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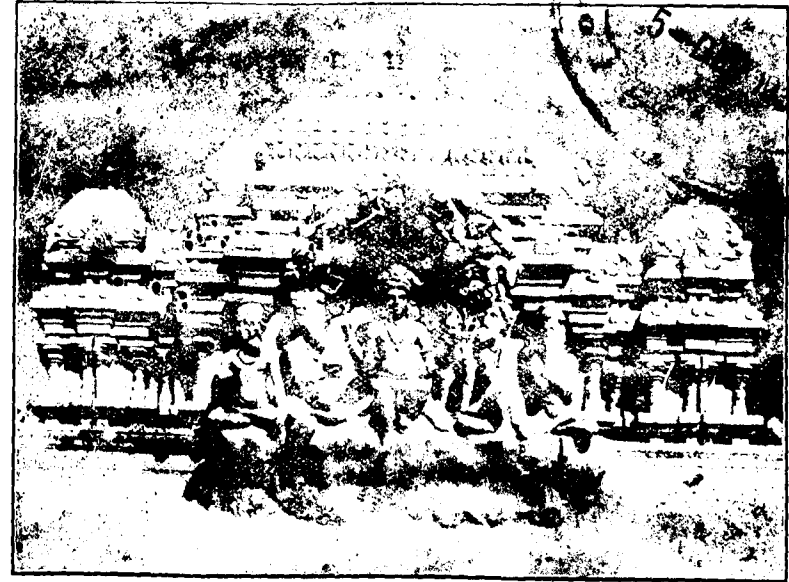
Magazine of Liberal Hinduism

Joint Editors: { Mr. S. Raja Ram
Mr. K. V. Sesha Ayyangar

VOL. VIII

NOVEMBER, 1930

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

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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

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EASE for Aching Head and Painful Limbs

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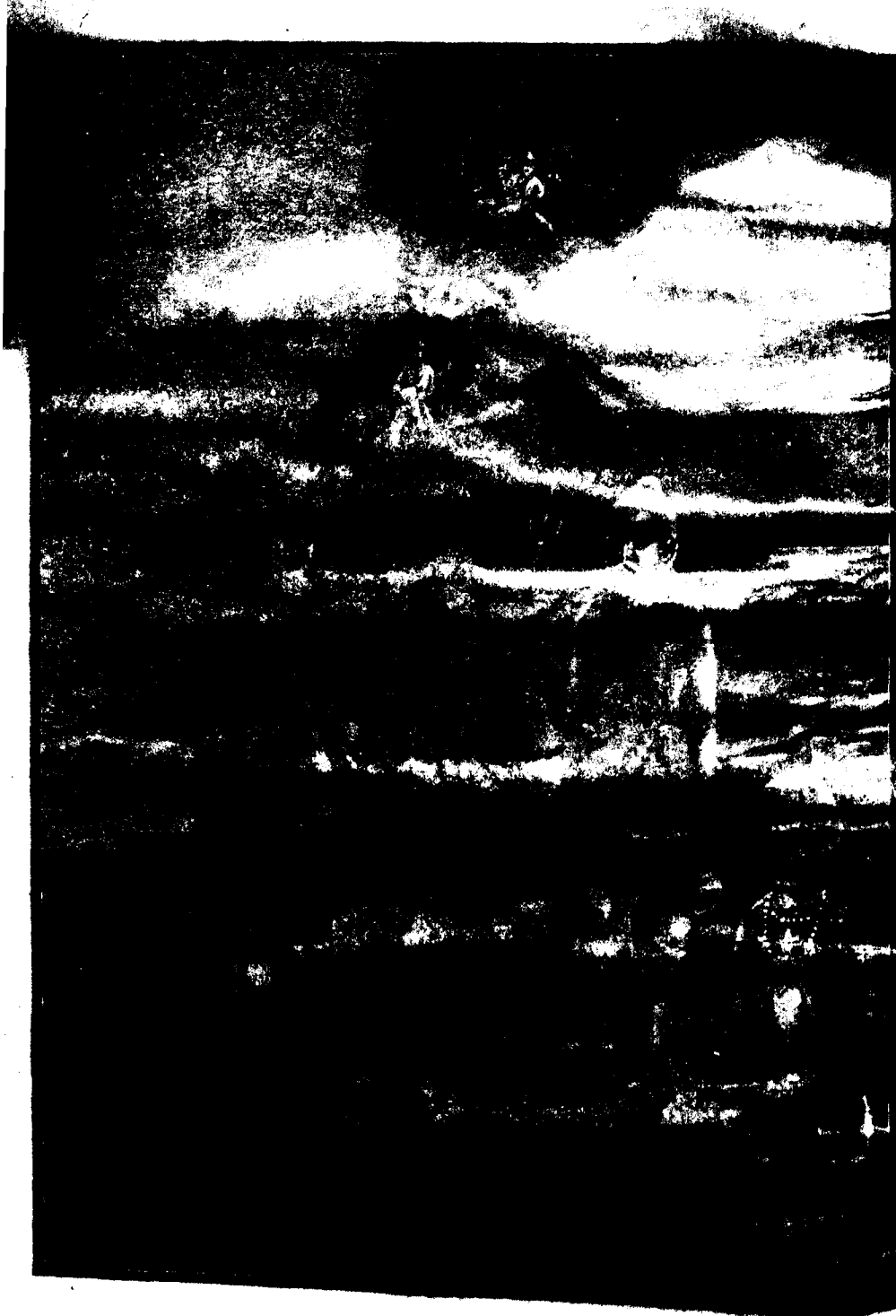
MR. S. C. SEN:—"I have adopted it as a family medicine for all these troubles."

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ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुसरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ (गी० अ० ८।१३)

Bharata Dharma



ठग्राणा शंकराचार्य विवेकी वसुधायाः
वसुधा पावकधारिणी मेदः विमलरिक्ततायाः
पुरोयसा न मुक्त्यं मां विदि पार्थ वसुधायाः
सिवाजीनामहं एकम्: सर्वपात्राणि स्वागतः ॥ १०० ॥ १९३० ॥



THE Bharata Dharma

(The Official Organ of the Bharata Samaja)

N.B.—The Bharata Samaja is not responsible for any opinions expressed or statements published in this magazine unless they are contained in an official document.

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ANNIE BESANT

BY T. L. VASWANI

[In the course of his address on "Annie Besant" in the Theosophical Lodge, Hyderabad, Sind, on October 1, the 84th Birthday of Dr. Besant, Vaswani said:]

ANNIE BESANT needs no words of praise which we can offer. Annie Besant is international. Many in the world's 5 continents pay her homage. Why?

I regard her as one of the world's great women in all history. Sometimes she reminds me of India's great women like Sita, Savitri, Maitreyi, Gargi, Lilavati; sometimes of Europe's great women like Joan of Arc and Florence Nightingale.

I regard Annie Besant as one of the World's 3 remarkable living women—the other two being Madame Currie, the winner of the Noble Prize and Hellen Keller, the blind-deaf-dumb optimist of America. Hellen Keller has a beautiful poem named: "A Chant of Darkness." I quote from it a few lines:

"O Dark! thou blessed, quiet dark!

Then came love bearing in her hand

The torch that is the light unto my feet,

And softly spoke Love: Hast thou entered into the treasures of Darkness?"

Blessed are they who have "entered into the treasures of Darkness". I have not always shared Dr. Besant's views. Life is all the richer and beatifuller, I think, for looking through different windows. But my admiration for her has increased as the years have passed. For I have, more and more, to understand that she has entered into the Treasures of Darkness. At an early age she parted company with her husband. He was Christian clergyman: she could not accept Christian theology and had to leave her home. She came in contact with Charles Bradlaugh—the man whom many denounced as an atheist but through whom also, I believe, God revealed His purpose for the age. From atheism she turned to socialism. From socialism she turned to Theosophy. The "Secret Doctrine" of that great psychic of the last century—H. P. Blavatsky—converted Annie Besant. And in all these changes she went through periods of struggle and conflict. Bravely did she enter into "treasures of darkness". She dared to stand alone. The path of truth is not the path of majority.

For forty years and more she has served India with singular courage and singular devotion. She vindicated Hinduism at the bar of modern science. Many years ago she came to this town (Hyderabad, Sind). I was a school-boy then. It was a privilege to hear her. Her eloquence combined information with argument and both with inspiration. She started the Home Rule League. Her patriotism was penalised. She was interned. Her patience and persistence are marvellous. Yet more marvellous is her unflagging energy. What impressed me the most about her in the non-co-operation period of India's struggle was her courage. I am not a politician. I had differences with her in matters political. All the greater was my admiration for her courage. She dared to stand, almost alone in her battle with non-co-operation. She has "entered into treasures of darkness".

Therefore, too, she has love for the poor. She has served them in the Slums of London. She has served them in India. She has pleaded for the Panchamas, again and again. At Adyar there is a good number of outcastes whom she has served, elevated and blessed. Annie Besant has been admired as a very brainy person, a lady with a big head. I salute her to-day as a Lady with a Great Heart. A practical mystic

gifted with the rich intuitions of a rishi-soul, she has been a spiritual torchbearer to thousands in many lands. History will salute her as one of the heralds of the new Age.

DIPAVALI AND TAPASYA

BY T. L. VASWANI

To his Home, Sri Ramchandra came in the long ago.

Out of the *Tapoban*, the Forest of Exile, he came back to the City of Glory. Rama returned in triumph to Ayodhya. The people full of love for their king who loved them, illuminated the city, every house burning a little light as a love-offering to Rama, the Beloved of Aryavarta.

Rama returned and Sita returned home, but only after spending years in the *tapoban*. They practised *tapasya*. Character means *tapasya*, the power of self-control. Without *tapasya* was no man strong: the very bones of the man of *tapasya* exert an influence. Tapasya purifies and enriches life; and the grace of God makes the very suffering of a *tapasvin* beautiful.

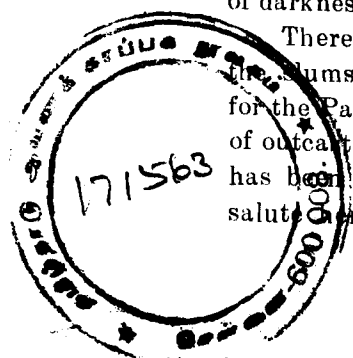
The Divali Day should, I submit, be celebrated not merely as a Hindu holiday but as a nation-day. Sri Rama belongs to India, to Humanity. And as we commemorate the ancient Festival of the Lights, let us remind ourselves of the duties to the past and the present for the building of a Great Future. Long have we wandered: we have not found our Home. Subjection, poverty, suffering, *bhoga* are in the Land which Rama trod in the long ago. Strength we need to end our long exile: the secret of strength is *tapasya*.

