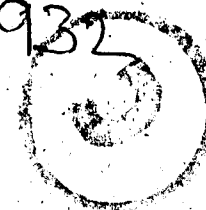


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Bharata Dharma

10 DEC 1932

Magazine of Liberal Hinduism

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

VOL. X]

JANUARY, 1932

[No. 10



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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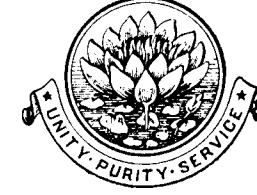
THE BHARATA DHARMA

*Sadhu T.L Vaswanji writes :—*The "Bharata Dharma" is precious to me for its noble aspiration to interpret the ancient wisdom in the light of the modern spirit. Great is India's destiny and great the mission of the Hindu Dharma in the new age. May you and your work be ever increasingly blessed in the service of *Satyam Sanatanam*!

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पतिव्रता महाभागा
छायेवानुगता सदा.



THE
Bharata Dharma

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VOL. IX

JANUARY, 1932

No. 10

THE LATE LADY SADASIVA AIYAR.

Of few Indian couples it can be said that they were partners in life in the sense in which we can say it of the late Lady and Sir T. Sadasiva Aiyar. The affinities that existed between them transcended the boundaries of personal and domestic affection and expressed themselves in various forms of contribution to the public life of our times. While Lady Sadasiva Aiyar closely followed in the footsteps of her husband as a true Saha Dharma Chari and her mind expanded and her strength and sympathies grew with years, she brought her own distinct strain of thought and method of approach, in the solution of our social problems. Not unnaturally she was in the vanguard of the women's movement in India and gave to that movement the prestige and stability which her age and position commanded. In her death the women of India have lost a staunch friend and an illustrious leader, and the Indian public one of the chief exponents of women's aspiration in our time. Are we wrong in believing that Lady Sadasiva Aiyar and her great husband have only transferred their allegiance and activities to similar ideals and causes in another world, where

"Flowers do not fade, trees grow not old,
And Creatures do not die through heat or cold."?

ANNUAL MEETING OF THE BHARATA SAMAJA PRESIDENTIAL ADDRESS.

By

DEWAN BAHADUR RAJADHARMA PRAVINA K. S. CHANDRASEKHARA
IYER, AVL., B.A., B.L.,

As there may be some present here who are not our members and so not sufficiently conversant with the nature and objects of our movement, I may say a few words by way of introduction to the report about to be read and the speeches to follow.

It is not the aim of the Bharata Samaja to initiate a new religious or sectarian movement, but simply to provide a common platform on which all the existing sub-divisions of Hindu Dharma may meet in harmony and peace, and eventually, it may be, contribute to build up one pure, strong and comprehensive system. Absolute uniformity of opinions and beliefs is impossible at the present day: nor is this indispensable, even if desirable, for the evolution of an ideal community. Perfection does not consist in sameness, but in the harmonious blending of dissimilar units. Reasonable men ought to be satisfied if they can find a fairly broad basis of union on which they can meet and work effectively for common ends.

The Bharata Samaja provides such a broad common basis, a platform built upon a consensus of opinion on certain vital and fundamental principles bearing on man's origin, evolution and destiny, with perfect freedom of opinion in regard to everything else. The essential principles, too, are stated in the most general form, so as to avoid needless conflicts on the minutiae of doctrine. And they are limited in substance to the following points; the immanence and transcendence of the One Supreme Being, the source of all; continuous evolution towards perfection as within the purpose of the Lord of our universe; the existence of a hierarchy of developed Beings working to carry out the divine purpose, in accordance with laws which are the expression of the Divine nature; Reincarnation and Karma as factors regulating human evolution; the Brotherhood of humanity and the essential Solidarity of its interests as a whole: also service as the true ideal of life, and purity as the rule of daily conduct.

This is probably the irreducible minimum of doctrine in the sense of ascertained spiritual truth, which would be acceptable to all or the great majority of Hindus. And it also embodies in a nut-shell, the essence of a complete philosophy of life.

To emphasize the essentials of religion and philosophy as a working creed for daily life, to replace the complex scheme of rites and ceremonies by a few simple rules and forms of personal discipline, worship and ritual

meant for voluntary observance, to promote a spirit of perfect tolerance and amity among men, to hold aloft the great ideal of service, to encourage the observance of strict purity in word, thought and deed—all these are great important and difficult objects, objects which will require active and enthusiastic labour of every kind to accomplish.

Something has been done during the past 8 or 9 years in these various directions; but a great deal more remains to do, especially in regard to popularising the movement among the masses, not omitting the lowly and the depressed.

The Bharata Samaja has suffered of late, along with other similar movements in the field, from various depressing influences. Financial depression is one of the acutest. Physical plane work cannot be done without a sufficiency of funds: and the coffers of the Samaja have been generally empty. Even more than the want of funds is the absence of workers—trained, enthusiastic and energetic. Barring a few devoted individuals, such as our late lamented Brother. C. Ramayya and Brothers Raja Ram and Subbaramayya, who have carried on the current duties at the Head quarters, including the conduct of the daily worship at the Temple, almost unaided, there has been a dearth of active workers. I cannot at the same time, help confessing, quite sincerely, that the Samaja would have done far better if it had selected for its President one with greater aptitude, energy, and power to inspire and guide, than I know I am capable of; and I do hope and trust that a proper and worthy choice will be made at the very next opportunity.

