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**Bharata Dharma**

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VOL. VIII

AUGUST, 1930

No. 5



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 young man; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

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## EASE for Aching Head and Painful Limbs

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THE

# Bharata Dharma

(The Official Organ of the Bharata Samaja)

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VOL. VIII

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## THE DESTINY OF INDIA

THE eyes of the world are turned to India.

The whole world is in a state of tension and anything may happen.

India, the spiritual leader of mankind, paralysed by political strife is inconceivable.

In the words of Mrs. Besant:

The future of India, the greatness of India, and the happiness of her people can never be secured by political methods but only by the revival of her philosophy and religion.

That the dark forces will endeavour to take advantage of the present Indian unrest in order to gain a footing there is only too probable.

The destiny of India, however, is surely something far other than to follow in the footsteps of Soviet Russia.

As Vaswani says :

India's need is something bigger than 'nationalism'.  
Non-violence is not enough.  
Love is the need of the nation.  
For Love is creative. Greater than  
Tolstoy and Thoreau are Krishna,  
Buddha, Christ.  
India will be saved by a movement of Love.

Whatever may be the outcome of the present agitation, it would seem safe to prophesy, in view of the wonderful spiritual past of India, that the "message of Love" when it is delivered will prove to be for the salvation not of India only but of the whole world.

For what is true of India is true of every other country or nation.

The tide of the dark forces will not be stemmed by violence but by Love alone; for where Love is, the germ of hate and separateness cannot flourish.

*The Occult Review, London.*



## GITA AND NATIONAL LIFE

BY T. L. VASWANI

ONCE India led the nations.  
She led in the dawn of history.  
She led in the strength of Life.  
A race of Rishis guided India and made Her truly great.

To-day she lies with strength suppressed, beneath the burden of customs, cults and creeds.

To-day Her children are in bondage.

So many, alas! are busy with materialism and money-bags.

But these buy the bitter bread of bond-slaves.

Life, more life. SHAKTI, more SHAKTI-- is the nation's need.

And He, the Lord of Love! He came five thousand years ago. He came with the matchless music of the Flute to breathe a new breath upon the world so that men might have life and have it abundantly.

To-day alas! many deny the Lord. The Atman, the Spiritual Kingdom is questioned by many.

Modern India suffers not alone from industrial and political invasions, but also, from an intellectual invasion of the West,

God has committed suicide, wrote a thinker of the West. And young men in India are quick to echo the views of the Western thinkers.

Young men need to understand aright the message of the Lord. The message of Gita.

It is the sure basis of strong national life.

For the message of the Gita is a message of action offered as a sacrifice to the Lord.

It is a message which inspires us with faith in ourselves.

It is a message which declares the divine dignity of man.

Let the youths be filled with this message and they will open a new chapter in India's history.

For then they will know that the end of study is not money-making, not jobs, not comforts, not careers, not success but sacrifice.

In the Gita we read of knowledge as sacrifice. In such knowledge may the youths of the nation grow, and so help India to go among all the nations and give the Krishna-Message.

It is the world's urgent need.

For love, not hate will solve the problems of this agitated age.

Love, not hate, will save civilisation.

## USEFUL THOUGHTS FOR THE TIME

FROM RAMAYANA AND MAHABHARATA

RESIST EVIL

THE world process is carried on by means of opposing forces. The world is unfolding all the powers of the inner life breathed into it by Ishvara. As a seed is placed in the ground and grows into a plant bearing flowers and, within them, fruits, so it is with the world; a seed of divine life is planted in matter, and grows into a world, bearing humanity as its flower, a flower that yields the fruit of divinity. For, we also are Gods, but Gods in the making.

In order that this evolution may take place, two things are necessary-- two forces that apparently work the one against the other. One pushes on evolution and that is seen as helping it. The other pushes against evolution, and that is seen as hindering it. But the appearance deludes us. The force that pushes against evolution is as necessary for it, as the one which pushes it onwards. Think of a

wheel—the wheel of a bicycle, if you like. You can turn the wheel round very quickly in the air, but then the bicycle does not go on; only when you place the wheel on the ground, which offers resistance to it can it go on. Motion is only possible where there is resistance. You can only leap by having firm ground to stand on which resists the pressure of your feet. This resistance which makes possible the forward movement of the world is called “evil”. But you must understand clearly that it only helps you when you push against it. If you were to lie down on the ground instead of pushing your feet hard against it, you would not rise into the air. And if you yield to evil instead of resisting it, it will not draw forth your strength. Evil is used rightly when we strive against it, for then the efforts call out our divine nature. Evil is God’s servant as much as good, but serves Him in a different way.

“... So, evil calls on the soul to exert itself and conquer it. Remember that when you yield to evil, it pushes you back; when you strive against it, it gives you the resistance that enables you to go forward.”—From *Shri Rama Chandra*, by Dr. A. Besant.

The above is the law governing the eternal world forces, the equilibrium of which is maintained by Divine Will which embodies itself in a special incarnation, a human form in the world whenever Dharma decays and Adharma is exalted. That is the occasion for an Avatara to come down to strengthen the forces that work for good and the weakening of those that work for evil.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥  
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

*Bhagavad-Gita*, iv, 7-8.

In the case of evolved individuals who have taken their evolution in their own hands or who become leaders of men and exemplars of high morality and dharma, the law shews a different aspect. Pain and sorrow do not affect these great ones and they are not affected or shaken by them. Let us see how Shri Ramachandra shewed his conduct in extremely bitter and cruel circumstances. Dasaratha consulted his nobles and princes and people and they unanimously and joyously declared and appealed.

आशंसते जनः सर्वो रोष्ट्रे पुरवरे तथा ।  
आभ्यन्तरश्च बाह्यश्च पौरजानपदो जनः ॥

स्त्रियो वृद्धास्तरुण्यश्च सायंप्रातः समाहिताः ।  
सर्वान्देवान्नमस्यन्ति रामस्यार्थं यशस्विनः ॥  
तेषामायाचितं देव त्वत्प्रसादात्समृद्धयताम् ।  
राममिन्दीवरश्चामं सर्वशत्रुनिवर्हणम् ॥  
पश्यामी यौवराज्यस्थं तव राजात्तमात्मजम् ।  
तं देवदेवोपममात्मजं तं सर्वस्य लोकस्य हिते निविष्टम् ।  
हिताय नः क्षिप्रमुदारजुष्टं मुदाभिषेक्तुं वरद त्वमर्हसि ॥

*Ramayana*, Ayodhya Kanda, (2).

All citizens, in towns and villages, natives and foreigners, acclaim Rama with one voice. All women, young and old daily pray to Gods on behalf of Rama, morning and evening. “Deign O Lord, to grant our request to see Rama anointed on the throne. Rama bright as blue lotus and the chastiser of foes, splendid as the Deva of Devas, intent on the welfare of the worlds.”

The King gave orders accordingly that all should be prepared for enthroning, and sounds of joyous preparation were soon heard on every side. When all was ready, the King sent for Shri Rama and bade him get ready for the auspicious event spending the intervening night in fast with Sita.

Meanwhile mischief was afoot at Queen Kaikeyi’s palace where Manthara’s evil counsel ultimately prevailed with the Queen who craftily bound the aged king fast by his previous two promises and demanded the enthroning of Bharata with the articles gathered for Rama and the exile of Rama at the same time to forest for 14 years. Dismayed and overwhelmed, the King fainted and sank to the ground swooning with grief and horror. He recovered and broke out with wrathful upbraidings against Kaikeyi, then fell into weak entreaties. Obstinate Kaikeyi clung to the promise given. The King remaining speechless, the Queen commanded that Rama should be brought to the king. Arriving at the palace in splendid festive procession, what did Rama find? He found his father sad and groaning with the one word ‘Rama’ and unable to speak. Kaikeyi bluntly revealed the plot and asked Rama to save the king from shame.

#### RAMA’S GENTLE SERENITY

See, as the cruel sentence strikes Him, there is no change in the steadfast serenity on that peaceful face. “Be it as you say,” He gently said. “There is no virtue greater than service of the father, than carrying out his word.”

तदप्रियममित्रो वचनं मरणोपमम् ।  
 श्रुत्वा न विव्यथे रामः कैकेयीं चेदमब्रवीत् ॥  
 एवमस्तु गमिष्यामि वनं वस्तुमहं त्वितः ।  
 हितेन गुरुणा पित्रा कृतज्ञेन नृपेण च ॥  
 नियुज्यमानो विस्त्रब्धः किं न कुर्यामहं प्रियम् ।

*Ramayana, Ayodhya Kanda, (2).*

So saying Shri Rama saluted his father and went on his way, and none saw change in His face as He passed homewards, though Lakshmana followed with face black as thunder-cloud.

#### THE LESSON OF VAIRAGYA

So well had Ramachandra learned the lessons of Vasishta, so deeply had sunk into His heart the true Vairagya, the sense of the utter worthlessness of all worldly things, that not even this shock of being flung from throne to forest, from sovereignty to beggary, from the height of worldly glory to the depth of worldly hardship, could move Him from His gentle serenity. He had learned the Science of Peace, the Science of Self, that Science which, once understood in its fulness, shews all earthly things indeed as empty without satisfying power, but also gives them their true place as helpers in the evolution of man. One who has thus learned is more diligent in work than the man of the world, though utterly indifferent to world's objects for himself and rejoicing only in the Self.—*Ramayana, Ayodhya Kanda, (2).*

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।  
 आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥

*Bhagavad-Gita, ii, (52).*

*(To be continued)*

## THE MORAL LEADER OF MODERN SIND

BY T. L. VASWANI

JULY 14 returns! A sacred day in the calendar of young India. On the 14th of July, 1892, passed away a patriot who was a saint, Sadhu Hiranand of Sind.

With affectionate reverence do I bring at his feet my little flowers, year after year. And in the struggle and tumult of these days, my thoughts have gone out to him again and again.

For at his feet I learnt the truth that true freedom is not won without *sadhana*—the power of simplicity and self-control—the power of the soul.

There is an inner Kingdom—a kingdom of souls. To this Hiranand bore witness. To this India has borne witness in all the vital periods of her history.

And India must discover herself, the ideals adored by her sages through the ages.

In this self-discovery, this recovery by India of her own self, is the secret, as I understand it, of Swaraj.

We talk of swadeshi as though it was a discovery of our day! Hiranand was always clad in plain Sindhi home-spun.

We talk of liquor-boycott. Over a generation ago he began in Hyderabad an anti-liquor campaign. And he had no crowds to cheer him. I know some flung mud and stones at him. But he went about doing good. Neither in his swadeshi nor his temperance campaign was there the least element of bitterness or hate to the "stranger" or to any of those who did not see eye to eye with him.

We talk of national education. Hiranand founded the Academy inspired by the noblest national ideal. And he took not a rupee from the school funds for himself. He lived and laboured for others. And he did not train students for material success: he taught them to express life. He trained the impulses of his pupils not by repression but by the spiritual power of sympathy and love. And the one idea he tried in many ways to impress upon us was that education was meant for service—the service of society, the service of the poor and lowly.

We talk of women's awakening. Hiranand's whole heart went out in sympathy with her and he had a programme of education for girls.

His patriotism was of the purest love. He loved the poor and served the sick with singular devotion. It was in the fitness of things that the Leper Asylum in Karachi was linked up with his blessed name. Studying his life I have again and again been reminded of St. Francis of Assisi and of the Japanese patriot Sonotoku.

The secret of greatness! Let Hiranand speak for himself. When a member of *The Eagle's Nest* in Calcutta, he kept a journal in which he wrote the following words: "Father! May I ever aspire to be Thy faithful child!" In another passage he wrote: "What do you mean to do, life? To win praise and applause? No!" And he proceeds to

interpret his dominant aspiration in the words: "To sacrifice!" And he sacrificed all he had and was in the service of Sind. He died in 1892 at the early age of 30. He died—a servant of the poor, and a servant of the young. He served patients in hospitals and the cholera-stricken in Hyderabad. He went to poor women and widows to succour them. He sowed in the hearts of students the seed of new education.

His pure gentle life was radiant with rich light—the light of simplicity, humility and faith in God, the Great Builder of our national destiny. It was the light of a spirit-filled life. I verily believe Hiranand received the gift of the Holy Spirit. Therefore he became a creator of new life in Sind. And my prayer to God in these days has been: "O Lord of Life and Love! Give to Sind more such spirit-filled men, women, more such children of the Hidden Life the children of Light and Love!"

## "RE-STATEMENT OF FAITH"

ANSWERS OF DR. H. W. B. MORENO, PH.D., TO THE THREE  
QUESTIONS ASKED IN THE "RE-STATEMENT OF  
FAITH" ENCLOSED IN MAY ISSUE OF  
*THE BHARATA DHARMA*

1. In the first instance I object to your styling the Religion of the Aryans as Hinduism. This gives it a communal "touch" which is against all religion. It should be named "The Highest Wisdom," or "Divine Wisdom," as applicable to all nations and creeds. As such it has its essentials: the belief in One who is All, the unreality of the Universe, the soul of man can merge by Devotion (Bhakti) in World Soul (Paramatman), this is Moksha (Salvation) or Deliverance from all evil. The non-essentials are many and vary according to the communities or persons they apply to; they have no direct bearing on the essentials in "Hinduism".

The greatest benefit is gained not by adjustments in religion to man, but by man's adjustment to religion or in his relation to the Divine.

2. There can be no sacraments in so called "Hinduism". Sacraments are found in religious worship of a God above all men. This is

erroneous teaching as Man is that God and can reach up to Divinity by "Nirvana," that is by casting out (or blowing out) all the flames of lust or greed or hatred and so on. The moment a sacrament is or sacraments are, enjoined, there will be a difference among men as to which one is most sacred. Baptism, a sacrament in Christianity, has led to endless controversy and has split up Christianity into sections at war with one another. "Hinduism" may fare worse if it enjoins similar sacraments.

3. The greatest unity and co-operation could be secured by making Hinduism as universal as possible and applicable to all men not by limiting it to dogmas and creeds. Roman Catholicism, by its dogmas and creeds, has insisted on uniformity in all these, with the result that Christianity has lost unity. Protestantism would not have been in existence, were it not that Roman Catholicism insisted on a strict uniformity in all its dogmas and creeds. A similar insistence in Hinduism, will lead to a similar cleavage in its ranks.

Conclusion.—Leave Divine Wisdom, or Hinduism alone; it wants no tinkering from feeble hands. It wants no rectification, it will with its own power (Shakti) rectify the world. *Magna est veritas et prevalebit.* (Great is truth and it will prevail.)

