

BHARATA DHARMA



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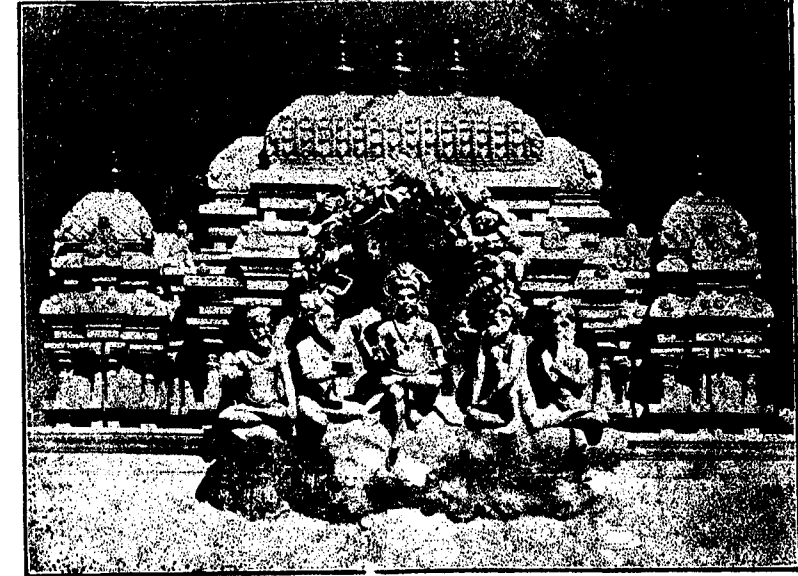
THE
Bharata Dharma

Magazine of Liberal Hinduism: Editor: Mr. S. Raja Ram

VOL. VII.

JUNE 1929

NO. 3



O: the front parapet of THE TEMPLE OF LIGHT, Adyar :

चित्रं वटतरोर्मूले वृद्धा शिक्षया गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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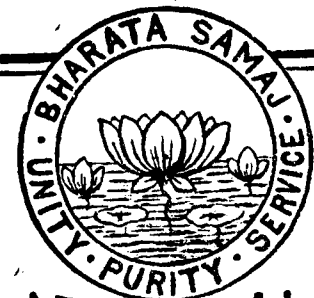
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BHARATA DHARMA

(The Official Organ of the Bharata Samaja)

VOL. VII.
JUNE 1929
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The Year 1929

By L. B. Raje

From an astrologer's point of view sages and seers, as well as astrologers, have told us repeatedly about the importance of the present times. Yet few seem to have thought seriously about them; and fewer still have changed their lives in harmony with the spirit of the new age.

Count Tolstoy told us: "A great conflagration will start about 1912 in the countries of south-eastern Europe. It will develop into a disastrous calamity in 1913. [This actually happened in 1914, however]. In that year I see all Europe in flames and bleeding. The end of the calamity will mark a new era for the old world. There will be left no empires and kingdoms, but the world will form a federation of the United States of Nations."

And in this much-troubled world in about the year 1926 or 1928 I see coming out of the far East a young teacher of the much-needed new world religious awakening; of dark colour but not of the Mongolian, Negroid or Caucasian races.

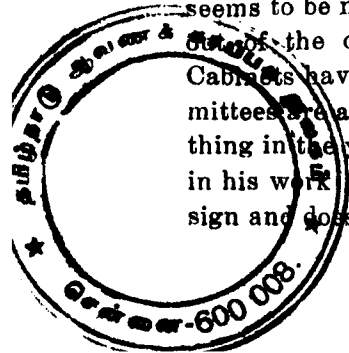
This also has been realized, for there are now people in all parts of the world who believe in the presence of a great Teacher in our midst at present. Astrologers tell us that on the 11th January, 1910, after the Amavasya (new moon) ended, a new cycle commenced with the first degree of the Zodiac in the meridian of Benares (India) followed by Saturn and Mars, the planets of Law and Order and the Rulers of India and England respectively. It is for these two countries to establish a new

order in the world by working in co-operation with each other. The sooner they recognize their proper roles the better for the whole world. Those who believe in Astrology know that all sufferings and evil in our world are wrought by these two planets, Saturn and Mars, and yet their Sanskrit names, when translated into English, mean "absolute blessing" and "all auspiciousness" or "absolute good." The secret lies in giving scope to the harmonious working of these two forces. Man opposes them and puts one over against the other, and then suffers. He cannot, however, go on doing so for ever. The time allowed is 28 years only the maximum period for Martian influence to come to fruition. Thus 1938 is the year when England and India must not only recognize but also realize each other as brothers. Mars is said to be the Commander-in-Chief of the Angelic hosts, and is very prompt and exciting in his influence over men and the affairs of this world. There is therefore no hope of escape. Is it not therefore wise willingly to obey?

The Pyramid prophecies based on measurements of the interior passages of the Pyramid at the rate of an inch per year brings, however, the goal referred to above to an earlier year, viz., 1935, which coincides with Saturn's period for bringing all things to fruition, which is 25 years (1910 + 25).

Uranus and Neptune are the other two planets whose movements through the Zodiac guide the destinies of men and affairs in our world. On the 11th January, 1910, the date on which the present cycle of Reconstruction in our world began, all the superior planets were on the Zodiacal cross. Saturn and Mars were on the meridian (south); Jupiter in the north in the sign Libra, the balance (hence all religions of the world were being weighed); Neptune was in the east, ready to throw everything into the melting pot as is the nature of his influence; and Uranus, Rudra or the Re-generator, was in the west with the Sun and Moon ready to evolve a new order of things out of the chaos.