The Bharata Samaja has also shared with other religious and spiritual movements a certain loss of interest which seems to have overtaken many educated persons in quite recent years. I cannot go into the probable reasons for this phenomenon, beyond suggesting that it may be the result in part of a revolt or reaction against the tendency to attach too much importance to dogma, belief and ritual. The Bharata Samaja has of course from the first, set itself against any such extreme tendency, but the general lack of interest in things religious has apparently affected it also. There seems however some reason to think that the tide of indifference has begun to turn, and that it cannot be very long before the Samaja will be able to discharge in more adequate measure the important and beneficial task which it has taken upon itself. In these circumstances it behoves every one who appreciates and approves of that task to contribute his sympathy, encouragement and aid.

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K. V. S.

The growing appreciation of the personality of Gandhiji by Christians suffered a temporary set back as the result of the opinions expressed by him to a press interviewer on the place of foreign missionaries and conversion. Though the first impression created by that interview has been to some extent modified by Gandhiji's own version of it announced sometime afterwards the fear has not been altogether banished that Gandhiji meant to imply that freedom for the promulgation of vital messages, and the liberty of men to change their professed faith may be subjected to restrictions in the India of the future. It is surprising that such a fear should have been entertained about the attitude of one whose life is a unique expression of Christian values in human history and who is perhaps one of the great missionaries that Jesus has had in India for many centuries. Gandhiji has many a time openly acknowledged his indebtedness to the New Testament. He has seldom missed an opportunity of stating his inmost convictions and thoughts in the language of the Gospels. He is never tired of explaining his activities, and his solution of political and social difficulties, as an attempt to apply the teachings of Jesus to human relationships. Few others have carried the message of the Gospels into spheres of action from which that message has been long excluded by convention. His personality is a veritable rock of Christian virtues. His speeches are sermons. His life is an incarnation of the Christian spirit. That the Indian Public recognises Gandhiji as an orthodox Hindu entitled to advise on Hindu Social adjustments is simply a conspicuous instance of the wide and generous tolerance obtaining in Hinduism. More than many others he has helped to present Christ to India as he needs to be presented.

Therefore it requires exceptionally strong evidence to persuade us to believe that Gandhiji does not recognize the sanctity of the parting injunction laid by Jesus upon his followers to go forth among the nations and preach the Gospel in His name. Can Gandhiji be oblivious to the grandeur of the loyalty that for centuries has inspired some of his followers to forsake home and friends in order to preach the Gospel in foreign lands and to do deeds of heroism that are unsurpassed in the annals of adventure. Is it believable that he who described his own actions at a supreme crisis in India's history as an attempt to apply the principle of the Sermon on the Mount, desires to fetter the right to propagate the lessons of that sermon and the message of the Great Master that delivered

it, or the liberty of others to construct their life in the light of their understanding of that message? Does it stand to reason to say that Gandhiji does not realise the advantage of the impact of Christian life and values in the cultural evolution of the country in this period of Indian Renaissance? How can we accept the view that he whose whole life is dedicated to the fulfilment of the famous words of Jesus "Inasmuch as ye have done these things to the least of these my brethren ye have done them unto me", is opposed to the humanitarian efforts of the foreign missions in this country. Gandhiji cannot without disowning and fundamentally contradicting himself oppose either the freedom of religious propaganda, or the corresponding freedom of openly changing one's religious beliefs, or the free rendering of service in the various forms that modern social conditions demand.

What Gandhiji does object to is the *use* of humanitarian work for the purpose of proselytism. That, is an objection that cannot be complained against. Such use does not appear to be sanctioned in the Gospels. The question whether such use is made in specific cases is often a delicate and difficult problem. One test will be the uneven distribution of emphasis between social service and religious propaganda. If social work is done as a spontaneous expression of Christian life the fact that those who take part in the work also proclaim to their friends of the glory of their master does not take away from the genuineness of the work. On the other hand if private and public services are rendered as a pretext for making nominal converts and for labelling people with a particular denomination, it is a procedure which no one can approve. It must be said to the greatness and candour of Christian missionaries that few of them advocate such practice. If again any person as a result of his own inner promptings, induced it may be by his environment and association, thinks that he will find the atmosphere of a Christian organization conducive to his spiritual growth it will be an unjustified violation of individual liberty if the State interferes with his right of self-determination. No one and least of all Gandhiji, will countenance such interference. On the other hand it will be equally a travesty of language to dignify a change of label by the name of conversion. What Gandhiji has in mind is this later practice of proselytising for ulterior purposes political and social? It is the inherent right of every human being to be protected in the practice of his faith. It is equally the right of others to place their faith and its implications before him without trenching upon the liberty of his conscience and choice. The perfect balance between the two is difficult to define but it may not be difficult to ascertain whether the presentation of one faith to

the followers of another has or has not become a menace to those others to the practice of their faith. At that stage the line has to be drawn in the public interests.

The declaration of fundamental rights proposed by the Indian National Congress removes all doubt on this point. That declaration contains by implication an express recognition of protection for the right of legitimate religious propaganda especially where such propaganda is an integral part of the normal profession of the faith. It allows the fullest freedom to the citizen to determine the faith he likes to live by. These safeguards are as much as any enlightened State can be expected to provide.

From time immemorial India has continued to be a land of spiritual hospitality tolerating and even encouraging all varieties of religious self-expression. There can be no doubt that India's religious life has been the richer for that freedom. Each faith has its distinct contribution to make to the total life of the country. While every really pious person will abhor the recruitment to one's faith of persons who have merely invoked its name for reasons of wordly advantage, every one ought to welcome the great enrichment of spiritual experience that comes from the interaction of faiths competing with one another in their ministration to human needs. It may be that in this competition one religion absorbs from another and by dexterous distribution of emphasis presents its tenets in a form more in consonance with current thought. Such a process ought to be welcomed. So long as human beings are properly inspired and sustained the main object is achieved. The particular denomination is a concern of secondary importance. What India needs to-day is a Social Gospel which will enable her to construct her economic and social life on enduring foundations. Her teeming millions are hungering for a message of hope and strength, which will help them to regain the vitality of their faith and to rationalise and validate it for themselves in an age of restless quest.

