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THE

Bharata Dha

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

VOL. VII.

AUGUST 1929



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

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

Ah! The wonder under the Banyan tree! There sits the Teacher, a youth; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

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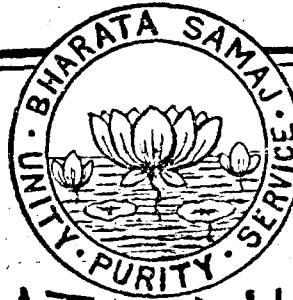
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BHARATA DHARMA

(The Official Organ of the Bharata Samaja)

VOL. VII.
AUGUST 1929
No. 5

Notes

We dare say our readers would have been glad to notice our last month's pictures the first of which relates to the moving incident in the Ramayana of Shri Rama and the bird Jatayu. We owe reproduction of this magnificent picture to the courtesy of the proprietor of *Kalyan*, the useful Hindi Journal of Gorakhpur. The artist has shown great skill in depicting the sentiments so touchingly expressed in the shlokas printed below the picture which have been translated as follows:—

Straining the Vulture Chief to his bosom, dropping the big bow in his hand, Shri Rama fell to the ground and with Lakshmana shed many a tear . . . Everywhere indeed are found, O' Lakshmana, great beings, following the righteous path, heroic and helpful, though wearing the forms of animals and birds.

Shri Krishna's picture printed in this month is also a unique one thoroughly expressing the devotion in the shloka printed below it. It means:

I know of no higher principle than Shri Krishna, whose hands are adorned with the magic flute, of blue rain-cloud splendour clothed in golden silk, of coral lips sparkling like *limba* fruit his face effulgent and beautiful like the radiant Fullmoon and his eyes laughing like the opened lotus.

We are also glad to insert the thoughtful and informing contribu-

tion of Mr. L. B. Raje about Ganesha Chaturthi. It is appropriately appearing in view of Vinayaka Chaturthi occurring this year on September 6th, 1929.

Dewan Bahadur Rajadharma-pravina K. S. Chandrasekhara Aiyer

We extend our hearty congratulations to Mr. K. S. Chandrasekhara Aiyer on his happy passing of the 60th milestone in the very useful life which he has to his credit in the past and wish him further useful service in the future to his brother man and to our beloved country. We had the pleasure of observing the great enthusiasm which the celebration of the event evoked and the grateful tributes paid to him by loving hearts at the time. The Bangalore City Lodge T. S., in a loving address which they presented in a casket, Mr. K. H. Ramiah in heartfelt and stirring words and the President Mr. T. Ramchandra Rao himself spoke on the lessons of his exemplary life. Mr. T. Ramachandra Rao pointed out that the growth of the soul within could always be seen in the increasing glow of the countenance of the individual and this was specially so in the case of the guest of the evening.

Mr. K. S. Chandrasekhara Aiyer in acknowledging the good wishes of so many friends and brothers gave a thoughtful and informing address on the truly "purposeful life". We are glad to print it in full as a supplement to this issue.

Shri Krishna

[*Shri Jayanti occurs on Wednesday 28th August this year.*]

"Shri Krishna is the God of the household, the God of family life, the God whose manifestations attract in every phase of His Self-revelation; He is human to the very core; born in humanity, as he has said, He acts as a man. As a child, He is a real child, full of playfulness, of fun, of winsome grace. Growing up into boyhood, into manhood, He exercises the same human fascination over the hearts of men, of women, and of children; the God in whose presence there is always joy, the God in whose presence there is continual laughter and music. When we think of Shri Krishna we seem to hear the ripple of the river, the rustling of the leaves in the forest, the lowing of the kine in the pasture, the laughter of happy children playing round their parents' knees. He is so fundamentally the God who is human in everything; who bends inhuman sympathy over the cradle of the babe, who sympathises with the play of the youth, who is the

friend of the lover, the blessing of the bridgroom and the bride, who smiles on the young mother when her first-born lies in her arms—everywhere the God of love and of human happiness; what wonder that His winsome grace has fascinated the hearts of men!

First then he comes to show forth to the world a great object of *bhakti*, and the love of God to His *bhakt*, or devotee. That is the aim of the first act of the great drama—to stand forth as the object of devotion, and to show forth the love with which God regards His devotees. We have there a marked stage in the life of Shri Krishna.

Then the second act of the drama may be said to be His character as the destroyer of the opposing forces that retard evolution, and that runs through the whole of His life.

The third act is that of the statesman, the wise, politic and intellectual actor on the world's stage of history, the guiding force of the nation by His wondrous policy and intelligence, standing forth not as king but rather as statesman.

Then we have Him as friend, the human friend especially of the Pandavas and of Arjuna.

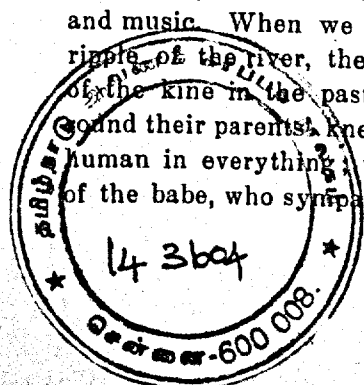
The next act is that of Shri Krishna as teacher, the World-Teacher, not the teacher, not the teacher of one race alone.

Then we see Him in the strange and wondrous aspect of the searcher of the hearts of men, the trier and tester of human nature.

Finally, we may regard Him in His manifestation as the Supreme, the all-pervading life of the universe, who looks on nothing as outside Himself, who embraces in His arms evil and good, darkness and light, and regards nothing alien to Himself.

Into these seven acts, as it were, the life-history may be divided. But most of all, with regard to devotion, is the earliest stage of His life inspiring and full of benediction, those early years of the Lord as infant, as child, as a young boy, when He is dwelling in Vraja, in the forest of Brindaban, when He is living with the cowherds and their wives and their children, the marvellous Child who stole the hearts of men. It is noticeable—and if it had been remembered many a blasphemy would not have been uttered—that Shri Krishna chose to show Himself as the great Object of devotion, as the lover of the devotee, in the form of a child, not in that of a man.

As a Babe He showed forth the power that was in Him, as we shall see, when we come to the second stage, the destroyer of the forces of evil. But for the moment only watch Him as He plays in his foster mother's house, as He gambols with children of His own age. And as He is growing into a baby, able to go alone, He begins wandering through the fields and through the forest, and the notes of His



wondrous flute are heard in all the groves and over all the plains. The Child, a child of five—only five years of age when He wandered with His magic flute in His hands, charming the hearts of all that heard; so that the boys left tending the cattle and followed the music of the flute; the women left their household tasks and followed where the flute was playing; the men ceased their labours that they might feast their ears on the pathos of the flute. Nay, not only the men, the women and the children, but the cows, it is said, stopped their grazing to listen as the notes fell on their ears, and the calves ceased suckling as the music came to them on the wind, and the river rippled up that it might hear the better, and the trees bowed down their branches that they might not lose a note, and the birds no longer sang lest their music should make discord in the melody, as the wondrous Child wandered over the country, and the music of heaven flowed from His magic flute.