Uranus is now passing through the sign Aries, the sign of the pioneer and of all important changes, and is traversing the spot of the great conjunction of Saturn and Mars in Aries in 1910. Everything seems to be now thoroughly melted, and a new order is being evolved from the old. Legislative Councils, Houses of Parliament and Cabinets have been most busy everywhere, and Commissions and Committees are at work on a number of subjects, whereas they were a rare thing in the years gone by. The planet Neptune is even more drastic in his work of re-generation. He takes 14 years to pass through a sign and does his grinding work most thoroughly. Consider his work



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from the year 1915 to 1928 while passing through the sign Leo—the symbol of Royalty. He swept away from the world all autocrats in political, religious and social realms. Despotism has been replaced by republics or limited monarchies. Religious heads, such as the Pope, or a Shankaracharya, or a Khalifa, cannot now command obedience to themselves or harm people as they did in the pre-war days. The fear of social ostracism for non-observance of social custom does not now exist in the same measure as it once did. The planet Neptune entered the sign Virgo in 1928 and he governs the destinies of employers and labourers. Hence, since last year, the relations between these have become difficult, and huge strikes of labourers in England, India and elsewhere in the world have become the order of the day. Labour Conferences, Trade Unions and Congresses have come into extraordinary prominence, and before Neptune passes on to the next sign (1942) Labour conditions will be far more favourable to the masses, and they will be in far more comfortable conditions than they are now.

Is it not the highest wisdom to know the signs of the day and work with the spirit of the times, and benefit ourselves and the world?

The Miracle of Regeneration

Notes of Talks by Rajadharmapravina Dewan Bahadur
K. S. Chandrasekhara Aiyar

IX

"These, and many similar things, are our heritage today; and it is under the weight of this heritage that we are groaning. But—and this is the important point—they are not the whole of our heritage, but only the dead part of it."

The object of the Message, to repeat once more, is not to condemn all traditions and practices wholesale, but only such as have proved deleterious in their operation and so become a dead weight. A surgeon has to remove dead growths and tumours in order that the healthy flesh may have a chance to live; and so with the great Teachers of the race.

The more glaring and serious of the detrimental survivals from the past have been instanced already and examined in some detail. There are many other things, more or less harmful in tendency and inimical to progress, which have come down to us from preceding generations. It will suffice to give a very brief and passing description of them under a few general heads:

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1. Perversions and misapplications of great truths and ideals such as blind fate, expiation by penance, indiscriminate charity, etc.
2. Superficial observances without reference to inner attitude, as in the case of worship, pilgrimages, prayers, in fact most ceremonial.
3. Discordance between professions and practice (such as glib talks about Vedanta but actions pitched on a much lower plane), and a somewhat loose sense of the value of time, punctuality, accuracy of speech, etc.
4. The dominance of superstitions even among the literate classes (regulation of conduct in important matters by astrological predictions, auspicious and inauspicious moments, signs and omens, etc.).
5. The influence of priests (often men of no particular intelligence, culture or character).
6. Undue importance attached to birth instead of to merit or character (as in the case of hereditary office-holders, including rulers of States).
7. Exaltation of rights above the performance of duties (as in the case of heads of mutts, holders of sinecure offices in temples and elsewhere, the heritability of dignities, privileges and emoluments without reference to personal qualifications or the fulfilment of the obligations annexed).
8. The fossilization of customs, often of the most local character, into quasi-religious obligations.
9. Tyranny of social opinion and usage in such matters, for example, as the exaction of prices for brides and bridegrooms under the form of dowries, ruinous expenses on feasts, ceremonies, pilgrimages, and the like.
10. The dependent condition of women, including disabilities in regard to inheritance and enjoyment of property—a matter in which custom has been strongly reinforced by masculine selfishness.
11. Ingrained conservatism and aversion to change even in desirable or harmless respects, such as improved methods and appliances in agriculture and industry, sanitary and other reforms in modes of living, new conveniences and comforts of life.

The tale is endless almost, and it is needless to multiply the recital of these unwholesome survivals. It may be objected that similar practices and conditions obtain elsewhere; but this does not touch the point that they go to form the dead part of our heritage,—dead because they have become effete and can no longer serve as channels to convey the life, the inspiration without which there can be no progress. At the same time it is true that a good many educated people even now are enlightened and progressive; but their number is relatively very small

compared with the masses, and unless these too are released from the thrall of dead traditions and mischievous ideas, the Soul of India cannot be effectively liberated.

(To be continued)

The Hymns of Shri Tyagaraja-swami

By Kirtanacharya C. R. Srinivasa Aiyangar, B.A.

(Continued from page 12)

I have, in the first article of this series, mentioned incidentally that Shri Tyagayya was an occultist, and that of a very high type. This struck me most forcibly from his exposition of the real character of Rama and Narada in his hymns. The very highest teachings given out to us in the Theosophical writings, chiefly in the *Secret Doctrine* of H.P.B., are, as it were, anticipated in the hymns of the Saint. I was surprised to see that the "Esoteric Teachings" of Swami T. Subba Row were clearly understood in their fullest extent by Shri Tyagayya.

As to Narada, I remember that H.P.B. in Vol. II, page 52, of *Secret Doctrine* said: "What Narada is *really*, cannot be explained in print; nor would the modern generations of the profane gather much from the information." All my attempts to cull from the Hindu Scriptures references to the Devarshi, to collate them, and to try to unlock the mystery of Narada proved futile, until I chanced to come across two articles in *The Theosophist* on the great beings who have chosen the Path of personal service to the Logos of this system and can therefore be aptly styled his "personal staff." That gave me the explanation I wanted; it was the key to the mystery, and threw a living light far either way. And what was my surprise and wonder to see that Shri Tyagayya had, in his hymns, more than a century and a half earlier, laid bare, for those who have eyes to see, the great mystery of the Rishi to whose course all the worlds of the Brahmanda offer no obstacle, and who is, as it were, ever welcome with the gods, and the demons: "Verily, a Vishvamitra, a Friend of the universe."