A RESTATEMENT OF FAITH.

BY

V. V. SREENIVASA AIYENGER, ADVOCATE, MADRAS.

III

MAN IS EMBODIED SOUL.

Having in my first article of this series spoken of the co-ordination of life and faith and in the second, of the principles of change of faith, I shall now proceed from this article to formulate one after another the cardinal points of my own faith according to the conclusions I have arrived at from all my study and experience and thought during the last many decades.

The first question—the question that arises at the very threshold of every philosophic enquiry is, “What is man?”

The question, no doubt, sounds and seems simple enough, but in spite of all the philosophies and religions of the world and all that has been said and written on the subject, we are not very much nearer any unanimity of opinion with regard to this paramount question.

I do not propose in this article to restate for elucidation or discussion all the various opinions that have been formulated or cherished with regard to what the proper answer is to the question; but I shall content myself with merely referring to the more important of them so as merely to suffice for a proper understanding and appreciation of my own view.

The answer to the question, “What is man?” according to my own faith is contained in the title placed above in this article, “Man is embodied soul”. The greatest study of mankind is man, and a proper understanding of the true nature of man and human life is, as it were, the very foundation on which edifice the rest of our faith should be reared.

There have been many schools of thought which have regarded the living and moving mass of human flesh and bone called ‘the human body’ as the entirety of man. In this view, the human thoughts and emotions and all those aspects of inner or higher life are, as it were, mere casual functions or products of the working of this human body. To the school opposite of that, man is essentially a soul with an individuality and personality condemned to imprisonment in this prison of the human body to suffer the limitations and privations of such confinement until redemption and release.

The former view is what may be called “the materialistic view of man.” The latter view is what may be called “the spiritual view of man”.

But the whole truth is not in either of the views; but, as in all such cases, in a synthetic compromise between the contradictions of these two conflicting views.

There has been no religion in this world which has not in however gross a form or absurd a manner formulated the survival of the human personality, or of some state of existence after that end of human life which we call "death." The immortality of the soul is not the mere wish which is father to the thought. Recent psychic enquiries and investigations and experiments have brought out proofs of the survival of human personality after death, at any rate, of all those who have been possessed in this life of what I may, for the sake of shortness and in the absence of a more accurate expression, call "the subjective personality."

The *Vedantic* doctrine, in the essential principles of which, I am finding myself day after day, increasingly, a great believer, also postulates the same thing. I shall therefore for the purposes of this article content myself merely with such postulations and pass on.

The real difficulty and trouble in most cases have arisen not exactly in the failure of the partisans of the human body or human soul in recognising the other fact but really in the failure to recognise the true nature of the relationship of the one to the other and the necessary implications of such relationship.

The materialistic school, as emphasising the bodily aspect of man and regarding death as the final end, naturally emphasised the pleasure or happiness derivable in the bodily state of existence as the *summum bonum* or the end of human activity. On the other hand the spiritualistic school, as we may call it, emphasising the soul aspect of man, has naturally and conversely tended to lay an exclusive emphasis on that aspect of man to the entire exclusion, if not the annihilation of the other view. The relationship between the human soul and the human body being seen and indeed admitted to be organic, it behoves us to discover not only the nature but the purpose of such organic dependance and the implications flowing therefrom.

I remember reading many many years ago a book by Dr. Bain entitled *Mind and Body* concluding with words which refer to the mind and body together as a double faced unity—as two aspects of what is one and the same thing. This view, whether it is true or not with regard to any state of things after death, is undoubtedly an accurate statement of the real relationship in this existence.

Apart altogether from the law of *Karma* and any considerations of good and evil, from the mere circumstance of the central fact of the

interdependance of body and soul in this earthly human life, it must follow necessarily that such interdependance is a fact which must be taken into consideration and calculation in all our reasonings and judgments.

That view of human life which postulates that the human body is a necessary evil, that it is in the nature of a prison in which this soul is imprisoned and the shuffling of all this mortal coil and the release from this imprisonment is the be all and end-all of this existence is fundamentally faulty and fallacious. The human body is a gift of God or whatever else one may call the 'Ultimate'. It has been given, as has been emphasised by certain sects of philosophers and religionists, to enable the human soul to have an opportunity for evolving itself, to a higher and higher degree of perfection. It is a vehicle, not a prison. It is an instrument, not a burden. It is an opportunity, not an obstacle. No religion or philosophy can be regarded as true or sane which does not recognise this central fact. When the relationship postulated between the soul and the body is an organic relationship it follows that nothing can be good which is not good for this combined organism; that is to say, in other words, what kills the body cannot be good for the soul and what kills the soul cannot be good for the body, and that alone has to be discovered, selected and cherished which, while not inconsistent with the ultimate good of either makes for the main object in view viz., the higher evolution of the soul in and through the body. Those who pander to the body and starve the soul are obviously beautifying and adorning the house to the utter neglect of the inmates of the house. Those however who are starving the body and inflicting pain on it in some supposed belief that it is good for the soul are merely engaged in wantonly breaking or blunting the instrument given to them to work with, in fact, in running holes and leaks in the boat furnished to them for crossing the river with.

The conflict between the soul and the body has been the eternal conflict between asceticism and hedonism.