WHAT IS LIBERTY? ¹

BY T. L. VASWANI

PHILOSOPHY grows out of Experience. And experience is twofold—individual experience or vicarious experience. Experience gained through my own life or experience gained through the life of others. In many things we can learn from others and so refrain from sins. The lives of the great especially will be found helpful. We can appreciate and assimilate their experiences. If you would study the philosophy of the Gita, study carefully the life of Sri Krishna and the

¹ From the address at the Gita Class, Hyderabad.



lives of the *bhaktas* of the Lord. Every life is a rich storehouse of experiences.

Through experiences, also, we learn gradually to understand that the root-cause of our suffering is desire, or *trishna*. Conquer craving—is the call of the Gita. Be desireless is the message of Sri Krishna. Trishna is bondage: there is no freedom until the wandering ceases the wandering of thoughts and the wandering of desires. *Mukti*—is the great word of Hindu scriptures, as Liberty is the great word of the modern word. But there is no true Liberty until the tyranny of Desires is broken. Travelling in the West, visiting Germany, England, and other countries and seeing there the misery of the poor, the growth of greed, and passion, I asked myself: Where is Liberty? There is no Freedom where there is the Reign of Desires.

Experience is the beginning of philosophy. Freedom is the goal of philosophy.

One stage in the evolution of Freedom is Awakening. It is named "Atma-bodhi". Most of us are in a state of somnambulism. It is true we do a number of things: but we do them driven by lower desires. We act as does the somnambulist who walks in sleep. And so we stumble and fall in the pit of sin. We are not awake. The philosophy of the Gita calls us to waking-consciousness. Something more of the stage of Awakening we shall endeavour to understand.

HINDU WOMEN'S RIGHTS IN MYSORE

I

BY SIR P. S. SIVASWAMY AIYAR, K.C.I.E., LL.D.

ONE of the strongest arguments in justification of the existence of Indian States is the ability of their governments to introduce social legislation with a freedom which the government of British India is reluctant to exercise owing to its comparative deficiency of touch with changes in public opinion and its dread of possible interference with religious institutions or sentiments. This freedom has been utilised by progressive Indian States to enact measures of reform affecting the personal law of their subjects in advance of British India. The government of Mysore has long occupied the position of a model State in India and it is in keeping with the fitness of things that the government of His Highness the Maharaja should have accepted the

resolution of the Representative Assembly and appointed a committee to examine the question of improving the position of women under the Hindu Law and submit a draft bill embodying the changes favoured by the committee. The government were fortunate in securing, as Chairman of the Committee, Dewan Bahadur K. S. Chandrasekhara Aiyer, the Retired Chief Justice of Mysore. The questionnaire drawn up by the Committee was published broadcast throughout the State and opinions were invited from all and sundry. The report of the Committee which was submitted two months ago is a masterly document and it bears witness on every page to the great learning, ability and breadth of view of its Chairman, to his sympathy with the women's cause and to his fervid zeal for social reform. The Committee have examined the whole question of women's rights under the Hindu Law and the bill prepared by them is a comprehensive measure of legislation which goes far to satisfy the demands of social reformers.

The law of property is clearly a matter of civil rights and the sooner it is completely disentangled from all connection with religious considerations, the better for society. So far as South India is concerned, the Mitakshara which is the leading authority, has not adopted the principle of spiritual benefit and has based its scheme of inheritance upon consanguinity, propinquity and other considerations which appeal to common sense. It cannot be contended that the body of Hindu Law laid down in the ancient texts is immutable, or has not undergone changes in accordance with the needs of the times. The Smritis and commentaries clearly recognise the applicability of varying rules to varying yugas and periods and the validity of varying customs in different localities and among different communities. If the later Smriti-writers had the authority to make new rules of law or to recognise newly sprung usages, there is no reason for denying a similar right to their posterity. The legislatures of the present day must take the place of the old Smriti-writers and it is their duty to make such changes as may from time to time be demanded by public opinion.

The first question to be considered is what should be the attitude of the legislator towards the old texts of Hindu Law. The business of the legislator is not so much to declare the existing law as to make such changes as may be necessary to bring the law into accord with the changes in public opinion and the sentiments of the people. The legislator does not adopt the fiction of the courts that they merely declare the law; he satisfies himself as to the need for a change and proceeds to make it. What the legislator has to do is to ascertain clearly the provisions of the existing law, the reasons for altering it

and the extent to which it should be altered. A study of the old texts is relevant only in so far as they may embody the current rules of law and it cannot be used for the purpose of resisting a desirable change. The interpretation to be placed on an obscure text or upon conflicting texts is a matter of concern only to practising lawyers and to the courts. The legislator finds no pleasure in the subtleties of interpretation and it is not his business to inquire whether the rules he proposes to make are logically deducible from the ancient texts. Even with regard to the courts of law, it was very properly laid down by the Judicial Committee in the *Ramnad* case that the duty of the judge is not to inquire whether a disputed rule of law is fairly deducible from the earliest authorities, but to find out whether it has or has not been accepted by the community. In making any alterations required by public opinion, the legislator has only to satisfy himself that the changes are in accord with the sentiments of the community and that as far as possible they fit into the existing framework of the law and the main principles underlying those portions of the law which are left unaltered. In dealing with the subject of the law of inheritance or the law of property, the legislator has to remember that he is not writing on a *tabula rasa*, that systems of property and inheritance vary largely in different countries, that no system can claim perfection and that the merits of any system are to be judged not by any absolute standard, but by its adaptation to the views, sentiments and conditions of the community governed by it.

The bill submitted by the Committee deals with the subject of inheritance, separate property, adoption, *stridhanam*, women's limited estate and their right to maintenance. Though in many respects it makes a great departure from the existing law, it is, on the whole, in accord with popular sentiment and the needs of the changed conditions of society.

We have no doubt that the bill will undergo further scrutiny and consideration in the Legislative Council of the State before it becomes law. It may therefore be of some use to refer to those features of the bill which call for criticism. Defects of drafting may be expected to be removed in the select committee and it is therefore unnecessary to refer to them. We may therefore touch upon some of the principles underlying the provisions of the bill which seem open to criticism. In laying down the order of preference among heirs, the Committee have failed adequately to recognise the predominance given by the *Mitakshara* to the principle of the preference of the male line to the female line. There is no reason for giving a place in the scheme of succession to the widows of brother's male issue to

the second generation. They have really no claims either on the ground of consanguinity or on the ground of any reasonable expectation based on the existing law. The real principle underlying any system of inheritance is that it should go to those persons for whom the deceased owner was likely to feel some affection on the ground of nearness of blood or to those whom he would be under a moral obligation to support. Concerned as the Committee was with the position of Hindu women alone, it does not seem to have given any attention to the desirability of a few much needed reforms. In recognising sapindaship to the limit of seven degrees, the Hindu Law has gone a preposterous length in favour of persons who have no moral claim to the succession. The Committee would have done well to cut off the claims of agnates beyond three degrees of ascent or descent and the claims of bandhus more remote than those within 3 degrees of the father's father and the mother's father. Beyond the degrees indicated, the Crown should be declared the ultimate heir. This principle would be of great benefit in simplifying the Hindu law, in diminishing litigation and in various other ways. The provisions of the bill conferring a right to a share on certain female members of the family leave it in doubt whether it is intended not only to give a right to a share at a partition initiated by the male members, but also to give a right to the women mentioned in clause 10 to compel a partition when the male members do not desire it. If the latter is the case, the bill seems to go too far. The clause of the bill which declares the validity of pre-adoption arrangements should be widened so as to cover arrangements made with the adoptive father also.

We do not know whether the provision of the bill conferring an absolute estate upon property inherited by a woman from her husband or son or from a male relative connected by blood would really be in accord with public opinion. The inclusion within the definition of *stridhanam* of all gifts and payments made to the bridegroom beyond the customary presents of vessels and apparel is a happy expedient for mitigating the evil of payment of a price for the bridegroom. The personal obligation imposed by the bill to maintain certain female relations irrespective of any property is oppressively wide in including within its scope the unmarried daughter without any limit of age and the unmarried sister until she attains majority. In view of the growing tendency to postpone the age of marriage and in view of the possibility of women choosing to remain unmarried, this provision would place an intolerable burden.

Reference has been made to some of the defects which strike one on a cursory view of the bill. It is to be hoped that these and other

defects in the bill will be removed during the passage of the bill in the Legislative Council and that the Mysore State will achieve the distinction of placing on the statute book a comprehensive measure of amendment of the Hindu Law for ameliorating the position of Hindu women.

II

BY K. V. SETHA AYYANGAR, M.A., B.L.

THE outstanding feature of the legal position of women in Hindu Law to-day is their economic dependence. Women are in many instances, either cut out from the line of inheritance altogether or are postponed to distant male heirs, agnates or cognates. Where they do inherit, the heritage in their hands is hedged in with restrictions, subjected to perpetual spying by expectant reversioners, and liable to divestment by adoption. In the few cases where women are provided with maintenance the right is more shadowy than substantial. The uncertainty that overshadows the validity of legal transactions of female owners, and the handicaps to which women are still subject in securing the actual enforcement of their rights, provide abundant material for the manufacture of unhappiness for women.

Such a state of things may be justified at a time when the basic principle of jurisprudence was the Perpetual Tutelage of women. Under this doctrine a female though relieved from her parent's authority continues through life subject to her nearest male relations as her guardians. "Modern jurisprudence," observes Sir Henry Maine,¹ "forged in the furnace of barbarian conquest and formed by the fusion of Roman jurisprudence with patriarchal usage has absorbed among its rudiments much more than usual of those rules concerning the position of women which belongs to an imperfect civilisation." And so we had for centuries a state of society in which the ideal of women was curiously deficient and self-contradictory. With all the ceremonial deference and with all the petty consolations of a nominal precedence, there existed a tacit acceptance of woman's mental inferiority which degraded her to the level of a child while it professed to exalt her as an angel.

But even the Roman jurisconsults scouted the theory of the mental inferiority of the female sex and evolved various expedients to

¹ Ancient Law.

defeat the ancient rules. "Led by the theory of Natural Law the jurisconsults had evidently assumed at their time the equality of the sexes as the principle of the code of equity."

In Western Europe "there was more real progress towards the emancipation of women during the 19th century than in the six preceding centuries. That woman is an end as well as a means, that she has a duty to herself as well as to others and that such duties involve the free exercise of her faculties—these ideas have germinated and developed, invading the statute book, shattering the pre-existing conditions of sex tyranny and transforming woman's sense of her mission and purpose in life".¹

In India, in spite of sporadic attempts judicial and legislative, the legal position of women to-day is far from satisfactory. In few branches of the Hindu Law have the anomalies been more glaring than in the province of woman's rights. In few cases are the continuance of the disabilities less justified. With the grant of civic franchise to women and their growing capacity to formulate their grievances and organise for redress it is becoming obvious that Legislative action cannot long be delayed.

(To be continued)

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?