Now, I set myself to disclose the result of my study of the hymns of Shri Tyagayya, in so far as they relate to the question of who is the Rama upon whom he meditated? Is he, as his generation believed, the second of the Hindu Trinity, Vishnu? No. He has, more than once, emphatically laid it down that the Trimurti or the Trinity is something

lower and lesser than Shri Rama. In fact, Tyagayya claims for Shri Rama an identity with that which is higher than the Trinity, with Parabrahman itself.

I group the proofs and the authorities that go to support the views of the Saint under three heads:

(a) Those hymns of his in which he makes open and plain reference to the point.

(b) The Hindu Scriptures that deal with the same facts and come to the same conclusion.

(c) Such of the esoteric teachings of my guru, Swami T. Subba Rao, as throw light on the reality of Shri Rama.

I may here incidentally observe that, as a student of the *Ramayana* all my life, as a translator of the first and the greatest epic of Valmiki into Tamil and English, as one who has ranged through eastern and western writers on the Hindu religion and philosophy for my references to the *Ramayana*, I may say that I have tried to supplement and interpret all that is contained in Hindu books by the teaching accessible to us from the great writers on Theosophy. I have not yet come upon any sufficient or reliable information as to the mystery of Rama. The mystery of Buddha has been revealed to us, in a way, by H. P. B., in Vol. III of the *Secret Doctrine*, and in other writings of Dr. Besant and Bishop Leadbeater. I have sought information on Rama and the *Ramayana* from Bishop Leadbeater and Mr. C. Jinarajadasa. I was given to understand that their occult researches had not been directed to this subject. Quite recently, the series of articles in *The Theosophist* under the heading of "Esoteric Teachings" by Swami T. Subba Row has, to the open eye of the student, revealed more about the mystery of Rama, of Krishna, of Mahadeva, of Christ, of Christos, and about the Mother of Mercy than all the Theosophical writings given to the world so far.

So far as I have been able to gather, about 25 hymns of the Saint contain incidental references to the mystery of Shri Rama. I do not pretend to have exhausted the stock. I am proceeding very slowly, since the impulse comes to me only at rare intervals and my other avocations stand in the way of sustained thought or research in this direction. Hence, I do not claim to have arranged them in any order or evolution or connection. I give them as I find them and leave the reader to arrange, collate, compare and analyse them.

1. The kriti (hymn) opening with *Undedi Ramudu Okadu* tells us: "Oh my mind! Why do you ruin yourself hopelessly and aimlessly? There is One and One only, and it is Rama. He shines for ever in the heart of the solar orb as Suryanarayana. He is above the

qualities of Satva, Rajas and Tamas. He is the soul of Right, He is the same to all. He is the Dispenser of good. And He is the giver of light and life to the heart of Tyagaraja."

Here a direct reference is made to that famous passage in the Chandogya Upanishad, 1-6.7, where, in treating of the Antaraditya Vidya, a beautiful description is given of the Person in the heart and in the sun. Incidentally, I may remark that this passage was one of the causes that turned the heart of Shri Ramanujacharya from the teachings of the Advaita Pandit Yadavaprakasa, under whom he studied for a time. The Pandit's interpretation of the passage was, though grammatically right in a way, most unpleasant and disagreeable. But Shri Ramanujacharya gave it a different meaning, more beautiful, more grand and more acceptable.

2. The piece beginning with the words "*Rama! Nannu Brovara*" tells us:

"Rama, how is it that you come not to save me, you the person who charms the hearts of men? You are known to fame as He who dwells in the innermost hearts of the tiny ant and Brahma, the Ancient of Days, of Vishnu the Saviour, of Shiva the Regenerator."

Now, we see that the Saint says that Rama is the Inner Ruler, "Antaryamin," of the Persons of the Trinity. He is the Causeless Cause, the Rootless Root, the Absolute.

3. The piece in Raga Kalyani reading: "*E tamuna ra Nilakada Neeku*" reasserts the same truth:

"Where is your abode, permanent and unchanging? I come not upon you, search however carefully and minutely I may. Govinda, do you dwell in the feminine forms of Sita, Gauri, and Sarasvati? Do you reside in the Earth, Water, the Fire, the Air and the Akasha?"

Are you the soul and sustainer of the myriads of worlds, visible and otherwise? Or, do you abide in the hearts of Shiva, Madhava and Brahma?"

4. The Kirtana familiar to us as "*Kaddanu variki kaddu kadduni*", unfolds the secret. Like the beggar sleeping over the spot where the untold wealth of his ancestors lies buried, like a blind man who walks over rare gems of priceless value, taking them for so many pebbles that hurt his feet, the personnel of our musical world, highly spoken of and as highly paid, have sung this hymn, during ever so many decades, without the slightest inkling of what it is based upon. It is one of the many proofs of the statement and belief of the Saint's initiated disciples, that the so-called songs are so many Upanishads.

Now, the words, if they are translated faithfully, mean: "Rama, is it likely that the words of the great and holy men of the past would

prove false to-day, after countless years, and *that* in *My* case? Need I say that the words read: "It is, for those who say It is, It is." Verily, this seems an idle puzzle, a conundrum. What could be the meaning of saying: "It is for those who say it is!" No fool would dare to question or deny it,—a self-evident, self-sufficient, self-asserting dictum. I say, once more, for the benefit of those who seem to think that they have sounded the mystery of Tyagayya's music and philosophy when they have, parrot-like, sung it without any grievous offence to the canons of notation and time: his kritis are not for the musician *per se*. His kritis are not for the Pandit encased in his impregnable mail of dialectics and hair-splitting disquisitions on dry logic and grammar. His kritis are not for the pauranika, who reads but the dead letters of the Hindu Puranas (Occult History) and knows not, nay, denies, that anything deeper, spiritual or scientific, underlies the stories that he so devoutly relates and explains. Shri Tyagayya wants for his interpreter a many-sided intellect. All the above qualifications are indispensable, and many more. Now, I have come upon the very passage on which the Saint has based this kirtana. He has written a quaint commentary upon it. Turning to the Taittiriya Upanishad we come upon this well known passage:

"As aneva sa bhavati asat brahmeti veda chet,
Astu brahmeti chet veda santam enam tato viduh."