From the foregoing considerations it must be clear that both are faulty and both are defective. What avails keeping the instrument bright and keen if there is no work to be done with it, the work to do which alone it has been given. What avails a good and honest workman if, when he gets to work, he finds that the instrument he has to work with is rusty and useless and crumbles to pieces at the first attempt to use it. It behoves us therefore to recognise and lay to heart in practical life what follows logically from this interdependant relation of mind and body. That cannot really be good for man as a whole which is not

really good either for the body or the soul and that cannot be really good for the body or the soul which is not good for man as a whole. When the body is weak and ailing, man cannot think or work.

It is also remarkable to note how in recent years the influence of mind over the body has come to be recognised and even given practical effect to. Many modern doctors have come to believe in mind curing the body and in faith-cure.

Another principle to be derived from a consideration of this organic interdependence between the soul and the body is the recognition of the necessity of an equal and equable development of both.

If the animal body should be inordinately developed, the animal spirits of man tend to become uncontrollable and often elbow the soul of man and even his mind and intelligence out of existence. The human body and senses are the servants and instruments of the spirit and as such deserve and demand to be maintained in health and strength. But they should not be allowed to become masters where they should be only servants. If, however, on the other hand by any undue emphasis on the merely spiritual aspect of man the sound health of the body and the senses should be neglected, the spirit of man, albeit strong and capable, is reduced to the helpless position of a workman without tools.

I conceive that all that has however been said in contempt or derogation of the human body or earthly life has only been spoken on account of the oscillation of the pendulum to the other extreme or merely by way of emphasising the proper aspect so as to counteract the prevailing and preponderant animal view of life.

It were wisdom, therefore, in active everyday life to recognise and in every act of our life to carry out the central principle underlying this dual unity which is man. I deem it, therefore, a heinous sin in the eyes of God and man that the human body limbs and senses provided by God for the evolution of the soul through earthly life should be despised or even spoken of in contempt, in any manner whatsoever. The seed grows only when it is still bound by the outer husk and imprisoned in the earth.

THE NEW SYNTHESIS

BY

T. L. VASWANI.

Return to nature, is the cry of many in the West. Return to the ancient scriptures, is the cry of many in India. Return to the Spirit, the *Atman* is the call I have heard in my heart. For this "return" is really the re-linking of life with the Creative Life that blossoms in nature and blooms in wisdom, aspiration, beauty, love. And in this "return" is the secret of that renewal, that re-juvenation, that creative freedom which the weary world is seeking in many ways.

Masculine mentality has long dominated life. In the coming days the Note Feminine will be heard more and more, and recognised as necessary to enrich the music of life. The masculine mind will not be annulled or rejected but will be subordinated to the soul. Mental concepts have their value; but spiritual symbols will be seen to convey more.

What is vital in a man is not his opinion or his information but his insight, not his knowledge but his perception, not his reports but his realisations, not his cleverness but his communion with reality, not his intellectual extension but his depth of being, not echoes but his own original experiences, not his systems and speculations but his vision of the Beautiful.

Dying! Dying! The poor starving millions of India are dying. Who will come to their succour? The cities are storm centres of an alien culture and an alien civilization. The villages are being swiftly devitalized. Who will save them? Big tears stand in my eyes. Faith within me whispers:—"God will not disown His own. The day is dawning when He, the Servant of the poor, will send His succour!"

India's freedom—where do I look for it? Not in plans of Parliament. Not in programme of this political party or that. But in the new world-forces calling for India's co-operation. He is too wise to err, too loving to forget. And His wisdom brings things to pass so oft by roads undreamt of in our philosophy.

The Justice of God! Oft it seems to delay in coming. But when it blows, it is as a storm that uproots the tallest tree. No matter how big a nation, if its iniquities accumulate, it will be blown down, it will be torn to fragments by the Just God that passeth by. He keepeth His account with every nation. He keeps His word with the world.

Once India lived. Her life was in communion with the Eternal. Today she wanders in unrest. She lives not, except in memory of what once she was, but is no more. She will live, again, in the day she will verify and enrich her vision of the Spirit in the New Age. Her world-mission in the coming days is to reveal the synthesis of freedom and spirituality. To be truly spiritual is to be truly free. For spirituality is inner liberation : and out of the inner are the issues of outer life.

In the ultimate synthesis of life—the New Synthesis of the coming days—the way of the East and the way of the west must be no longer separated but, in some way, brought together in the life of man. So that man will combine the critical and scientific with the introspective and meditative. In his further evolution, indeed, man will bring the Eastern spirit even in his empiric dealings, converting work into meditation and beauty, and he will bring the Western Spirit of systematisation and co-ordination, also, on the inner plane and correlate the findings of meditation. One to the other, and all to the phenomenal plane of pursuit. So may be established what East and West alike need urgently,—a Science of the Spirit, a new *Atma-Vidya*.

Among the gardeners in Mexico there is a story about a wonderful plant named Magney or Ageve. It has remarkable beauty; and the gardeners say the plant flowers only once in a hundred years. So they call it the Century Plant. Humanity flowers once in Five Centuries.

Buddha, Jesus, Mahomed, Sankara, Nanak, every one of them was a remarkable flower in the divine garden of humanity, and one appeared after another after an interval, more or less, of five centuries.

I know not much. I only know that the longing in me grows, day by day, to be consumed, more and more, in the Flame of Sacrifice to Him whose Beauty blooms in all the worlds, and whose Love I see shining, shining everywhere!

A SKETCH OF THE CHARACTER OF LAKSHMANA

BY

V. RAGHAVAN, B.A., (HONS.)

(Continued from page 179 Vol. IX No. 9.)