2 Wellesley Square  
Calcutta

H. W. B. MORENO

## STUDIES IN MAHABHARATA

PRIDE AND HAUGHTINESS LEAD TO DEFEAT  
AND DISHONOR

BY S. RAJA RAM

THE incident narrated below forms the subject of द्रोणपर्व the thirteenth sub-section of the Vana Parva of Mahabharata.

For eleven years, the Pandava princes had spent the period of their exile wandering through mountains and forests and in the last year of the twelve, they returned to the Kamyaka forest where Shri Krishna visited them and introduced Rishi Markandeya who taught them many things of great value and recited rich stories of noble morality. They were spending their time in the telling and hearing of many priceless stories.

Meanwhile Shakuni and Karna approached Duryodhana who was getting depressed on hearing the illustrious achievements of the Pandavas in forests and their ever increasing reputation and strength.

He said :

न पातकं व्यास्यति धर्मपुत्रो धनञ्जयश्चाप्यनुवर्त्यते तम् ।  
अरण्यवासेन विवर्धते तु भीमस्य कोपोऽग्निरिवानिलेन ॥  
गतो ह्यरण्यादपि शक्रलोकं धनञ्जयः पश्यत वीर्यमस्य ।  
अस्त्राणि दिव्यानि चतुर्विधानि ज्ञात्वा पुनर्लोकमिमं प्रपन्नः ॥

Dharmaputra does not think at all of any evil act. Dhananjaya closely follows him. Bhima progresses by forest dwelling and his anger, like the fire driven by wind. And see Dhananjaya's prowess ! though exiled in forest, He visits the world of the chief of the celestials and returns to earth securing the knowledge of the four kinds of divine weapons. Seeing Duryodhana in this mood, Shakuni cheered him by various encouragements. Himself with Karna incited him to go and visit the Pandavas in the forest that he might pain them by the contrast between his prosperity and their sad estate.

Shakuni urged :

पश्यामस्तन श्रिया हीनान्पाण्डवान्वनवासिनः ।  
श्रूयते हि महाराज सरो द्रैतवनं प्रति ॥  
वसन्तः पाण्डवाः सार्धं ब्राह्मणैर्वनवासिभिः ।  
स प्रयाहि महाराज श्रिया परमया युतः ॥  
तापयन्पाण्डुपुत्रान्स्त्वं रश्मिवानिव तेजसा ।  
स्थितो राज्ये च्युतात्राज्याच्छ्रिया हीनाच्छ्रिया वृतः ।  
असमृद्धान्समृद्धार्थः पश्य पाण्डुमुतान्त्रुप ॥  
महाभिजनसंपन्नं भद्रे महति संस्थितम् ।  
पाण्डवास्त्वाऽभिवीक्षन्तु ययातिमिव नाहुपम् ॥

Let us see the Pandavas dwelling in the forest and void of all prosperity. We understand that by the side of the lake in Dvaitavana, the Pandavas are spending their days in company with the Brahmanas of the forest. Go thou there in full splendour like the resplendent sun provoking their irritation. Established in kingdom, endowed with prosperity and plenty, you will see the Pandavas with kingdom lost, afflicted with misfortune and in want. Surrounded by attendants and followers in state you will be seen by the Pandavas, as Yayati, son of Nahusha.

Elated by unworthy counsels like this Duryodhana agreed. In order, however, that Dhritarashtra, the Emperor, might not interfere, Karna devised the pretext of going to visit their cattle-stations in the woods of Dvaitavana where the exiled princes then were.

Dhritarashtra then said :

ते तु तत्र नरव्याघ्राः समीप इति नः श्रुतम् ।  
अतो नाभ्यनुजानामि गमनं तत्र वः स्वयम् ॥  
छद्मना निर्जितास्ते तु कर्षिताश्च महावने ।  
तपोनित्याश्च राधेय समर्थाश्च महारथाः ॥  
धर्मराजो न संक्रुद्धयेद्रीमसेनस्त्वमर्षणः ।  
यज्ञसेनस्य दुहिता तेज एव तु केवलम् ॥

We understand that near that place, those tigers of men. (Pandavas) are making their stay. So I cannot approve of yourself going there. They have been vanquished by unfair means and are much afflicted. They stand on austerity and are mighty and capable. Dharmaraja may not be provoked. Bhimasena is indomitable and the daughter of Yagnasena (Draupadi) is all splendour herself. He warned that the pleasure-seekers would be simply burnt up if they approached those established in austerity and spirituality.

'Shakuni, however, promised that they would not go near the spot where the Pandavas were living, and, on his lying statement that they had no mind to see the sons of Pandu, the king reluctantly consented to the expedition. Duryodhana set out accompanied by a large army and many followers. They disported themselves in various ways, and counted their cattle at the stations, until they approached the sacred lake of Dvaitavana where the Pandavas were residing. As the vanguard of soldiers were about to enter the wood surrounding the lake, some Gandharvas forbade their entry, for, the king of the Gandharvas had come thither and had closed the wood against all comers.' Heedless of the warning peacefully conveyed, the followers of Duryodhana entered the big forest. A fierce conflict broke out in which the Kurus were routed, and even Karna, who had stood against all assaults, 'immovable as a hill,' was at last forced to flee ; and Duryodhana, who would not flee, was taken prisoner with Dussahasana and others and they were led away in chains. Then the routed soldiers of the Kuru army fled to the Pandavas and prayed to them for protection. They appealed :

प्रियदर्शी महाबाहो धार्तराष्ट्रो महाबलः ।  
गन्धर्वैर्हियते राजा पार्थास्तमनुधावत ॥

दुःशासनो दुर्विषहो दुर्मुखो दुर्जयस्तथा ।  
बद्धा ह्रियन्ते गन्धर्वे राजदाराश्च सर्वशः ॥  
इति दुर्योधनामायाः क्रोशन्तो राजगृद्धिनः ।  
आर्ता दीनास्ततः सर्वे युधिष्ठिरमुपागमन् ॥

The handsome and mighty prince, the son of Dhritarashtra, Oh ! mighty armed ! is being carried away by Gandharvas. Follow them. Oh ! Pandavas ! Dusshasana, Durvishaha, Durmukha, likewise Durjaya, all are bound over and carried away including all the princesses. Thus crying aloud piteously, the routed soldiers besought the protection of Yudhishtira. Bhima answered sharply and scornfully.

अधर्मचारिणस्तस्य कौरव्यस्य दुरात्मनः ।  
यो शीलमनुवर्तन्ति ते पश्यन्ति पराभवम् ॥  
अधर्मो हि कृतस्तेन येनैतदुपलक्षितम् ।  
आनृशंसास्तु कौन्तेयास्तत्प्रत्यक्षं ब्रवीमि वः ॥

Those who follow the conduct of that unrighteous and wicked Kaurava (Duryodhana), they meet with defeat. That he has been unrighteous has been shown by the result in this instance. That the sons of Kunti (Pandavas) are free and abstain from injury is also clear.

But Yudhishtira intervened and said :

This is not the time for cruel words. He rebuked Bhima.

#### FAMILY HONOR TO BE DEFENDED AT ALL COSTS

भवन्ति भेदा ज्ञातीनां कलहाश्च वृकोदर ।  
प्रसक्तानि च वैराणि ज्ञातिधर्मो न नश्यति ॥  
शरणं च प्रपन्नानां त्राणार्थं च कुलस्य च ।  
उत्तिष्ठन् नरव्याघ्राः सज्जीभवत मा चिरम् ॥  
अर्जुनश्च यमौ चैव त्वं च भीमापराजितः ।

Though disputes might arise in a family, the family honor must be protected when it was assailed by a stranger. Then he bade his brothers arm themselves and go forth and rescue Duryodhana and other captives.

मोक्षयध्वं नरव्याघ्राः ह्रियमाणं सुयोधनम् ॥  
परैः परिभवे प्राप्ते वयं पञ्चोत्तरं शतम् ।  
परस्परविरोधे तु वयं पञ्चैव ते शतम् ॥

When defeat is threatened by others we are one hundred and five ; in the case of differences between ourselves, we are five and they are one hundred. Here is a forcible expression, *On the defence of family honor.*

एतस्मिन्नन्तरे राजंश्चित्रसेनेन वै हतः ।  
विललाप सुदुःखार्तो नीयमानः सुयोधनः ॥  
युधिष्ठिर महाबाहो सर्वधर्मभृतां वर ।  
सपुत्रान्सहदारांश्च गन्धर्वेण हतान्वलात् ॥  
पाण्डुपुत्र महाबाहो कौरवाणां यशस्कर ।  
सर्वधर्मभृतां श्रेष्ठ गन्धर्वेण हतं बलात् ॥  
रक्षस्व पुरुषव्याघ्र युधिष्ठिर महायशः ।

Meanwhile, Duryodhana as he was being carried away lamented loudly, much distressed and cried, Oh ! Yudhishtira ! mighty armed ! the best of the supporters of virtue ! Oh ! thou illustrious Kaurava and the tiger of men and of great repute ! protect us who are being forcibly carried away captive by the Gandharvas, with our sons and wives.

Hearing the plaintive cry of Suyodhana and moved by compassion, Dharmaputra exhorted his brothers to arrest the Gandharvas and if the Gandharva chief would not listen to persuasion, let Duryodhana be saved by regular fight ! As the Gandharvas would not release their prisoners the Pandavas fiercely attacked them. The Gandharvas fought until, their King and Arjuna coming into conflict, Chitrasena revealed himself as Arjuna's friend. Then Arjuna asked him why he had assailed Duryodhana !

Chitrasena explained :

विदितोऽयमभिप्रायस्तत्रस्थेन दुरात्मनः ।  
इन्द्रेण धार्तराष्ट्रस्य सकर्णस्य धनंजय ॥  
वनस्थान्भवतो ज्ञात्वा क्लिश्यमानाननर्हवत् ।  
समस्थो विषमस्थांस्तान्द्रक्ष्यामीत्यनवस्थितान् ।  
इमेऽवहसितुं प्राप्ता द्रौपदी च यशस्विनीम् ॥  
ज्ञात्वा चिकीर्षितं चैषां मामुवाच सुरेश्वर ।  
गच्छ दुर्योधनं बद्ध्वा सहामात्यमिहानय ॥  
धनंजयश्च ते रक्ष्यः सह भ्रातृभिराहवे ।  
स च प्रियः सखा तुभ्यं शिष्यश्च तव पाण्डवः ॥  
वचनाद्देवराजस्य ततोऽस्मीहागतो द्रुतम् ।  
अयं दुरात्मा बद्धश्च गमिष्यामि सुरालयम् ॥  
नेष्याम्येनं दुरात्मानं पाकशासनशासनात् ।

Indra became aware of the intentions of the wicked son of Dhritarashtra and Karna. Knowing that you are leading a troubled life in the forest and that with a view to mock you and illustrious Draupadi in the present state, Duryodhana undertook the expedition, the chief of the Devas directed me to take Duryodhana to him, bound along with his counsellors; and also desired that yourself should be protected along with your brothers in the fight. He pointed out that you were my loved friend and disciple. By the command of the King of the devas, I am here, and I am taking this wicked soul, bound as directed, to the abode of devas. Arjuna replied:

उत्सृज्यतां चित्रसेन भ्राताऽस्माकं सुयोधनः ।

धर्मराजस्य संदेशान्मम चेदिच्छसि प्रियम् ॥

Release, Chitrasena! our brother Suyodhana, by command of Dharmaraja and you would please me as well.

Chitrasena said:

पापोऽयं नित्यसंदुष्टो न विमोक्षणमर्हति ।

प्रलब्ध्वा धर्मराजस्य कृष्णायाश्च धनंजय ॥

नेदं चिकीर्षितं तस्य कुन्तीपुत्रो युधिष्ठिरः ।

जानाति धर्मराजो हि श्रुत्वा कुरु यथेच्छसि ॥

This sinful man, traducer of Dharmaraja and Krishna, always wicked, does not deserve release. I don't know if Dharmaraja would permit his release if he understands the intention of the offender.

'Somewhat unwillingly Chitrasena consented to lead his captives before Yudhishtira, and to allow him to decide their fate after he was made acquainted with their mean wish to glory over him. Then the young King, praised the Gandharvas and at once liberated his relatives.'

He said to Chitrasena:

उपकारो महांस्तात कृतोऽयं मम खेचर ।

कुलं न परिभूतं मे मोक्षेणास्य दुरात्मनः ॥

Great, indeed, is the kind help rendered to me Oh! Wanderer of the skies! by the release of this wicked person, my family honor has not been dishonored.

Then Yudhishtira gently said to humbled Duryodhana:

मास्म तात पुनः कार्षीरीदृशं साहसं क्वचित् ।

नहि साहसकर्तारः सुखमेधन्ति भारत ॥

स्वस्तिमान्सहितः सर्वैर्भ्रातृभिः कुरुनन्दन ।

गृहान्ब्रज यथाकामं वैमनस्यं च मा कृथाः ॥

'Oh, child, never again do such a rash act. Oh, Bharata, a rash person never attaineth happiness. Oh, son of the Kuru race. Blessed be thou with all thy brothers. Go back to thy capital as it pleaseth thee, without yielding thyself to despondency or cheerlessness.' So spake the gentle king, remembering only that Duryodhana was of his blood and in distress.

पाण्डवेनाभ्यनुज्ञातो राजा दुर्योधनस्तदा ।

अभिवाद्य धर्मपुत्रं गतेन्द्रिय इवातुरः ।

विदीर्यमाणो व्रीडावाज्जगाम नगरं प्रति ॥

Then Duryodhana bowed to Dharmaputra and took leave, broken-hearted alike at his defeat and his deliverance, and sat moody and down-cast. Karna came to him, imagining that he had been victorious, and congratulated him that, while he himself had fled, Duryodhana had conquered. Duryodhana soon explained to him the sad truth.

#### DURYODHANA'S DESPONDENCY

पराजयं च प्राप्ताः स्मो रणे बन्धनमेव च ।

सभृत्यामात्यपुत्राश्च सदारबलवाहनाः ।

उच्चैराकाशमार्गेण हियमाणास्सुदुःखिताः ॥

He told that they were both defeated and imprisoned and carried away high up in the sky along with their servants, ministers, wives, and their army, all in distress. He grieved how their plot had been disclosed and yet Yudhishtira had set him free. He was indebted to his persecuted foes for his life. That life was now insupportable to him, and he resolved to starve himself to death, installing his brother Dussahasana in his stead.