It reads thus: If one knows (realises) that Brahman is asat (non-existent), he verily becomes asat, non-existent, himself. But, if one knows (realises) that Brahman exists he then knows himself as existing."

That is, if one has realised the existence of Brahman in the universe as its soul and ruler, he becomes Brahman himself and ever-existing.

The Shruti says; "Brahmavid brahmaiva bhavati". "He who knows (realise) Brahman, becomes verily Brahman." But, if one would so far progress on the dark path that he sees (realises) that the universe is lawless, lightless, guideless, a fortuitous concurrence of atoms, a playground of Chaos and Chance, he becomes verily non-existent. He is spiritually dead. His Atman has after countless ages of patient suffering, come to disconnect itself with the lower self and wing its flight to the regions of spirit and light. His lower self sinks lower and lower yet, from grade to grade of selfishness, sensuality, cruelty, heartlessness and malignity, until it is merged in the regions of Nothingness, where the rays of the Central Sun reach not, where the waves of evolution (motion) are still. This is what the Buddhist Scriptures call Avitchi, Waveless; the Isha Upanishad describes it

(Mantra 3) as "the sunless worlds enveloped in blind darkness." The philosophy of Shri Madhvacharya styles the soulless men as Tamoyogyas. It is known to us in Theosophical writings as the eighth sphere, partly identical with the decaying moon—a subject upon which the student and the teacher of occultism are enjoined strict silence.

Brotherhood and Animals

By S. Raja Ram

(Continued from p. 36)

The Fur Trade.—"The rich are decked in the skins of the seal, of the silver fox, the ermine; the poor in the skin of rabbits dyed to some semblance of the coats of far-off Northern beasts. . . . There is the spring pole, by means of which, when the animal is caught, animal and trap are hoisted into the air and there remain suspended. How long the agony of the animal lasts depends upon how soon the trapper passes that way.

Professor Howard Moore says:

"In the Alaska fishery thousands of seals, with heavy coats, overheated, foaming at the mouth, are driven along, being allowed to rest only sufficiently to avoid spoiling the fur. They are also allowed to "cool down" before they are forced to pass, in a long column of from three to five abreast, between men who crash in their skulls with heavy clubs.

"So the price of furs is this: the brutalising of fellowmen, from the trapper to the seal hunter; the destruction and agony of thousands upon thousands of animals year by year, from the great grizzly bear to the tiny ermine. It takes four hundred ermine skins to make a single coronation robe: how many it takes to supply the market only the trappers and the dealers know; but there are whole cloaks, ermine lined, and garments of many kinds, ermine trimmed. . . . Few indeed are the animals furnished by nature with fur, whose doom it has not been that their skins should become the fashion. They pass in a long line across fashion's stage: the bear, the badger, the beaver, the marten, the mink, the musk-rat, the lynx, the otter, the fox, the ermine, the seal, the sable, and many others. There is no pause in their passing and no pause in their pain.

The Feather Trade.—"The beautiful and delicate tints, the softness of texture, the grace of outline, mean the slaughter of beautiful, deli

cate, tender and graceful things; a slaughter that, as regards number, must be counted in millions; that as regards fear and pain and ruthlessness cannot be computed at all; and that, as regards folly, shortsightedness, and economic waste is altogether beyond estimation, since the wholesale slaughter of birds means not only the destruction of innocent life, but the destruction of much that contributes to the life of man. . . . In India, where immense sums of money are expended in vain attempts to avoid the equally immense losses due to ravages wrought on the crops by insects, the birds, which would protect the crops free of cost, are being slaughtered to provide material for the plumage trade. The Indian roller eats locusts and grasshoppers and keeps down the white ant, but it is sacrificed in its thousands year by year and the skins are sold at the London feather sales. At a single sale, 1,000 skins were sold for one penny each, and 2,575 for one halfpenny each. In one year at the London sales the skins of 272,000 kingfishers were sold. . . . The instinct of parenthood is strong in them, too, and it is this instinct, which human beings profess to think so sacred, that is taken advantage of by the inhuman beings who supply the feather market. For it is when the young birds are fledged, but not yet able to fly, that the plume hunters come, knowing that the parent birds refuse to desert their young, and knowing that because of this refusal, they are easily shot down. . . .

Kid Gloves, Tortoise-shell and Caged Birds.—"Is it unimportant that thousands of kids are slaughtered before they are weaned? On many the fact that certain gloves are made from the skins of unborn calves taken from dead or pregnant cows seem to make little impression; but there are surely few who will be callous to the suffering caused to those animals whose fate it is to provide the softest and most delicate skins. . . . But fashion demands them and commerce supplies them, and only the few care to enquire to what processes the skins of goats and kids, of lambs and calves are subjected before they figure as gloves that can be bought in the shops. . . .

"These two trades—the kid glove trade and the trade in tortoise-shell—are trades that need have no existence; nobody needs tortoise-shell, everybody can do without kid gloves. As regards caged-birds: the place is generally filthy. There are rabbits, guinea-pigs, bantams, pigeons, fancy mice, and the unhappy birds; the cages set on shelves in the foul, dark interior and in the window. Skylarks, finches, linnets, yellow-hammers, robins, and many other birds, home and foreign.... Many of them are beating their little bodies with frantic flutterings against the bars of their cages. A bullfinch in an agony of terror is

waltzing madly round the cell until it finally drops against the bars panting and exhausted. The skylarks, with a flutter upwards, knock their heads against the tops of their cages. The frantic efforts made by those poor birds to regain their freedom are surely the best proof of the outrage on their nature that keeps them in this miserable confinement.

