha's life and the message of Buddhism whose spread was helped by it. Its examples may be studied in the frescoes of Bagh and Ajanta caves. There

were many picture halls in the Buddhist Viharas. Art of painting was spread throughout India in ancient times on the walls of the temples, caves, and palaces. This art decayed after the decay of Buddhism and we do not see its rise till the times of the Moghuls.

Akhar gave impetus to this art, and thus arose the Moghul school of painting. It is initiated and influenced by Persian painters, their technique and models.

Moghul Art. Its objects were at first confined to palace personalities and then to other persons. Jehangir largely encouraged its spread. Aurangzeb gave a blow to it. This Moghul school contained both Mussalman and Hindu painters. Indian artists did not succumb to Persian influences but built their own style different in its temper, outlook and technique. Their portrait and book painting is famous. Courts, hunts, games, and pageants were painted by them.

Rajput school of painting represents the old Hindu tradition. It was encouraged by

Rajput Art. Rajput princes at Jeypore. Jodhpur, Udeypur and also at Kangra and in other states in the Punjab. The latter is known as the Pahadi school. The Rajput school represents both religious and realistic or secular aspects of painting. The Moghul school is only secular. The Rajputs painted various scenes, gods and persons on palace walls and also on paper. The Moghul and Rajput schools have influenced each other, but they are two

distinct streams of entirely different temper and inspiration. Moghul painting was principally secular in its inspiration, intent upon the present moment, and profoundly interested in individuality. It is not idealisation of life but a refined and accomplished representation of a very magnificent phase of life.

These Buddhist, Rajput and Moghul schools are the three schools of painting of the past.

Modern Art. After the coming of the

British new schools have arisen which are partly or fully imitative in their objects, models, tastes and technique of the West. New indigenous schools of painting are also rising which want to keep to old traditions in ideals but are influenced to a certain extent by new art canons and conventions. All these various schools will fully enrich our art conceptions if properly developed, and we will have various aspects of the art of painting as developed here and elsewhere.

This art is also seen developed in the decorations of books and we find numerous pictures delineating some religious or mythological incident embodied in Bhagavad Gita, Bhagavata and other sacred treatises, as well as in Muhammadan books. Painting can help to-day in giving a message of patriotism, nationality and civic life to the people by dealing in its works on walls and public halls with the notions and necessities of common life and common aspirations. It should delineate the highest ideals of national history and service.

The young should imbibe their spirit and mould their future life accordingly.

Ancient universities had schools of religious paintings and sculpture which carried the same message to the young through their work.

2. SCULPTURE.

(शिल्प कला)

Sculpture is the art of carving, cutting, or hewing wood, stone or metal and other hard or plastic materials into statues or figures of men, beasts, and other things. It does not seem to be well developed in the very early period of Indian history. It was associated with or formed

Early sculpture. a subordinate part in architectural works. It developed in connection with ancestor-worship and hero-worship. We find some stone images of kings belonging to the 7th century B. C. but they are not in any way powerful in conception. They are life-size human figures and show physical energy more than anything else. There is no philosophy or religious devotion behind their art. It is a crude and unrefined representation. But there is no foreign model or influence working on it.

The great age of sculpture came when Upanishads had developed a philosophy of the

The great age of sculpture develops on Upanishadic background. highest good or spiritual freedom which was to be attained by personal devotion and contemplation or experience of spiritual truth. This prepared the

religious background in which the individual soul struggled to contemplate and to unite with the Universal soul.

This religious attitude was variously expressed by Upanisadic scholars and Buddhist and Jaina devotees.

To them Moksha, Nirvana or Kaivalya became the be-all and end-all of human existence. Their ideal man or

The ideal spiritual superman was a Parivrajaka, man. or a Bhiksu or a Yati. How

this superman lived, sat, spoke, walked and contemplated came to be the thing to be known and remembered. There was no cult of Gods and their worship. In the early period there was no thought of expressing these spiritual poses and truths in art. But at a later period when Buddhists came in contact with the world outside India, especially the Persian and Hellenic, they were inspired to record their spiritual ideas in images and pictures. They especially carved or painted the incidents in Buddha's life in stones and on walls. It was this spiritual devotion and inspiration which developed their art.

A new school of art, known as the Gandhara school, later on arose, which tried to combine the old Indian traditions, Gandhara School. religious thoughts, and foreign Greek influences in technique. But it maintained its own dominant religious conceptions and did not imitate foreign specimens of art. Its effort was to create something finer

and more real than mere physical beauty or natural forms. It suggested the higher aspect of spiritual beauty which could be realised by subordinating or suppressing worldly desires and attachments. The man who controls himself and his worldly passions in pursuit or contemplation of the highest is the spiritual ideal of India. Such men fully developed spiritually are the subject of statues or carvings. The form of their body under such a severe spiritual discipline is the only proper form to be represented in art. It is not like the usual physical form of an ordinary man. Buddha after enlightenment was the ideal spiritual man with a body developed accordingly. He was described as broad-shouldered, deep-chested, golden-coloured, smooth-skinned, and supple and lithe like a lion.

But this highest Indian ideal was never realised in the Gandharan art. The lofty calmness and contemplation, simplicity and compassion of Buddha are not there. Indian art wanted to bring something of the beauty of the other world and its tones into this world.

Though the Gandharan art is greatly influenced by Greek taste and technique, it later on became fully Indian in tone and character, and dropped its foreign influences.