He lamented:

ये मे निराकृता नित्यं रिपुर्येषामहं सदा ।

तैर्मोक्षितोऽहं दुर्बुद्धिर्दत्तं तैरिव जीवितम् ॥

प्राप्ताः स्यां यद्यहं वीर वधं तस्मिन्महारणे ।

श्रेयस्तद्विधा मया नैवभूतस्य जीवितम् ॥

इह प्रायमुपासिष्ये यूयं ब्रजत वै गृहान् ।

भ्रातरश्चैव मे सर्वं यान्त्वद्य स्वपुरं प्रति ॥

न ह्यहं संप्रयास्यामि पुरं शत्रुनिराकृतः ।

शत्रुमानापहो भूत्वा सुहृदां मानकृतथा ॥

वारणाह्वयमासाद्य किं वक्ष्यामि जनाविषम् ।  
 भीष्मद्रोणी कृपद्रोणी विदुरः संजयस्तथा ।  
 बाह्लीकः सैमदत्तिश्च ये चान्ये वृद्धसंमताः ॥  
 रिपूणां शिरसि स्थित्वा तथा विक्रम्य चोरसि !  
 आत्मदोषात्परिश्रष्टः कथं वक्ष्यामि तानहम् ॥  
 दुर्विनीताः श्रियं प्राप्य विद्यामिथ्यमेव च ।  
 तिष्ठन्ति न चिरं भद्रे यथाऽहं मदगर्वितः ॥  
 तस्मात्प्रायमुपासिष्ये न हि शक्ष्यामि जीवितुम् ।  
 चेतयानो हि को जीवेत्कृच्छ्राच्छत्रुमिरुद्धृतः ॥

Those who were always disregarded by me - who was their pronounced enemy, by them I have been saved. O, wretched me! my life is now their gift. If I had been killed in that great fight, it would have been preferable to this kind of living. Here I shall starve myself to death; you and all my brothers may return to the city and their homes. I shall not return home defeated by the enemy and disgraced by them. If I go home how shall I meet, and what shall I say to the Emperor, Bhishma, Drona, Kripa, Ashavathama, Vidura, Sanjaya, Bahlika and other elders? Having stood on the heads of my enemies and now trodden down by my own fault, what shall I say to them? The unrighteous, getting wealth, learning or lordship do not long sustain, like myself dominated by pride. Therefore I decide on starving to death as I cannot live with the consciousness of the distress and the deliverance by my enemies.

Karna now argued :

यद्येवं पाण्डवं राजन्भवद्विषयवासिभिः ।

यदृच्छया मोक्षितोऽसि तत्र का परिदेवना ॥

'If you had been accidentally saved by the Pandavas your subjects, what is there to grieve?' He tried to encourage Duryodhana by similar arguments. Shakuni dissuaded the King from suicide and suggested that he might make peace with the Pandavas by giving them their share of the kingdom in a brotherly way and earn happiness. Duryodhana would not listen to these counsels and prepared himself for starvation with a determination.

(To be continued)

## THE SPIRIT OF CULTURE

### TWO MOVEMENTS IN HISTORY

#### THE WINNING OF INNER INDEPENDENCE

(From a Correspondent)

ADDRESSING a meeting held under the auspices of the "Sadhu Hiranand Culture Group" in the Besant Hall, on Saturday evening, Vaswani said education of the right type was inspired by a beautiful conception of friendship. The teacher was a friend. So taught Socrates. So taught Sadhu Hiranand with whose name that Culture Group was associated. The old dogmatic methods emphasising authority in education were giving way to a new method of suggestion and sympathy. Education was fellowship. The speaker hoped the Sadhu Hiranand Culture Group would be sustained by a spirit of friendship and fellowship. He was glad the Culture Group had brought together a number of youngmen. He believed with Jerome K. Jerome that the thoughts of youth would make the world young again. Hyderabad youths had several fine parts, they were intelligent and they appreciated the beautiful: they took interest in poetry, philosophy and politics. But they suffered from imitation. They should be creative. Therefore they should have a new understanding of Indian Ideals and they should have an appreciation of the forces shaping the modern West. A new world was in the making. There were two movements he wished them to study: Culture-movement and freedom-movement. The one he would call the movement of light; the other he would call the movement of fire or *shakti*. The modern world had thrown up some men of *shakti* like Lenin and Mussolini whom they should study.

Proceeding to examine the spirit of culture Vaswani said culture was not mere scholarship. There were scholars who were not cultured men; and he had seen more culture in some peasants' cottages than in some college clubs. The English word "Culture" was given us by the great Englishman, Bacon. Yet Bacon did not live up to his vision of culture. It was easy to connect the two words, 'culture' and 'agriculture'. To 'culture' was to cultivate the field. There was the outer field with which agriculture was concerned. There was the inner field with which "culture" was concerned. To cultivate the inner field it was necessary to discipline mind, desires, and will. This triple discipline was practised by the man of culture. This triple discipline made him "the man of self-mastery" concerning whom the Gita

spoke. The Gita, indeed, was a profound text-book of 'culture' and in the second chapter of the Gita a fine pen-picture was given us of the model man of culture. He was a man of inner freedom. Culture aimed at winning inner independence.

## APOSTLE OF SYNTHETIC STRENGTH

VASWANI'S "TEMPLE OF FREEDOM"

(*The Sind Herald*, Karachi)

TO-DAY the nations of the world stand on the threshold of the Temple of Freedom. All of them are struggling to secure an entry into the Temple. But at the door there is a guard, whose duty it is to scrutinize the credentials of each applicant, and only he who is strong in the Spirit will be admitted.

Are we Indians in possession of this sturdiness of the soul? Are not many of us still tied to the apron-strings of softness? Spirituality among us has degenerated into laziness; our boast, an empty boast now being that once our country WAS a cradle of the religions of the world. But alas! we began to go down the hill from the moment we made of the Spirit a shrine with barbed wires around it, instead of a comrade in the arena of daily life.

Our greatest need is strength of an all-embracing character: a strong body, an illuminated intellect and a joyous Spirit.

The secret of the ancient greatness of India lay in this radiant robustness. T. L. Vaswani who is an apostle of synthetic strength, has given in his TEMPLE OF FREEDOM (Ganesh & Co., Madras) a historical survey of the Aryan civilization and what its message is to modern youth. Our national life should be synthesised, it must not be made a mere pivot of pugnacious politics. Freedom will come in the wake of a rejuvenation all along the line of the individual who is a unit of the family and of the peasant who is a unit of the Indian nation. Unfortunately, we are concentrating our energy, intelligence and aspiration in the cities—that way, however, does not lie true and lasting freedom. Therefore, must many of our workers withdraw into the villages, spend themselves in the silent service of the people there,

evolving them through the inspiration of a pervasive influence rather than by spasmodic sentimental or hysterical speeches. As Mr. Vaswani rightly points out:

For there is a God that slumbers in the Poor;  
And when He is awake in India's millions,  
Then will Force be broken into fragments,  
Then will India to freedom attain.

Will our young people transcend the temptation of the lime-light of publicity?

## "ALTA-HIMALAYA"

BY ROERICH, THE FAMOUS ARTIST

VASWANI referred to the book "Alta-Himalaya" by the famous artist, thinker and explorer, *viz.*, Roerich. Roerich spoke in that book, among other things, of the travels of Jesus or Isha in Asia. Isha visited India and Egypt. In the "Gospel of Egyptians" a question was put to Jesus: "Master! When will the Kingdom of Heaven come? and Jesus answered: *When the two shall become one!*" All over the world were two camps—of the rich and the poor. In every city were two cities—the city of the rich and the city of the poor. When would the two cities unite in a new city, of Divine Humanity, the city of Man as man as in the mind of God? "When the two shall become one!"? Let the rich be united with the poor in sympathy, love and service. When the Prince came to Jesus and asked: "What shall I do to grow in new Life?" Jesus said to him: "Keep the Law and the Prophets." And the Prince said: "I have kept the Law and the Prophets." Then said Jesus: "The sign of it is: go and spend what thou hast in the service of the poor." And we are told the Prince never came to Jesus again. The Kingdom of Heaven which Jesus and the Rishis had prayed for was a new Social Order that would bring help and spiritual healing to the poor. The new Religion the world asked for would teach a new reverence for the poor.

"Why," they asked me, "why do you preach *reverence* for the poor? Service of the poor and lowly we understand: but why *reverence*?"

And I answered: "Service may be born of a sense of patronage, but *reverence* comes only when we see in the poor and the lowly a manifestation of the Eternal God.

Them I revere because I know that they have discovered the truth our educated, polished, comfort-worshipping class has missed—the truth that real living means struggle, not ease; and that spirituality means self-abnegation, not power: means fellowship, not pride.

T. L. VASWANI

## A VISIT TO THE SHAKTI ASHRAM, RAJPUR

BY THE EDITOR, MESSAGE, GORAKHPUR, U.P.

AT the kind invitation of Sadhu Vaswani we visited the Shakti Ashram, Rajpur, situated amidst beautiful sceneries at the foot of the Musoorie hill, during the last Moharum week. We reached there on Wednesday morning. Sadhuji had gone with the boys for an excursion to *Sahasradhara*, a well-known sulphur spring, about four miles from the Ashram. The party came back after 5 p.m. Seeing us waiting for him near the gate, Sadhuji at once came running to us like a child and gave us a hearty welcome and warm embrace. We were never before known to each other in person, although for sometime past we were intermingled in spirit, and therefore had no misgiving about the saint. With his childlike simplicity, with his ever-smiling face, with his loving heart, with his implicit and unwavering faith in God and the spirit of service to humanity, he appeared to us as a saint of no ordinary merit. He has been rightly classified with Mahatma Gandhi and Tagore, by European scholars, as one of the three great men of India. Indeed he is so. We went there as a boy but came back as a baby.

The Ashram is kept open for four months in the year divided into two sessions of about two months each, to enable the students from Sind, Punjab, and other places to join the classes during their holidays, to have the spiritual inspirations from Sadhu Vaswani.

We found the whole Ashram surcharged with the spirit of love, service and sacrifice; sanctified with reverence for God and humanity; and guarded by strict discipline of an Ashram of the ancient days. Marvellous indeed is the *shakti* of the saint who organised it. How we wish that there should be such Ashrams in every part of the country. How we wish the Ashram should have a permanent home. May God bless the Ashram!

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# THE Bharata Dharma

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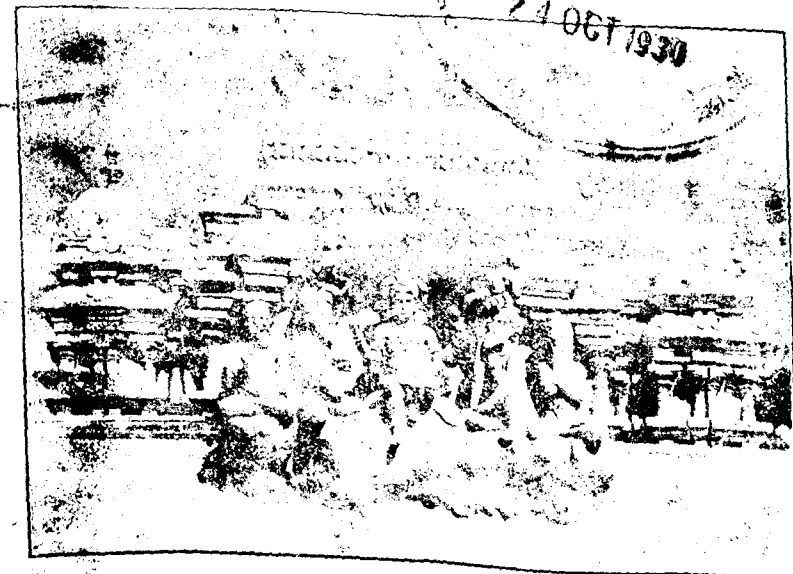
Editor: Mr. S. Raja Ram

Joint Editor: Mr. K. V. Sesha Ayyangar

VOL. VIII

SEPTEMBER 1930

No. 6



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

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्वृत्ता ।

गुरोस्तु मौनं व्याख्यातं शिष्यास्तु छिन्नसंशयाः ॥

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

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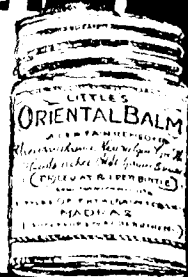
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VOL. VIII

SEPTEMBER, 1930

NO. 6

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I FOLLOWED the mystic murli on paths of thorns and scorn :  
I saw His Beauty in the darkness of the night ;  
I touched His Lotus-Feet in depths of loneliness !  
He blessed me with a smile I still do see and said :  
    Blend thyself with the poor and broken ones ;  
    Mingle with the meek and little ones ;  
    Temples, tirthas have denied my Light ;  
    I, thy King, dwell with the lowly ones ;  
    See my Gokul Beauty in their bruised forms !  
    Hear my Gita in their toils and tears !

T. L. VASWANI

## KRISHNA'S CALL

BY T. L. VASWANI

ARJUNA, as depicted in the opening chapter of the GITA, is like Prince Hamlet as depicted in Shakespeare's tragedy—irresolute!

Rightly does Sri Krishna rebuke Arjuna.

Arjuna like Hamlet, looks at things from a hedonistic point of view. He thinks of "consequences". They who "calculate" and wisely think of less and more not unoften, prove to be fools. There is an "incalculable" in action. Arjuna is moved by "pity". Let us not call it "meekness". "Blessed are the meek"—said Jesus. Arjuna's "pity" is not "meekness"; it is weakness! It is a pity misplaced. It is lack of judgment, lack of right understanding, lack of perception of the Law. Sincerity is not enough! The seeing power is needed. Nations and religions have often suffered at the hands of honest men. Arjuna is sincere but does not see the Law of *swadharma*. Arjuna is honest but ignorant—of his duty. The *mahabharata* puts in the mouth of Yuddhistra many aphorisms given as answers to Yaksha's questions. One of them is: "What is ignorance? Not to know one's *dharma*." Arjuna ought to know his *dharma* as a *kshatriya*. He and his brothers—the Pandavas—are called upon to be guardians of a Great Ideal—are called upon to preserve Aryan polity. The essence of history, it has been said, is Righteousness. And there are times—'crises' in the history of nations—when the dark deeds of men are a challenge to Righteousness. The Pandavas are called upon to come to the rescue of Hindustan. The purpose of Politics should be—but often alas! is not—to realise a moral ideal in the "state". How could India fulfil her mission of culture if the very springs of her national life were poisoned? For the preservation of Aryan polity, for the protection of the people, for the vindication of *dharma*, is Arjuna asked to stand up as a servant of the moral Law. Sri Krishna seated in the chariot betwixt the two armies says to Arjuna:

Let go thy doubts! Shun not action!  
Do thy *dharma*, thinking not of fruit!