Performing Animals

"Whips, sticks, and iron rods are the accepted instruments of persuasion, and trainers constantly employ them. When a wild animal is to be broken, the first thing to break is his spirit. It is done with a club . . .

"Lions, tigers, bears, elephants, these and other undomesticated animals are taken from Nature's haunts and Nature's behests and led along a path of torture to the goal of public performance." Starvation and blows are the only things that will teach an animal the necessary tricks; the scanty accommodation, both in travelling and at the theatre, must cause great suffering. . . . Some time ago I was playing for about eight weeks at a theatre in the suburbs where there were some performing monkeys, and my dressing-room was next to the one in which the monkeys were kept. They were always disgracefully ill-treated, and when the performance had not gone exactly right their owner used to kneel on them and ill-treat them in such a way that their cries were simply heart-rending. Although I complained to the management, and to the man himself, abuse was the only result. The monkeys have since died, and the man is now touring with a troupe of performing dogs."

(To be continued)

The Dead-set Against Hinduism

It is impossible not to observe that at the present time a massed attack on Hinduism is being carried out. For about a century Christian Missionaries have sought to undermine it with all the resources of the political prestige belonging to the ruling race and the material resources and organization of the West. At the first onset they achieved some noteworthy results among the higher castes. But this provoked a strong reaction led by Raja Ram Mohun Roy, the founder of the Brahmo Samaj, and a sincere and devoted admirer of the personality and teachings of Jesus Christ. The establishment of the Brahmo Samaj effectively checked the tide of conversion, and since

then various influences have tended to stop practically all conversions from the educated classes, though a large proportion of these receive their education in schools and colleges conducted by Christian Missions. The attitude of the Government of the East India Company was at first resolutely opposed to proselytising missions. Mr. Arthur Mayhew in his book entitled *Christianity and the Government of India** gives a curiously partial and perverted account of this feature of the Company's Government in the beginning of the last century. The Christian missionaries up to very recent years made no distinction between what is good and what is corrupt in Hinduism. They attacked it from top to bottom as an invention of Satan, with the result that beef and beer became almost as essential a part of their propaganda as the Bible. A few exceptionally large-minded missionaries saw that this was not the right way of introducing Christ to India, but they were not heeded and were looked upon rather as backsliders.

Since the beginning of the present century, a new school of missionaries has given up the method of frontal attack on Hinduism as defeating its own purpose. Instead, it professed to see a great deal of spiritual aspiration in Hinduism which, however, could be realised only through Christianity. This school had a certain vogue for a time owing to its appearance of impartiality, but it has now spent itself. We seem now to have come back to the first phase of the attack on Hinduism. Miss Katherine Mayo resuscitated Abbe Dubois, who had long passed into oblivion. She has been followed by other writers who have denounced Hinduism as the parent of all evil. Miss Mayo herself has tried her hand again with the *Slaves of the Gods* but, owing to the changed feeling between the British and Americans, rather than to any reason connected with the merits of the book, the very same papers which hailed her *Mother India* with delirious praise, have condemned her second attempt as hysterical, over-wrought and fanatically prejudiced against the Hindus. There is no doubt, however, that a dead-set is being made against Hinduism. Part of it is political, the British in India and through them the British in Britain having persuaded themselves that Hindus as a class are the most clamant advocates of Self-Government. Non-Brahmin caste Hindus and the depressed classes in South India are exempted from this indictment. Elsewhere, the whole Hindu community is regarded as being disaffected, and this is ascribed to the opposition of Hindu orthodoxy to the emancipating consequences of British rule. Behind this feeling, however, there is a deeper feeling that Hinduism now remains the only effective opponent of present-day

* By Arthur Mayhew—Published by Faber and Faber, London—Price 12s. 6d, available at the T. P. H., Adyar, Madras.

western civilisation. Buddhist countries like Japan and China, and Moslem countries like Turkey and Persia, have accepted western civilisation at least as a matter of expediency. India alone refuses to do so, and the impelling force here is that of Hinduism. The triumph of the West will be complete when Hinduism lowers its flag and capitulates to the gospel of the so-called "standard of life."

The kind and volume of literature which is produced against Hinduism is proof that the writers represent a fear in the heart of Westernism—a more appropriate word than western civilisation or Christianity—that its existence is a challenge to the supremacy of the latter. Orthodox Hindus who blindly cling to old worn-out customs offer a ready target to these assaults. But Hinduism is no more caste, child-marriage and untouchability than Christianity is the shambles of Chicago, or of Northern France during the late War. Hinduism existed before these evils and will outlast them, because it has its root in truths which live for ever. A thoughtful American writer, Savel Zimand, the author of *Living India*, has perceived this. "Great teachers of other religions," he says, "have gazed upon the august vision and reported the divinity of the spirit. But only the Hindu seers heard whispered the secret that salvation is to be reached in life, not death." This itself is but a link in a chain of thought which takes the human mind right into the heart of the universe. It is this which has to be saved against the terrific onslaught upon Hinduism which is now being made on all sides.--*Indian Social Reformer*.

Liberate the Woman

In reply to a letter from Dr. Muthulakshmi Reddi, Mahatma Gandhi writes in *Young India*:

Dr. S. Muthulakshmi Reddi, the well-known social worker of Madras, has written a long letter based on one of my Andhra speeches from which I take the following interesting extract:

"Your observations on the urgent need for reforms and for a healthy change in the daily habits of our people, during your journey from Bezwada to Guntur have appealed to me very much indeed.

"I humbly submit that I, as a medical woman, fully concur with you. But will you kindly permit me to say that if education is really going to bring in its train social reform, better sanitation, and improved public health, it is going to achieve this result only through the education of our women.

"Under the present social system, don't you think that very few

women are given sufficient opportunities for education, full development of body and mind, and self-expression?

"Don't you think that their very individuality is being recklessly crushed under the burden of customs and conventions?"

"Does not early marriage strike at the root of all development—physical, intellectual, and even spiritual?"