ANSWERS BY T. V. VENKATARAMA AIYAR

(Advocate, and President, Arya Mata Sabha)

No religion is free from attack and Hinduism has been subject to it ever since the dawn of recorded History. Buddhism and Jainism, which were probably originally mere off-shoots of Hinduism, grew into

¹ Tethro Brown Principles of Modern Legislation.

mighty religions and their attacks on Hinduism appeared for a time at least to shake the latter almost to its very foundations. But Hinduism none the less never lost its hold upon the people of the country and as time went on, it became all the more pure and influential—the attacks only serving to enable it to cast off its impurities. New influences, new ideas, arising from contact with an alien civilization and culture, have done little or no damage to the Hindu Religion. The abolition of the *Sati*, of the attendance of dancing girls in temples, the raising of the age of consent and of the marriageable age of Hindu girls are instances of the good, resulting from the impact of western civilization; and one can now well understand how beneficial these measures are in promoting a higher standard of our moral and spiritual existence. All religions are, in essence, identical and no true religion ever suffers from outside attack. The ignorant, the vicious and the unholy may be drawn away from its ranks, but the compensation is all the greater if impact of other influences serves to produce men of the type of Dayanand Saraswati, Ramakrishna Paramahansa, Vivekananda or Gandhi.

I do not however say that there is no room for an *extensive* and (I may add) *intensive* and *insistent* propoganda in matters of religious faith and observances. Much has to be done to make Hinduism a popular and efficient means of ensuring the happiness of not only Hindus but of all mankind. There is nothing in common between the Hinduism of the learned and the intelligent and the Hinduism of the man who sacrifices to the village Goddess to ward off evil from his household. There is a vast difference between the man who, after sincere devotion, study, contemplation and tapas, has come to understand "I am God" and the man who thinks of God only as a demon always with a rod in His hand to strike down evil-doers and to cause harm and injury to all those who do not propitiate this evil genius. I have known an eminent Indian official who went as often to the Tirupati hills as he went to a Mari Amman temple. Very few people think of God as a loving God, as a friend and guide ready to help mankind to reach a higher and a happier state of existence. A course of propoganda work which can be undertaken by sincere Hindus for the uplift of their fellow-brethren would be real philanthropic work, the usefulness of which it is impossible accurately to gauge.

Our temples and mutts in these days serve no more useful purpose than to draw large crowds on occasions of village and other feasts and festivals. If these places of worship can be utilized for weekly (if not daily) gatherings where learned men can be made to discourse, with the aid of appropriate texts, on matters of Hindu Religion and Hindu

Ideals, if these institutions can be used to teach us the love of God for man and the necessity (on the part of man) for a feeling of love towards all his fellow creatures, Hinduism has a chance not only of making its influence really felt amongst its adherents here but of extending its sphere of usefulness to countries beyond.

I wonder what sacrament there is in Hinduism, either primary or secondary, except among the so-called three regenerate classes of Hindus. A sacrament is of no value unless the person who undergoes the sacrament is capable of understanding its true significance: and this certainly is not the case in any of the great religions of the world. Everywhere it has come to this, that a man belongs to a religion because his parents are of that persuasion and to insist on a sacrament, which may consist of the repetition of mantras or going through some other unmeaning and un-intelligible function would, for all Hindus, serve no useful purpose.

I would answer question one and two in the negative and question three in the affirmative.

THE FRONTISPIECE

THE two pictures appearing on the frontispiece this month have been printed by the famous Gita Press of Gorakhpur and we are indebted to the Editors of the Kalyana for enabling us to circulate the elevating atmosphere of these pretty illustrations in picture of Shloka 13 of Chapter VIII and Shlokas 23 and 24 of Chapter X of Shrimad Bhagavad-Gita.

The shlokas have been printed below the pictures concerned. The translations and comments on them by Mr. Chhaganlal G. Kaji in his exposition 'The Philosophy of the Bhagavad-Gita' are extracted below for the better understanding of the shlokas.

B.-Gita, Chap. VIII (13)—"AUM," the one-syllabled Brahman, reciting, Me remembering, who goes forth leaving the body, he goes (attains) to the Supreme Goal.

* * * * *

The "AUM" is the most mystic monosyllable. It is the root of all the Vedas and designates Brahman. It is compounded of three sounds which in it are voiced as one, (Aum). The three sounds are, A, U, M or the Anuswara or Bindu, the final nasal. The monosyllable "AUM" represents the first and subtlest manifestation of the existence centralized in Sattva and clothed in the three-Guna-imbued Prakriti. It is the perfection and essence of all objectivity, which

one has to realize before attaining to the Brahman or Shri Krishna whom he seeks, or to the liberation or Bliss which he strives after.

What does this uttering of the monosyllable "AUM" signify? It is, as said above, composed of three sounds—A U and M. The sound "A" represents the possibility of the Tamas of the Mulaprakriti beyond the first and subtlest manifestation. The sound "U" similarly represents the possibility of the Rajas, and the sound "M," the possibility of Sattva. The "A" or the Tamas is the extension or the Space in view of the possibility of limitation, "U" or the Rajas is the Chaitanya which fills the extension, and "M" is the central Sattva, the Purusha, the highest Adhidaiva—centralized in and pervading the infinity of Mulaprakriti. The proper uttering of (Aum) means one's crossing beyond the three-Guna-imbued Prakriti and the existence centralized in Sattva, and the traversing successively of the "A" and the "U" and becoming centralized in the Bindu (point) "M". But the sound "M" does not cease abruptly. By regular cadence it becomes converted, as the sounding continues, into a nasal sound growing finer and finer till it ends in Silence. The stages of the sound "M" between the beginning of its utterance and its rhythmic gliding into Silence are the real Bindus (points) of which "M" is but a gross manifestation. Where the "M" in regular cadence ends in silence, there is the Supreme Self, the Supreme Purusha Divine, the Pratishtha of Brahman, Shri Krishna Himself, the essence of all Bindus and still beyond them all. To pronounce "Aum" is to cross beyond the existence centralized in Sattva and advance towards the Supreme Self where "M" fades into Silence. And while pronouncing the monosyllable "Aum" one should meditate on Him, says Shri Krishna, *i.e.*, all the while one is to rest intent on the Supreme Self Itself where the pronouncing of "Aum" ultimately takes him into Silence.

Whoever has this attitude which the pronouncing of "Aum" with meditating on Shri Krishna contemplates and represents, and while in this attitude leaves the body, he, says Shri Krishna, attains to the Supreme Goal.

* * * * *

B.-Gita, Chap. X (23)—And of the Rudras, Shankara am I; Vitesha of the Yakshas and Rakshasas; and of the Vasus I am Pavaka; Meru of the mountain am I.

B.-Gita, Chap. X (24)—And of the household priests, the Chief, Brihaspati, know Me, O Partha; of generals I am Skanda; of lakes I am the Ocean.

Shri Krishna spoke of Himself as the Chetana in the Bhutas. The Bhutas mark the extreme growth of the Tamas in the course of

evolution. In them the descending arc has reached the lower limit with the Rajas completely overpowered by the Tamas. It represents the age or Yuga in which there is decadence of Dharma and the growth and prevalence of Adharma, threatening to completely clog the evolutionary wheel. For further evolution the liberating of Rajas by breaking through the Tamas is necessary. This breaking energy is Rudra, the destroyer of the Tamas objectivity and leading the evolutionary course, now on the ascending arc, towards subjectivity. The Rudra energy of varying intensity keeps working along the ascending arc from the extreme objectivity to the subtlest subjectivity. Shankara is the highest aspect of this Tamas-destroying Rudra energy, and that Shankara is Himself, says Shri Krishna, among the Rudras. He is beyond the subtlest possibility of Tamas and therefore one with the Supreme Subjectivity beyond the three-Guna-imbued Maya.

The Yaksha and the Rakshasa are entities on the superphysical plane, subtler than beings on the objective physical plane. They are Rajasic beings attached to the Tamas to which they tend but which has not reached the degree of grossness which marks the physical. They symbolize the superphysical Tamasic powers and intelligences. Vitesha or Kubera is the highest and the most powerful among them, and He is that Himself, says Shri Krishna.

The Vasus are entities subtler than the Yaksha and the Rakshasa. They symbolize the existences on the mental plane with their Tamasic nature tending towards objectivity. The Agni Tatva predominates in them, and Pavaka, which means fire or Agni, is their highest type. Himself is Pavaka among Vasus, says Shri Krishna.

Tamas first begins on the mental plane and in the Agni Tatva. From the highest point of mental plane it extends downwards, diverging and broadening as the Rajas differentiates in its course towards the physical objectivity. The Tamas thus spreading out with broadening base gives rise to the appearance of a mountain peak. The highest and the central peak is the one rising to the commencement of the Manas. This Meru is Himself, says Shri Krishna, among the mountain peaks.

The individuality becomes moulded and manifested at the Manas. The activity or the active intelligence which becomes so moulded and which is destined to guide and determine the actions of the individuality by the play of the Rajas towards objectivity has its place higher up on the plane of Buddhi beyond the Manas. Every such entity which is destined to guide the functioning of the individuality, and which, if faithfully followed, will make him conform to his Dharma only and to the performance of Yajna, symbolizes a Purohita, a family-priest,

guiding the individuality with his family of Samskaras which accompany him. The plane of Buddhi is also the plane of gods, the active intelligences, that work the universal wheel. Brihaspati symbolizes the highest activity which regulates the plane of Buddhi. He is the chief among the Purohitas. Him the gods conform to and follow in their functioning. He is the Guru of gods. Himself, says Shri Krishna, is Brihaspati, the chief among the Purohitas.

Among the generals He is Skanda, says Shri Krishna. The generals are Kshatriya by nature and symbolize the coursing activities fighting against all opposition or obstruction to their course—Rajas Guna or motion predominates in them. Skanda which means motion is the name of Kartikeya, the greatest general of the gods. And He, says Shri Krishna is Skanda.

Among the masses of water He is the ocean, says Shri Krishna.

The Purohita, the general, and the mass of water, all have reference to the plane of Buddhi and have the Rajas Guna predominating in them. The Purohita symbolizes the coursing energy brooking no opposition, and the mass of water symbolizes the Apas Tattva which is not yet settled down to any particular form as when converted into the Prithvi Tatva. Brihaspati, Skanda and the ocean, are the ideals of perfection from their respective standpoints, and Himself, says Shri Krishna, is those ideals of perfection in their respective spheres.