And thus He lived and played and sported, and the hearts of all the cowherds and of their wives and daughters went out to that marvellous Child. And He played with them and loved them, and they would take Him up and place His baby feet on their bosoms, and would sing to Him as the Lord of all, the Supreme, the mighty One. They recognised the Deity in the Child that played round their homes, and many lessons He taught them, this Child, amid His gambols and His pranks—lessons that still teach the world, and that those who know most understand best. . . .—*From AVATARAS by Dr. Annie Besant.*

Ganesh Chaturthi

By L. B. Raje

On the 7th September the festival of God Ganesh will be held all over India. It is said that Ganesh and Chandi are the only two Devatas to be worshipped in the Kaliyuga by those who expect prompt reward in return for their worship of deities. कलौ चंडीगजाननौ But Ganesh is the brother of Kumar Kartikeya, the first born son of the great Lord Shiva, the Ishwara of our Brahmanda (Solar system), the story of whose birth has been narrated in an earlier issue of this magazine. These two sons Kartikeya and Ganesh have been given to the world by our Lord to guide the souls on the paths of Pravritti and Nivritti respectively. Men following the Pravritti Path will also eventually attain the goal of perfection (Moksha), but by a longer path, at the end of the Kalpa, which is the time fixed for the humanity as a

whole to attain moksha. Kumar Kartikeya guides them on that longer path. But Ganesh points out a shorter path to Liberation, the Nivritti Path. He helps men through the Buddhi Yoga referred to in the Gita. He gives us the gift of "Understanding."

Kartikeya is the Commander-in-chief of the Devas and his work lies in the three worlds. Whereas God Ganesh is the Commander of the Ganas or hosts, who are Siva's attendants. He is the God of Wisdom,—Buddhi and helps us by removing all obstacles on the spiritual path, whenever His aid is invoked. He works in the three worlds above the Maharloka or the Higher Mind plane. He is concerned with the Buddhic plane.

Curiously enough Shiva has also two wives who help the work of Evolution in our Brahmanda, viz., Parvati and Ganga. Parvati and Ganesh work conjointly and help the souls on the Nivritti Path through Brahavidya and Buddhi or Intuition. Ganga, with her son Kartikeya, helps the souls on the Pravritti Path, through Juana (Knowledge) and the Higher Mind. The Vedas represent the six-fold knowledge and so Kartikeya has six heads. But Ganesh has only one head, as Intuition or Buddhi is a unity. Kartikeya on the rides peacock, the multicoloured, manifested world. Ganesh rides on the white Mushaka (mouse) and has the head of an elephant. Not only that His vehicle is white, which is a synthesis of all colours but He himself is refulgent with the light of a crore of suns. He is described as:

१. वक्रतुंड महाकाय कोटिसूर्यसमप्रभ ।
२. आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात्परम् ।
३. अजं निर्विकल्पं निराकारमेकं
निरानन्दमद्वैतमानन्दपूर्णम् ।
परं निर्गुणं निर्विशेषं निरीहं
परब्रह्मरूपं गणेशं नमामः ॥
४. नमस्तस्मै गणेशाय ब्रह्मविद्याप्रदायिने ।
यस्यागस्त्यायते नाम विघ्नसागरशोपणे ॥
५. ओंकाररूपी भगवान् उक्तस्ते गणनायकः ।

He, the commander of Shiva's attendants, is but the very embodiment of Pranava the sacred sound, Omkar. The Ganesh Purana therefore aptly describes Him as the Teacher of Brahavidya and the one whose very name dries up an ocean of obstacles on the spiritual path like the Agastya Muni who drank the ocean. We can also understand why the Purana speaks of Him as the unborn, the formless, the symbol of unity

and bliss and one who manifests at the beginning of all creation and before the appearance of Purusha and Prakriti. He is said to be very fond of the sweets called 'Modaka', shaped like the lotus-bud but with a tapering dome at the top. The very name Modaka means that which gives supreme delight. He can only be propitiated by one who has transcended the three states of consciousness, Jagrat, Swapna and Susupti and in the fourth state of Turya consciousness and in the delightful condition of his Anandamaya Kosha contemplates on the Pranava of the Buddhic plane. He alone sees the God Ganesh and receives the blessing (Prasad) of Buddhi-Modaka from Him. Then only he can raise to the plane of Atma and come face to face with Shiva, the Father of Ganesh, where the consciousness realises.

शिवोऽहं शिवोऽहं शिवः केवलोऽहम्

This is probably why the Ganesh festival is celebrated on the fourth (Chaturthi) day of the lunar month and why one must not see the Moon on this day. Moon represents the mind which must become quite quiet. Thinking with the mind must cease before one can be in the fourth or Turya state of consciousness of the bliss body (the Buddhic body).

But God Ganesh in His supreme compassion for us mortals will not expect us to rise at once to the high level where he normally works for us. If we create an atmosphere of joy and devotion here, in our emotional world, He will gradually lift us direct to his Buddhic world without the intervention of the mental plane. Sri Ganesh festival helps to bring about the necessary condition. In every family and public place where the festival is celebrated, all children and ladies join in the worship with joy. Whereas they do not usually join in other worships with so much liberty and enthusiasm. They worship the God passionately in order to get something for themselves. The boys and girls want to pass their examinations; the ladies want a son or a daughter or ornaments; and even men want promotion in pay or some honor or rank. And so all worship in such a way that they are temporarily lifted to the higher plane of Buddhi and will succeed in bringing down the desired boon in course of time. There is not much of superstition or a miracle in this. It happens in accordance with the Law of Karma or Divine Will, which thus takes a shorter path through the Buddhic and Kamic Planes to reach the Physical plane of manifestation. This is not the place to discuss how this becomes feasible. But it appears that this does happen only through the intervention of the two Devatas the Chandi (Devi) and Gajanan (Ganesh)

For this purpose God Ganesh is represented as :

एकदंतं चतुर्हस्तं पाशमकुण्डधारिणम् ।

रदं च वरदं हस्तैर्विभ्राणं मूपकध्वजम् ॥

रक्तं लंबोदरं शूर्पकर्णकं रक्तवाससम् ।

रक्तगंधानुलिप्तांगं रक्तपुष्पैः सुपूजितम् ॥

The Puja begins with rich red flowers and Kumkuma and passes on to light. Red flowers and sinduram (red lead) and then to Durva grass of *shyam*, blue colour and in the final stage of Dhyana, the God appears as shining like a crore of suns together. It is said that the great Vyasa conceived the sketch of Mahabharata in the Buddhic plane (Gita calls him of Vishala Buddhi, he is also called the son of Satyavati, the virgin matter of the Buddhic Plane.) But it was Ganesh who brought it down to the physical plane.

May the devotees of Ganesh recognize the higher purpose of this glorious son of Shiva, who will perhaps help the struggling humanity now to bring down to our world the teachings conceived by the great Vyasa now living amongst us. He seem to be speaking to us from his own plane of Buddhic consciousness and we do not understand Him. We shall understand the message He has brought for us, with the help and inspiration of God Ganesh once again.