"Do not the pangs of child-wives and child-mothers, and the unmitigated sorrows of our widows and deserted wives demand an immediate remedy?"

"Is Hindu society justified in tolerating or conniving at a custom that in the name of religion condemns innocent young girls to a life of degradation and vice?"

"Don't you think that as the result of social tyranny, Indian women, with a few exceptions, have lost the spirit of strength and courage, the power of independent thinking and initiative, which actuated the women of ancient India, such as Maitreyi, Gargi, and Savitri, and even to-day actuate a large number of our own women belonging to the liberal creeds like the Brahmo Samaj, Arya Samaj, and Theosophical Society, which is only Hinduism freed of all its meaningless customs, rites and rituals?"

"Should not the members of the Nationalist Party, we mean the Congress, burn with a desire and enthusiasm to find an immediate remedy for all these social evils, the source of our national weakness and the cause of our present degradation, or at least educate the masses to liberate their women from the servile bondage to which they are subject that they may develop to their full physical, mental, moral and spiritual height, so that they may set an example of courage and wisdom, and above all that they may as wives and mothers rightly and truly fulfil the sacred task of training, guiding, and forming the daily habits and character of the future administrators of India?"

"If the members of the Congress believe that freedom is the birth-right of every nation and individual, and if they are determined to achieve that at any cost, should they not first liberate their women from the evil customs and conventions that restrict their all-round healthy growth, which remedy lies in their own hands?"

"Our poets, saints, and sages have sung the same tune. Swami Vivekananda has said: 'That country and that nation which do not respect women, have never become great, nor will ever be in the future. The principal reason why your race is so much degraded is that you had no respect for these living images of Shakti. If you do not raise the women who are the living embodiments of the Divine Mother, don't think that you have any other way to rise.'"

"The late Subramanya Bharati, the gifted Tamil poet, has echoed the same idea.

"So would you kindly in your tour advise our men to follow the right and the surest way to attain freedom?"

Dr. Muthulakshmi has a perfect right to expect Congressmen to shoulder this responsibility. Many are doing great work in this direction individually as also corporately. The root of the evil however lies far deeper than would appear on superficial observation. It is not the education merely of women that is at fault. It is the whole of our educational system that is rotten. Again it is not this custom or that which needs condemnation, it is the inertia which refuses to move even in the face of an admitted evil that needs to be removed. And lastly the condemnation is true only of the middle class, the town dwellers, i.e., barely 15 per cent. of the vast millions of India. The masses living in the villages have no child-marriage, no prohibition against widow re-marriage. It is true that they have other evils which impede their growth. Inertia is common to both. What, however, is necessary is to overhaul the educational system and to devise one in terms of the needs of the masses. No system will be even passable that does not lay stress on adult education equally with that of children. Moreover, no system will touch even the fringe of the question that does not give the vernaculars their natural place of supremacy. This work can only be done through the existing educated class such as it is. Before, therefore, reform on a large scale takes place, the mentality of the educated class has to undergo transformation. And may I suggest to Dr. Muthulakshmi that the few educated women we have in India will have to descend from their western heights and come down to India's plains. Men are undoubtedly to blame for their neglect, nay, their ill-use of women, and they have to do adequate penance, but those women who have shed superstition and have become conscious of the wrong have to do the constructive work of reform. These questions of the liberation of women, liberation of India, the removal of untouchability, amelioration of the economic condition of the masses, and the like, resolve themselves into penetration into the villages, and reconstruction or rather reformation of the village life.—*Indian Social Reformer*.

"If we were only as generous in judging others as we are in judging ourselves, as tolerant of others' weaknesses as we are of our own, we should be very slow to anger."—*Orison Swett Marden*.

Malaviyaji on Mantras

Under the auspices of the Madras Sanskrit Academy, Pandit Madan Mohan Malaviya addressed a public meeting at the Ranade Hall, Mylapore. Mahamahopadyaya S. Kuppuswami Sastrigal presided.

Panditji addressed the gathering in Sanskrit. After expressing his pleasure in meeting the members of the Sanskrit Academy, he said that the two Vaishnava Mantras—*Om Namo Bhagavathe Vasudevaya* and *Om Namo Narayanaya*, and the Shaiva Mantra, *Om Namashivaya*, could be used by all Hindus after proper initiation. The various Puranas had given their sanction to such a procedure. The Puranas were intended for the use of all people to understand the truths of the Vedic religion. The Mantras and injunctions contained in the Puranas should be observed by all. And every one who did so was a Hindu. The speaker was engaged in initiating all people, including the so-called untouchable, into these Mantras, and in that task he had the support of many Pandits of Northern India. He exhorted them also to do likewise.

Mahamahopadhyaya Kuppuswami Sastri agreed with Malaviyaji, and said that the fundamental principles of the Vedic religion were based upon helping humanity to evolve spiritually as far as possible. He believed that those who were opposed to spreading Vedic truths to the masses could not bring any Puranic authority to their support. With the advent of foreign civilisation and the contact of foreign religions, their Vedic religion was likely to become extinct if they kept the Mantras exclusively to a section of the Hindus. Therefore he was in favour of following the lead given by the learned Panditji.

Replying to the questions of Vidwan Padmanabha Sastri, Pandit Malaviya said that it was not at all his idea to amalgamate all castes. Some distinctions there should be in matters of marriage, etc. Though he was not definitely in favour of teaching the Vedas to all, he considered that those who came earnestly to learn the Vedas ought not to be denied an opportunity to do so. Already foreigners were making free use of them, and it would be useless to deny their use to their co-religionists.—*The Hindu*.

"Evolution is but the will of Ishvara shewing itself in the manifested universe; borne on the bosom of evolution, humanity is carried onward to its goal. But the strong swimmer may reach the goal more swiftly than a floating straw; by Yoga a man may finish his journey while yet the mass of humanity are floating slowly along with the current of evolution."—*Dr. Annie Besant*.