STUDIES IN MAHABHARATA

THE TRUTH ABOUT DURYODHANA (AND HIS FOLLOWERS)

BY S. RAJA RAM

(Continued from page 88)

अथ तं निश्चयं तस्य बुद्ध्या दैतेयदानवाः ।

पातालवासिनो रौद्राः पूर्वं देवैर्विनिर्जिताः ॥

ते स्वपक्षक्षयं तं तु ज्ञात्वा दुर्योधनस्य वै ।

आह्वानाय तदा चक्रुः कर्म वैतानसंभवम् ॥

THEN the fierce hosts of Daityas and Danavas previously vanquished by devas and now fearing that in the coming conflict with the devas they would be weakened by Duryodhana's death, by magic incantations brought the humbled prince before them in Rasatala, and began to urge on him the folly of suicide. They reminded Duryodhana:

दानवा ऊचुः ॥

भोः सुयोधन राजेन्द्र भरतानां कुलोद्भव ।

शूरैः परिवृतो नित्यं तथैव च महात्मभिः ॥

अकार्षीः सहसमिदं कस्मात्प्रायोपवेशनम् ।

आत्मत्यागो ह्यधो याति वाच्यतां चाथशस्करीम् ॥

न हि कार्यविरुद्धेषु बहुपापेषु कर्मसु ।

मूलघातिषु सज्जन्ते बुद्धिमन्तो भवद्विधाः ॥

नियच्छेनां मतिं राजन्धर्मार्थसुखनाशिनीम् ।

यशः प्रतापवीर्यघ्नीं शत्रूणां हर्षवर्धनीम् ॥

श्रूयतां तु प्रभो तत्त्वं दिव्यतां चात्मनो नृप ।

निर्माणं च शरीरस्य ततो धैर्यमवाप्नुहि ॥

पुरा त्वं तपसाऽऽस्माभिर्लब्धो राजन्महेश्वरात् ।

पूर्वकायश्च ते सर्वो निर्मितो वज्रसंचयैः ॥

अस्त्रैरभेद्यः शस्त्रैश्चाप्यधःकायश्च तेऽनघ ।

कृतः पुष्पमयो देव्या रूपतस्त्रीमनोहरः ॥

एवमीश्वरसंयुक्तस्तव देहो नृपोत्तम ।

देव्याच राजशर्दूल दिव्यस्त्वं हि न मानुषः ॥

क्षत्रियाश्च महावीर्या भगदत्तपुरोगमाः ।

दिव्यास्त्रविदुषः शूराः क्षपयिष्यन्ति ते रिपून् ॥

तदलं ते विषादेन भयं तव न विद्यते ।

सहायार्थं च ते वीराः संभूता भुवि दानवाः ॥

भीष्मद्रोणकृपादींश्च प्रवेक्ष्यन्त्यपरेऽसुराः ।

यैराविष्टा घृणां त्यक्त्वा योत्स्यन्ते तव वैरिभिः ॥

नैव पुत्रान्न च भ्रातृन् पितृन् च बान्धवान् ।

नैव शिष्यान् च ज्ञातीन् बालान्स्थविरान्न च ।

युधि संप्रहरिष्यन्तो मोक्षन्ति कुरुसत्तम ।

निःस्नेहा दानवाविष्टाः समाक्रान्तेऽन्तरात्मनि ।

प्रहरिष्यन्ति बन्धुस्यः स्नेहमुत्सृज्य दूरतः ॥

O, King Suyodhana, illustrious of the Bharata race, you have mighty people as your followers and are surrounded by great ones. Don't commit this rash act; why this starving to death? A suicide sinks down infamously. Wise men like you do not indulge in purposeless actions of great sin calculated to destroy the foundations of the aim. Restrain, therefore, your mind, Oh, King, from this step

destructive of Dharma, Artha. Sukha and of repute and valour, above all pleasing to your foes. Hear, therefore, Oh Lord, the truth of your exalted being and the creation of your body, and take courage. In time of yore we secured you by austerities to, and the grace of, Maheshvara. Your body is composed of adamant matter, un-cleavable by weapons and is endowed with handsome features by the Goddess of flowers. Such is the divine composition of your body, unique, therefore, among the human. Great and mighty Kshatrias, Bhagadatta and others, wielders of great weapons, heroes—they will destroy thy foes.

Cease despondency. There is no fear for you. For thy help, Danavas have become born on earth as your mighty followers. Other Asuras will enter the bodies of Bhishma, Drona, Kripa and others who, influenced by them, will mercilessly fight your foes. They will not spare their sons, brothers, fathers or relatives, disciples or cousins, young or old, in battle. Void of love, inspired by Danavas they will smite the relations, leaving love afar.

The Daityas continued:

दैत्यरक्षोगणाश्चैव संभूताः क्षत्रयोनिषु ।
योत्स्यन्ति युधि विक्रम्य शत्रुभिस्तव पार्थिव ॥
हतस्य नरकस्यात्मा कर्णमूर्तिमुपाश्रितः ।
तद्वैरं संस्मरन्वीर योत्स्यते केशवार्जुनौ ॥
तस्मादस्माभिरप्यत्र दैत्याः शतसहस्रशः ।
नियुक्ता राक्षसश्चैव ये ते संशतका इति ।
प्रख्यातास्तेऽर्जुनं वीरं युधि हिंस्यन्ति मा शुचः ॥
विनष्टे त्वयि चास्माकं पक्षो हीयेत कौरव ।
गच्छ वीर न ते बुद्धि रन्या कार्या कथंचन ।
त्वमस्माकं गतिर्नित्यं देवतानां च पाण्डवाः ॥

'Hosts of Daityas and Rakshasas have taken birth as Kshatrias. They are going to fight on your side and will conquer your enemies. The disembodied soul of Naraka (Asura) has entered the form of Karna: remembering the old enmity he will fight Krishna and Arjuna. We have sent out several Daityas and Rakshasas, tens and thousands of them, known as Samshaptakas who will fight Arjuna in battle. Do not therefore grieve. Without you, Oh, Kaurava, our side will be done with. Go forth, therefore, and let not your mind dwell on anything else. You are ever our refuge, as the Pandavas are the refuge of the Devas.'

The Daityas having embraced the King and steadied his mind by attractive words, gave him leave to depart with great encouragement of victory. Duryodhana was then magically transported to where he was with his army, and the hosts disappeared. He then remembered the whole episode as a dream experience and felt much exhilarated. He felt a new confidence in him rising, that he would conquer the Pandavas in battle; and that Karna and Samshaptakas would easily vanquish Arjuna. Constantly thinking that way, he felt more and more sure of the defeat of the Pandavas, impelled by his ardent desire in the direction.

भीष्मद्रोणकृपाद्याश्च दानवाक्रान्तचेतसः ।

He saw that Danavas possessed the minds of Bhishma, Drona, Kripa and others.

दैत्यानां तद्वचः श्रुत्वा हृदि कृत्वास्थिरामिति ।

ततो मनुजशार्दूलो योजयामास वाहिनीम् ॥

Cheered by the words of the Daityas and making up his mind, Duryodhana rose up and arraying his army, returned to Hastinapura.

This narrative reveals the great and well-planned programme of the Forces of Darkness who are always working to thwart the aims of the Devas, the Forces of Light, struggling to overpower the Forces of Evolution and therefore opposed to the Divine Will. It also illustrates how by subtle ways, the evil forces enter the bodies of otherwise great souls, influence their thoughts and actions in their favour at times of great trial and test. It thus provides a good lesson for the thoughtful when unusual or unworthy thoughts and feelings occur in their lives, especially when they are taking definite steps in the higher life. Constant and vigilant care is necessary to keep the minds and feelings perfectly pure, high above temptations and equivocations and untrue reasonings.

REVIEWS

Chidambara Rahasyam Revealed.

By bringing out his book entitled "Chidambara Rahasyam Revealed" Mr. D. Gopal Chetty has made a contribution to help the right understanding of Hinduism. No doubt the days are long gone-by when Hindu Shastras and forms of worship were thought of as mere superstition and the vast majority of the students of Hinduism believe

that there is an underlying basis of philosophic truth behind it all. But the number of those who have made a close study of the several aspects of the symbology that runs through many a Purana and the forms set up for worship in our temples with the modern critical mind, is surely very limited. Mr. Gopal Chetty's exposition of the meaning of Chidambaram, and Sri Nataraja will help us to realise the inner significance of the worship carried on in this, one of the most sacred temples in the land and while performing this task Mr. Chetty has expounded the fundamental verities as regards God, the nature of man and the manifested world and perfection of the human soul from the standpoint of Saiva Sidhanta philosophy. Chidambaram is *Chitakas* which is beyond the *Tatwas* and is the spiritual form of Siva, i.e., Siva as esse. In His exterior form He becomes Nataraja with his five aspects of manifestation, viz., Srishti, Sthiti, Samhara, Tirobhava and Anugraha. This cosmic activity is the central *motif* of the dance of Nataraja. God transcendent is Akas or "region of universalism"; but He becomes also Virat Purusha—the immanent or personal God in the manifested world—resulting from the union of Love and Wisdom. By the doctrine of correspondences Mr. Chetty works out the representations in the temple at Chidambaram such as the five Sabhas standing for the five Koshas or bodies of the human soul. The correspondence of parts in the human body (for instance of the heart to the love-aspect of God) is also explained to show that man is made in the image of God and destined to reach perfection by being a receptacle to the divine forces as "the Supreme Intelligence dances in the soul for the purpose of removing the sins". They who perceive this mystic dance in their own hearts would triumph over Mala, obtain His grace and plunge in the ocean of bliss. This small book of 80 pages is highly illuminating and will amply repay perusal. Its price is one rupee and copies can be had from the author at Royapettah, Madras.

C. S. S.

The Longevity.

We heartily welcome the interesting monthly journal issued under the auspices of the Free Hahnemann Dispensary, Madras, with an influential editorial board led by the well known Dr. G. R. A. Acharya, M.C.P. & S., L.S.M.E., and with laudable objects. In writing of "Ourselves" the editors are obviously inspired by "these good souls (rishis, saints, etc.), of erudition and high spirituality (Who) always live in communion with nature and hence they are Long Living" and their endeavour is apparently directed with this robust optimism. The means they advocate that "cautious life, in relation to every day living of ours in conjunction with nature will greatly tend to increase

in the course of time the consolidation of vital energy—A SAKTI—in the body—the key stone or the basic—foundation on LONGEVITY" are commendable. A scientific and popular magazine of Sanitation, Health and Medicine is very much needed. Indeed useful medical journals pointing out lessons of health to the man in the street immersed in his every day work and worry are not many and long standing.

This magazine which has already received the blessings of the several distinguished well wishers will, we trust, live to its name serving its beneficent purpose to the public.

The Dawn.

We have received and perused with pleasure the first number of *The Dawn*, a fortnightly journal,¹ just issued by the *Dawn* Office, Hyderabad (Sindh), edited by our enthusiastic young friend and fine writer, Mr. A. H. Jaisinghani. He is inspired by a vision of Human Unity. He is the Secretary to the Akbar Ashram, the institution that symbolises such unity. His inspirer and the inspirer of Young India to-day to high spiritual thought and unselfish practical work is the revered Sadhu T. L. Vaswani. As a channel for Sadhuji's thoughts and exhortations, the journal must help us, especially young men, to help India to fulfil her high destiny by 'combining the scientific spirit with the wisdom of the Rshis' and the right way to real Freedom will be assured to all readers and thinkers. We are sure the *Dawn* will serve as a true herald of the Rising Sun, the great future that awaits our longing eyes to witness the glorious day which will inaugurate the new and bright era of Greater India. We wish our valued contemporary all success.

AS OTHER SEE US

Miss Mary Raine, 68 Swan Street, Guildford, Western Australia writes under date 30-4-1930.