Arjuna has fine feelings but does not understand the philosophy of action nor the message of *swadharma*. Arjuna is melancholy and thinks of the fate of his friends and relations whom he is called upon to fight on the battlefield. Out of tenderness for them he would quit the Kurukshetra! General Gordon was at once a soldier and a saint "A true soldier," he said, "can do no more than his duty". And—let

me add—no less! The very first word of the Gita is—*Dharmakshetra*! Life is *dharmakshetra*. Life is meant to be a battlefield,—not of selfishness, what economists call "competition"—but of *dharma*. Life is a battlefield but not of selfish interests. Life is battlefield of *Dharma*—"a great battlefield," says Macswiney the Irish martyr; "and any hour in the day a man's flag may be challenged and he must stand and justify it." And he justifies his flag who does not give up *his* post of duty, who is prepared to face much suffering, much struggle, great loneliness in acting up to *his* light, who does not do what this party or that, this person or that may ask of him but who acts in detachment swayed neither by selfish interest nor by popular opinion knowing that the true soldier seeks not the shouts and clamour of crowds but only the unseen smile of the Master. He justifies the flag who, even in the thick of the fight does not forget that he is of the Atman, the Eternal, that therefore life is endless and death itself is but a "moment" in Life.

This *Janmashtami* Day, may there be found some in every Province to think of this message of the Gita! This message,—how true, how vital! This message of *swadharma*! Your supreme allegiance is to your *Dharma*, to the God within you. Service does not lie in doing big or brilliant things. Service lies in your doing the will of God for *you*. A true servant, a true soldier, seeks but to be a part of the Purpose and the Plan of his Master.

Service is not serving  
Where the mob makes great acclaim—  
But service is real service  
To the lonesome, blind and lame;  
By some wayside lane or alley,  
From the beaten path of man—  
Serving alone for God's sake  
Makes you part of God's Great Plan!

(From A Correspondent)

Addressing a crowded meeting at the Gur Sangat, Hyderabad (Sind), on the *Janmashtami* Day, Vaswaniji referred to an ancient Egyptian prayer: "Lift us from ignorance, O Lotus-eyed!" Krishna the Lotus-Eyed came to lift humanity from ignorance to Wisdom. The Rose was a favorite flower with the Persian poets. The Lotus was a favorite flower with the Hindu sages and singers. The Lotus was a symbol of purity. The Lotus, too, was a symbol of Hindu books of world-evolution. Lotus was associated with Krishna; so we read of Krishna's Lotus-eyes and Lotus-feet and Lotus-words. Krishna was the very picture of Purity. Yet purity was not enough. One could be pure yet proud: purity must be wedded to love. And humility came

out of the heart of love. Sri Krishna's life was Love incarnate. And he honoured Krishna the best who kept the light burning—the light of love in the temple of his heart.

\* \* \*

Speaking the same day in the Brahma Mandir, Vaswaniji said the *Janmashtami* should be a day of pilgrimage to Sri Krishna. History showed the vitality of Krishna's message and personality. Vaswaniji showed how much Krishna had done, for instance, for Bengal through the conversion of Chaitanya. Krishna has inspired new art and literature in Bengal. Krishna's eternal message was one of harmony, fellowship, love. It was a message the world needed urgently. In spite of material achievements and expansion, humanity was poor and shrunken; for lovelessness had increased. Spengler has rightly said: "We have descended from the perspective of the bird to that of the frog." . . . The frog dwelt in a little well and had a narrow vision. Our vision, too, has become narrow; and so in the name of criticism we became fault-finders. Let us be bird-like: let us look from above, not below: let us grow wings of faith and love. Cynicism was weakness. Faith was strength; and love, not aggressiveness, would help human Evolution.

\* \* \*

Vaswaniji in the course of a speech referred to the life of Sri Krishna as a Picture-gallery and dwelt on three of the pictures drawn from the life of the Lord. There was the Picture of Krishna the Flute Player sounding the message of Joy. Then there was the picture of Sri Krishna, the driver of Arjuna's chariot on the Kurukshetra; Krishna was the very picture of humility. Then there was the picture of Krishna as a servant of the poor. They were true devotees of Sri Krishna who blended their lives with the poor and broken ones.

\* \* \*

Vaswaniji summed up some of the conclusions of Western scholars in regard to the historical reality of Sri Krishna. Vaswaniji thought that round the gracious figure of Sri Krishna had grown several legends which must be rejected. But the historic background was there and there were several stories, legends and parables which had a poetic and spiritual value. Vaswaniji referred to a young disciple of Krishna named Raghunath—a prince who lived a simple life, who served the poor in a spirit of dedication to the Lord. When asked why he discarded luxuries, Raghunath said: "If I accept them the vision of the Lord becomes dim." To be simple was to become Krishna-like. And true simplicity was not merely a matter of dress and diet. True

simplicity was an inner energy. Simplicity and humility were twin-sisters.

Vaswaniji said the true celebration of Krishna-day was in always serving *Daridra-Narayans*, who are the embodiment of Krishna—Krishna, who for love's sake rejected Duryodhan's dainty dishes and heartily ate the plantain skins in St. Vidur's humble cottage!

Vaswani said the Historical Krishna must be disengaged from many wrappings of tradition. There were stories current about him which could not appeal to the young. A new mind had awakened; and a new *understanding* of Krishna was what young men asked for. Vaswani pleaded for a re-construction of Krishna's message in the light of the new consciousness of the new age. And in the study of Krishna's life, we must be historical, critical, and reflective in our outlook. One fact with which Vaswani said he had been much struck was the growing influence of Krishna age after age. Krishna had inspired the devotion and love, not alone of the Hindus but also of Muslims and Christians. There was the witness of history to Sri Krishna. He was a tremendous SHAKTI; an Energy that had grown and widened with the process of the suns. Krishna's influence continued to grow and spread all over the world. And the picture of Krishna that would be loved the most in the coming days would be the picture of Krishna as a servant of the poor, as a healer of the broken, bleeding ones. True it was Krishna had a message of beauty. But beauty of the higher type was not a matter of colour and glamour and glitter of clothes or ornaments. Beauty of the higher type was Dark Beauty. It was the beauty of the *tapasvin*, the beauty of the lover of the poor, the beauty of him who went to God with soiled hands and soiled clothes—soiled in the service of the poor. Of this Dark Beauty Sri Krishna was an embodiment. Hence the eternal value of his life and message to the human race.

## EXTRACT FROM A SOUL-DIARY

BY K. N.

[We are glad to insert the ecstatic thoughts of a sincere seeker and a brilliant scholar experienced by him in the exalted moments of his now retired life. We trust we will be enabled to continue these extracts.—ED.]

11th July, 1930: A joyous, fearless, courageous, vital, clear, strong, helpful, compassionate, wise, soul—how is it attained?—full of affection for humanity full of (सर्वभूतहितेति) *Sarvabhūta hite rati* feeling, that is, sympathy and hope for all creation?

We *have* the soul already ; we have the strength, the clearness, the understanding, the sympathy, the vitality, the joy. But then, it is all mixed up with, diluted, scattered, obscured, bemired with their opposites—moods of weakness, obfuscation, obstinate, petty, self-centred dullness, sleepiness, anger, prejudice, active repugnance, covetousness, greed, exploitation, competitiveness, and unbelief in will ; unfaith in the power of goodness, distrust in pure love and affection.

What is required to make the soul-simple, strong, full of faith, full of joy, ever-free, ever-fresh ?

First and foremost is the belief that the attainment of such a state is possible. That is, the belief in the Guru, the Blessed One. This corresponds to the Rshi of a Mantra.

Secondly, the belief that we have got within ourselves the power to assimilate ourselves to the Guru. This corresponds to the Devata of a Mantra. Devata means already existing higher power of a specified kind which we have to make our own by (आराधना) Ārādhana by worship ; i.e., by cultivation in faith.

Thirdly, we have to clearly picture to ourselves *our own selves* as we would be ; as we shall be after our effort bears fruition. This corresponds to the (विनियोग) Vinīyoga or specific benefit. Therefore the three elements are :

(1) The Rshi : or the concrete example of the Perfected One, the real objective Guru.

(2) Self-faith : The spring of all effort towards reaching the state of the Perfect One.

(3) Realisation or the bringing of the future into the present ; the clear picturing of ourselves as we would be—this to be accomplished in thought, feeling, and act—steadfastly, resolutely, patiently, hopefully, persistently.

The greatest, first, of all Rshis is the Lord Himself Narayana. The Greatest, first, of all Devatas is Brahman or Shivam ; The Greatest, Highest, Last, of all Vinīyogas or benefits is Uninterrupted,

Clear.

Free.

Joy.

Narayana is (चिदात्मा) Chithātma.

Brahman or Shiva is (सदात्मा) Sathātma.

I myself, the Śuddha Jiva tatvam is (आनन्दात्मा) Ananda Atma.

All the three together constitute the Paramātma, the Cosmic Soul, the Cosmic I, of whom the (चेतना) Chetanas or (चिदाभासा) Chithābhāsās, the whole universe of particular existences, particular I's are aspects and phases.

I can enter into the Cosmic I.

And once I am able to do this, I can come back to my old I.

But only notionally ; never can the old limitation, weakness, sorrow, come back. Having once had the way and the nearness to the home demonstrated by a live flash of lightning, you can tread the way for the remaining part of the darkness and the night with great confidence. The old terror and gloom are gone, never more to return.

Having once glimpsed even for a moment, the (विष्णुपदम्) Vishnu-patham, there is no going back to fear and depression. Hope and faith have come as a result of *knowledge*. Knowledge once come cannot go. Having *known*, you can no longer be as though you had not known. Having known that you are free, loved, and loving—you are capable of loving, and inspiring love by giving love—you have entered on a *new* life : continuation of the old but *new* : and different from the old narrowness, smallness, isolation, distrust and fear. Now all power in the universe is yours by the claim of Love. All are your friends, relations, brothers, sisters, father, mother. The Universe is a Home, and all the riches and energies therein are yours. *My* Home, *my* Father, *my* mother, *my* brothers, *my* sisters, *my* children, and therefore *my* riches.

एको विष्णु महद्भूतं पृथक्भूतान्यनेकशः ।

त्रीलोकान् व्याप्य भूतात्मा भुङ्ते विश्वमुगव्ययः ॥

Vishnu Sahasranāma.

This is the Cosmic Soul. This is (वासुदेव) Vasudeva. The Guru, The Blessed One, whom you can know, worship, and adore in Dhyana and *enter into* : who you can become by Love, and by the Graciousness and Benediction of Him who is loved. And then you become yourself Graciousness and Benediction, for you become the Cosmic I. This Cosmic I is such a spring of freedom, spontaneity, vitality and joy, that you can go on giving, radiating, vitality, light, life, love, joy. You become Benediction and Graciousness itself, one mass of Live Joy which must spontaneously give forth joy.

*Live* upon water, grains, fruit, fresh air, under the open sky. Eat sun light, grow and flourish upon it.

*Love* all the diverse races, creeds, cults, that flourish upon the earth under the Providence of God. Know all ; learn all, but love all. Do not exploit. Do not fetter and constrain. Do not compete. Do not condemn. But live and let live, free. That is, Love all.

*Rejoice* in all life : in your own Vital Life and Love and Goodness. And this rejoicing itself will make you a Centre of Light-radiation ; a well of refreshment, comfort, and joy.

This *Live*  
*Love*

*Rejoice* is the doctrine of the Rshis, the example and the practice of the Rshis, the glory and the joy of the Rshis.

And so even to-day the *Rshis* dominate the world.

Buddha is a Rshi.

Jesus is a Rshi.

Mahomed is a Rshi.

Confucius is a Rshi.

Lao-Tze is a Rshi.

Walt Whitman is a Rshi.

St. Thomas Aquinas }

St. Francis }

St. Augustine }

St. Anselm }

are all Rshis.

Vyāsa and Vālmiki are Rshis.

So is St. Paul a Rshi, and St. John.

Sankara, Vidyananya, Desika, Ramanuja, are Rshis.

Śuka is a Brahmarshi.

These are all now in the Eternal Cosmic I.

And I am in the Eternal Cosmic I too:

Aye, I *am* the Cosmic I;

For already the Cosmic I hath chosen to be I: this I.

Else what is the meaning of creation?

Therefore, I now choose to be the Cosmic I.

And hereby His purpose and plan is fulfilled, and my joy and freedom is fulfilled.

How can there be two Is in one experience?

Yes, there can be two Is, separated in body, mind, organ, objective knowledge or (धर्मभूतज्ञान) Dharmabhuta Gnana. But there cannot be two Is in conscious Bliss, in (आत्मज्ञानम्) Ātma-Gnanam, (स्वरूपज्ञानम्) Svarupa-Gnanam . . . Svarupa-Gnanam is subjective knowledge and also the I—feel in all objective knowledge.

The body-mind-separation need not be hated; aye, it should be loved. For, it enables Love to be born and exercised. And Love consummates into freedom, into bliss. Bliss is: *enjoying and being enjoyed*. Love is: *loving and being loved*. Knowledge is: *Knowing and being known*.

Self-Revelation is knowledge.

Self-giving (vital giving as in sex and motherhood) is love.

Self-enjoyment is Bliss.

Without *Hermaphroditism*, the *Hermaphroditism of the Human* and the Divine, there is no joy.

A *neuter* hath no joy.

Unity without distinctness hath no value.

Distinctness without unity hath no value either.

For without relation, harmony, love, mutual interfusion, I entering into other, and other entering into me, each entering into the counterpart of its own self in the other, there is no *Live-joy*: no value.

So the world is alright.

Nature is alright.

Life is alright.

Knowledge is alright.

Love is alright.

Bliss is alright.

Everything is alright.

And I am alright.

And live eternally.

Love eternally.

Rejoice eternally.

The resources of Life are eternal, hence is the universe eternal, always continuing, persisting. And how can life continue, persist, go on from moment to moment, pass on from condition to condition, from state to state, unless there was *value*, urge, joy, desire, purpose, fulfilment?

In the case of the Rshi, the *Swarūpam* of this law of desire, purpose, fulfilment, being clearly understood, there is no delusion, fear, competition, exploitation; but a harmonious inflow and outflow of vitality and knowledge and love. This constitutes Bliss: *Live Bliss*. We call it here in India in Sanskrit *Mukti* or *Freedom*.

We say and think and feel, rejoicingly feel:

All this varied universe is mine.

I am Master of it by love and sympathy.

I am Sovereign of it all by giving joy, by getting joy.

Joy contains in itself all life, all variety, all knowledge.

Because I thus know all, understand all, sympathise with all, rejoice in the activity and welfare of all, I am full of freedom and joy. I am really Master of all. For—and this is a secret which I would whisper in thy inmost ear—I and my Lord *Śrī Rāma* are Mother and Father of all this world. I get joy from *Śrī Rāma*. And *Śrī Rāma* chooses to get joy from me. *Śrī Rāma* is Inexhaustible Joy. I *know* this from experience—daily, hourly, experience.