The Sub-Conscious Self*

By T. L. Vaswani

It is a joy and privilege to move in an atmosphere of the young. Is not the Lord of Love represented as the Eternal Young,—Sanat Kumara? With beautiful enthusiasm you have decorated the Hall with leaves. They radiate love. And in the Hall stands the portrait of the dear departed leader of youths, Dr. Shastri. He has left a void in our hearts. Yet has he not left us. He blesses you. Veneration to him.

To the ancient *ashrams* at Nalanda many came for admission : not all were admitted. A member of the Ashram stood at the gate and tested the memory of the candidate for admission. And I,—a guardian of the gate of this Ashram,—I fain would ask you:—Do you keep

* A recent address to young men at the Shakti Ashram on the secret of Character-Building.

memory? Memory of the India as she was in the long ago,—a great nation, a gifted nation, a nation rich in culture and arts, in material resources and in the treasure of the spirit? Do you remember India the mother?

No ashram but had its *Acharya* in ancient India. Who was an *Acharya*? Not merely an instructor but also an inspirer. What inspires is character. An *acharya* was a person who combined *Vichar* with *achar*. *Vichar* is intellectual equipment; *achar* is character. This ashram aims at broadening the minds of students, but more important than intellectual broadening is character. The Shakti Ashram is meant to be a Home of character-building. There is no *Shakti* without *Character*. There are laws of character-building. To one of these let me draw your attention: The law of the little.

The foundations of character are laid in the Sub-conscious self. See how the plant grows. The seed goes under the ground. So little thoughts, little impulses go down, down into the sub-conscious and build up character, little by little. Ruskin tells us how his life was shaped by little things; the sight of a flower, a picture, a painting. Kumaril Bhatta's life underwent a mighty change under the influence of a little song of a girl:—"Who will save the Hindu Dharma?" It sank into his subconscious and made him a new man. Little things make or unmake character. Little suggestions sent to the subconscious. We move about anxious to do nothing which may bring us into disfavour with our neighbours. We go about as decent, respectable people. Now often alas! does our subconscious go after undesirable things. It works when the physical body goes to sleep. It is the subconscious we must purify and enrich if we are to build up character. Out of the subconscious are the issues of life. Therefore must we be careful of little things. They make, they unmake character. A big temple of Olympian Zeus in Athene crumbled down: why? A colony of ants forced entrance through a small crevice and gradually undermined the pillar. So a little evil impulse a little impure thought or desire, may gradually grow in strength until character is undermined.

Do we sincerely desire to build a new India? Then let us take care of little acts, little thoughts, little desires. Not in shouts of crowds, not in clamour of multitudes, not in noise and excitement will new India be built. New India will be built in little acts of kindness little deeds of silent service. Swaraj will not descend miraculously from the skies. Swaraj lies not in parchments and paper-resolutions. Swaraj needs to be built by every one of us during our humble, simple tasks of daily life in a spirit of reverence for India the mother, in a spirit of

practical devotion, to the Indian ideals. The one message of this ashram is:—silent service. For in silence is strength. And I have again and again breathed out the aspiration:—"O Lord of Love! this be the blessing I ask of Thee that thy angels may write my name in the book of the little ones, the humble ones, the silent servants of Thy Lotus Feet."

Sri Tyagarajaswami

By Keertanacharya, C. R. Srinivasa Ayyangar

THE MYSTERY OF RAMA

There are two hymns of the same tenor, that bear upon this subject. Chapter 119, Yuddhakanda, of the Ramayana of Valmeeki tells us that the gods assembled on the battlefield after the death of Ravana sang the praises of Sri Rama as the Highest of the high, the Rootless root, the Causeless cause. But he made to them a reply strange and so mystic that it has given rise to much controversy and doubt on the mystery of Rama. Even now it is debated very hotly whether Sri Rama was during his incarnation in the mortal world, a man as others, or a god in the fullness of his power and wisdom. "Ye, gods! I am born into the world as the son of king Dasaratha; Rama they call me: I am but a man. But who am I? To whom do I belong? Why have I come down here? I wish you would tell me of this."

These words have been variously understood and expounded by numerous commentators to establish the divinity of Sri Rama, and to prove that he did not mean what he said.

Now, Sri Tyagaraja uses this incident to prove his point that Sri Rama was not a man; he was not a god; he was not one of the Trinity; he was Parabrahmam itself.

The first hymn begins with "Emi dova balkuma ikanu ne" Roughly rendered, it runs as follows:—Rama; Now, tell me what my path is during this long pilgrimage of mine. Where does it lie? Where shall I go? Alas! If I were like saint Ramadas, mother Sita will speak for me. Sri Rama! you and your royal brother fought long and fiercely with Ravana and his countless rakshasas; you lopped off their heads and wiped out the hellish brood from the face of the long suffering earth. Then, the Trimurtis came up to you and praised you as the great Father, the Alpha and the Omega, absolute Be-ness, wisdom and bliss. But, you simply said to them 'Lo! I know not whom you are talking of. I am not He. I am but a poor mortal, the son of a king.' "So, you would not reveal yourself in your supernal glory and splendour even to the highest gods. Then, I am a fool to expect that you would

show me more consideration. I see no reason why I should partake in your grace. Yet, I may account for it in this way. In the milky ocean, the waters of Space, your couch was the great serpent Ananta, was it not? The serpent's cunning and craft have imperceptibly and unconsciously permeated you; and it has become flesh of your flesh, blood of your blood, and bone of your bone!"

The second hymn describes the same incident but with a curious change of scene and surroundings. It begins with the words "Mummoortulu". The Trimoortis heard, in doubt and wonder, the reply of Sri Rama. Their doubts grew thicker. They could not disbelieve the voice of their heart; but, they could not equally disbelieve the spoken words of Sri Rama. Was he a man? Was he the Highest of the high? They were very much excited over it; in fact, they lost their calmness and balance; their intelligence, their wisdom, their insight and their honour were at stake. So they brought a balance; and, on the scales thereof they placed two sheets. On the one was written, in all detail, their own greatness, glory, and powers; on the other they wrote the greatness, the glory and the powers of Rama. The scales lay not even. One of them went down to the earth and the other tilted up to the skies, as if ashamed to keep company with the other. That which weighed more was the one on which lay the paper inscribed with the glories of Sri Rama; the other containing the record of the Trimoortis and the gods went up. They were relieved of a great doubt and anxiety; they were not at fault; they were but tested for a while by the great searcher of hearts. They knew him as he was and broke into a mighty paen of praise.

The Ramayana of Valmeeki speaks only of Brahma and Mahadeva as representing the Trinity that came down on the battlefield to praise Rama. But Sri Tyagaraja, as in many other places where Valmeeki's rendering was concerned, followed his own guides and interpreted the Ramayana according to his lights. Rama was known to have been born of the amsa of Mahavishnu; at least that was what Valmeeki is said to have taught in his poem. Our saint would not stop there. That would not content him. He knew Rama as something higher than the Trinity, higher than even their Mahavishnu. So he included Mahavishnu in the group of those that sang the praise of Sri Rama. Hence, he was higher than they, without the shadow of a doubt. Who can he be, but the Absolute Brahman from whom sprang, for purposes of evolution, the lower Trinity?

There are yet other hymns by the saint, in which he deliberately makes it out that Rama was not Vishnu, but the very Brahman itself.