All-Hindu Temple

Bhaguji Balaji—a rich Hindu contractor of Bombay—has announced his intention of building a temple at Ratnagiri, which will be open to all Hindus, including the untouchables. The temple, writes the *Mahratta*, will be fitly called *Patit-Pavan Mandir*. An orphanage and a gymnasium are also to be attached to the temple. It is very difficult to induce managers of old Hindu temples to allow the untouchables to have *darshan* of the deity. Old prejudices die hard. But it is comparatively easy to build a new Hindu temple open to all castes. This policy of building new temples is criticised by a number of people as ineffective; for by this policy the old strongholds remain unchanged. It would of course be the best thing if all the old Hindu temples were opened to untouchables. If new temples open to all Hindus are built, the old temples will gradually lose their importance. It will be a practical every-day demonstration of the social equality of all Hindus. And if this new temple is not polluted by untouchables, how can the old temple be polluted by them?—*Indian Social Reformer*.

By The Pathway of Flame

By Josephine Ransom

(Author of *Indian Tales of Love and Beauty*)

(Continued from p. 49)

Now Sanyukta, Princess of Kanauj, Jayachand's only daughter was famous. Clever they said she was, and beautiful—"the idol of her father and the beloved of the whole nation."

" . . . the princess with the face

Softer and darker than the khilat-bud,

And soul as sweet as are its odours."

Sanyukta had grown up amid scenes of greatest splendour. Her every wish had been granted, her will rarely thwarted. She knew what passed in her father's mind, knew his ambitions, his intrigues, his haughty temper, his plans for her. She was well-educated and thoughtful, and did not quite see why he was so keen to drive the young Emperor from the throne of Delhi—his own kingdom was already so large and he had many vassals. She had a certain sympathy for Prithvi, the hero of the time.

One day she heard that Prithvi was to pay a state visit to Kanauj. This interested her. She knew how her father hated him. She was determined to see for herself what sort of man this was who could outshine him and make mock of his power. She knew that Prithvi did not come of his own wish, but had been urged thereto by the wise, peace-loving Samarsi, and by Chand Bardai, the hereditary chief bard of the Chauhan clan. They hoped a friendly alliance might result from the visit.

Ugly veils and *burkas* were unknown in those days to the ladies of Hindu courts. They followed still the open spacious customs of the days of the *Ramayana* and the *Mahabharata*. On public occasions men and women assembled together, and so it was on this one that Sanyukta first looked upon Prithvi. She saw the meeting of the two proud, mighty kings, upon whose bearded faces there was little sign of friendliness the one for the other, though courteous words passed between them and they observed all due etiquette. She gazed with great curiosity at the splendid Prithviraj. Her heart thrilled. He was good to look upon, a truly desirable lord of men, and she took a swift resolve that he alone should be lord of her life, her heart his throne. From that moment it was sacred to him, inviolate. Let him be her father's enemy—that was for him to settle. She had chosen. . . .

Prithvi, of course, met the lovely Princess, looked into her soft dark eyes, and knew a swift passion, which made him, too, regardless of the obstacle presented by her father's hatred of him. He determined to win her, somehow.

Jayachand saw what had happened, but paid little attention to it. His beautiful daughter had always shown herself submissive to his will, and he would see that she made a marriage according to his own wishes. He forgot that in her lay, as yet unaroused, the spirit of the women of her race, and that she might possess something of his own ruthless will. While her father was planning schemes for her and a net wherewith to ensnare his rival, Sanyukta was planning schemes likewise, of which he never for an instant dreamed. And in Delhi Prithvi was also making schemes, and his did not include destroying all he had won of paramountcy by virtually acknowledging himself a vassal if he appeared at the Rajasuya sacrifice; but they did include winning Sanyukta, his heart's desire.

So his message of refusal went to Jayachand, and another message to Sanyukta which was to be secretly delivered. And it was. . . .

When the hour came for the celebration of the Rajasuya ceremony the many Kings and Princes assembled were all most gorgeously apparelled. Famous jewels flashed from every turban and on manly

shoulders. In cloth of gold and silver were they robed, and in silks and satins broided with jewels. Each vied with the other in display of wealth and adornment. And the heart of Jayachand was fiercely proud of all the homage paid him. He could not resist a glance of triumph at the prominently placed ridiculous golden image of Prithvi, whom he thus mocked.

Presently when the rites were over, the huge assembly of chiefs went in stately procession, each according to his rank, his prestige, to the vast pavilion erected outside the city walls where the *svayamvara* was to take place. Chand Bardai has written of that magnificent scene in his epic about Prithviraj.

Duly heralded and conducted, each ruler moved to his appointed place. The tributary princelings were at the far end of the pavilion, they did not seriously count, and amid them, near the opening, Jayachand caused the grotesque image of Prithvi to be placed, as chowkidar! The lowest office, the poorest place, the completest insult!

When all was ready and the irresistible uneasy smile at the shameful image was still upon their lips, the supreme moment arrived. The purohit (priest) chanted the ringing bridal *mantra* (hymn). Then Sanyukta appeared, led by her father, carrying the fateful *burmala* (bridal-garland). Instantly that whole assembly was hushed and thrilled. So slender was she, so graceful, so exquisite and dazzling, her beauty set off to perfection by her rich robes. Each man's heart stirred with desire for so adorable a maid. . . . Whom would she choose?

Shyly Sanyukta stood there, unveiled, all eyes turned upon her. She bore that gaze undismayed. Was she not a Kshatriya's daughter, and must she not therefore show a brave front to all the world? Had not the women of her race ever thus borne with dignity this public hour, and, from among the bewildering many chosen the lord of her heart? Modest indeed she was, with downcast eyes, But afraid? No.

Free to choose, with the fragrant garland in her little hands, she raised her eyes and quickly, courageously surveyed that brilliant assemblage of India's highest born—and paled a moment when she saw where was the despicable effigy of Prithviraj; then set her lips.