Lakshmana has sure and unbounded faith in the greatness of Rama. He won Indrajit with the words—

धर्मात्मा सत्यसन्धश्च रामो दाशरथिर्यदि ।
पौरुषे चाप्रतिद्वन्द्वः शरैर्न जहि रावणिम् ॥

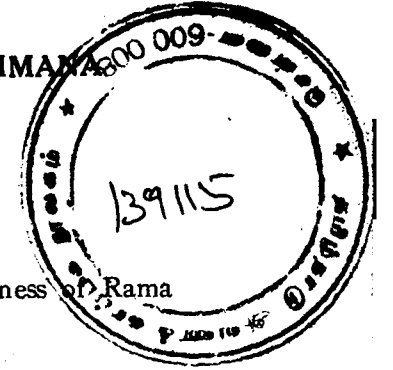
It shocks him to see Rama suffer pitiably. He is driven to scepticism twice and tells Rama, adopting a *Nastikavada*, even as Jabali did in an earlier instance, that virtue is vain and man should strive after *Astha*. In a mingled mood of bitter sorrow and anger at fate, he says लोकनाथः पुरा-भूत्वा सुग्रीवं नाथमिच्छति । When Rama weeps like a child, seeing Sita in the hands of Viradha, Saumitri says—

अनाथ इव भूतानां नाथस्त्वं वासवोपमः ।
मयाप्रेष्येन काकुत्स्थः किमर्थं परितप्यसे ॥

Latterly he says to Rama महात्मानं कृतात्मानं आत्मानं नावबुध्यसे । He has something of the vehemence of Bhima as regards Yudhishthira. He has the power of wind on fire, in his speeches to the fainting Rama. At Pampa, when the spring season reduces Rama to frail tears, Lakshmana preaches stern *Vairagya*—

स्मृत्वा वियोगजं दुःखं त्यजस्नेहं प्रिये जने ।
अतिस्नेहं परिष्वङ्गात् वर्त्तिराद्रापिदह्यते ॥ K. K. 1-115.

Again he tells Rama 'त्यज्यतां कामवृत्तत्वं' 'किमार्यं कामस्य वशङ्गतेन किमात्मपौरुष्यपरामर्शेन' Lakshmana, according to a school of *Puranic* Religion, is the Serpent-King, Sesha. Thus, even as Sesha, he is the support of Rama, Vishnu incarnate. He is the bed Rama resorts to, in his moods. Even as Sesha, Lakshmana has tremendous fortitude and power to bear. And even as the King of Serpents, now and then, Lakshmana will hiss. He will turn furious. But of real anger he has fundamentally little. But it is all the making of the great love he had for Rama and the great sorrow he had in seeing him in that sad plight.



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Sugriva trembles at the twang of his bow. Rama composes him and takes his advice. Rama replies to Lakshmana—

वाच्यं यदनुरक्तेन स्निग्धेन च हितेन च ।
सत्यविक्रमयुक्तेन तदुक्तं लक्ष्मण त्वया ॥ K. K. 27-40.

In his care for Rama's welfare, Lakshmana's perception is made keen, He is alert and watchful. He detects at once the *Maya* of Maricha in the golden deer and argues with Rama, who has, however, to please Sita's whim. Rama leaves Sita to Lakshmana's care with the words (full of dramatic irony)—

इह त्वं भव सन्नद्धो यन्त्रितो रक्ष मैथिली ।
अप्रमत्तेन ते भाव्यं आश्रमस्थेन सीतया ॥

But, in fear and shameful and unjustifiable suspicion, Sita drives shaft after shaft into Lakshmana's ears, and all the while, modest, self-possessed, with few words and folded hands, disgustful at the creator for not creating him deaf, he stirs not. 'न जगाम तयोक्तस्तु भ्रातुराज्ञाय शासनम् ।' When of him, who told Rama, when the latter showed him Sita's jewels,

नाहं जानामि केयूरे नाहं जानामि कुण्डले ।
नूपुरे त्वमिजानामि सततं पादसेवनात् ॥

Sita said the most unbecoming things, Saumitri felt ashamed that Sita should after all be only what women are. But still—

अब्रवील्लक्ष्मणस्सीतां प्राञ्जलिर्विजितेन्द्रियः ।
उत्तरं नोत्सहे वक्तुं दैवतं भवती मम ॥

He had so much conscious faith in his own goodness that he could tell her—

धित्वामय प्रणश्यत्वं यम्मामेवं विशङ्कसे ।
गमिष्ये यत्त काकुत्स्थः स्वस्ति तेऽस्तु वरानने ॥

And even then he sent a prayer रक्षन्तु त्वां विशालाक्षी समग्रा वनदेवताः । It is certainly justice that Sita should suffer, at least for this treatment of hers, of the devoted Lakshmana. What a significant verse is it from Hanuman's mouth!—

माम्या गुरुविनीतस्य लक्ष्मणस्य गुरुप्रिया ।
यदि सीतापि दुःखार्ता कालो हि दुरतिक्रमः ॥ S. K.

And do we not catch the repenting tone of Sita in the message she sends

to the brothers through Hanuman, a message which contains one verse for Rama and a repeated period of nine verses for Lakshmana—

विस्मृत्य सर्वरत्नानि प्रिया याश्च वराङ्गनाः ।
प्रेष्ये च विशालायां पृथिव्यामपि दुर्लभम् ।
पितरं मातरं चैव संमान्याभिप्रसाद्य च ।
अनुप्रव्रजितो रामं सुमित्रा येन सुप्रजाः ॥
आनुकूल्येन धर्मात्मा त्यक्त्वा सुखमनुत्तमम् ।
अनुगच्छति काकुत्स्थं भ्रातरं पालयन्वने ॥

* * * * *

पितृवत् वर्तते रामे मातृवन्मां समाचरन् ।
ह्रियमाणां तदा वीरो न तु मां वेदलक्ष्मणः ॥
वृद्धोपसेवी लक्ष्मीवान् शक्तो न बहुमाषिता ।
मत्तः प्रियतरो नित्यं भ्राता रामस्य लक्ष्मणः ।
नियुक्तो धुरी यस्यां तु तामुद्वहति वीर्यवान् ॥

* * * * *

मृदुनित्यं शुचिर्दक्षः प्रियो रामस्य लक्ष्मणः ॥ S. K. 38.