Winnow When the Wind Blows

By M. Venkatarao

I

In this world of ours, it is man alone who can carve his destiny in accordance with his wishes and to this end he is endowed with the power to know, feel and act. He is free to use this power—triple power—as he chooses, but he limits his choice by his own Karma. When he rises to the level of understanding his Karma which means and involves constant and intense introspection, he can practically become the master of his destiny. For, he will then have the power to bring into operation other laws which will counteract the results of his past doings. His very being expects him to be his own guide and creator and he will be true to his being when he understands and exercises these functions in his life.

But it is also true that opportunity and environment go a good deal in moulding his life. In fact, most people are merely creatures of these instead of being creators, and it requires both head and heart to rise above opportunity and environment and to express one's divine power of creation in the moulding of one's life.

The task is, however, comparatively easy when both opportunity and environment present a favorable turn. I am inclined to think that we are in such a favorable turn now and if we only carefully and intently watch the signs of the times and the conditions prevailing in the world, we are sure to be convinced that any exertion made in the direction of our own guidance will fructify and lead us to our goal which is our perfection.

The day of blindly following an individual or an institution—sacred or secular—has long ago passed, and it is merely a height of folly and bravado if even in this twentieth century people still feel themselves as little children to be fed, nourished and guided. Those who feel themselves as children are either wilfully ignoring or are drugged to ignore the realities of life. They fail to recognise their own progress in the past and are lulling themselves to sleep with regard to their future. Life is progressive and when the stage of boyhood is over, it is but natural that the virility and aspiration of the Youth should be employed to guide one's own destiny instead of allowing oneself to be guided as in childhood.

The revolt of the youth and the general spirit of the times to refuse external guidance are but indications of what Life itself intends doing

with regard to its further progress and it is but right that we do understand this and fulfil the adage "Winnow when the wind blows."

Angels and Men

By Geoffrey Hodson

(Continued from p. 87.)

Seek to form your groups of those who can bring to our common service minds which are calm and dispassionate, emotions which are perfectly controlled, and bodies which are spotlessly clean and in perfect health. If one among your number prove indiscreet, expel him from the group, lest the value of our work should be impaired. There is a mighty power in silence; therefore must silence be one of the essential virtues which you must seek in those who would share our common work. Keep all our work impersonal, and if any think he shines more than his brothers, or have a greater power, or shows a pride of place, expel him from your group lest the work be injured by lack of unity; for unity is the very core and essence of the power by which we work.

Thus, safeguarding our labours, may we begin to establish on earth a new era, which even at its birth shall be glorious, and which shall reach a splendour and a beauty beyond your greatest dreams; in the light of that splendour and that beauty angels shall once more walk with men.

If you would bring cheer to a soul that is weeping, pour forth upon that soul a flood of life and light and power which shall exalt the mind into a state of joy. Will that joy to descend into the mind, the brain, the heart, so that a living stream of power may enter the soul that is in sorrow and drive away its gloom. Unhappiness and useless sorrowing will then give place to bliss, and thoughts, which by habit brood continually upon the products of despair, will be illumined by the light of that eternal happiness which you, by meditation and by prayer, have learned to know.

Call forth the angels as you work that, filled with joy, they may help to drive away sorrow and grief . . . Bid them release a measure of their boundless vitality so that the soul may shine and the consciousness be freed from the limitations of its lower vehicles. Surround the grief-stricken with thoughts of joy; call angels of light to your aid, that grief may be dispelled. Thus may you console the sorrowing, thus heal the wounds of grief.

If you would render aid to one whose mind is filled with many nameless fears, who dwells in that grey land through which terror stalks, think strongly of the Will of God, by whose resistless rule the ordered progress of the solar system is maintained. Unify yourself with that Will; fill yourself with its fiery power; then turning to the fearful one, bring down in a vivid flash a shaft of atmic fire into his heart, and hold it there steady and unshaken like a lightning flash held still.

As thus you hold it, WILL that fear be driven from the fearful soul; that a dauntless courage be born within the heart and mind through which the shaft of power shines. Make a strong image of the suffering one as acting with fearless courage and unwavering will in every circumstance.

Invoke the angels in heroic guise and bid them call forth the latent heroism of the soul. If there be reason for the fear, bid them remove it; if ghosts, or shades, or hidden enemies, or beings of the darker elemental life, press too strongly on the soul, drive them away by the power of the atmic sword, which you have learned, by contemplation, to draw forth from the rock of your inmost heart.

Command the angels that they stand on guard until the will within the soul you seek to serve is once more in command. Teach the sufferer to realise that no man is ever alone; that every form in every world is supported and sustained by the divine life; that angel companions are ever near, and that the power of darkness may be easily dispelled by the invocation of the power of light. Teach him to use these words:

"O mighty Power of Light! Ruler of all worlds! Protector of every form of life! I take refuge in Thee. I know myself to be surrounded and supported by Thy power and illumined by Thy light. Mastery of the lower self is born in me. By Thy power I rule my thoughts, my feelings and my acts.

"In Thy name I invoke the angels of light and power. I share their fiery strength; I am filled with their dauntless courage. Summoning them to my aid I drive all darkness from this place. Before my will—resistless now that it is one with Thine—all evil melts away."—AMEN.

Removal of "Untouchability"

ELLICHPUR TEMPLE TRUSTEES' LEAD

At the initiative of Seth Jamnalal Bajaj, Swami Vimalanandji induced the Trustees and a strong majority of the members of the Managing Committee, to throw open to all Hindus, "touchables" and "untouchables" alike, the Dattatraya temple. Sethji came here accompanied by Acharya Vinoba Bhave of Wardha.

Acharya Vinoba, at a meeting held to celebrate the event, dwelt impressively on the importance of opening temples to "untouchables".

Seth Jamnalal Bajaj, declaring the temple open, congratulated the trustees and the members of the Managing Committee on the noble example and courage shown by them. Sethji especially congratulated Swami Vimalanandji, appreciating his sacrifice and his labours for the great cause of the removal of "untouchability."

Just after the ceremony, an address of welcome was presented to Seth Jamnalal Bajaj on behalf of the Hindu Sabha of the city.

Seth Jamnalal's Appeal

Seth Jamnalal Bajaj addressed a largely attended meeting at Amraoti last night, M. Vamanrao Joshi presiding. Sethji first spoke on the importance of the removal of "untouchability," mentioning that he had thrown open a few hours back the Dattatraya Temple at Ellichpur, to all Hindus, "touchables" and "untouchables" alike.

On Sethji's asking whether they had any objection to allowing their so-called "untouchables" into their temples for Darshan, all those present, with the exception of one, replied in the negative. Then, Sethji appealed to them to take courage and do the things which their conscience declared to be right.

—*The Hindu.*

Expansive Hinduism*

By M. R. Jayakar, Bar-at-Law.

To-day being an occasion sacred to the memory of Lokamanya Tilak, I wish to speak to you on a subject which was near and dear to his heart. Possibly you only know of him as a person completely devoted to politics. You may not be aware that there was something

* Summary of a lecture delivered by Mr. M. R. Jayakar, on Thursday, the 25th July.

dear to his heart even more than politics, to which he often referred in his private conversations. That was the idea of spreading the message of Hinduism all over the world, but not in the narrow sense of a religion or cult of a few people in India, but in the larger sense in which the Bhagavad Gita and the Upanishads have conceived it.