"I do really love the journal (THE BHARATA DHARMA), and do wish most sincerely that I could read and speak the Indian language."

Miss J. E. Funnell, 18 St. James' Park, Turnbridge Wells, London, writes under date 20th August, 1930.

"I may say I find your magazine (THE BHARATA DHARMA) both interesting and instructive each month. It has broad and constructive views on all the subjects with which it deals."

¹ Annual Subscription Rs. 2.

Mr. D. Gopaul Chetty, 14 South Mada Street, Nungampakam, Cathedral Post, late Editor, *The New Reformer*, writes under date 26-9-30.

" . . . I am an admiring regular reader of your much esteemed paper . . . "

The Bharata Dharma, Vol. VIII, No. 6, September, 1930: Edited by Mr. S. Rajaram, T. S., Adyar, Madras.

The September number of this magazine of Liberal Hinduism opens with a devotional song by Sadhu Vaswani and is followed by an article from the same writer in "Krishna's Call". Extracts are also published from "a soul-diary" by "K. N." who is described "as a sincere seeker and a brilliant scholar". Another interesting feature which may be mentioned is the publication of replies to a questionnaire based on "Re-statement of Faith" from Mr. S. Satyamurti. A smiling portrait of Dr. Besant in her 84th year is also inserted in the issue.

—From *The Hindu*

BHARATA SAMAJA

THEOSOPHICAL SOCIETY,
ADYAR, MADRAS, S.,
15th November, 1930.

DEAR Sir & Brother,
Madam & Sister,

The Fifth Annual Convention of the Samaja, under Supplemental Rule 4, as amended by the resolution No. 1 of the Council of Management, dated 1st April, 1929, in accordance with the resolution of the Convention of the same date, will be held at Benares during the Christmas week (December 25th to 31st).

The exact date and hour will be duly notified during the T.S. Convention.

All registered members of the Samaja are earnestly requested to attend. Ordinary members are also invited to attend.

AGENDA

1. Consideration and adoption of the Annual Report.
2. Election of the Council of Management.
3. Consideration of the future work of the Samaja.
4. Any other business that may be brought up at the Meeting.

Yours fraternally,

C. RAMAIIYA,
Secretary.

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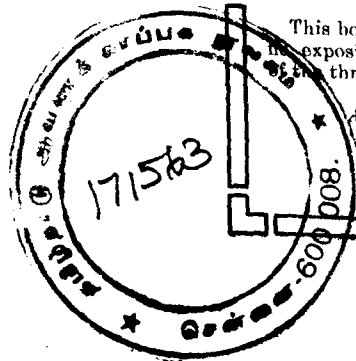


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THE Bharata Dharma

Magazine of Liberal Hinduism

Joint Editors: { Mr. S. Raja Rām 5-JAN 1931
Mr. K. V. Seshu Ayyangar

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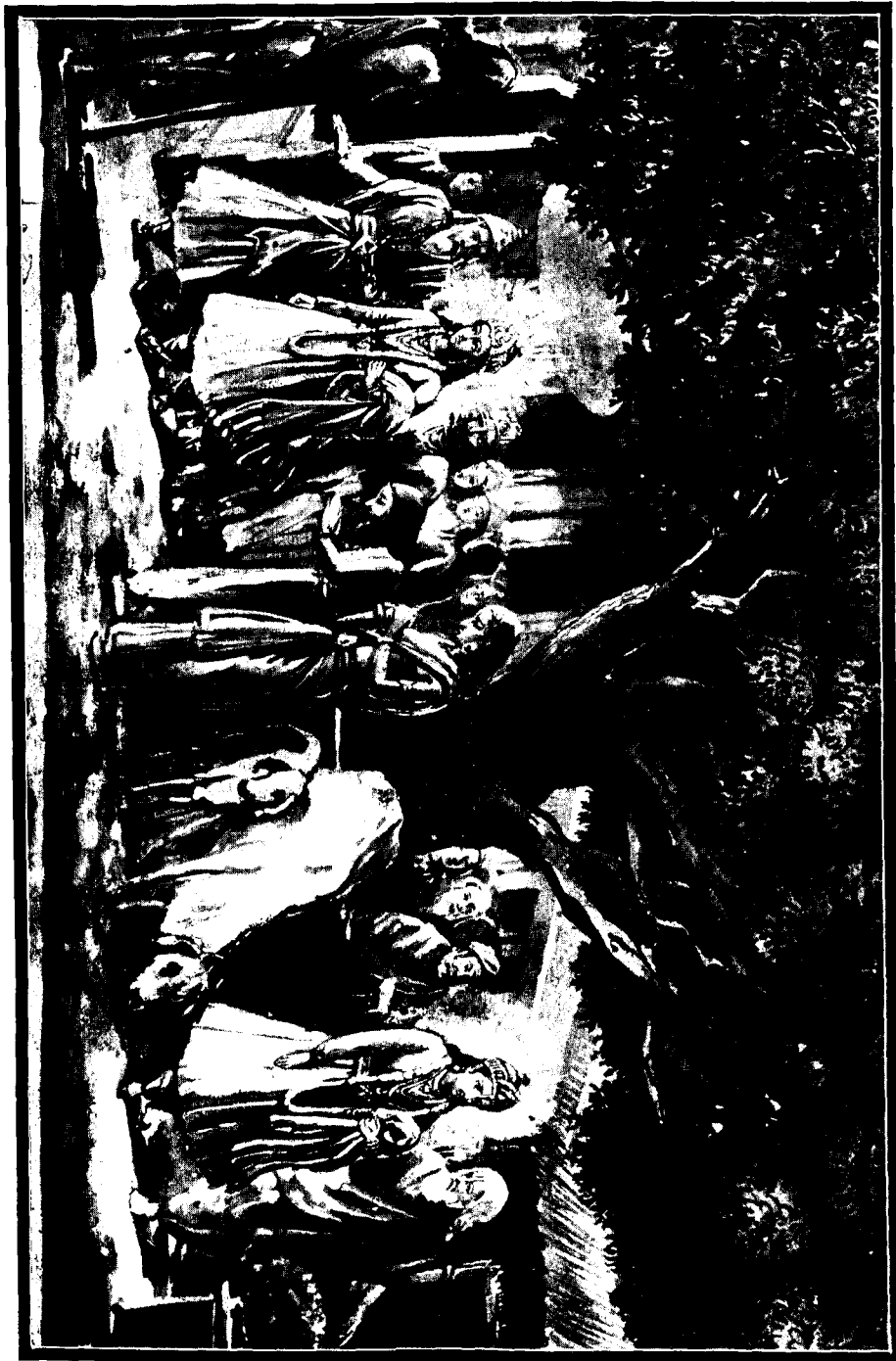
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(भाषा १०।८६।२६)

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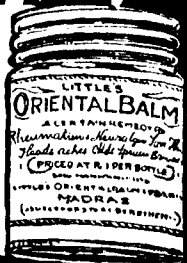
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THE

Bharata Dharma³⁶³

(The Official Organ of the Bharata Samaja)

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THE PILGRIMS' PRAYER

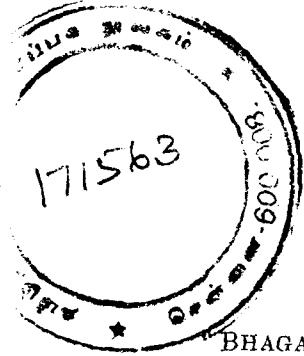
BY OBSERVER

GIVE us the vision
To see the dawn and set of Brahma's day
And the rising procession of our seried lives
Without beginning and without an end
Infinite in number but evergrowing in fullness
As one hastening approach towards Thy Lotus Feet.

Give us the vision
To see all ages as one eternal Now
And Time itself as Space
And the daily distance trod as daily growth
And daily decay as new growth.

Give us the vision
To see each trouble as a test
And each test as an opportunity
And our sins as mere failures
And failure as weakness
And weakness as passing infancy.

Give us the vision
To see the march of men
In degrees high or low
Ever going forward on *Brahman's* path
In curtained isolation of clouded minds
In inner vital unity all pervading
Under the unceasing onward urge
Of Thy Will irresistible
To the Realms of Freedom
To the Joy of Service
And fresh labours of a larger life
At the dawn of the coming *Brahma's* day.



THE FRONTISPIECE

"BHAGAVAN understanding it and wishing to satisfy the desire of both, entered the residence of both in two forms, the assumption of two forms being un-noticed by either—*Shrimad Bhagavatam*," X, 86 (26).

The picture illustrates the above idea. Shri Krishna came to the city of Mithila with a view to bless his two devotees Bahulashva, the reigning king who was selfless, his heart devoted to Shri Krishna, and Srutadeva, a poor brahmin living as a householder in the city ever devoted to the Lord, absolutely void of all personal desires and content with what he secured in the day to maintain his body. The Lord accompanied by great Rshis such as Narada, Vamadeva, Atri, Vyasa, Suka, Chyavana, Maitreya and others—travelled to Mithila giving the blessing of His presence to all people on the way. Hearing the welcome advent of the Lord in their midst, Bahulashva and Srutadeva both became immensely delighted, received the Lord and His beloved followers and expressed their wish to welcome Him at their respective homes. The Lord understanding their desire, assumed two similar forms and entered the houses of both, the assumption of the forms being un-noticed by either. He received the welcome with full heart and blessed them un-solicited. The above is an illustration of the great and spontaneous love the Lord has for them who give their hearts' love and devotion to him.

Two observations uttered by Bahulashva and by Srutadeva in the course of welcome are significant:

निष्कञ्चनानां शान्तानां मुनीनां यस्त्वमात्मदः ।

You give the bliss of experience of Atma to those who ever contemplate on you, void of attachment to anything (possessing nothing) and dwelling in peace.

हृदिस्थोऽप्यति दूरस्थः कर्मविक्षिप्तचेतसाम् ।

Tho' dwelling in the heart you are yet very far removed from those whose minds are agitated by actions and their results.

The other picture shows Shri Krishna in the position of imparting the essence of wisdom to his disciple Uddhava ere the Lord relinquished the body, on the eve of his return home (Vaikunttam).

These teachings are embodied in Skanda XI of *Shrimad Bhagavatam*.

HINDU WOMEN'S RIGHTS IN MYSORE

BY T. R. VENKATARAMA SASTRI, C.I.E.

MYSORE has a deserved reputation for being among the most enlightened, if not the most enlightened, of Indian States. It has an advanced system of Woman's education. Cochin and Travancore have indeed a larger percentage of literate women. The social system under which the bulk of the people live in those States encourages women's education and the Women's Colleges at Madras bear ample testimony to that fact. Woman's education in Mysore derives its strength not from the social system but from the general enlightenment of the State administration under a ruler who is often described as a "modern Janaka". Mysore has added to its reputation by taking the lead in having Woman's Rights under the Hindu Law investigated by a committee with a view to initiate amending legislation.