We may even say that it is to spite Sita for suspecting and abusing Lakshmana, that Rama told her in the end that he wanted her not, that he did not fight the battle for her and that she might 'place her mind' in Lakshmana, or Bharata, or the Monkey King.

Another incident where Lakshmana's character comes out prominently is the dissolution of Rama's coronation. Lakshmana abuses not only Bharata and his wicked mother, but openly asks permission of Rama to do away with the 'old, love-blind, dotard' of a father and king. According to Sumantra's account to the dying King, Lakshmana once more near Sringeri-berapura, wanted to kill Dasaratha. We must approach this situation, from the root cause, the underlying motive of all the actions of Lakshmana, his intense love for Rama, which from sorrow soon turns to fury naturally. If the very devoted Kausalya too should taunt Dasaratha on his death bed that Rama did not, then and there, kill the king, only because of a sense of *Dharma* and if Bharata should say that he spared the life of his wicked mother only that his dear Rama might not loath him for matricide, it is all due to the underlying, unfathomable love all of them had for Rama. It is not only true, as Kalidasa says, 'अतिस्नेहः पापशङ्की' (Sak. IV) but also true to say 'अतिस्नेहः पापकर्त्री च'

True that, by nature Lakshmana is, when there is provocation, somewhat hot. For Satrughna, when he heard of the calamity on his return says that he cannot understand how Lakshmana at least, with all his boasted prowess did not put an end to the King, Kaikeyi, and all.

बलवान् वीर्यसंपन्नो लक्ष्मणो नाम योऽप्यसौ । .

किन्न मोचयते रामं कृत्वा स्म पितृनिग्रहम् ॥ Ay. K. 78.3

Some expected him to do it. But is Saumitri a red-shirt? His fury was a mood. And who was not sorry and angry at the incident, in the whole of Ayodhya, except the indomitable Rama, the God on the world-stage, on the one side, and the heartless Kaikeyi on the other. That there could be any single man on earth who disliked Rama, even slightly at least—Lakshmana cannot imagine. He is moved to tears. Sorrow developed into rage and with fire inwardly consuming him, trembling, he follows Rama

‘आर्ते च सौमित्रिमभिप्रतप्तं ।’ ‘अथ ते व्यथयादीनं ।’

ते बाष्पपरिपूर्णक्षिः पृष्ठतोऽनुजगामह । लक्ष्मणः परमकुक्षः.....॥

Lakshmana knew and cared for none else than Rama, who was all for him.

अहं तावन्महाराजे पितृत्वं नोपलक्षये ।

भ्राता भर्ता च बन्धुश्च पिता च मम राघवः ॥

Rama knows this spring of love from which occasionally Saumitri showed an effervescence of fury. But it was a mood and as a mood Rama excused it and could appreciate it. But he found Lakshmana to stick to that mood, when Lakshmana suspected the good Bharata coming to Chitrakuta and said ‘भरतो वध्य एवमे’ ‘कैकेयीं च वधिष्यामि’ ।

(To be Continued.)

MY LITTLE STREAM.

Across a wide stretch of waste
A little stream I see
Decking the far horizon
With growing fields of green.

Its waters do not fail
In summers hot and long
As the saving Grace of God
In the *Bhakta's* life of sin.

Needy men have gathered
About its moist banks
Seeking in its waters
All their earthly wants.

It builds their bodies
And grows their bread
It cleans the earth around
When waters cover the ground.

On its banks at twilight dawn
A little group I see
Who take its waters up
And send it into sky

On its sands at eventide
A little group is squatting
Turning hands and face
Towards the setting sun.

These use the waters
Of an unseen stream
To grow the many crops
That are bread for mind.

Body, mind and soul
Grow with common strength
And all help to make
The glory that is life.

And the stream of Divine grace
Flowing from His Lotus feet
It builds, it betters and it lifts
All things small and great.

There is one spirit that doth grow
With roots above and branches below.
And one Life that doth flow
From realms of bliss to vale of woe.

ANON.

PROTECTION FOR DEPRESSED CLASSES.

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PRAYER—THE SAVIOUR OF LIFE.

[*The following article written especially for "The Associated Presses" by Mr. Gandhi was published in the "New York Times."*]

Prayer has saved my life. Without it, I should have been a lunatic long ago.

I have had my share of the bitterest public and private experiences. They threw me into temporary despair. If I was able to get rid of that despair, it was because of prayer.

Prayer has not been part of my life as truth has been. Prayer came out of sheer necessity.

I found myself in a plight where I could not possibly be happy without prayer. The more my faith in God increased, the more irresistible became the yearning for prayer. Life seemed to be dull and vacant without it.

I had attended the Christian religious services in South Africa, but they failed to grip me. My Christian friends supplicated God but I could not do so. I failed grievously.

STARTED WITH DISBELIEF.

I started with a disbelief in God and prayer. And until at a late stage in life I did not feel anything like a void in life. At that stage I felt that as food was indispensable for body, so (prayer) indispensable for the soul.

In fact, food for the body is not so necessary as prayer for the soul. For starvation is often necessary in order to keep the body in health, but there is no such thing as prayer starvation. You cannot possibly have a surfeit of prayer.

Three of the greatest teachers of the world, Buddha, Jesus and Mohammed, have left unimpeachable testimony that they found illumination through prayer and could not possibly live without it.