And because I *am* joy and *radiate* joy I am supremely lovable and supremely loved. And no one could help being thus drawn to me, any more than a hungry person could resist going to the fruit-tree, or the thirsty person to the cool-sweet *Kāveri*.



And because I am Mother and Helper,  
Therefore I am Master and Sovereign.  
I am strong.  
Because I am gracious, I am strong.  
And this is the final, last secret:  
The Soul: the I is of *Vital Joy* all compact.

## TYAGARAJA KIRTANS

BY C. V. K.

READERS of THE BHARATA DHARMA, need hardly be reminded of the exquisite beauty of the songs of Tyagaraja Swami—the Saint-composer of Tiruvadi (Tanjore Dt.), who lived to the middle of the nineteenth century. Not only are his compositions distinguished for their music and melody, but these are of infinite spiritual value as embodiments of the varieties of his religious experience. Never was music wedded to higher thought more closely than in the outpourings of this devout Bhakta's heart. His insistence of the uselessness of mere ceremonies and sacred learning divorced from real spiritual feeling and conduct is of more than ordinary interest to followers of Bharata Dharma who are anxious to get at the realities of the Hindu Faith. To them the Kirtans (as the songs are called) of Tyagaraja must be doubly welcome. There are many among them to whom the Telugu language used by the composer, and the Telugu or Tamil characters in which they are usually written or printed are unfamiliar. They are sure to find what follows instructive and attractive.

Among the kirtans of Tyagaraja none has had a more extensive appeal than the one whose *pallavi* begins with the words "Nanu palimpa". The tradition is that it was composed when the Saint was presented on his sixtieth birthday, with a painting of Sri Rama, the object of his special adoration. The song describes the picture and expresses gratitude for the divine presence embodied in it. The Raga employed is *Mohana* and the Tala is *Adi*.

### Pallavi

Nanupālimpa (1), Nadachi vachitivó (2) Nā Prānanādhā (3):

### Anupallavi

Vānaja Nayana (4), Mōmunu Joochuta (5), Jivanamani (6).  
Nenaruna (7).  
Manasu Marmamu (8), deliṣi (9).

### Charanam

Śurapati Neelamani (10), nibha (11), tanuvutó (12).  
Nuramuna (13), mutyapu śarula (14), chayamutó (15).  
Karamuna (16), Śara Kóthanda Kantito (17).  
Dharani tanayató (18), Tyāgarājarchita (19).

(1) Nanupālimpa—to bless me; (2) Nadachi vachitivó—Did you come walking!; (3) Nā Prānanādhā—Oh, Lord of my Soul; (4) Vānaja Nayana—Oh, He whose eyes are like the lotus; (5) Mōmunu Joochuta—constantly enjoying the effulgence of your countenance; (6) Jivanamani—(is) the occupation; (7) Nenaruna—out of great compassion; (8) Manasu Marmamu—the secret dear to my heart; (9) Deliṣi—knowing (that); (10) Śurapati Neelamani—the sapphire of Indra, the Lord of the Devas; (11) Nibha—of the colour like; (12) Tanuvutó—(with) a body; (13) Nuramuna—on your breast; (14) Mutyapu śarula—strings of pearls; (15) Chayamutó—with a cluster (of); (16) Karamuna—in your hands; (17) Śara Kóthanda Kantito—with the shine of the bow Kóthanda and arrows to be shot from it; (18) Dharani Tanayató—with (Sita) the daughter of Mother Earth; (19) Tyāgarājarchita—Oh, Who is worshipped by Tyagaraja (composer).

Oh, Lord of my Soul, Oh, whose eyes are like the lotus, Oh, he who is the object of Tyagaraja's worship, did you come walking with a body having the colour of the sapphire of Indra, the lord of the devas, with a cluster of pearl strings on your bosom, with Sita the daughter of Mother Earth accompanying you, with bow Kothanda and arrows to be shot from it shining in your hands, to protect me and bless me knowing that the constant enjoyment of the effulgence of your face is the occupation most dear to my heart.

The Saint has, in this song, recorded a profound mystic experience spoken to in diverse ways by several servants of God, of the meeting face to face of the adoring Soul and its Maker. The realism of the description, its intimate personal touch, the evident gush of joy and gratitude—all these are sure to appeal to the hearer and the reader.

## USEFUL THOUGHTS FOR THE TIME

FROM RAMAYANA AND MAHABHARATA

BY S. RAJA RAM

(Continued from page 78)

### THE GOOD LAW

THROUGH all these prolonged scenes of pain and sorrow there is one predominant fact that should be noted by every student. Blameless

and stricken by what appeared to be an undeserved misfortune. Ramachandra was never for a moment deceived by this outward illusion of events and actors. He shews neither grief for Himself nor anger against others, but continually points out to those around Him that no one has done to them any wrong nor harm, but all that comes, comes by the Good Law. Suffering and happiness are severally the fruit of past demerits and merits, and no harm can be inflicted on any that is not the outcome of his own previous acts. (*Ibid.*)

नायं जनो मे सुखदुःखहेतुर्न देवतात्मा ग्रहकर्मकालाः ।

मनः परं कारणमामनन्ति संसारचक्रं परिवर्तयेद्यत् ॥

*Bhagavata, Bhikshu Gita.*

"Hence there is no reason for sorrow or for anger. None can one injure another, save as the involuntary agent of the Law, which uses even men's passions as its servants, collecting its own debts by the hands that fancy they are grasping for themselves. This is one of the lessons that we should learn from the life of Shri Rama, as true for us to-day as for the people of His own time. No debt can be exacted that we do not owe and we should pay our debts like honest debtors. Why should we add to the original debt a new amount, made by our foolish resentment against the servants of the Law." (*Ibid.*)

#### GOOD FOR EVIL

In connection with the above incident, another high principle is demonstrated. Shri Rama had gone into exile in the forest. Faithful Sumantra returned with a heavy heart, sought the King and related how his sons, Rama and Lakshmana were contented in the forest life and how Sita was happy in the strong protection of her husband. Queen Kausalya, Rama's mother, to whom the stricken king turned in sorrow and where alone his broken heart could rest heard the news and was unable to bear. The sorrow of her son in exile, she weeping, bitterly reproached Dasaratha, forgetful of her duty and the king's own grief. Then the King gently and sorrowfully clasping his hands humbly, prayed her forgiveness and she ashamed, caught his hands and put them on her bowed head, begging him rather to forgive her own cruel words; and thus husband and wife were drawn together by the gentle humility of the aged King.

For thus is the law, as to the overcoming of bitterness by sweet humility and patience. If in answer to Kausalya's bitter words, the King had answered bitterly, then would the quarrel have grown and grown, till a wide gulf had yawned between them. But he met her

pride with humility, weakness and tenderness, and peace came instead of strife. For the emotion felt by one person is aroused in another, and if the emotion be evil, the good man checks the answering evil in himself and awakens the opposite good emotion, and thus arouses in the first also the corresponding emotion of good. Let each try to do thus himself, and quarrels will be checked and good will triumph. (*Ibid.*)

Let us now turn to Mahabharata.

#### FORGIVENESS IS HOLINESS, TRUTH

When the Pandavas were exiled and took abode in the forest of Dwaita, Shri Krishna appeared to console them. Draupadi, deeply afflicted, made a most piteous appeal to Him and the Lord promised her that she should again reign as queen over Kings in due time. Draupadi could not resign herself to patience and implored and urged Yudhishtira to action not forgetting the wrong suffered by them. The Young King then gives an admirable discourse on Forgiveness.

आक्रुष्टः पुरुषः सर्वं प्रत्याक्रोशेदनन्तरम् ।  
प्रतिहन्याद्वतःचैव तथा हिंस्याच्च हिंसितः ॥  
हन्युर्हि पितरः पुत्रान्पुत्राश्चापि तथा पितृन् ।  
हन्युश्च पतयो भार्याः पत्नीन्भार्यास्तथैव च ॥  
एवं संकुपिते लोके जन्म कृष्णे न विद्यते ।

क्षन्तव्यं पुरुषेणेह सर्वापत्सु सुशोभने ।  
क्षमावतोहि भूतानां जन्म चैव प्रकीर्तितम् ॥  
आक्रुष्टस्ताडितः क्रुद्धः क्षमते यो बलीयसा ।  
यश्च नित्यं जितक्रोधो विद्वानुत्तमपूरुषः ।  
प्रभाववानपि नरस्तय लोकाः सनातनाः ॥

क्षमा ब्रह्म क्षमा सत्यं क्षामाभूतं च भावि च ।  
क्षमा तपः क्षमा शौचं क्षमयेदं धृतं जगत् ॥  
क्षन्तव्यमेव सततं पुरुषेण विजानता ।  
यदा हि क्षमते सर्वं ब्रह्म संपद्यते तदा ॥

*Mahabharata, Aranya Parva.*

"If the man who hath ill speeches from another returneth those speeches afterwards; if the injured man returned his injuries; if the chastised person chastiseth in return; if fathers slay sons, and sons

fathers ; if husbands slay wives, and wives husbands ; then O Krishnā (Draupadi), how can birth take place in a world where anger thus prevails ? One should forgive under every injury . . . He, indeed, is a wise and excellent person who hath conquered his wrath, and who showeth forgiveness when insulted, oppressed and angered by a strong person. Forgiveness is Brahman ; forgiveness is truth ; forgiveness is stored ascetic merit ; forgiveness protecteth the Ascetic merit of the future ; forgiveness is asceticism ; forgiveness is holiness ; and by forgiveness it is that the universe is held together. The man of wisdom should ever forgive for when he is capable of forgiving everything he attaineth to Brahman." (From *The Great War*, by Dr. Annie Besant.)

But Draupadi still answered angrily, and assailing the order of the world she bitterly asked what was the use of virtue, if the virtuous were plunged in suffering while the wicked were prosperous ?

आर्यान्शीलवतो दृष्ट्वा हीमतो वृत्तिकर्षितान् ।  
अनार्यान्मुखिनश्चैव विह्वलानि व चिन्तये ॥

\* \* \*

तमेवापदं दृष्ट्वा समृद्धिं च सुयोधने ।  
धातारं गर्हये पार्थ विषमं योऽनुपश्यति ॥

\* \* \*

संप्रयोज्य वियोज्यायं कामकारकरःप्रभुः ।  
क्रीडते भगवान्भूतैर्बाल क्रीडनैर्करिव ॥ *Mahabharata, Ibid.*

God plays with His Creatures according to His pleasure ; like a child makes or destroys an earthen toy.

Gently but firmly Yudhishtira answered her, praising her excellent phrases--

वल्गु चित्रपदं श्लक्ष्णं याज्ञसेने त्वयावचः ।  
उक्तं तच्छ्रुतमस्माभिर्नास्तिक्यं तु प्रभाषसे ॥  
नाहं धर्मफलाकाङ्क्षी राजपुत्रि चराम्युत ।  
ददामि देयमित्येव यज्ञे यष्टव्यमित्युत ॥  
धर्मं चरामि सुश्रोणि न धर्मफलकारणात् ।  
आगमाननतिक्रम्य सतां वृत्तमवेक्ष्य च ॥  
धर्म एव मनः कृष्णे स्वभावाच्चैव मे धृतम् ।  
धर्मवाणिज्यको हीनो जघन्यो धर्मवादिनाम् ।  
न धर्मफलमाप्नोति यो धर्मं दोग्धुमिच्छति ॥ *Ibid.*

"Thou speakest, however, the language of Atheism O! princess, I never act solicitous of the fruit of my actions. I give away, because it is my duty to give ; I sacrifice, because it is my duty to sacrifice. I act virtuously, not from the desire of reaping the fruits of virtue ; but of not transgressing the ordinances of the Vedas, and beholding also the conduct of the good and the wise. My heart, O! Krishna, is naturally attracted towards virtue. The man who wishes to reap the fruits of virtue is a trader in virtue. His nature is mean, and he should never be counted among the virtuous."

Dharmaputra continued: The details of Providence could only be understood by the wise, by those in whose minds dwelt quiet and peace and holiness. "Therefore though thou mayst not see the fruits of virtue, thou should not doubt religion or the Gods. . . . Slander not God who is the Lord of all creatures." Eventually, as the sequel shews, Yudhishtira conquered by his patience after a deal of long and cruel suffering.

Such are the thoughts of the Great, full of faith and inspiration and hope, of high self-control and deep insight, so useful in these days of excitement, stress and strain needing calm strength and abiding courage in the triumph of the Right.

## WANTED: A RESTATEMENT OF FAITH

### QUESTIONNAIRE

1. Are the new influences operating upon Hinduism wholly evil and therefore to be resisted? What adjustments are necessary for obtaining the greatest benefit from their contact?
2. What immediate efforts would you suggest to instil greater knowledge and belief in the primary sacraments making for spiritual progress? Would you recommend a uniform sacrament or sacraments for all Hindus?
3. What steps if any would you advise for promoting greater understanding, unity and co-operation among the followers of the many and diverse creeds in Hinduism?

## OPINION OF MR. S. SATYAMURTI, B.A., B.L.

I WOULD begin my answers by stating that they are only tentative and that we should profit by time and experience. I should also like to say that the enduring greatness of what is known as "Hinduism" is its catholicity which is based on "Unity in diversity". I am not therefore in favour of any mechanical or superficial uniformity. Unity in faith is far more essential than uniformity in ceremonial or form.

1. The new influences operating upon Hinduism are *not* wholly evil. But the proselytising effects of other religions which subtly or openly seek to undermine the Hindus' faith in their religion are wholly evil. The adjustments necessary to minimise these effects are (a) a conscience clause in the grant in aid code and in the regulations of our universities; (b) counter propaganda by Hindu missionaries Grihastas and Sanyasis—against the attacks on our religion; and (c) the conscious and deliberate cultivation of a sweet religious atmosphere in our homes, for the sake of our children at least.

To the extent these influences are good—such as the promoting of the spirit of the brotherhood of man—I would encourage them.

2. I think that now that the Vedas have been translated and made available even to non-Hindus, a Hindu Parishad should declare the study of the Vedas open to all Hindus. I would also encourage the publication at cheap prices of good editions of books giving the substances of the Vedas, especially, of the Upanishads, in the languages of the country. I would also prescribe a minimum sacrament for all conforming Hindus, the Mantras to be in Samskrit, but the meaning to be explained in the mother-tongue to those who are initiated. I would also strongly recommend that only those who are certified to be fit by a competent body to be qualified by character and knowledge, should officiate as Priests. I would do my best to improve our temples and make them real temples of spiritual culture. I would also arrange in the temples regular series of popular lectures and musical recitals, and Kalakshepams by competent and good men and women on religious topics. While I am not in favour of compulsory religious education in our Schools and Colleges, I would provide facilities for such education to those who want them. I would promote the study of our epics especially of the Ramayana and of the Bhagavata by every Hindu, and by every Hindu woman, in particular. I am not very much in favour of a uniform sacrament for all Hindus, except the minimum mentioned above.