Religion According to Gita

You will be surprised to hear that, in the Bhagavad Gita and the Upanishads there is nothing spoken of as Hindu Religion. The word 'Hindu' does not occur anywhere in these books from cover to cover. The Religion is referred to as "the ancient immemorial faith," the faith or culture which has come down from immemorial times as the possession not of a particular community or country, but as the possession of the entire human race, the combined treasure-house of religious experiences and religious inquiries, acquired and pursued by individuals from time to time. Religion in these books is regarded as the common output of religious inquirers in India of various sects and denomination, a common heritage which has descended from generation to generation and is espoused by temporary spokesmen from time to time. The ancient law-giver conceived religion on the broad basis of being a means of solace of the entire human species and of all those who dared to contemplate on God and Nature as divine mysteries.

Lokamanya's Faith in Gita's Power

What I wish to speak to you this evening is about this vast cultural possession of India, which the Hindu has to push forward in all directions. Lokamanya's conception was so wide. He was once asked:—"If you were going outside India to spread India's message of civilization, what book amongst all those you have read so widely would you like to take with you? What book you think will have the power of carrying persuasion to the intelligent as well as the unintelligent, the cultured as well as the uncultured, literates as well as the illiterates, in every clime and community?" His reply was:—"Give me the Bhagavad Gita, and I will perform the miracle. I will then go from region to the region, country to country, individual to individual and spread the cultural mission of my ancient faith." In this expansive sense he conceived of Hinduism and it is in this broad sense that it has an interest for the human species, not in the narrow sense of a cult of a few people who go on adding to the number of its adherents for the sake of the political vote. I do not wish you to contemplate Hinduism in this narrow light, but in the large sense of a faith which has immense potentialities of cultural appeal and absorption.

Plea for Liberalising Hinduism

The practical question, therefore, before us is :—How can we make Hinduism once more so broad and liberal in its principles, and so increase its power of absorption that we could regard it as fully capable of satisfying the religious cravings and requirements of the ordinary man? How can we so expand its liberalism, toleration and sympathy that the humblest individual can find solace, enjoyment, safety and comfort within its fold? The need of making Hinduism so expansive is very great today, especially when we remember, that the ravages made on this ancient faith by militant and aggressive religions are many. As a public worker I have had opportunities which many of you may not have had, of observing the course of national events and I have come to the conclusion, after various observations and experiences, that there is great need to-day for Hinduism to assume this broad, liberal and expansive basis.

Questions at the Riots Committee

I was asked yesterday, in my examination before the Riots Inquiry Committee :—"Why cannot Hinduism regard with perfect equanimity and composure, the few hundreds of its followers who stray every year from its fold? Hinduism has got 22 crores of people, and what does it matter to it if a few men, women and children are taken out of it?" My answer was—and I will repeat it with the warmth with which it was delivered then—"So far as Hinduism is concerned, it resents even a single man, woman or child being decoyed out of its fold by deception, temptation or fraud." This answer of mine, I am sure, represents the view which many Hindus entertain about their own religion, and I want you, especially the young and the orthodox, to adopt a broad and tolerant attitude of the mind which makes such a view possible. Hinduism of all other religious has need to-day of conserving its energies and consolidating its position as an important religion in Indian.

Necessity of Being Vigorous Hindus

We unfortunately find that the best among us are unwilling often time to admit that they are Hindus. I have not seen any Englishmen, Mahomedans or Parsis, however high their position, who when the time and occasion require, are afraid of saying that they are Christians, Mahomedans or Parsis. I wish we Hindus would imitate their vigour of faith and of conviction. Possibly our philosophic toleration interferes with the intensity of our beliefs, and to-day we find ourselves a scattered, divided, feeble, intolerant and exclusive of set

people to whom there is no religious or political liberty possible, unless they acquire vigour in whatever they do or believe. Our present state represents, to my mind, a similar one which was, centuries ago, depicted by a poet in the Mahabharata, when in the Shanti Parva, he wrote, 'When politics and the traditional statecraft of a people have departed from a land, its religious tenets, however well developed, perish, the well ordered landmarks of society disappear, and its warlike traditions, however ancient, perish.' The author then goes on to say :—"Therefore politics is the one essential thing in a country. All sacrifice is merged in it, all sacraments are to be found in it, all knowledge lies buried in it, and all the worlds are included in politics." It was so said years ago, and you can admire the wonderful vision of the poet who wrote this verse centuries ago.

Some Instructive Figures

So the present state of Hinduism is of a religion without any vigour of faith, or action. When you have regarded the depletions which our feebleness is entailing on Hinduism, you will see the necessity of our acting with vigour. I will give you a few figures for the years between 1881 and 1921. In 1881, the Hindus were 70 per cent. of the population. In 1921 they shrank to 65 per cent. On the other hand, the Mahomedans rose from 22 per cent. in 1881 to nearly 25 per cent in 1921. So that, while the Hindus fell by 6 per cent. the Mahomedans rose by nearly 2 per cent. The Census Report available for the period prove a similar story. According to them, in 1881 the Hindus were 7581 per 10,000. In 1921 they descended to 6841. Between 1811 and 1921 the Christians rose by absorbing 7 lakhs Hindus. Hinduism appears to be completely unconscious of those depredations and unless it takes steps to preserve itself and rid itself of its feebleness, divisions and intolerance I see a clear sign in front of me that it will gradually go on losing more and more.

One Need of the Times

The one need of the times, therefore, is to expand the spirit of Hinduism, to liberalise it so that all those who profess it, however low and depressed, will find in it a living solace, a guide on all occasions when their minds are troubled. We must so reconstruct Hinduism that its meanest adherents, however degraded, will find in it solace, comfort and even enjoyment and respect. Unless we do that, the divisions which are at present to be found among us and which reduce many of its adherents to a state of helpless poverty, will not disappear. To-day the non-Brahmans refuse to join the Brahmins out of suspicion and hatred even on questions like the Land League. I am not blaming

the non-Brahmans for it. I am merely pointing this out as an instance of how our divisions are causing havoc in our community. We ought, therefore, to look round and find out what is wrong with our religion, and what means would make it more united and vigorous. There is no use blaming other religions for their activities. After a long-time we find ourselves driven away from our position of safety as the sole religion of India and confronted with Semitic rivals which are extremely vigorous, organised and conclusive.

Necessity of Changing Methods

Hinduism, therefore, has to change its methods and take on a spirit which will enable it to hold its place against these strong rival faiths. Our action must commence by reforming our own faith and not by blaming other faiths, for doing what they think is their duty. The tolerance of Hinduism, its doctrine as embodied in the teaching of the Bhagavad Gita, do not disturb the faith of any man, however ignorant he may be—must be given a new meaning. It must always prevent violent conversions to Hinduism of any other man's faith, but those gentle and silent changes which are necessary for the purpose of furnishing a solid foundation for the faith of the low-class Hindu have to be taken up. Hinduism must take heed of the religious sentiments of the poor and the fallen. It has devoted too much attention in recent times to the cultural few. It has left practically unprotected the lowest orders of society, and not cared to descend into their midst and offer to them a solace, a guide and a protection. It is no use resting on our oars and boasting of our past exploits.