Each man, young and old, looked with longing upon the beautiful girl, praying urgently, silently, that some potent god might guide her little pink-tipped feet in his direction; some, indeed, muttered hastily remembered incantations, trusting that, maybe, their hypnotic urge might bring those lovely lips to him for tasting. Breathlessly they watched her slow approach to their ranks. Slowly, swaying like some

radiant sun-lit flower in a gentle breeze, nearer. . . . Whom? . . . They trembled. . . .

But steadily Sanyukta kept on her way, past bearded warrior and handsome youth, past flashing eyes and smiling lips. Hearts sank—were startled—stood still. . . . Straight to that sorry figure of shame she passed, round its ridiculous neck flung her garland, and before its silly painted face bowed low and humbly, saying firmly and clearly: "My chosen lord!"

As though at a signal there was a mighty answering shout: "Jai Prithviraj ki Jai!" (Victory to Prithviraj, Victory!). And up to the pavilion dashed a small body of cavalry and cut their way through the astounded guards. One sprang ahead of the others, his cloak fell from his shoulders, revealing the shining armour and the royal presence of the Emperor himself. Behind pressed closely the powerful ruler of Amber and sixty of the court nobles, who had sworn on sacred Ganga water that they would help Prithvi win his bride or fight to the death in the attempt. While everyone stood paralysed with amazement, Prithvi rode up to the waiting Sanyukta, whose eyes shone with love and excitement. He stooped, seized her willing upheld hands and swiftly drew her up before him on to his saddle, where she clung to him. He turned, and with his escort galloped away to Delhi.

Jayachand ordered his troops in pursuit, but they had a good start and reached Delhi in safety, where their pursuers, finding an army awaiting them, checked, saw the futility of further chase, and returned to report to the maddened Jayachand.

He was too proud not to send his daughter the customary presents, but with them he sent this bitter message:

"Thou, my daughter, to be thus disloyal! to choose mine enemy. Hadst thou no sense of shame or duty? India's best and noblest did I call before thee for thy choosing, and thou didst choose him whom I hate. He has humbled me, and I shall know no peace till I have driven him from his place."

To which Sanyukta courteously replied: "O my father, thou didst know my choice. Who better than thou can realise that I could not unmake that choice lest I become perjured in the eyes of all men. Thou knewest my heart was pledged, and wouldst thou have had me betray that pledge. . . . Not one of those great lords but would have despised such an offering of a mind and heart fixed elsewhere. . . ."

Jayachand knew she was right, and that only made him the more angry. He collected great armies and marched to Delhi. On the borders of Prithvi's territory a furious battle raged for five days between the armies of the two cousins and many a brave and tried warrior

fell in this senseless fight. Sanyukta herself put on armour and rode out to fight beside her husband. In the end Jayachand was defeated and had to withdraw, and his hated foe rode back in triumph to Delhi.

(To be continued)

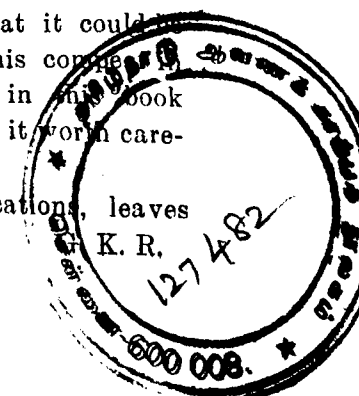
Reviews

SATYAGRAHA IN CHAMPARAN—By Babu Rajendra Prasad,—
S. Ganesan, Triplicane. Rs. 2-8.

"To give a full account of the Champaran enquiry," wrote Gandhiji in his Autobiography, "would be to narrate the history, for the period, of the Champaran riot.....The Champaran enquiry was a bold experiment with Truth and Ahimsa. For details the reader must turn to Sjt. Rajendra Prasad's history of the Champaran Satyagraha"—the book under review here. As has been aptly remarked, it represents an addition to what may be called the "case-law" of Satyagraha, and is specially important as containing a narrative of the first application, within living memory, of the great principles of Satyagraha and Non-co-operation to Indian conditions. The success of the experiment cannot be exaggerated. As is well-known, the story of the Indian Indigo Industry, in the 19th century, forms one of the least creditable episodes in Anglo-Indian relationships, wherein "civilisation" showed its strength in all its cruel oppressiveness. Even Lord Macaulay wrote in 1840, "that great evils exist, that great injustice is frequently committed, that many ryots have been brought, partly by operation of the law, partly by acts committed in defiance of the law, into a state not far removed from that of partial slavery—is, I fear, too certain." Existence, for these ignorant peasantry of Behar, had been rendered a veritable hell on earth, thanks chiefly to the wicked ingenuity of planterdom, aided in all its painful interpretations of the principles of contract, by a pliant administration. How Gandhiji was led to intercede on behalf of this down-trodden humanity, how he organised a heroic campaign against overwhelming odds, and how by sheer moral force he compelled the Government to recognise and remove many of the evils rampant, so that it could be said of the Behar ryot today that he is as well off as his counterparts in other parts of the country, have all been described in this book with a simplicity and matter-of-factness which make it worth careful study.

The get up, as is usual with S. Ganesan's publications, leaves nothing to be desired.

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NALA AND DAMAYANTI (A Drama) By Vasudeva. Hogarth Press, Mount Road, Madras.

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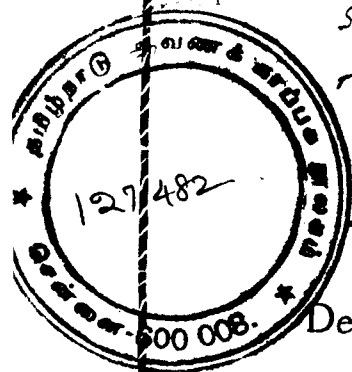
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