The volume which embodies the result of the labours of the committee is now before the public. The final recommendations of the Committee have been embodied in the form of a Bill for legislation. We must offer our congratulations to the Committee on their able Report. There is not a point of view bearing on the question that has not received the attention of the Committee. The report throughout breathes the liberal spirit that is to be expected from so distinguished a committee presided over by a true *Rajadharma*pravina. Mr. Chandrasekhara Aiyar, like his illustrious cousin Sir Sadasiva Aiyar, is not

only a lawyer of ability but holds large and liberal views on the Hindu Family and Social Law. It is to be hoped that the Bill will be brought up for consideration at an early date and, with such modification as further discussion might suggest, passed into law, so as to set an example to the rest of India of comprehensive legislation on so important a topic. Neither the Representative Assembly on whose resolution the Committee was appointed, nor the people and public bodies, to whose liberal outlook and views the summary of the replies to the questionnaire at the end of the volume attests, will allow the labours of the Committee to go in vain. What is more, the Women of Mysore, in conference assembled a few days ago, have taken the matter up with characteristic energy and will not allow grass to grow under their feet before the necessary legislation is put through.

No opposition to the proposed reform of the law can be raised on the score of its being an interference with the Hindu Religion. The opposition, if any, must come from those whose immediate expectancy it will affect. The proposals proceed on the twin principles of consanguinity and propinquity which the Mitakshara Law accepts. If the author of the Mitakshara gave precedence to the remotest agnate over a near and dear cognate relation, it was either because he was himself under the sway of a conception of kinship through gens or agnatic clans which characterises many ancient societies or social sentiment in his day was too strong in its favour for him to break through. That he was favourable to the rights of women and tried to advance them within the limits set by the social conditions of his time cannot be gainsaid. It is unthinking conservatism and general inertia rather than any deep conviction or religious scruple that sustains the preference of the remote agnate to near cognate relations. It is worthy of note that the one school of Hindu Law that has got rid of this principle has appealed to religion as supporting it in its reform. It is difficult to suppose that directly public opinion is challenged there will be any appreciable volume of enlightened opinion in support of the order of precedence in the Mitakshara law of inheritance or against legislative alteration of that order.

One objection which is generally urged by those who are against all social legislation is noticed in the report itself. The society has got on well enough without legislation and there is the testamentary power which any one not satisfied with the law of intestate succession might resort to. The law of intestate succession is the community's estimate of the testamentary preferences of an average member of it, in the absence of special circumstances, and should embody the dictates of natural affection which sway him. There is no justification for

keeping up an unnatural law of succession and recommending to the individual the exercise of his testamentary power to rectify the result of its unnaturalness.

The Committee have proceeded on the principle conceived as cardinal that the general framework of the Mitakshara law as now administered should be taken and such changes as are absolutely necessary for achieving the object in view should be woven into it. And they have seen to it that their recommendations should be able to appeal for nearly all their changes to the example of the Bombay or the Bengal Schools of Law.

In imitation of Bombay Law they have recommended inheritance to the sons' and grandsons' widows and to the widows of collaterals. It is known to no system of law other than the Hindu law of Bombay and Guzerat, unless it be the Parsi law of succession which includes even the son-in-law. It has no support in any principle unless it be the archaic one of the relationship of all people belonging to one gens whether by birth or marriage. The one justification that I can see is that the husband's relations are allowed to be heirs to a woman's Stridhan and the principle of mutuality requires that she should be heir to them. When we are recasting the Hindu Law so as to make it conform to the dictates of natural affection, there may be more justification for cutting out all the heirs on the husband's side other than the husband to a woman's Stridhan than for making the widow of a collateral an intestate heir to a deceased person.

If on the other hand it is preferred to have mutual rights of inheritance we should prefer the widows to take absolute estates. Having taken the trouble to abolish limited estates on principle and at least in part on the ground that they involve needless and harassing litigation, the committee should not have retained such estates in this comparatively very small class of cases in imitation of Bombay. As the widow and ancestresses take only limited estates in Bombay, the retention of such estates also in the case of the widows of collaterals does not involve any additional inconvenience or lack of principle. When all that is changed, there is no need to retain limited estates for this small group of cases.

Whether the inheritance of these widows is cut out or made absolute, Part IV of the Bill may be deleted. Strict life estates, when created by deed or will, will be governed by ordinary law and do not require the provisions of Part IV.

Turning now to the order of inheritance as laid down in clause 6 and the principles indicated in clause 7, we find that they retain ample hold on the peculiar features of the Hindu Law. In each group of

heirs descended from one ancestor, the precedence of agnates is maintained.

Analogy may suggest the precedence of the son's widow over son's daughter and grandson's widow over grandson's daughter. The order adopted by the committee conforms to the dictate of natural affection and to a certain extent shows the artificial character of the inheritance allowed to the widows of son and grandson.

I suppose that the group of heirs in clause 6 (1) (x) and 6 (2) (xii) are intended to take in succession and not together as one heir. That is the indication derivable from clause 7. There may be something to be said for making them take together but as that does not seem to be the intention, it might be better to put them under different numbered heads.

The report says that the Committee had great trouble in framing clause 10. It requires further clearing and its relation to clauses 6, 8 and 9 requires further consideration and adjustment if need be by recasting and re-arrangement.

When there is no son and the propositus is the sole owner of the property, acquired or obtained in any manner soever, clause 6 operates and the heirs take in regular order, widow, daughter *et al.* When there is a son, while he may be said to take the property, there are the women sharers with him under clause 10, not merely in regard to property, which he as joint owner takes by survivorship but also in property of which he was not joint owner but is heir under clause 6, as in the case of the father's separate property as defined in clause 8. If the property was only property of a joint family of which the deceased was a member, clause 10 operates whether there is a son or not. If this is what is intended, it should be made clear by putting the son in a separate clause outside clause 6.

Clearing up in other directions is also necessary. What will be the allotment to five daughters of a deceased man according to the clause as it is worded?

I take it that the meaning of subclause 4 is to give the women sharers the right to claim a division except in the cases falling within the proviso. If the division is postponed until some die or until an unmarried daughter or sister gets married what is to happen? An interference with a system having a closely knit logic of its own demands detailed provisions to obviate all possible doubt or confusion.

One may perhaps point out the illogicality of widow, daughter mother and sister sharing with a son but in the absence of a son, the widow alone taking the inheritance to the exclusion of daughter

mother and sister. But that is the illogically of the Mitakshara left untouched.

The right of adoption as in Bombay avoids all disputes about authority. But should the widow have the right to more than a third which she will get under clause 10? Where that one-third is too small for her maintenance, should she at all be encouraged to exercise the power of adoption. As in the absence of adoption she is to have an absolute estate, she will be able to give the property or any part of it to anyone she likes. Probably the committee's recommendations in clause 11 are founded on this fact and they consider it no hardship to give her the option of maintenance or the benefit of any special agreement instead of only a share. If so it must be recognised that the adopted son is deprived of the rights and privileges of a son and reduced to the position of a donee or legatee.

Stridhan is naturally extended in content. But the old difference is kept up in the devolution provided for the different kinds of Stridhan, one going to the daughter alone and the other being divisible between the daughter and the son. It is perhaps inevitable so long as the sons have a predominant interest in the father's property. Compensation has to be given to the daughters in their mother's property. As inherited property becomes her own and goes to her heirs under the new law, its devolution has to be allowed to the sons and daughters equally. The only other thing worth noticing is that the daughters include natural children, not legitimates only.

One item aiming at the reform of social abuse requires to be noticed. Stridhan is made to include gifts to the bridegroom over and above the customary presents. In no case is the bridegroom price taken as a provision for the bride's use. In most cases it is either immediately spent, or spent on the education of the bridegroom. Is it intended that the family should be held liable to make the amount good to the bride should she claim it later as her Stridhan? A straighter attack is necessary to eradicate the evil. To make a gift and claim it back later as the Stridhan of the bride does not look quite straight.

The Chapter on Maintenance retains the full flavour of the Hindu Law. If women get rights of inheritance, why, it may well be asked, should men be called on to provide for a number of women whether he is possessed of property or not. In what cases the wife should have separate maintenance has to be defined and provided for, but in nearly every other case, there will be no need to provide maintenance because they will be found to have become sharers. The Hindu sentiment will, however, prefer provision for destitute daughters and sisters.

The illegitimate daughter is provided for but not the concubine who is apparently left to the existing law under clause 2.

Where, however, maintenance arises out of personal obligation rather than an obligation arising from possession of property, the scale can hardly be that which governs a case where it is of right and as against property in the hands of the resister. For the rest there is nothing to be said against the provisions which are calculated to protect the members of the family against alienees and bonafide alienees against the possible fraud by the family.

We have set down such ideas as occurred to us. Other ideas may occur to other people. There is nothing like perfection attainable in any law of inheritance. All that one can claim for the scheme of the Mysore Committee is that it carries the Mitakshara system of inheritance one further stage in its approximation to the necessary and natural conclusion from the principle of propinquity as a test of succession. The unity of all India is being worked out and worked for. Those who flout the idea of its possibility must equally flout the idea of the possibility of a territorial law for such a vast area or even a Hindu Law applicable to the whole of India. There may be others to whom the idea of unity of all India is acceptable but it does not involve a single law of succession for all India. None however will quarrel with the statement that if ever a Hindu Law for all India came to be thought of, it would adopt much of the changes that have been made in and by this report.

II

C. V. K.

THE report of the Committee appointed by the ever progressive and enlightened Government of Mysore to examine and report "in all its aspects the question of improving the position of women under the Hindu Law," will receive considerable appreciation from all readers of THE BHARATA DHARMA. It is easy to exaggerate the importance of economics as a factor in the development of Social Polity. It is not unoften that one hears from the platforms of Women's Conferences and Social Reform propagandists that if women get economic independence and the laws of inheritance relating to them are changed to give them shares, the question of women's progress and happiness will be solved. About thirty years ago, the late Mr. P. Anandacharlu, C.I.E., an enthusiastic supporter of the "women's cause" wrote that women's rights of property constituted "one of the two Herculean pillars on which he

built great hopes of advancing the several heads in the Reform programme". The experience of the Muhammadan world hardly justifies such a hope or assertion. No system of inheritance known to lawyers is more favourable to women, and under no other, have women more absolute rights of property than the one based on the Koran. And yet our Muhammadan sisters cannot be said to have been, at any stage of their history, in a better position than their non-Muslim sisters in that connotes "Progress," from the point of view of the Reformer. On the other side, till the Married Women's Property Act was passed about fifty years ago, the rights of women in England (most of whom married) was not much better than that of slaves under the Roman law, as regards property. In spite of it, the position and influence of married women in society was nowhere higher than in Victorian England. Evidently, the true source of women's happiness and progress is not in the extent of her economic rights. It lies elsewhere. But that does not mean that unnecessary fetters should not be removed, and obvious injustice based on sex should continue. As in many other matters, so in this matter also, there is much in the present situation in this country where change is necessary, if at least to remove encrustments which do no one good. Such work had to be undertaken and it is well that it was entrusted to a committee with so enthusiastic and capable a chairman as Dewan Bahadur K. S. Chandrasekharier and so learned a Hindu lawyer as Mr. K. T. Bashyam Iyengar as a member. The report, as was expected, is thorough and informing. If in what follows we set down aught by way of criticism it is in no disparagement of the work done, but to suggest lines of improvement in furtherance of the very object which has been the aim of the Committee.