Millions of Christians, Hindus and Mussulmans find their only solace in life, in prayer. Either you vote them down as liars, or as self-deluded people.

I will say that this "lying" has a charm for me, a truth-seeker, if it is "lying" that has given me that main stay or staff of life without which I could not dare to live for a moment.

In spite of despair staring me in the face on the political horizon, I have never lost my peace. In fact, I have found people who envy my peace. That peace comes from prayer.

INDIFFERENT AS TO FORM.

I am not a man of learning, but I humbly claim to be a man of prayer. I am indifferent as to the form. Every one is a law unto itself in that respect. But there are some well marked roads, and it is safe to walk along the beaten tracks trod by the ancient teachers.

It is beyond my power to induce in you a belief in God. There are certain things which are self-proved and certain things which are not proved at all. The existence of God is like a geometrical axiom. It may be beyond our heart grasp.

I shall not talk of an intellectual grasp. Intellectual attempts are more or less fallacious as a rational explanation cannot give you the faith in a living God. For it is a thing beyond the grasp of reason. It transcends reason.

There are various phenomena from which you can reason out the existence of God, but I shall not insult your intelligence by offering you a rational explanation of that type. I would have you brush aside all rational explanations and begin with a simple childlike faith in God. If I exist, God exists. With me it is a necessity of my being as it is with millions. They may not be able to talk about it, but from their life you can see that it is part of their life.

I am only asking you to restore the belief that has been undermined. In order to do so, you have to unlearn a lot of literature that dazzles your intelligence and throws you off your feet.

HUMANS LESS THAN ATOMS.

Start with the faith which is also a token of humility and an admission that we know nothing, that we are less than atoms in this universe. I say we are less than atoms because the atom obeys the law of its being, whereas we, in the insolence of our ignorance, deny the law of nature.

But I have no argument to address to those who have no faith. Once you accept the presence of God, the necessity for prayer is inescapable.

Let us not make the astounding claim that our whole life is a prayer, and that therefore we need not sit down at any particular hour to pray. Even men who were all the time in tune with the Infinite did not make such a claim. Their lives were a continuous prayer, and yet for our sake let us say, they offered prayer at set hours and renewed each day the oath of loyalty to God.

God of course, never insists upon the oath, but we must renew our pledge every day. I assure you we shall then be free from every imaginable misery in life.

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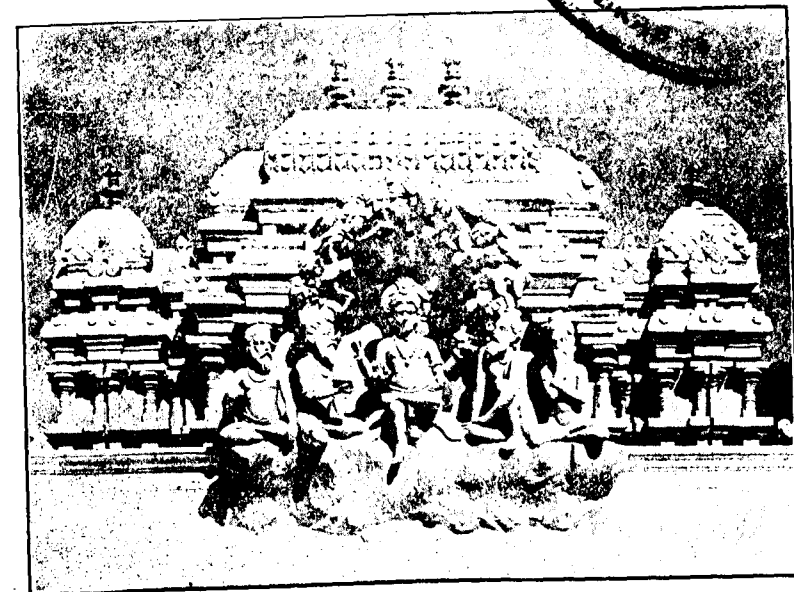
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On the front parapet of THE TEMPLE OF LIGHT, Adyar:

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*Sadhu T.L. Vaswani writes:—*The "Bharata Dharma" is precious to me for its noble aspiration to interpret the ancient wisdom in the light of the modern spirit. Great in India's destiny and great the mission of the Hindu Dharma in the new age. May you and your work be ever increasingly blessed in the service of Satyam Sanatanam!

IMPORTANT NOTICE

TO SUBSCRIBERS.

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Vol. X of THE BHARATA DHARMA will close by March, and Vol. XI will commence from April.

Our readers will have noticed the recent improvements to the magazine specially in the way of additions of rare and selected pictures—single and multi-coloured. We have received several appreciations from readers both in India and abroad.

THE BHARATA DHARMA, has been run at a loss of all these years, and the present continuance is at a great loss, involving a deficit of Rs. 600 a year. We would venture to approach such of our subscribers who can afford to pay a little or a good cause, to contribute a small donation in addition to their usual subscription of Rs. 2. We would also welcome suggestions from our numerous readers to help us to improve the journal in every way.

We do trust very much that our subscribers, each and every one of them, will not only continue to encourage us as usual but also find us two more subscribers; and that will be a service to the DHARMA to enable us to run the journal without anxiety for its finance.

Renewals may be kindly intimated by the end of March with a remittance of Rs. 2 by M. O. as that will save a V. P. early in April for Rs. 2-4-0 including subscription, V. P., etc., charges.

"Moryakaya" Royapatak,
Madras, 14-2-1932.

MANAGER,

"Bharata Dharma".



LATE MR. S. RAJARAM
EDITOR, BHARATA DHARMA



THE
Bharata Dharma

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

All communications should be addressed to : THE MANAGER,
THE BHARATA DHARMA, "Moryalaya", Royapetta, Madras.