3. The first step is to promote intermarriage inside the four great Varnas which is fully sanctioned by our Smriti and which has now been made feasible by the practical annihilation of time and space by modern transport facilities. The next step is to make Hindi the common language of all Hindus, by making all Hindu children learn it compulsorily, while at school. I would also promote the study of Samskrit by all Hindu children. The third step is the removal of untouchability in all public places, by legislation if necessary. I would *not* include temples. But I would carry on a strong agitation for changing the hearts of the conservative Hindus and making them realise their duty to admit all Hindus in the temples. I would abolish Drishti-Dosha in eating and promote interdining among all Vegetarian Hindus. I would promote the celebration on an All-India scale, every year in public meetings, the birth days of our Avatars, *e.g.*, Sri Rama, Sri Krishna. I would increase facilities for pilgrimages throughout India, and make pilgrim-centres much better than they are to-day for the purposes for which they are visited. I would establish an understanding among all the Hindu Mutts and religious institutions of India and see that they carry on continuous propaganda, by example and by precept, for the true understanding of Hinduism. They should train missionaries who, besides doing religious work, will also do charitable social and philanthropic work, and spread a network of them throughout the length and breadth of the land. I would also actively promote the reconversion of those who have gone out of the Hindu fold and who desire to come back. I would also encourage tolerance for differences in form.

S. SATYAMURTI

## IS INDIA HEADING TOWARDS SECULARISM ? <sup>1</sup>

BY K. V. SESA AIYANGAR

FROM a multiplicity of sources there is coming into India at the present day a strong urge towards the secularisation life. This urge largely expresses itself in the feeling that the country has had enough of religious dominance and that whatever might have been the triumphs of religion in the past, whatever the contribution of religion to the glories of ancient India, the future well being of the country needs a different

<sup>1</sup> An Address delivered in the Y. M. C. A.

emphasis. These feelings are fostered by the knowledge of the happenings in the countries of the West. There are many Western countries and peoples that are carrying on their affairs with enviable success, without subordinating their life to religious ideals. There are many countries functioning with satisfaction with religious ministrations of an indifferent character. There are others again which have found it necessary to eliminate religion from the formal organisation of their national life and are none the worse for having carried out their resolve into ruthless execution.

The peculiar conditions of India to-day are such as to encourage this tendency. With a variety of religions and sects whose superficial tolerance is only a mask for deep rooted animosities, it is recognised that unless religion is kept in the background of national life and confined to the home and to the chamber of worship, it will become a powerful force for division and disunion seriously imperilling national solidarity. This belief explains the plea for the secularisation of Indian public life advanced by men with pronounced religious leanings. It explains the retention of a wholly secular educational code. It is the basis of the debatable policy of non-intervention pursued by the Indian Government in matters where the religious practices of any prominent national group is alleged to be concerned.

From another point of view in personal and national life the spiritual bias is felt to be a handicap. It might have been very well and laudable to emphasise spiritual objectives at a time when the primary economic needs of physical life were easily accessible and satisfied and when leisure was the common heritage of men. But what place can religion have in personal life when grinding toil is the main and unattained goal of millions of starving and unemployed human beings? What room is there in the mind for reflection about another world and a future existence when the necessities of the present life are enough to drive one to despair?

Again, is the world such a place and is humanity so absolutely helpless as to be forced to console itself solely with the anticipatory joys of a future existence and the contemplation of possible future compensations to a life of unalloyed misery and depression? Is there no alternative to calling in aid the future world and another order of beings to redress the glaring injustices and short-comings of the present? Is it not possible to make the conditions of human existence far more tolerable and decent than they are at present? The discoveries in science and the inventions in mechanics reveal to us that there can be practically no limit to human achievements in the ordering of life in some departments. Nor has society reached the last stage in

human capacity in this direction. Let us therefore try to make a better physical world.

There is also a vague feeling that the existing religions have through the centuries of their influence yielded up their fruits and done their work. Their main contribution is over. States and Governments have built into the fabric of their structure those postulates and axioms, of Freedom, Equality, and Brotherhood which are among the fundamental concepts of religious life. The time has come for the country to disaffiliate itself from old ties that have ceased to serve any purpose.

Thus the oppressive difficulties of physical life, the expansion of ambitions generated by contact with other peoples and countries, the realisation of the larger possibilities of human achievement in the physical world, are all tending towards a reversal of the ancient values of India.

India is poor, India is hungry with the physical hunger of unfed masses of human beings. India is being deluded by the glamour of other worlds, mentally drugged by reliance on superphysical aid. India has been divided by religious quarrels and enslaved by religious ideals. Let India shake herself free from the bondage of religion. Let her put her house in order and get back decent living conditions for her people. Then there will be time enough to think of other things.

The present state of affairs is not unlike what was in England in the middle of the last century as observed by an eminent statesman of to-day.<sup>1</sup>

"The settled ideas and habits of the Middle ages were being slowly and painfully adapted to the new conditions which were still in process of development. The material world had expanded, economic and social life had been transformed and the whole world of thought was being remade. A new conception of resistance to authority was beginning to manifest which was bound to cause anxiety to administrators and philosophers. As yet no workable theory of state and social life had been tested by experience and there was a failure to realise the rights and liberties of races, nations, and individuals. The world was undergoing a new birth mental, moral, and social which could not be accomplished until many years of strife and misery are numbered."

Nor can there be much reason to doubt that the state of feeling many years hence will in India be the same as is depicted about England in 1907 by another writer of rare perception.

<sup>1</sup> Fourteen judges: Lord Birkenhead.

"Little more than fifty years ago," writes Mr. Bray<sup>1</sup> "the babe of modern civilisation was opening his eyes to the light." The most auspicious omens heralded his coming, promises of a golden future rich beyond the imagination of a dream, hovered about his cradle. The fairy God-mother of science, a female of benignant though somewhat austere countenance, showered her choicest gifts upon the infant, "You," she said, "as the latest born of the ages and the heir to all the accumulated treasures of the past, shall be the happiest and the most blessed among the generations of mankind. At my command the forces of nature shall do you homage and become the obedient servants of your will. I will harness the fire to your chariot and give you the lightning for your messenger. Machines of my devising shall toil in your stead and increase tenfold your command over the needs, the luxuries, and the delights of existence, I will show you a cunning art to stem the ravages of disease, to soothe the throb of pain to rob death of his terrors, and fill life with joy. Only follow my bidding babe of my good pleasure, and you shall enter into possession of the fair heritage I have laboured to secure you."

"Fifty years have gone by, and civilization looks at the travail of its soul and is not satisfied. Joyful anticipation has given place to painful doubts, doubt in turn to dis-illusionment, and dis-illusionment is hardening, under the stress of long years of bitter experience into a state of grim and resigned despair. Only the narrowest and most prejudiced survey can be blind to the evils and the antinomies of modern life. Immeasurable tracts of wealth go cheek by jowl with wastes of immeasurable poverty. We have playgrounds where there are no longer children, and we have children where there are no longer playgrounds. We have proved the command of men over nature, but only to demonstrate the tyranny of man over men. The universe is like a table spread with the choicest dishes, but the bidden guests are surfeited and dyspeptic and cannot eat, and the unbidden guests sit forlorn and hungry on the doorstep and may not eat."

(To be continued)

<sup>1</sup> The Town Child.

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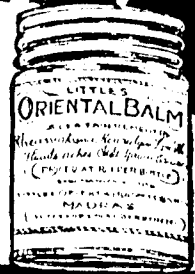
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No. 7



॥ श्रीः ॥

॥ श्रीगुरुभ्यो नमः ॥

॥ श्रीवसन्ताप्रमोदः ॥

श्रीमान्नः कुशलं तनोतु भगवान्सर्वेश्वरः संततं

श्रीमद्भारतरक्षणेकनिपुणा श्रीमद्वसन्ताम्बिका ।

प्राप्नोत्वायुरमोघमप्यतिरामारोग्यसौख्यादि चे-

त्यस्या जन्मदिनोत्सवेऽद्य मुदिताः संप्रार्थयामः प्रभुम् ॥

श्रीमद्भारतदेशमेव परमं धाम स्वकीयं मुदा  
 येयं प्राक्परिकल्प्य रक्षणकृते तस्यैव रात्रिदिवम् ।  
 यत्नानन्यसुदुष्करान्विदधती प्रेमास्पदं जायते  
 सर्वेषां फलनेन हर्षजननी जीव्याद्वसन्ता चिरम् ॥

मातस्ते चरितामृतं प्रियवचो लोकैकमान्ये तथा  
 ये नित्यं परिशीलयन्ति सुजनास्तेषां मनो निर्मलम् ।  
 शुद्धं सत्त्वगुणान्वितं करुणया पूर्णं यतो जायते  
 पुण्यश्लोकपदं गतामि च ततः श्रीमद्वसन्तऽनघे ॥

माहात्म्यं महदन्यदेव महितं श्रीमद्वसन्ते तव  
 श्रेयास्यातनुते जनस्य विविधान्येवं महाविभवा ।  
 यस्मान्माससहस्रजीवितवती पुष्पासि देशं त्विमं  
 तस्माद्रूपसहस्रजीवितवतीं कुर्यान्मुदा त्वां विधिः ॥

श्रीमद्भारतदेशवर्तिजनतामौख्यैकवीजं पुरा  
 होमल्लरूपतयावतीर्य भुवने शाखोपशाखं मुहुः ।  
 उदभूयापि महातरुः श्रमहरः स्वाराज्यरूपं फलं  
 दातुं मज्जतयाऽत्र तिष्ठति पुनस्त्वं तद्वसन्तायसे ॥

श्रीमद्भारतरक्षणार्थमनिशं विद्याः कलाः पुष्कला  
 विज्ञानं सकलं परिष्कृतवती यत्त्वं चिरात्प्रमतः ।  
 तत्सर्वं मुदिता ददासि जनताश्रेयः परं कांक्षिणी  
 वाग्देवीव विभासि सद्गुरुमणे श्रीमद्वसन्तऽनिशम् ॥

‘लोकस्यास्य हि शान्तिरेष्यति नवेत्येतर्हि ये कुर्वते  
 चिन्तां तस्य मदीयमुत्तरमिदं शान्तिर्हि नित्योज्ज्वला ।  
 कामक्रोधाविनाकृते हि मनसि प्रादुर्भवेदञ्जसं -  
 त्वेवं त्वद्वचनामृतं त्वभिनवं भक्त्या मुहुर्भीमहि ॥

जयतु जयतु लोके ब्रह्मविज्ञानसङ्घः  
 जयतु जयतु नित्यं श्रीवसन्ता वदान्या ।  
 जयतु जयतु तस्या वाङ्मुखालिर्मनोज्ञा  
 जयतु जयतु लोके सत्यमूलश्च धर्मः ॥

अडयार्पुस्तकागारे वसन्तापरिपालिते ।  
 कुञ्जरराजाधिष्ठिते च पण्डितः प्रीतितो व्यधात् ।  
 पलाशूर रामनाथः श्रीवसन्तायाः प्रमोदनम् ॥

**Palasur Pandit N. Ramanatha Sastri,**  
**Sanskrit Pandit,**

1-10-1930

Adyar Library, Madras.

### DR. ANNIE BESANT'S MESSAGE

“If every one of us will work, strenuously and continuously, until each has purged his own heart of every trace of resentment against every person, who has, he thinks, injured him, we shall then find, perhaps to our surprise, that Peace is reigning over the whole world.”—A.B.

—From *New India*

## SHIVA

BY JOAN E. FUNNELL

ALONE He sits in the heart of the jungle.

Overhead, the trees loom thick and dark ; scarce a bird trills ; and the fitful hum of insects dies down for long intervals. Silence. One treads on holy ground, on earth permeated by the Wondrous Presence ; on grasses vitalised by His will.

The Great Ascetic moves not, appearing oblivious of the outward form. Yet our thoughts lie before Him as an open book. His piercing eyes seem gazing into space, yet in reality they are probing the secret recesses of our hearts. Though we recoil shuddering, they find our petty idols, set up according to wordly standards, and shatter them in fragments. Yea, Shiva, the Destroyer spares none.

Yet my brothers, fear Him not, for He destroys but to recreate. Though stern of aspect, He has boundless compassion, and by severing our chains of dross He leads us ever nearer to Liberation.

Let us draw closer to Him, and sit in the glorious intensity of His Presence. Soft, lest we disturb His silent meditation.

His thoughts, strong and compelling, reach every soul and He awaits our response.

Are we deaf, O my brothers, that we heed not His call? Do we shrink from the stony Path and our stern Guide? Gather still nearer, reach out and come into contact with His Energy until all doubts are lost in His Presence, which as a river, sweeps us on to the sea of Life.

## I TAKE REFUGE IN THE MOTHERLAND

BY T. L. VASWANI

(From a Correspondent)

IN his address in Hyderabad last Sunday evening, Vaswani referred to a prayer, he prayed: "Matra-mumim saranam gacchami"—"I take refuge in the Motherland". And he proceeded to ask if they realised the significance of names given to the Motherland.

Different names had been given at different periods in Indian history. There was the pre-Aryan period—the period of Sindhu Civilisation; a civilisation rich in elements of culture as revealed by the recent excavations at Mohen-jo-Daro and Harrappa. What the name of the Motherland was in the pre-Aryan period we did not know.

Then came the second period—the period of Aryan supremacy. Whence came the Aryans? From Central Asia, according to some. From the Gobi Desert—according to others. From the Arctic Region—according to Tilak whom Vaswani referred to as an immortal of Indian history. One of the names the Aryans gave to the Motherland was Bharatavarsha. It meant the Land of the descendants of Bharata. Bharat was the king of whom we read that he as a boy had the courage to face a lion's cub. He was a man of supreme courage.

Bharatavarsha was meant to be the Land of Sons and Daughters of courage.

Yet another meaning of "Bharata" was the "Sun" a source of Energy or Shakti. The Children of Bharata must develop Shakti.

Yet another meaning of Bharata was "Agni" (Fire) which was a symbol of sacrifice. And Vaswani closed on a note of appeal to young men to distinguish between sacrifice and noise. The will-to-sacrifice was developed not in excitement but in silent resolves.

## THE FLUTE AND THE CROSS

*Krishna's Flute* breathes . . . a soulful appeal that is not for India alone. The Swaraj movement means to Vaswani more than a narrow nationalism.