2. This difficulty of altering the laws of inheritance and property, where one is not overhawling the entire system, is always great, for one is never sure what the ultimate repercussion of the suggested change would be on the parts left unchanged. It is especially so when the rules are based not only on temporal considerations but also have a religious background. Of no system of inheritance in India can it be said that it left out religious or quasi-religious considerations altogether, though systems like that adumbrated in the Mitakshara are less dominated by such considerations than systems like that of the Dayabhaga. But such difficulties have to be faced. It will not be possible to postpone urgently needed changes till one can deal with the whole fabric, and one is, therefore, glad that the committee had the courage to suggest alterations even though their hands were not wholly free. The real test of the soundness of their work is not whether they

his parents to take the inheritance and protect his daughter's and son's children, as they would naturally do. Then the committee postpones brothers and sisters to the widows of deceased sons and grandsons. This is quite a revolutionary change. Not that the present writer feels that because it is a new provision it should be rejected. But is it consonant with one's ideas of what is just? Will any normal man desire that a sister born in the family (let alone a brother) should be ousted by a person who came anew into the family and who perhaps has already sued him for maintenance.

6. Later on, brothers are preferred to sisters, brother's sons to sister's sons. This again has for its back-ground the idea of male members of the family being preferred to those getting into other families. If so, what is there unjust in making a woman inheriting from a male not being allowed the power to take it outside the family, by being denied absolute rights. Further, the brothers and sisters should stand in the same position if the latter is not to lose by reason of her sex. Whatever may be the rules as regards the relative positions of the male and the female heirs when they both are very remote heirs the real reform would seem to be, if you cannot make them to simultaneous heirs, to put the widow as the first in the list, the children of both sexes in one class next, then the mother, and then the father, and then the children of the children of both sexes in one class, and in the absence of lineal descendants of both sexes the parents, first, then the brothers and sisters in one class, and then their children of both the sexes, and so on. The time is come when all differences based on sex, should not merely be no bar to a right to inherit, but should not be made a ground of difference in the order of succession also. If it be objected that that will be revolutionary, then the grant of absolute rights to women and the introduction of the wives of deceased sons and grandsons as heirs, and that before sisters and brothers are even more revolutionary. The committee has not been afraid of suggesting them. The better remedy would, however, seem to be to make these *near* heirs, simultaneous heirs. For *e.g.*, the parents, the widow, and children of both sexes should all be given shares in the inheritance as soon as it opens, and not made to exclude one another. The issue of both sexes, and widows of such children may be allowed to "represent" them, in the sense that the term "represent" is known to Hindu Law of joint family. Most systems of inheritance, *e.g.*, the Muhammadan and English, adopt such a rule of simultaneous heirship; and one sees no real justification for not extending it to the Hindus also. The committee itself recognises it in a way in clause 10 of its bill. But the position of the clause in

the bill, and the restricted nature of its provisions make one doubt whether it will really help in the direction indicated. Of that, however, at another time.

(To be continued)

III

BY K. V. SESA AYYANGAR, M.A., B.L.

(Continued from page 140)

It is therefore creditable that Mysore should have led the way in this field. The Committee has embodied its recommendation in a draft bill containing 28 Sections. Section 4 states the basic principle of the Bill. "No woman shall be excluded from inheritance, or deemed to be disqualified for the exercise of any right of property or other civil right, by reason of her sex." This principle has been directly applied to the re-arrangement of the scheme of inheritance under the Hindu Law, so as to let in more female heirs and give them higher order in precedence. Even though it may be possible to suggest alternative schemes if one were constructing a new order of succession no serious objection can be taken to the arrangement adopted in the Committee's draft bill. Equally important are the achievements of the Committee in giving women a share on partition and in enlarging their estate in many cases. In the sphere of adoption the Committee has abolished a fruitful source of litigation by raising a presumption of authority to adopt, in the ordinary case of adoption by females and by the validation of ante-adoption agreements. Additions have been made to the list of female maintenance holders, and the right to maintenance has been made a statutory charge. The categories of Stridhana have been simplified and enlarged and the anomaly of limited estate in Stridhana has been removed. The other sections of the Bill are designed to give statutory recognition to the principle deducible from judicial decisions with the variations necessary to fit them with the general scheme of the Bill.

Thus the recommendations of the Committee cover the familiar grounds of women's disabilities in Hindu Law. The Bill is a genuine attempt to liberalise women's rights in the light of modern standards. The proposals that have been suggested cannot by any means be said to err on the side of excess. The Committee appears to have been at pains to placate conservative opinion and to frame their proposals in

such a manner as to eliminate objections as much as possible. The changes that are recommended are along the lines of least resistance and are characterised, as much by caution as by progressiveness. The report deserves to be looked upon as the first fruition of the constructive impulses for legislation in Hindu Law on co-ordinated lines.

EXTRACTS FROM A SOUL-DIARY

BRAHMA VIDYA

BY K. N.

WHEREIN consists the glory and the greatness, the wonder and the beauty, of this Vidya which is called Brahma-vidya: Sree Vidya? It is in its capacity to endow man with a vision by which he draws joy from all he sees, and gives joy and benediction in return. This vision enables a person to conserve, within himself, all the energy that is being continually generated within his own system, and thereby attain that high cheer which is called Brahma Tejas, Brahma Veeryam. Practice in this conservation or Brahmacharya rapidly leads to a state of positive brain-strength and of over-flowing nervous vigour in which hope and joy are easy, and their opposites are rendered impossible.

Then does the personality become magnetic and the man becomes a Yogi. His consciousness becomes habitually pure and high-toned, and penetrated through and through with that divine joy, that original bliss, that generated all the worlds, and generated also his own body, Sthula and Sukshma, along with them. He sees and feels that Life in its essence is POWER AND ILLUMINATION AND SPONTANEOUS JOY and that Evolution, that is, the universe and all its multitudinous existences in their multi-coloured variety of characters, selves, sentiences, passions, struggles, aspirations, keen-pursuits, pleasures, repose, thoughts, creative activities of all kinds in the economic, social, political, artistic, and religious spheres—is rendered possible only by this fact. He sees that death is but an incident in immortality, disease but an incident in health, that struggle and pain and estrangement and sorrow are but incidents in the inner life, like puberty and pregnancy and perturbation in the physical organism; and that strength, knowledge and love, and joy, are the rewards at every step of pain endured, of effort-made, and will exercised—until that uttermost consummation is

reached in which the Soul comes to its own in the shape of SPONTANEOUS POWER, WISDOM, SELF-REGULATION, AND SELF-ENJOYMENT through Love—DIVINE LOVE. That is, the I becomes the Cosmic Brahmic I, full OF BLISS AND BENEDICTION: Transcendant, *above* the world, but knowing it in *Tatva*—blessing and vivifying the world and illuminating all with its own divine consciousness of Ananda—Life, Light, Love and Delight. 'Self' and 'Other' are submerged in the SELF: the SPIRIT, the Purushottama, the Perfect Individual, the Vāsudeva, in whom and by whom and for whom and towards whom all individuals live and grow and develop. This Perfect Individual gives Himself to the earnest seeker the last highest reward, the uttermost consummation of His own Divine-planned, beneficent-schemed evolution.

बहुनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वायुदेवः सर्वं मिति समहात्मा सुदुर्लभः ॥

How to make God most concrete? Evidently by yoking the conception of God with that which is most concrete, most sensationally full, namely, Self-consciousness: "I," this living, intimate, near, feeling, breathing, thinking, purposing, loving, longing, aspiring I. This yoking together in consciousness of the *Aham* and the Brahman, the ब्रह्मगात्मा and the सत्यज्ञानानन्द ब्रह्मात्मा, the त्वं and the तत् is YOGA—Bhakti Yōgā, Gnāna Yōgā, Rāja Yōgā. It is called Dhyanam, which when it becomes continuous, effortless, and spontaneous, becomes Samādhi—a state of union, joy, and illumination. This is सहजनिष्ठा, ब्रह्मनिष्ठा, भगवन्निष्ठा abidance in the joy of the Lord: entrance into the Kingdom of Heaven; God-Union; God-consciousness; the Divine Love-bliss; Cosmic consciousness; "intellectual love"; *Chitsukham*, Akhandai-karāsam.

Choose the brightest, clearest calmest, most alert moments. Denude those moments of extraneous, superficial, wandering thoughts and feelings, pack them, fill them, with sweetness, with love, with joy, with the Divine as it hath been perhaps taught thee by thy Guru; or failing such a Guru in the flesh, by thy Ishta Devata, the Adored of thy heart, thy GUARDIAN ANGEL AND SAVIOUR, Thy Bright, Blissful Tender One, whom thou lovest, and by whom thou art beloved. And "live": and feel and shine and love, and bless and rejoice—for as long as may be possible. Be awake. Be aware. Be alert. Be attentive. Live in the Soul. Live in Love. Live in Bliss. Live in Shree Rama. Live in the Free—the Spontaneous, the All-Loving, the All-Blessing, the All-rejoicing, the all-winning Spirit. Consider His Brahmic Goodness, His utter essential love, His pure original

spontaneous, self-originated, self-flowing joy which is one with all life—your life and mine included. And consider not anything else. All things else have been created by Him and live only in Him, by Him, for Him—aye and for consummating into Him. Poise yourself in this thought, this feel, this mood; this pure, bright, blissful, creative, loving, gracious mood. Repeat the exercise day after day. In the interval, give up sex (but not love), give up gross food; give up wine; give up pursuit of wealth, give up pursuit of fame, or man's opinion of you. Give up your substance. Give up violence, excitement, anger, indignation, contempt, prejudice and all *Vrittis* that put a barrier between yourself and all other selves. Give up all vulgarising amusements, slanderous talk, scandal-mongering, the habit of passing judgments. Give up denunciations of all kinds. Then will this poise in God become easy and habitual. Then will serenity and joy become genial and effortless. Then will fierceness and contempt become impossible mental configurations for thee, and also fear, worry, vanity, irritation, regret, misery and melancholy of all kinds. Pack the present moment with the maximum of sweetness and harmony and light. Lengthen the moment to several moments, to half hours if you can; and repeat the exercise at periodical intervals. And in the intervening hours, live as purely, brightly, bravely, lovingly, graciously, and manfully as may be possible: and tell no man of your plans. Let people find out the change in you if they can. But in yourself, you will swiftly find out for yourself that a process has been set up, a change, vast and profound, striking, wonderful; and getting to be deeper and more far-reaching than ever you considered it possible or probable. In body, in mind, in expression, in speech, in companionship, in dealings of all kinds; alone and in repose, or in the midst of comrades; in health, in temper, in purpose, in balance, the change would be striking. The atmosphere around you, the social and scenic setting around you, so to say, will have altered strangely, and in an inconceivably subtle manner—"a sea-change rich and strange" . . .