Ancient Power of Accommodation

In times gone by, when similar needs arose of consolidating into Hinduism the aboriginal and inferior classes, Hinduism did make a tremendous effort to find for them a strong foothold in its teachings. It was then most intensely national. Its power of absorption increased. It touched round about itself every important religious and cultural force and transmuted it so as to conserve its position. No religions have shown such a power of slow and intelligent absorption as Hinduism has done in the past. It has absorbed men, sentiments and desires. Take, for instance, the deity called Kali. It was an aboriginal deity whose chief characteristic was to kill human beings. The ancient Hindu took it up, gradually purified its contents, until, in the hands of Shankaracharya, it came to assume the aspect of the Mother of the World. It furnished, in later days, a fit object for the adoration of every householder who thought of her as an affectionate mother who could never do him wrong.

Wide Conception of Nationality

You will find that ancient Hinduism adopted a few principles, which I should like the younger and the orthodox sections of the present time to pay special heed to. Hinduism adopted a wide and liberal conception of nationality. Asked to describe what "Bharata-varsha" (India) meant, the old law-giver said:—"Bharatvarsha is the country, wherever it may be situated, where the nationals of Bharata-varsha stay." It may be in India, it may be outside India. Asked to state what the people of Bharatvarsha consisted of, the law-giver said: "men and women, however different their temperaments and ideals, however different the deities which they worship and however different the avocations which they follow, these are all the nationals of Bharatvarsha in spite of their diversities of faith, actions and avocations." It is this spirit which, in ancient times, made the Hindu faith so vigorous, tolerant and pushful.

Spirit of Adjustment

Time after time the ancients adjusted their faith so as to include in it different kinds of worship from the idealist to the corpse worshipper. As an ancient verse says:—"The worship of the Brahman is the highest. Next after it, the worship of the Saguna Brahman; then comes the third stage when adoration is offered to personages like Avatars and their actions. Next after, comes the worship of the Pitrus, the Devas and the Rishis. Next is the worship of inferior entities, and the lowest is the worship of corpses, etc. You see how wisely Hinduism gave a footing, as if it was a kindergarten system of religion, to the professors of every faith! It grasped the spirit of adoration and worship, irrespective of the object towards which it was directed. It then gradually went on improving the notions of the God-head thereby raising up almost imperceptibly the nature of the worship and the worshipper. The sage wisely held the view that you cannot cure people by condemning their deities. You can cure them by raising their notions of the deity. "It is extraordinary," he said, "in what curious objects men find their deities. Some people find their deity in the water (Apsaras). The more enlightened seek their God in heaven. The uneducated seek it in logs of wood and stone. The perfectly enlightened seek it in their own heart. A vigorous people find their deity in fire. The self-controlled man finds it in his own heart. The half-educated find it in an idol, and the truly knowing man finds his God everywhere."

Connotation of Expansive Hinduism

This represents an attempt to link into Hinduism the different

stages of the religious mind with which Hinduism had to come into contact from time to time. This is what I mean by "expansive Hinduism", expansive in the sense that it pushes forward, its bounds of recognition, sympathy, toleration and inclusiveness. It never troubled about the deity, and everybody who recognised a deity and showed the spirit of worship and reverence, was given a footing in its fold. I still think there is hope for us if we make once more an attempt, as the ancients did on several occasions, that Hinduism should not be the religion of the cultured classes alone, but should afford daily solace to the poor and the afflicted. Its work lies more amongst such people than amongst the high and the cultured, because we find that owing to the neglect by Hinduism, of these classes and the absence of endeavour to take care of their faith they are gradually straying away. It is our defective religion that is making conversions so easy. The conquests of rival religions over Hindus first began with our apathy. Before we blame the Mahomedan and the Christian, let us try to find out what makes their work of conversion so easy amongst our inferior classes. It is no exaggeration to say that the conquests of the Mahomedans and Christians are mostly made amongst those whom Hinduism has ceased to care for in any tangible way.

Need of Meeting the Lowly

Take the case of fallen women. See for instance, what a Mahomedan offers to a fallen woman, the street walker. He says to her:—"I will marry you with all your misdeeds and escapades of the past. My religion is a cure for all your evils, past as well as present. My faith has the power of curing you I will therefore take you as my wife." What a faith in his own religion the man must have to make possible this extraordinary offer! We content ourselves with abusing the man and his faith, but we never take steps to create amongst us men who will have a similar faith in the curative power of their own religion. How can Hinduism compete with such a religion? How many Hindus are prepared to give shelter and happiness to a street woman as a Mahomedan does. What attempts are we making to create a place for such women in our own fold? Mere abuse of other religions will not help. Today our difficulty is to reconcile Hinduism to practices which, in the orthodox sections, are regarded as irreligious. Hindus must learn to take more tolerant and liberal views of the infirmities of human life. It must indulgently take in hand the reformation of human lapses. It must accord itself more and more to the requirements of ordinary human nature, and not merely of the exalted one. Other religions offer to the degraded Hindu

a place of enjoyment, respect and safety which Hinduism denies. Hinduism offers them, instead, rigorous discipline and ascetic monasticism. It must come to dwell in the homes of the infirm lowly and fallen.

Delicate Position of the Reconverted

Hinduism has another disadvantage which I should like to speak to you about. Those who are taken back into Hinduism are placed at a great disadvantage. The present law is that all those who were once Hindus and have come back into Hinduism become Shudras, whatever their previous status might have been. That means that, if a Brahman becomes a Mahomedan and after some time becomes once more a Hindu, he ranks as a Shudra. He does not regain the place from which he fell off. His social position is gone, and he has to begin once more in the lowest rung of the ladder in the Hindu social scale. As long as this law is allowed to stand, Hinduism places itself at a great disadvantage with other religions. The Mahomedan convert, for instance, is completely absorbed and placed on a footing of equality. I have seen women whom Mahomedanism has converted from Hindu prostitutes into women cheerfully carrying on their duties by the side of their husbands. I have seen cases where this miracle has been achieved in the course of a few days. What has Hinduism to offer like this? It must therefore increase its power to effect such cures. It will be judged in modern competition by its power to draw and keep into its fold men and women who have fallen. I would therefore, appeal to you all, especially the younger and conservative elements amongst you, to raise your conception of Hinduism in the way I have suggested. Take a broad, tolerant view of your ancient faith, and regard it as a means of social regeneration and not merely of intellectual refinement, and having conceived it in that light, act on your conceptions without fear or hesitation.

—From *Swarajya*.

Women's Rights of Inheritance

Pundits' Meeting in Madras

A meeting of Pandits was held on Sunday last under the auspices of the Aryamatha Samvardhani Sabha at No. 72, Big Street, Triplicane, to consider the disabilities of Hindu women in the matter of inheritance. Pandit Kumara Thatachariar of Conjeevaram presided.

Pandit Kadalangudi Natesa Sastri made a lengthy speech on the evils of the dowry system becoming more and more common among

Hindu families and the consequent economic ruin which it had brought on them. He urged on them to consider the necessity of remedying the present state of things and placing women on a better footing.