He believes the soul of India can be of service to Europe, which is suffering a triple malady: materialism, mechanism and efficiency—the *maya* of 'modernism'. In the west the politician, the man of money, the wielder of powers, wins the applause of empty appreciation; whereas "it is the *sadhu*, the man of poverty, the man of self-control, ahimsa, the man of self-renunciation India adores". The Call of the Flute is the Call of the Cross, likewise that of the Buddha; all three being *avatars* of the One who is the Inspiration of the ages. That Call, the message of the *Gita*, is "for the world". Humanity is higher than the nations; the urgency at this hour is to develop love-emotions; the *dharmakshetra* the field of Life, should not be a shambles of bloody passions but an altar of sacrifice flaming with the "fire of wisdom" (*gnanatapas*).

One can best sum up Vaswani's faith, so beautifully unfolded in the little book (*Krishna's Flute*) by employing his own words: "Be poor in spirit, and you will rest flute-like upon the lips of the Lord and your life will be melodious with His music."

## IS INDIA HEADING TOWARDS SECULARISM?

BY K. V. SESA AIYANGAR

(Concluded from page 112)

IT has however to be noticed that in spite of its many undesirable developments the secularism of to-day embodies some elements of religious idealism. It places social righteousness in the forefront and interprets religious values by their relations on social welfare. Though bitterly hostile to ceremonial religion it recognises the elevating influence of some of the ultimate postulates of religion. In one aspect it is merely the expression of the revolt against sacerdotalism in national life and a protest against the persistence and the corrupting influences of a pharisaism that is the expression of degenerate religious life and experience. Modern secularism is reared on deep rooted and abiding loyalties to many principles of social ethics derived from the

spiritual code. Its violent and ugly features are perhaps merely the excesses of the first outburst, in the emancipation of social life from the dominance of religious formalism.

Nevertheless secularism is founded upon the negation of those high objectives of human effort which religion has striven to instil into the mind of man from the dawn of civilisation. It stands for a fragmentary interpretation of the cosmic purpose and phenomena. Beneficent as may be some aspects of its influence on human conditions it obscures human destinies and is fraught with peril to the progress of the race.

Sooner or later therefore there is bound to ensue in India as in other countries that conflict between religion and secularism that is once again showing itself in the world. We shall have to face very definitely and really the question "Does the physical world exhaust the Universe? Is our physical life the goal or is it only a means? If it is only a means, is the joy and comfort of the journey of more importance than the nature of the destination? Are there or are there not purposive forces ordering our moral and even our physical life? Are these forces of more vital importance than those making for speed in transport, for the demolition of spatial barriers, and for all that contributes to giving us a good time in life. Are there no limits to the extent to which betterment is possible in this world? Is worldly existence intrinsically one of joy? Is it possible to enable all to attain to that rare combination of a virtuous and comfortable life that is the normal goal of the average man? Can we reach a static millennium of human well-being at any time?"

There can be little doubt that unless an attempt to furnish answers to these questions betimes India may in the endeavour to gain the world imperil its soul? The lure of material comforts is a powerful opiate. The obsession of tangible values may be as dangerous as acquiescence in a low level of physical life. It is possible to get lost in the wilderness of material plenitude. There are more fearful things in life than poverty and even ascetism may be a useful ideal under circumstances. There may be undoubted need for a displacement of focus. It is necessary that we should be able to meet the demands of physical existence with the least expenditure of effort. But it is equally necessary that we should not arrive at the stage when all our energies are absorbed in "moving the machinery of life". "Let us not be as the driver of a locomotive who blows off all his steam in sounding the whistle and testing the valve of his engine". The gospel of the new age cannot be satisfactorily constructed if we exclude the spiritual values of life.

In one of the ancient scriptures of India, the Taittiriya Upanishad there is an interesting story of one who started on the great quest for Brahman. Bhrigu son of Varuna approached his father and wanted to be instructed in "Brahman". The father replied "That from which these beings come, That by which they are sustained, That to which they return, try to know that That is Brahman. Bhrigu went away, and performed Tapas (austerities and meditation). He first discovered that food was Brahman, 'from food beings are brought into existence, by food they are sustained, and unto food they return'. But Bhrigu was not satisfied. He again approached his father and asked for instruction about Brahman. The father replied 'Try to find out Brahman by Tapas.' Bhrigu again performed Tapas and found out that Prana (the vital current of life) was Brahman. But he was not satisfied and on again approaching his father was told to know Brahman by Tapas. He then discovered successively after performing Tapas and after receiving instructions from his father each time, that mind was Brahman, that vijñana (enlightenment) was Brahman, and ultimately that Ananda (bliss) was Brahman. After the last discovery he had no more questionings in his mind.

The most interesting feature however is that after announcing this great discovery, the Upanishad goes on almost immediately to give three further exhortations to the effect that food should not be despised, that food should not be rejected and that food should be accumulated. These warnings, were obviously intended as admonition to those who on a mere reading of the episode may be disposed to imagine that the lesser values of life can be ignored without danger.

The episode has a significance to the present situation in India. After the spiritual discoveries of the past and after the acquisition of the understanding that the ultimate values of life are hidden and intangible and appertain to the realms of the spirit, there came over the country an inhibition of the inclination and skill to compete in the race for excellence in physical achievements. The result has been an intolerable depression of economic conditions with disastrous reactions on the cultural pursuits of the people. India is realising once again that physical values of life are not to be neglected with impunity.

There is no reason of pessimism about the spiritual future of India though the immediate horizon is dark and foreboding. In spite of formidable dangers there is every reason to hope that, that the capacity of the Indian mind to relate human conduct to spiritual purposiveness and view it against a wider back ground, will persist, and that India will not lose sight of the inner harmonies of cosmic

evolution. It is true that the old formulas have ceased to charm. The old terms have become "polarised" and have ceased to evoke concepts and stimulate emotions. The needs of the present day are also different from those of ancient times. Nevertheless India is bound to continue in future as it has been in the past a land of spiritual heights and rich alluvial plains fertilised by great streams of power.

## THE LESSON OF LAMBETH

BY AN OBSERVER

NOT many events since the rise of the Christian Church have stirred Christendom more profoundly than the claim of the Protestant Churches of South India to unite with one another on the common basis of their allegiance to the founder of Christianity. The moment for Union was in one sense the natural outcome of the pronounced tendency of the South Indian mind to synthesise the beliefs whose acquisition is comparatively recent and to view them against an expanded back ground. In the particular case that tendency had both logic and history on its side. But a great part of Europe and America have been agitated over the implications of this demand, and the far reaching possibilities of its reaction on the relationship of the home churches towards one another. The doctrinal and ceremonial differences among the denominations were so broad and numerous as to be almost irreconcilable. On one point, viz., the participation in the Holy communion, and its administration by a priest not ordained in Apostolic Succession, the cleavage appeared to be fundamental. Earnest and strenuous as was the agitation for union on behalf of the South Indian Churches, it was felt that on some points agreement may be difficult and delayed, both on account of their importance and an account of the powerful traditions and sentiments that have gathered around them during many centuries in the countries of the West. All eyes were therefore turned towards Lambeth where the ecclesiastical heads of the Anglo-Catholic Church had gathered together in solemn conference to discuss these and other serious questions of a socio-religious character agitating the Christian world. The announcement that the Lambeth Conference gave its general approval to the movement for union has been hailed as a great event in the religious history of Christianity.

Equally unexpected was the approval given by the conference, though with limitations and provisos, to the practice of birth control.

The proceedings of the conference are looked upon as indicating a new angle of vision and a willingness to look modern facts squarely in the face. They are welcome as revealing the desire of the Christian Church to grapple with the vital social problems which are baffling human attempts to-day, and to displace emphasis from details to essentials in the matter of religious practice and beliefs.

The significance of these resolutions for the religions cannot be mistaken. They are a sign that institutional religion must face the painful facts of the present times, instead of sheltering itself under the sanctity of the letter of ancient texts and the greatness of the people who wrote them. If it omits or refuses to shoulder this responsibility the gulf between religion and life is bound to widen to the detriment of both. Though it may be possible for any religion to drag on a sort of existence without actively attempting to relate its tenets to human conduct, no vital belief worth the name will be content with nominal following and lip service, or with popular obeisance and thank offerings. It is of the very essence of such belief that it should be active and dynamic, with a capacity and readiness to answer rightly difficult questions as to what human attitude and conduct ought to be under social mutations which bid fair to become permanent.

The resolution on birth control is even more momentous. The attempt to ascertain the religious point of view on this question is proof of the desire of the modern mind to put itself right with religion. It indicates the anxiety of the public to scrutinise the inexorable needs of modern economic conditions in the light of religious postulates, and satisfy itself as to the extent and circumstances under which those needs can be legitimately satisfied without violating the immutable laws for which religion stands. It furnishes equal proof of the readiness of Religion to descend from metaphysics to physics, from the abstract to the concrete and to face without fear a problem which has raised bitter controversy.

It is to be hoped that it will not be lag before Hinduism and the leaders of Hindu thought take up for serious consideration and practical solution the many conflicts in this country pressing urgently for an adequate solution. The Lambeth Conference has a lesson that Hindu India cannot afford to ignore.

## THE LAMBETH CONFERENCE<sup>1</sup>

### NEED FOR HUMANISING RELIGION

THE results of the Lambeth Conference are revealed in lengthy documents, now issued, consisting of the full text of 75 resolutions adopted and an "encyclical letter to the faithful," signed by the Archbishop of Canterbury on behalf of the conference 7,000 words long.

The letter begins with the observation:

We are aware of the extent to which the very thought of God seems to be passing away from the minds and hearts of many, even in nominally Christian nations.

It notes, however, that "emancipations lately won do not yield deep and lasting satisfaction. The heart of modern life, with all its exuberance of interest, is disquietingly void of conviction". The encyclical therefore calls for a fresh effort in the proclamation of the Christian doctrine.

### BEAUTY OF FAMILY LIFE

The letter dwells on the responsibility of the Church to preserve the "beauty of family life founded on the lifelong union of husband and wife," declares divorces unnatural and states that "the whole subject of sex must be lifted to a pure and clear atmosphere" emphasised by the vocation of parenthood.

It condemns racial animosities, urges the Church to take a lead in the direction of world-peace and rejoices at the movement towards Christian unity including the South Indian Church re-union scheme.

### POSITION OF ANGLICANS

A passage in the encyclical, signed by the Archbishop of Canterbury, referring to the South Indian Church union scheme, clarifying the position of Anglicans after the union, says that the fact that the Church in South India would not be a member of the group of churches called the Anglican communion would inevitably impose a temporary severance of the close and treasured relationships with the brethren in North India, but these sacrifices would be cheerfully made in the hope of achieving the union of the episcopal and non-episcopal churches and building up a new and living Church in India.

### ALIENATED YOUTH

The encyclical says that "the leadership of women is needed, as well as the leadership of men, for which reason we have reviewed and enlarged the work entrusted to the order of deaconesses".

<sup>1</sup> With acknowledgments to *The Madras Mail*.

The encyclical dwells on the need for the Church "humanising religion" in order to attract the youth, who, although at heart sound, undoubtedly are at present alienated from the Church.

The resolutions are divided into six groups, the first of which lays stress on the urgent need for fresh presentation of the Christian doctrine and calls upon the Church to renew its teaching office by appeal to the mind as well as to the heart.

### MARRIAGE AND SEX

A dozen resolutions on the subject of marriage and sex recommend, *inter alia*, that the marriage of one whose former partner is still living should not be celebrated according to the rites of the Church and emphasise the need for education on matters of sex and the direct responsibility of parents in that regard.

There was a division on a resolution on the subject of birth control, which was carried by 193 votes to 67.

### ROMAN CATHOLICS

The resolution declares that where there is a moral obligation to avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse, but the Conference agrees that other methods may be used, provided this is done in the light of Christian principles. It strongly condemns the use of methods from motives of selfishness, luxury and mere convenience.

Further resolutions record abhorrence at abortion and the grievousness of the sin of sexual intercourse between unmarried persons and urge legislation to forbid the advertisement of contraceptives and to restrict their purchase.

The Conference has affirmed that the ruling of one race by another is only justifiable from the Christian standpoint when the highest welfare of the subject race is the constant aim of the Government and when admission to an increasing share in the Government is the objective steadfastly pursued.

All communicants, without distinction of race or colour, should have access to the Holy Table and none should be excluded from worship on account of colour or race.—*Reuter*.

## PEARLS FROM THE ]

BY C. V. K.

THERE is :

A choir invisible  
Of those immortal dead who live again  
In minds made better by their presence : live  
In pulses stirred to generosity  
In deeds of daring rectitude : in scorn  
For miserable aims that end with self,  
In thoughts sublime that pierce the night like stars ;  
And with their mild persistence urge man's search  
To vaster issues.

Of such makers of sublime music, none are entitled to greater reverence than those whose sweet utterances have been enshrined in what is known in the Tamil world as "Nalayira Divya Prabandams" a book held by thousands of persons in the Tamil land as not inferior to the Vedas themselves. A prince among such choristers was he who was called Kulasekharathalwar. His songs discover not only the divine aflatus which Wordsworth describes as

"The light that never was on sea or land  
The consecration and the poets dream"

but also touch Life at several points. His similes show an uncommon knowledge of men and affairs, which one is apt to believe is outside the ken of a spiritual man always intent on the eternal. But is not knowledge of the Lord knowledge of all in which he dwells?

Kulasekhar's contributions to the Prabandam Literature is not extensive, but some of the most exquisite among them are of his make. Among them one set addressed to the Deity at Vithwacode in Malabar country have had even more appeal than others. As it is in Tamil with which many readers of BHARATA DHARMA may not be familiar an attempt is made hereunder to share its beauties with them by means of a translation in English. The present writer is conscious that in the process of conversion much that is attractive is lost. He hopes however that even as it is, it will attract and interest.

## I

Tho' you may not prevent my persistent grief  
I have no refuge save your divine feet  
Oh, Lord of Vithwacode surrounded by fields of luxuriant plants  
and flowers.

I am like the babe that cries in remembrance of the kindness of  
its mother  
Tho' she who gave it its birth may push it away out of  
(temporary) anger.

## II

Even if a husband insults her to the derision of the onlookers  
The high born bride knows none save her bridegroom.  
Similarly, Oh Lord of Vithwacode surrounded by walls reaching  
the high heavens  
Even if you will not be my Lord, I shall always sing the praises of  
your divine feet.

## III

Oh Lord of Vithwacode surrounded by fields so full of water that  
fishes rush towards thee  
Even if you would not look at me, I have none to rely on save you.  
I am like the subject who always looks to the king for support  
Tho' he may cause infinite grief by failing to attend to the state  
affairs himself.

## IV

Like the sick one who is ever grateful to the surgeon  
Tho' he may cause pain by incising and burning (a wound)  
Oh, Lord of Vithwacode, tho' you may seemingly cause infinite  
sorrow,  
(I) Your servant will always look for your grace.