ADITYA-HRDAYAM

S. R. R.

AT the suggestion of a valued friend that a translation of the great stotra of the Heart of the Sun the Aditya-Hrdayam will be very suitable and serviceable in the Bharata Dharma generally and believing that the daily recitation of the stotra at this time will serve as a cure for the mental ills of several Indians at present harassed by various conditions

of life and thought, I have tried to put the stotra with meaning and explanation such as I could gather from the famous commentary of Shri Govindaraja on Srimad Valmeeki Ramayana in Sanskrit and its translation in Tamil. I have also been reminded of the efficacy of the stotra which several of us took to reciting every day since the time of the historical internment of Dr. Annie Besant and her two associates in 1917, on the advice of our revered brother, the late Dr. S. Subrahmaniya Aiyar, Retired Judge of the Madras High Court. Those who can afford to recite the stotra in original will, I trust, be doing a service to the motherland and the whole world, by doing it every morning in religious faith.

The sequel will show that this stotra which has the value of a Mantra was first given to Shri Ramachandra by Rshi Agastya when Shri Rama stood exhausted and somewhat depressed after his first encounter with the mighty Ravana and on the eve of the final battle. Rshi Agastya imparted the Aditya-hrdayam saying that it was a secret and eternal means to vanquish all enemies in battle, meritorious, ever blessed, giver of all good and remover of all ills of worry and depression and bestowing longevity. It is therefore meet that we, circumstanced as at present, should avail ourselves of this spiritual means, hoary by age and tradition and by the realised fruits of the experiences of the elders of the land.

Aditya-hrdayam forms the subject of Chapter 107 of the 6th Section (Yuddha Kanda) of Shrimad Ramayana of Valmeeki. The whole chapter will be given below and translated and commentaries explained verse after verse.

१. ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितं ।

रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् ॥

२. देवतैश्च समागम्य द्रष्टुं मभ्यागतो रणम् ।

उपागम्याब्रवीद्रामं अगस्त्यो भगवानृषिः ॥

ततो Then; युद्धपरिश्रान्तं exhausted in battle; समरे at the battle field; चिन्तया स्थितं standing worried; रावणं च also Ravana; अग्रतः in front; दृष्ट्वा having seen; युद्धाय for battle; समुपस्थितं ready to confront; देवतैश्च along with Devas; समागम्य having arrived; द्रष्टुं to witness; मभ्यागतः come; रणं the battle field; उपागम्य approaching; अब्रवीत् said; रामं to Shri Rama; अगस्त्यः Agastya; भगवान् auspicious; ऋषिः the Rshi.

Then, the Rshi Agastya having arrived at the battle field along with Devas to witness the battle and having seen Ravana in front exhausted (but) ready to confront (again) and Rama (Himself) standing exhausted and worried, approaching Rama said to him,

NOTE

When Ravana was very much exhausted in his first battle with Shri Rama, he was driven away from the field by his charioteer. After resting for some time, Ravana hastened back in rage and confronted Shri Rama again in battle. Shri Rama was standing somewhat exhausted also and worried thinking "How shall I vanquish and destroy the enemy without revealing my true nature?"

At that juncture, Rshi Agastya came down from the heavens where he had come to witness the stupendous battle along with heavenly hosts and advised Shri Rama to worship the Sun (Aditya) by this stotra with a view to recover his natural prowess.

३. राम राम महाबाहो शृणु गुह्यं सनातनम् ।
येन सर्वानरीन्वत्स समरे विजयिष्यसि ॥
४. आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम् ।
जयावहं जपेन्नित्यं अक्षय्यं परमं शिवम् ॥
५. सर्वमङ्गलमाङ्गल्यं सर्वपाप प्रणाशनम् ।
चिन्ताशोकप्रशमनं आयुर्वर्धनमुत्तमम् ॥

राम राम Rama! Rama!; महाबाहो O mighty armed!; शृणु hear; गुह्यं sacred; सनातनम् eternal; येन by (reciting) which; सर्वानरीन् all enemies; वत्स O child!; समरे in battle; विजयिष्यसि thou will conquer; आदित्यहृदयं Aditya-hridayam—(called) the Heart of the Sun; पुण्यं auspicious (to the reciter); सर्वशत्रुविनाशनम् destroyer of all foes; जयावहं bringing victory; जपेन्नित्यं should recite (in prayer and meditation) constantly; अक्षय्यं undiminishing in results; परमं शिवं highly purifying; सर्वमङ्गलमाङ्गल्यं bestower of the best of all prosperity and happiness; सर्वपापप्रणाशनं destroyer of all previous sins; चिन्ताशोकप्रशमनं remover of all ills of mind (worry) and body (depression); आयुर्वर्धनं increasing longevity; उत्तमं best of recitable prayers.

RAMA, O RAMA! mighty armed, hear this eternal and sacred stotra Aditya-hridayam, the Heart of the Sun by reciting (praying) which (in that form) O Child! you will conquer all your enemies in the battle. This stotra (called) The Heart of the Sun, auspicious to the reciter, destroyer of (all) foes, bringing victory one should recite this best of recitable prayers, undiminishing in results, highly purifying, bestower of the best of all prosperity and happiness, destroyer of all previous sins, remover of all ills of mind and body and increasing longevity.

The above five (shlokas) verses thus relate the circumstances in which the sacred stotra of the Sun was given, its greatness and the auspicious results that follow its prayerful recitation every day and

constantly in times of difficulty and stress. They form the preliminary to the following prayer, uttered with a view to create an interest in its recitation and to get the Great Endeavour accomplished soon. So the Rshi addressed Rama twice in endearment. The Lord in the Sun being the power (Deity) invoked in the stotra, this is called the Heart of the Sun, Aditya-hridayam.

(To be continued)

INDIA'S PROBLEM AND DESTINY

(From a Correspondent)

The Guardians of her Freedom.—Vaswani concluded his series of lectures on "Abraham Lincoln" in the Besant Hall, Hyderabad, on Saturday last. In a closing passage, he referred to the Indian problem and said: "India's destiny and India's future are not in the keeping of the English people or the British Parliament but in the hands of her Rishis and her Gods. They are the guardians of her freedom and they are leading her to Liberty. The Indian problem is a part of the world-problem, and humanity lies in bondage until India is free."

The Socialism of Saints.—Addressing a crowded meeting in Hyderabad on the Guru Nanak Birth Anniversary Day, Vaswani pointed out that the world had not produced greater socialists than the saints, for they had the deepest reverence for the poor as children of God. Vaswani pleaded for something more than service. He pleaded for reverence for the poor. That reverence, he said, was the very heart of that new religion which would bring together nations of the East and nations of the West in that one Fellowship which was the dream of the world's prophets and saints.

Shankara the Revolutionary.—Addressing a crowded meeting of the Gita Class in Hyderabad, Vaswani paid a warm tribute to Sri Shankara Acharya. "The true proportions of his greatness," he said, "are hardly realised even in India. In all History no more subtle thinker has appeared, Kant alone excepted. And Shankara the equal of Kant in the power of thought, was Kant's superior in the power of action, organisation and *Tapasya* and in spiritual greatness. Shankara initiated a revolution in Hindu thought and life and a revolution in the history of human culture. Centuries have not exhausted the full meaning of Shankara's revolutionary movement: *Tat Twam Asi*—'That art thou!' Shankara's doctrine of divine Humanity and the eternity of Life is one of the most challenging doctrine history has ever known."

REVIEW

BY S. M. FOSSIL

Hindu-Muslim Unity—Tract No. 1, of Akbar Ashram. (Published by Bharat Printing Works, Karachi.)

Resurgence of sectional nationalism in India manifests itself through various communal organisations which are ushered into existence from time to time. Though from the political point of view their existence may to some extent, retard the growth of united nationalism in this country, from the cultural point of view, it is regarded as indispensably necessary for the preservation of all that is best in the cultures of various communities. It is equally necessary that, side by side with communal organisations, national organisations also should be established which, while conserving the best features of communal cultures, may transmute them into something higher and nobler, which will be acceptable to all sections. Such an organisation has been founded in Sindh. It has been appropriately designated "Akbar Ashram". Akbar is the symbol of Hindu-Muslim unity which is the clamant need of the day in India.

One of the objects of Akbar Ashram is the promotion of Hindu-Muslim unity which is sought to be achieved in a variety of ways—one of them being the periodical publication of tracts. The first tract which the Ashram has brought out is entitled "Hindu-Muslim Unity". Its get-up is fine. It consists of two articles—one of which sets forth the aims and objects of the Ashram and the other deals with the Hindu-Muslim question in all its bearings.

Mr. Hatim's article on Hindu-Muslim unity is a veritable *multum in parvo*. It is as lucid in its exposition as it is laconic in its expression; for it just covers six pages. The two prolific sources of Hindu-Muslim discord are the Mosque and the Cow, which for the sake of brevity the author calls the "Mos-Cow" problem. If brevity is the soul of wit, then a world of wit is compressed in that expression. Mr. Hatim discusses all aspects of the question in a frank and free manner. He is impartial and unbiassed to the core. A perusal of the arguments—so cogent and clear—adduced by him will lead the reader to the irresistible conclusion that the agitation on the part of Hindus and Muslims regarding the slaughter of cow and music before mosque is silly and sentimental twaddle.

The Hindu-Muslim problem has baffled all solution at the hands of politicians. The professional politician is a purblind person. He is also a manomaniac. He regards the Hindu-Muslim problem as a

political one—essentially and exclusively. Therefore when he offers a solution, it is neither real nor permanent; for his diagnosis is defective. Any attempt to raise the superstructure of Hindu-Muslim unity, on the shifting sands of political or economic expediency, is bound to collapse like a castle of cards. When a new political situation arises, the old remedy is rendered inefficacious; as is evidenced by the Moslem demand for the abolition of Lucknow Pact which till recently was regarded as the best solvent of all the Hindu-Muslim differences and difficulties. A more permanent and stable basis of Hindu-Muslim unity should therefore be discovered. It is certainly spiritual.

Mr. Hatim believes and rightly too that cultural unity will pave the way for political unity and that national solidarity which, it is the desire of everyone who has the best interests of India at heart to establish. The average Hindu is abysmally ignorant of Islamic culture and philosophy and regards the great spiritual heritage of Islam as something alien and unclean. The same thing can be said of the average Muslim. Ignorance is the mother of prejudice. Knowledge brings understanding; for to know is to understand and to understand is to admire and appreciate. The best method of establishing Hindu-Muslim unity on a permanent and stable basis is to create a sense of co-partnership in the great spiritual heritage of India common to the two great faiths; for this and this alone will bring about that amity and fellowship the achievement of which is the sole endeavour of "Akbar Ashram".

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