After some interesting discussion in which many Pandits participated, resolutions were passed to the following effect:—That the property of the husband, whether self-acquired or ancestral, should be shared by the wife and vice versa; that a social boycott should be declared against all persons who without valid reasons refuse to live with their legally married wives; that methods should be devised to enable daughters to inherit property equally with sons and that a woman and her children should succeed to the self-acquired and ancestral property of her brother dying issueless in preference to his male agnates. It was also resolved to request the Government to introduce legislation along those lines.

—The Hindu.

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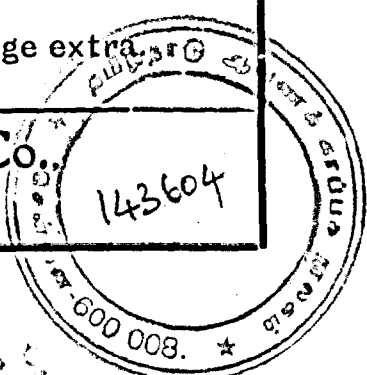
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The Manager,
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Bharata Dharma

AUGUST 1929

The Purposeful Life *

I am greatly touched by the heartiness and warmth of the felicitations you have offered me today. The pleasure I feel is, it is true, tempered by sorrow at the thought that she, who for so many years increased my joys, and lightened my cares, by sharing them, is not here to partake of your congratulations as well as to rejoice on her own account. I feel, nevertheless, deeply grateful for all the good and generous things you have said of me, however imperfectly I may have deserved them. Praise from those who wish well is in truth a form of encouragement; it is also an exhortation to rise above one's level, and as such it should be valued as a source of strength.

I suppose the reason why the completion of sixty years is generally regarded as a unique event in a person's life is that, in this country and in the conditions in which most people live, men and women die sooner than they ought normally to do. In my own case, I owe largely any predisposition I have towards longevity to my parents, both of whom lived till well over seventy years. So, if all goes well, and barring the unforeseen chances of life, you and I may perhaps look forward to meeting here again ten years hence to exchange similar greetings.

Personally, I must confess, I find it rather difficult to realise that I have passed as many as sixty milestones on the journey of life. I feel today pretty much as I felt yester-year or the year before; but that, no doubt, is because one is accustomed to look at oneself from the inside, whereas others as a rule judge from the outside and so, naturally, notice most the physical changes wrought by the hand of time. I can see one significant difference myself, and it is this: whereas, not so very many years ago, there were several who were privileged by seniority of age to receive prostrations from me, I can hardly see any among those present entitled to that mark of respect, barring our revered elder brother Mr. T. Ramachandra Rao, and one or two other s

* Speech delivered by Rajadharma Pravina Dewan Bahadur K. S. Chandrasekhara Aiyar B.A., B.L., in reply to the Address of Congratulation presented to him on the completion of his sixtieth Year, by Members of the Theosophical Society and of the Order of the Star in Bangalore City.

But correspondingly, of course, many more are now eligible to receive from me the blessings of an elder.

After all, it is not the number of times a man has risen with the sun or listened to the striking of the hours, but how he has utilised the years he has lived, which is of real importance. Length of days is but a part of the surface of life; its intensity is measured by its breadth and depth, by the variety of interests cultivated, of experiences gathered, of useful work accomplished. Its value to the man himself depends on where he stands at the close of the day, as compared with where he stood when the day first dawned upon him.

We are here in the world, all of us, to make the most of life. The whole duty of man has been summed up in the words "more life for yourself and your neighbours,"—more in quality as well as in quantity. For a man to live fully, he must adjust himself to his environment, he must relate his life to the rest of reality, not only in the physical world, but even more in the world of mind, the world of thought and feeling. This, it is to be feared, most of us do rather imperfectly. I wonder how many of us would be willing, if the offer were effectively made, to live all our past experiences over again. A good deal, I suppose, would depend on how much of those experiences were agreeable ones. But from the standpoint of inner growth, all of them must have been useful in their own way, either as enforcing a lesson or instilling a quality, as uprooting a defect or affording a warning against doing wrong. The art of life consists, it is said, in the seizing of opportunities; but how rarely do we make full or even tolerable use of all the manifold opportunities which are actually available! How many of them we have not neglected, wasted or misused! Perhaps if we thought of the matter in this light, we might be inclined to close in with the offer not perhaps with avidity, but with a measure of chastened thankfulness and a resolve to do better than we did before.

God, Nature, Fate, or what you will, does, after all, make virtually the same offer to every one of us; not only makes the offer but insists on our accepting it. It may be that the details of the new series of experiences will be different; so much the better, for to go over the same identical round must be monotonous and dreary. But the Lords of Karma start us on a new life every time, with just those fresh conditions and opportunities which we have earned by the use we have made of our past, with added powers and qualities, with greater confidence, increased discrimination, perhaps a deeper sense of responsibility, and a more chastened spirit. We really get a much better chance of profiting ourselves through the new life than if we were simply to live the old life over again.

I suppose all of us must have felt, whenever we have chanced to cast our eyes over the picture of our past, that there have been many things we might well have avoided,—useless regrets, unnecessary worries over things which could not be helped, needless anxieties about events which did not happen, unhealthy resentments and broodings over what other people may have said or done, and so on. We have all, doubtless, felt that we ought to have indulged in certain things less, and cultivated certain things more.

The Lords of Karma are just if not kind, and may be trusted to give us all a chance for turning over new leaves. And for that matter, our conscious or sub-conscious selves, too, have already made up our minds for us, in a general sort of way, as to how we shall utilise such opportunities when they come, what qualities we shall aim at, what gifts and accomplishments we shall cultivate. I have my own ideas even now as to some of the things I should like to do in this direction, and I dare say you have, each of you, your own. You and I may rest assured that we shall have all the opportunities and all the facilities we may need for the working out of our wishes, provided the motive power within us is sufficiently strong.

As it is, there is much for which we ought to feel grateful to the past,—our loves and our friendships, our tastes, capacities and enjoyments, the good we had it in us to do, the helpful thought, the kindly word, the just act, the pleasant memory, the clearer attitude. Instead of poisoning and handicapping our minds and bodies by useless regrets for mistakes, let us find out the causes, and work out the best ways of avoiding them. Let us impress upon the sub-conscious mind the idea of constant progress and increasing efficiency, but never the idea of failure. What may have befallen us, what others may have done to us, is transient, will pass away from the permanent memory; but our reaction to all this will remain with us as a strengthened habit or tendency, a new quality, a call to the sleeping intuition to function a little more continuously.

It is a mistake, then, to dwell too much in the past or in the future; the texture of life is woven out of the eternal present. And in this regard the influence exercised by our ideals and our habitual outlook cannot be overrated. There are, it has been said, three human ultimates, to be desired for their own sakes, to be desired above all else,—Truth, Beauty, and Goodness. To these I would add a fourth, the Peace which passes understanding and is the culmination of the three. They form together the true goal of life, the ideal which a man should put highest and desire most.