## V

Oh, Lord of Vithwacode, with lotus all around,  
Where can I abide eternally save at your divine feet?  
(I am) like the sea bird who failing to see the shore  
After search in all directions, comes back to the mast of the ship.

## VI

The Lotus will blossom to none else save the sun  
Even tho' Agni himself may come and warm it.  
Oh, Lord of Vithwacode, tho' you may remove  
Remove my burning sorrow, my heart will not love any but your  
infinite Self.

## VII

Like the crops which will still wait for the dark clouds to come  
Even when the sky has forgotten them,  
Tho' you may not cut at the root of the sorrow this body  
Oh, Lord of Vithwacode,  
I shall always direct my mind towards you.

## VIII

Tho' rivers may run over many regions, yet  
 They will all enter the ocean and nothing less.  
 Even so, Oh Lord whose body is of the colour of full cloud, Oh Lord  
 of Vithwacode,  
 Oh the Pure One. I have no refuge save your well ordered  
 mansion.

## IX

Those who seek not even eternal wealth but seek only you  
 Wealth itself seeks such.  
 Oh Lord of Vithwacode on the hill ever illumined by lightning  
 This, Thy humble servant, is eternally in search of you.

Dear reader,—Specially note verses II, III and IX.

The ideal of an insulted wife still sticking to her Lord may not satisfy some among the ultra feminists. But it has had a not very insignificant part in safeguarding against "sex war". The picture of a subject looking up to a king in spite of his culpable indifference to the vagaries of his mandarins, may not be acceptable to those who pin their faith in Liberty, Equality, Fraternity. But it has saved India those bloodsheds which have disfigured many an attempt to establish Liberty. Readers will be reminded by stanza IX of that wonderful gem of Francis Thompson's verse "The Hound of Heaven".

## THE POWER OF WILL

BY S. R. R.

THE production of material objects by the power of the Will directed by the mind is well illustrated in the story of Rshi Vasishta opposing King Visvamitra's attack with the creations of material objects by his disciplined will, imbued with his Brahmana energy. The story briefly, is that when Visvamitra, the Kshatriya King was ruling, he once happened to come to the hermitage of Rshi Vasishta and the King and his army were heartily welcomed and hospitably entertained by his wondrous Cow, Sabala, who produced all that was necessary for the feeding of the guests. Then King Visvamitra's heart was entered by envy and he wanted to possess the great Cow. Vasishta would not part with his treasured animal and the King took her away by force. But the strange Cow, however, escaped and returned to her owner,

slaying the armies of the King. Visvamitra went away confounded and began austerities to war on Vasishta. The Sage, however, baffled them all by raising a staff with his Brahmana energy and the Kshatriya might was humbled. The story goes on to describe how Visvamitra depressed and eager to attain the power exhibited by Vasishta, took his own evolution in hand and forced himself onward to the desired goal until he attained to such control of senses and mind and development of Will by sheer intensity of austerities that the Creator Brahma approving his efforts hailed him as a Rajarshi. Unsatisfied, and after further efforts and many temptations and toils, he gained the greater step of Rshi and then he reached a stage when, though provoked, 'yet could not anger enter his heart'.

विघ्नेर्बहुभिराधूतं क्रोधो नान्तरमाविशत् ।  
 लोभितः क्रोधितश्चैव तपसा चाभिवर्धते ॥  
 न ह्यस्य वृजिनं किञ्चिद्दृश्यते सूक्ष्ममप्यथ ।

*Ramayana, Balakanda, 65 (2, 20).*

He was at last hailed as Brahmarshi, thus changing his caste from that of Kshatriya to that of Brahmana.

ब्राह्मण्यं तपसोप्रेण प्राप्तवानसि कौशिक । Declared Brahma.  
 ब्रह्मर्षिस्त्वं न संदेहः सर्वे संपत्स्यते ख ॥ Vasishta acclaimed.

Such is the power of the one-pointed will as shewn by this type of the valiant man who hastens his own evolution by strenuous and persistent effort.

## THE USE OF CONCENTRATED THOUGHT

## THE SEARCH OF SITA

Hanuman, reminded of his latent power by Jambavan that he was the son of Vayu and could leap as could his father, coursing through the air, changed his form to a huge size fit for soaring in the sky and for cleaving the ocean and then, "concentrating his mind, he mentally went to Lanka".

सवेगवान्वेगसमाहितात्मा हरिप्रवीरः परवीरहन्ता ।  
 मनः समाधाय महानुभावो जगाम लङ्कां मनसा मनस्वी ॥

*Ramayana, Kishkindakanda, 68.*

"In this mental doing is the secret of success. Man's weakness lies in his incapacity of execution than his incapacity of thought. Strong, clear, exact thinking accomplishes the greater part of any action; its

execution in the physical world is secondary. Hanuman, mighty in action, begins his exploits by clearly picturing them in his mind and then he proceeds to the triumphant carrying of them out."

*Shri Ramachandra*, p. 40.

Again after a careful search for Sita in Ravana's gardens and in despair, Hanuman saluted Rama and the Gods.

स मुहूर्तमिव ध्यात्वा चिन्तावग्रथितेन्द्रियः ।

गत्वा मनसा पूर्वमशोकवनितां शुभाम् ।

उत्तरं चिन्तयामास वानरो माम्तात्मजः ॥

*Ramayana*, Sundarakanda, 13.

He again concentrated his mind, and 'mentally entered the Asokawood' and pictured a meeting with Sita. Passing from thought to action, he sprang into the wood, searched in every direction and finally beheld, O Joy of Joys! Sita, the long sought, pale, with soiled garment and jewel-less her head bowed with grief--Rama's spotless wife.

Such are the practical lessons we learn from a close study of Ramayana specially culled out for us by that great helper of India, Dr. Annie Besant, in her inimitable booklet *Shri Ramachandra or the Ideal King*.

## ALL-ASIAN WOMEN'S CONFERENCE

### SESSION TO BE HELD IN LAHORE

The organisers of the Conference do not consider that the political conditions of India are, or will be such as to prevent the holding of the conference or to cause any discomfort to the delegates.

#### OBJECTS OF THE CONFERENCE

The Conference will be held in Lahore from 23rd to 30th January, 1931.

The objects of the conference are as follow :

1. To promote the consciousness of unity amongst the women of Asia as members of a common oriental culture.
2. To take stock of the qualities of Oriental civilisation so as to preserve them for national and world service (simplicity, philosophy, Art, the cult of the family, Veneration for motherhood, spiritual consciousness).

3. To review and seek remedies for the defects at present apparent in Oriental civilisation (Ill-health, illiteracy, poverty and underpayment of labour, Infantile mortality, Marriage customs).

4. To sift what is appropriate for Asia from the Occidental influences (education, dress, freedom of movement, cinemas, machinery).

5. To strengthen one another by the exchange of data and experiences concerning women's conditions in the respective countries of Asia (economic, moral, political and spiritual status).

6. To promote world peace.

—From *The Hindu*

\* \* \*

It is satisfactory to record the growing interest being shown in the All-Asian Women's Conference which is to be held in Lahore from the 23rd to the 30th January, 1931. The Asiatic Teachers' Conference is to be held in Benares from December 26th to 30th in the Benares Hindu University Grounds (Secy., Mr. D. P. KHATTRY, All-India Federation of Teachers' Associations, Cawnpore, U.P.). The All-India Women's Conference can be held only after the schools re-open as so many teachers who come to the Conference must be present in their schools for their re-opening after the Xmas vacation, so the date for the All-Indian Women's Conference has been fixed from the 12th to the 19th January, after which its Standing Committee has two days' sittings. In this way the date for the All-Asian Conference became fixed. February was not suitable for these important events because it is the Ramzan fasting month this year. Lahore is not far from Delhi and Agra and other famous towns for sight-seeing so that delegates will be able to fit in sight-seeing between various Conferences, and already offers of hospitality for such possibilities have come from Delhi.

Replies promising co-operation of different kinds have to date come from Palestine, Syria, Ceylon, Nepal, Japan (Tokyo, Kobe and Formosa), Hawaii, Burma, Iraq, Siam, Indo-China, Malaya, Persia and Baluchistan. The first member for the Conference arrived on the 15th September whose desire to attend as a non-Asian Visitor has brought her from Auckland, New Zealand. She is Miss Isabel Robertson, Graduate in Jurisprudence and Mathematics, an enthusiastic member of the India and New Zealand League, and a lover of all things oriental. She has offered her services to the Women's Indian Association in office work, editing, writing, and research until the Conference.

An appeal is now made to readers of this magazine to become Members of the All-India Reception Committee for this Conference.

The Fee is Rs. 10 and membership will give the member eligibility for election as one of the ten Delegates whom the members of the Reception Committee will have the right to elect from their number. This election must take place before the 15th December so it is urgent that Reception members in large numbers should be enrolled as soon as possible. Names and fees should be sent to Mrs. Cousins, Provisional Secretary for the All-India Reception Committee. At that same date members of this Committee will also elect their Office-Bearers. The Bulletin of the Conference giving all further information will be supplied on application. Already the Conference is achieving one of its aims in the arousing of mutual interest in women of Asian countries as is proved by the letters received, such as that from Persia published in this number.

—From *Sri Dharma*

## PROSELYTISING HINDUISM

AMONG our news items this week, will be found the report of a case before the Madras High Court, in which Mr. Justice Pandalay refused to interfere with the acquittal by a lower court of a Catholic convert to Hinduism of the offence of bigamy for marrying a Hindu wife when his Catholic wife was living. Commenting on this decision, the *Catholic Leader* observes: "The generally accepted theory is that a Hindu is born and not made and yet a born Catholic is declared lawfully converted to Hinduism. He takes with impunity a second wife during the lifetime of the first and the Court sees no reason to convict him of bigamy, just because, for reasons of convenience, he became a Hindu. Now, what is to happen to his first wife the only lawful one who belongs to the Catholic religion, which is wholly opposed to bigamy? She can never remarry during the lifetime of her husband. Such decisions evidently are a source of real hardship to the Catholic party." Hinduism is not bound by any "generally accepted theories" of Catholic journalists. As a matter of fact, this particular theory is wrong, because non-Hindus have in the past been freely absorbed by Hinduism. In the present case, the man was excommunicated by the Catholic Church, because he made speeches in praise of the Hindu religion. No Hindu has ever been excommunicated for praising Jesus Christ or the Prophet of Islam! Instead of seeking absolution for the sin of seeing some good in his ancestral faith, from which he had been ousted by the act of his father or grandfather, from the Catholic hierarchy, the man became a Hindu and married his cousin who also became a Hindu. The Catholic paper objects to Hinduism accepting

converts from Catholicism, but has no objection to Catholicism making converts from Hinduism. If a Hindu becomes a Catholic, it is according to conviction but if a Catholic becomes a Hindu it is for convenience! As for the deserted Catholic wife, while we deeply sympathise with her position, it is no worse than that of thousands of Hindu wives whose husbands had been converted to Christianity. If anything, the position of the Hindu wife of an apostate husband is harder, as a Hindu marriage is irrevocable under any circumstances whatsoever—even death does not dissolve it—whereas Catholic marriages can be annulled, and have been annulled, by the council of the Pope, which deals with matrimonial matters.

—From *The I. S. Reformer*

## REVIEW

*Sri Ramayananka with the Parishishtanka.*

The special illustrated Volume—a compoium of valuable contributions and high thoughts from distinguished writers and thinkers—is issued by the famous Hindi Monthly—*Kalyana*—and produced by the Gita Press, Gorakhpur.

The editors of *Kalyana* deserve hearty congratulations on the production of this sumptuous and delightful volume of 512 pages with beautiful pictures in single and several colours and attractively printed by the well known Gita Press.

Some of the original pictures, as in Sri Bhagavadgitanka Vol. are striking and appealing. 19 of the illustrations are in varied colours.

As for the contributions themselves they are the thoughts of well-read students and reputed scholars of Srimad Ramayana in Sanskrit of Valmiki and in Hindi of Tulsi Das.

The high virtues of the leading characters—Sri Rama, Lakshman, Bharata, Hanuman, Kaikeyi and all the members of the family including King Janaka, have received careful delineation and useful lessons have been vividly brought out. His Holiness, Sri Bharata Krishna Tirtha Swamiji, the Jagat Guru of the Govardhana Pita, leads the contributions with his illuminating article on Sri Ramayana Tatva Rahasya, dealing with the essential aspects of Sri Rama's life and exhorting the readers to emulate the points of the noble life in the discharge of our daily obligations.

Two contributions—one by Sri Vijayanandji Tripathi entitled "Gnana Deepika Spashtekarana" (the lamp of wisdom spruced) and

the other of Shri Jwala Prasad Simbala, M.A., on the Philosophy of Sri Rama-charita Manasa, are noteworthy. The former is a learned comment on the following stanzas :

मुनह तात यह अकथ कहानी ।  
मुमुक्षुत वने न जात वपानी ॥  
ईश्वर अंश जीव अविनासी ।  
चेतन अमल सहज मुखगर्भा ॥

\* \* \*

जीव हृदय तम मोह विसेपी ।  
ग्रन्थि छूट किमि परे न देपी ॥  
अस संजोग ईस जव करई ।  
तबहुं कदाचित मो निरुअई ॥

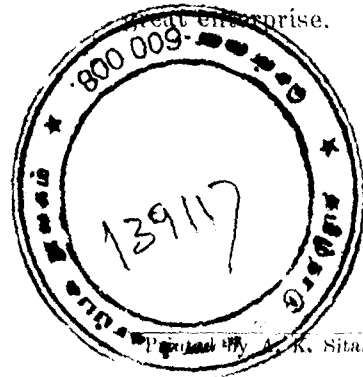
and the latter are very valuable thoughts on the slokas noted below :

उद्भवस्थितिसंहारकर्णी केशहागिणीम् ।  
सर्वश्रेयस्कर्म सीतां नतोऽहं रामवल्लभाम् ।  
यन्मायावशवर्ति विश्वमखिलं ब्रह्मादिदेवामुग ॥  
यत्सत्त्वादमूर्ध्वं भाति सकलं रज्जो यथाऽहेर्ध्रमा ।  
यत्पादप्रवर्तमेकमेव हि भवाम्भोधेस्तितीर्षावताम् ।  
वन्देहं तमशेषकागणपरं रामाख्यमीशं हरिम् ॥

Both of these seem to indicate that the ultimate goal revealed by the great epic is essential oneness of jiva and the Brahman, the involution of the former in Avidya (Maya), the transcendence of MAYA and Freedom from its bondage and the final realization of the ONE without a second.

There are 137 articles, 37 poems, 18 extracts and 10 gems of Tulsi Das's teachings. These should be read and enjoyed in original. The publishers have placed the public under a debt of gratitude by this great enterprise.

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