Buddha, Siva and Visnu or Krisna are the religious deities which became the centres of sculptural inspiration. Incidents in their lives and their associates were beautifully carved in stone and other materials. Their images

were largely used in temples. Minor deities also came to be sculptured for devotional purposes.

The Southern school of sculpture is purely indigenous. Agastya, Kasyapa, Maya and

Southern school. other masters laid down the canons and conventions of the creation of images and other forms of sculpture. They preserved the religious tone of sculpture and gave their images and statues a spiritual character. In Indian art there is God in man while in the Greek art there is man in God.

3 ARCHITECTURE.

(वास्तु कला)

Architecture is the art of building houses, temples, churches, and other structures. The

Architecture. various methods in which they are built are known as styles of architecture. These styles show the ideas of beauty, taste and technique of the various peoples who have created lasting works of this art in order to satisfy their conceptions of a good house, or the temple of God.

Strength, convenience, and beauty are the necessary elements in a piece of good architectural work. Strength depends on the material used and the advanced knowledge of construction; convenience on the needs of life or purpose for which it is to be used; and beauty on the conceptions and ideals of what is beautiful. The fine art of architecture mainly concerns itself with these aspects of beauty developed in

a structure. Buildings are famous for their massiveness, proportion, skill in sculptural decorations and in engraving, simplicity or grandeur.

The art of building is very old. When man left living in caves and huts, and took to

houses during his agricultural stage of life, the necessity of strong and permanent buildings arose. The material and climate of the country and the skill of building gave particular forms to early buildings in different countries. Then as the needs, knowledge, and various aspects of his life developed, different styles came into existence. They influenced one another during their mutual contact. Thus the art of architecture developed in various countries and passed through various stages and styles.

There are large relics in India of great architectural works belonging to various periods. There are also a number of old authoritative treatises concerning the rules and methods of building known as Silpasastras and Vastusastras. There are also now living persons and castes who do the building work according to past traditions.

The main human influences which went to build up national styles of architecture in India

are the kingly ideas of its various styles. building palaces and other royal structures, the religious needs of building houses of gods, and the social needs of tanks, wells, and other buildings. Wood, clay and

stone have been used in India for these purposes. In Mauryan period there was a large influence of Persian models and styles. Needs of Buddhist stupas, viharas and chaityas, caves, pillars and universities gave a great impetus to the structure of these new styles in India and the use of stone material. The next period of the development of this art was the Gupta period (320-500) when various styles and ornamentations in temples, caves and other structures developed.

The other important style of architecture is the Dravidian, largely relating to the construction of temples. Its examples are found all over the South, *e.g.*, Tanjore, Madura, Trichonopoly, Halebid. The Kailasa temple of Ellora caves in Maharastra is unique in the grandeur of its conception, execution, and art. Northern Indian and Jaina architectures have their own peculiarities. Various temples and old structures in different parts are a standing testimony to their greatness and grandeur.

Mussalmans brought their own conceptions of architecture and influenced the indigenous art. The Indo-Saracenic architecture is the result. It has various styles, Pathan, Provincial, and Moghul. Structures like Kutub-Minar and various palaces, mosques and tombs are the relics of these pieces of art. There has been a great substratum of Hindu ideas in these styles in Malwa, Gujarat, U. P., Maharastra and other parts. They are very beautiful creations of the architectural genius of India. There are many

masterpieces left of these various styles. The Moghul architecture has left a jewel of art in Tajmahal. No doubt there are other structures, such as those at Sikandara, Fatehpur Sikri, Agra, Delhi, which are the greatest treasures of India where both Hindus and Mussalmans have joined to create a great national architecture whose value and place are very high in the artistic world.

There are however a number of independent foreign styles of art spread everywhere in India during Mussalman time. To-day the art of architecture is also being influenced by Western models and technique. India thus presents now either a mould or mixture born out of these various influences.

The best period and examples of Indian architecture are inspired by religious ideals both Hindu and Mussalman. The relics of these numerous examples of art in temples, mosques, tombs, and ghats indicate this fundamental fact of the mind and spirit behind all our art, pictorial, plastic, or architectural, namely, to bring or to represent the spiritual in the world.

4. MUSIC.

(गीतम्)

The art of music in India is as old as the Vedas. Its form and spirit are the typical creations of the Hindu genius,

Its religious character.

where the Mussalman and the foreigner have completely merged themselves and have become Indian in everyway. The greater part of Indian music is

religious or devotional. Hymns of the Sama Veda, songs of saints, and prayers of priests, encouraged the development of the various Ragas of music to be sung at different times and to meet or to evoke various sentiments of the singer and the hearer, the devotee and the divinity. The love, the fear, the joy, the sorrow, and various emotions which rise in human soul burst out in expressions which captivate the hearer and produce in him similar feelings and join human hearts. Similarly the devotee communes in songs with his Deva and gets himself in tune with him in his ecstatic mood.

Music is not only a self-enjoyment helping to pass time or trouble. It creates a union of hearts and souls between self and other, man and nature or God. The intense yearning of the human soul for the object of his union is seen when he devotes his various periods of time to please his god in various types of songs, as a lover would do to attract and please his beloved.

India is a land of music which has been highly developed as an art by Indians. Society, religion, royalty and nature, all encouraged it, both vocal and instrumental.

Its masters. Dancing also forms a part of music in India. Gita, Vadya, and Nritya are the chief elements of music, in the ecstasy, rhythm and melody of which man loses himself and becomes one with the emotion or universal spirit which he is evoking. The mouth, the