You may be familiar with the view of the philosopher Lessing

that, if he were offered the choice between a ready-formed knowledge of all Truth and the burning desire to seek and find out Truth for himself, he would unhesitatingly choose the latter. I think you will all agree in his opinion, except possibly those who may have to pass a university examination. But in order to be true votaries of Truth, we must be able to recognise her in whatever guise she may approach. And that is only possible if we keep an open, clear mind, a mind without artificial barriers. All of us have our own preferences, doubtless, but the important thing is to guard against exclusions.

Thus we need not necessarily feel a sense of inconsistency in offering access to ideas even of a sceptical or agnostic character side by side with thoughts of a mystic tendency; in seeing something to attract us in the matter-of-fact researches of science as in the profoundest concepts of the Vedanta; in contemplating with equal reverence and from an equal distance the One Self which comprises all perfection and the Absolute, of which, if it exists, nothing may be known by the limited mind. After all, definite beliefs about such things are much less important than the attitude which can entertain a belief when it appeals to the mind and can drop or at least suspend it when it ceases to appeal. The great thing is to keep the mind open for light and warmth from all directions, and not to shut out the free air of thought by the walls of prejudice and preconception.

Our opinions, then, do not matter so much as the spirit and temper with which they possess us. That being so, the attitude to cultivate is, it seems to me, one of earnest study and keen appreciation of all aspects of the trend of evolution, that ceaseless reaching out towards perfection which seems to represent the Divine Plan for our world. This implies a steady enthusiasm for progress; a deep sympathy with schemes for human betterment, even if sometimes hasty or disfigured by faults; a charitable view of the motives of others; a feeling of brotherliness towards our fellow men and our fellow creatures of the lower kingdoms; a willingness to serve the world without too much expectation of a return, and, in case of need, to sacrifice oneself to compass a worthy end. It is a deep and touching appeal from thought to feeling which is enshrined in that great saying: "The nobler a soul is, the more objects of compassion it hath." And to whatever creed we belong, we can all equally endorse that other fine sentiment that, while religion has many dialects, many diverse complexions, it has one true voice, the voice of human pity, of mercy, of patient justice.

While we should feel the utmost interest in life, the deepest sympathy for others, we should take care not to be too much tied down by the fleeting circumstances of life, too much attached to the forms which

perish. Pity for others is good, especially where it materialises itself in helpful action. But sorrow for oneself, beyond a point, is apt to become selfish and, worse, to colour everything by its own mood; it reduces a man's effective energy, and it deprives him of the means of innocent enjoyment which might else lie everywhere open to him. A cloudless temper is indeed a wonderful asset.

Life ought not, therefore, to be a matter wholly concerned with pity or sorrow, else will it assume a character of unrelieved gloom. Fortunately, the springs of tears and of laughter lie side by side, as we can see any day by watching the ways of healthy childhood. Laughing, it is said, is not only good for cheerfulness and temper; it is also good for health, and is besides a splendid exercise. We do not, it appears, laugh nearly enough.

Apart from the ready capacity for laughter, a sense of gentle humour, which is tickled by the incongruous or unexpected, is a great aid to contentment. True humour, which springs at least as much from the heart as from the head, is a more precious gift than a sharp wit, which is apt to wound by its thoughtless shafts, or than the tendency to ridicule the failings of others, not sparing even their virtues. Humour is, indeed, a gift from the gods, one which enables the lucky recipient to bear the troubles and vicissitudes of life, not merely with fortitude, but with a large measure of cheerfulness and hope.

I may add here my testimony to the excellence of the maxim that we should enjoy what we are doing, and realise all the time that it is going to help us. The worst state of mind in which to approach our work is the spirit of boredom and resentment, as if it were a great grievance; that is not the way to fit oneself for higher and better tasks. Work, even if not congenial, should be done cheerfully, in the spirit of the artist, not of the artisan.

Hobbies and recreations, it has been justly said, are not frivolities at all, but a delightful form of education, as well as of rest for body and mind; and the greatest pleasure in life,—at least, one of the greatest,—is to have a fanatical enthusiasm about something. It matters comparatively little what is the hobby upon which a man should mount; but the possession of at least one hobby, if not a complete set of hobbies, is the first condition towards a thorough enjoyment of life. The readiest of these is a taste for reading. Reading, however, as I view it, is not merely a pleasant recreation for spare hours; it is really an important and regular occupation for a man of culture, one on which he needs must rely largely for inner expansion and happiness, provided it is not a mere swallowing of other people's ideas, but a process which brings fresh grist to the mill of reflection, which gives to what is read new

meanings and new relations in the mind's crucible. If you have a cultivated taste for reading, you can always have in your own study, in the midst of your chosen books, the society of poets and philosophers, of scientists and statesmen, of the princes and sages of the world of thought. Indeed you may be your own king if you will, in the way so glowingly depicted in that well-known poem of Dyer's beginning with the lines,

"My mind to me a kingdom is,
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind."

There are other pursuits, or hobbies if you will, such as music and gardening, of which a man may be equally fond. For my part, I love to lose myself for hours in listening to a worthy discourse of music by a master of the art, or in admiring the beauty of a landscape. And there is nothing I like more than to remain as long as I can in the quiet and fragrant surroundings of my garden, whether strolling along a shady path with a book in hand or a friendly visitor to talk to, or sitting on a stone bench brooding on plans for individual, social or national regeneration, or trying in a secluded corner to sense the presence of Devas and nature spirits. Another favourite practice is to imagine pleasant things; especially of oneself as progressing, if not actually succeeding, in all the good things one would like to accomplish, such as getting on splendidly with any work on hand, feeling the glow of perfect health, enjoying oneself thoroughly and helping others to do so, practising music to one's heart's content, pouring out rapturous speech extempore, and so on. I think of myself, at such times, as if I were already possessed of what I want to possess, in the matter of health, enjoyment and ability, and I try to make this imagination vivid, living and real.

Not to weary you further with my own idiosyncracies, I will repeat what a great Teacher has said regarding "that inward eye which is the bliss of solitude." "It is easy in the world to live after the world's opinion. It is easy in solitude to live after your own. But the great man is he who in the midst of a crowd maintains the perfect independence of solitude."

This, though a difficult ideal, has always appealed to me forcibly and to some small extent I have been enabled to realise it through the fortunate concurrence of circumstance and opportunity, of natural temperament and continued habit. And I have begun to find that to lead a life of detachment, while taking the keenest interest in all that goes on in the world, is no insignificant aid to peace and happiness;

and that the more internal the sources of happiness, the more lasting is its nature.

By way of conclusion to these discursive remarks, I should like to leave with you one or two phrases culled from writings of our great President Dr. Besant, phrases which express far better than I can the lesson which you and I would do well to learn in the years that lie in front of us:—

It is not a difference of circumstances, but a difference of attitude; which divides the life of the spirit and the life of the world. To become spiritual, a man must cease to ask anything from life; he must give to it everything he does, because it is his duty. Working for duty makes all life comparatively easy. It makes it calm, strong, impartial, and undaunted. It is the secret of peace in work, because those who work for success are always troubled, always anxious, always counting their forces, reckoning their chances and possibilities; but the man who cares nothing for success, but only for duty, works with the strength of divinity and his aim is always sure.

Friends, I thank you once more, and pray that the Peace of the Eternal may abide with you.

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