VOL. X]

FEBRUARY 1932

[No. 11

OUR LATE BROTHER S. RAJARAM.

One by one they have gone over: Sir T. Sadasiva Aiyar, Brother Ramachandra Rao, Brother Ramayya and now our beloved Brother Raja Ram; to the realms of greater freedom, to a world of which the great American Scientist Thomas Edison said during his last moments "It is beautiful over there." It does look as if the attraction of that region becomes irresistible after middle age and the spirit secretly plots to be free, and escapes all unknown as a prisoner from the prison before the term is over. Of our Brother Raja Ram the last thing that we expected was that he would pass over so suddenly. Ailing he was in a sense, but not to a larger extent that what we usually associate with the flesh. It is consoling to think that his passing over was peaceful and serene and that he practically stepped into the other world with his consciousness and his faculties functioning.

As the Lord says :—

At the hour of death, in putting off the flesh,
He goes to what he looked for.

Bhagavad Gita, Ch. VIII.

It reminds one of the classical Nirvana of Bhishma whose last moments have set the high water mark of the ambition of aspirants who long for the अन्तिमस्मृति i. e., the memory of the Lord at the parting.

Of the unseen sources of the inspiration of Raja Ram's life, of its intrinsic worth, of the charm of his personality, and of his contribution to public life. Mr. C. V. Krishnaswami Aiyar has been kind enough to write in another page of this issue. We shall however be failing in our duty if we did not place on record a public acknowledgment of our profound admiration of his zeal and devotion to the Bharata Dharma, and of our gratitude for the services which he rendered to the journal with steadiness and without stint from the date of its foundation.

To brother Rajaram the editing of The Bharata Dharma was a real labour of love in its exalted sense. More than many others he helped to create and maintain the tone of the Bharata Dharma as an organ of Hindu Religious Renaissance. More than many others he strove to express through the Bharata Dharma the new creative impulses that are making Hinduism a religion of power and usefulness to all those who seek its ministrations for तत्त्व, हित and पुण्यार्थ, whether in quest of truth, or in search for joy, or for the realisation of the ultimate goal of existence.

Much as we are tempted to ask

Oh strong soul,

By what shore tarryst thou now?

All of us can join in the thought

We trust he lives with Thee, and there

We find him worthier to be loved.

THE LATE MR. RAJARAM.

C. V. KRISHNASWAMY AIYAR.*

Brother S. Rajaram has "Crossed the bar." On Friday the 5th February, a "clear call" came to him from the other side in the shape of an apoplectic stroke at about 11 A. M. By 8 P. M. his loving friends had consigned to the flames all that was mortal of him, to the sonorous *sruti* of the Hindu Aryan-Race. He died as he would have wished to die when he was joyful with others when enjoying a hearty

*We are indebted to C. V. Krishnaswamy Aiyar for his kindness in giving this sketch not minding personal inconvenience and discomfort.

meal. Thus ended a career which embodied all that is best in Indian culture of which Rajaram was an exemplar and a discerning expounder.

Rajaram belonged to a poor but pious and cultured family in the Tanjore District. He received his early education at Kumbakonam in the house of his maternal uncle. Even then young Rajaram was distinguished for his clear and soulful enunciation of Sanskrit. Later on he went over to Madras for Collegiate education and from Pachaiyappa's College took a first class in the F. A. examination. That secured for him a scholarship in the Presidency College. In that temple of learning he took to the study of science very enthusiastically and was a favourite pupil with his teachers. But chill penury dogged his family. The urgent necessity to provide for the daily sustenance of his numerous aunts, uncles, grandmothers and other sub-dependants, compelled him to break his career and accept a place on a small salary in the Municipal Office of Mayavaram. From there he passed on to similar offices in Chidambaram, Madura and finally became the Municipal Secretary of Kumbakonam where he made a great reputation as very efficient and a very sympathetic executive officer, a reputation which withstood even the critical analysis of that not easily pleased man the late Mr. V. Krishnaswamy Iyer.

Though Rajaram did not at any time occupy any office which brought adventitious aid or influence, he was ever a source of power for good in every place he lived. This was entirely due to his great personal charm, to his unimpeachable public and private character, and above all to his intense desire to serve his fellow-men. In nothing did he show his qualities in a higher degree than in doing the dull daily routine duties of a comparatively small official. There are several persons in the world who in a larger stage and wider activities in their career have displayed those qualities to a large extent. But several of these careers when closely examined reveal many petty jealousies, ununderstandable acts of tyranny and disagreeable disregard of other people's feelings. In ordinary duties, in small theatres with no flashing footlights, it is more difficult to play the man or the gentleman. Such work can come only out of a devoted belief in human brotherhood and from utter sincerity in applying the belief in daily conduct. Rajaram was among the few of whom it can be truly said that he had such belief and sincerity.

The power to organise great undertakings is the measure and the test of great orderliness of mind. It is not given to everyone to be able to carry on efficiently with every attention to minute details and yet not to

be lost in such details. At most times in his career in the later years of his life Rajaram had in his fire more than half a dozen irons. Not one of them ever suffered from neglect. I have seen him carry on the construction work of a temple, attend to the minute details of arranging for the convenience of coming delegates, carry on the congested work of a book business, and take part in a Theosophical Annual Convention famous for its multitudinous gathering, all without the least flurry, and cope it all with the proof reading of a forthcoming publication at the end of the day's work. Those who knew him could only marvel at the knowledge of the details that he had and at his comprehensive grasp which would not forget the entire picture and lose the wood in the trees.

Rajaram was great at begging not for petty favours for himself but for the very many causes through which he tried to serve his fellowmen. The present writer has a lively sense of an incident in which the figure in the second line of a cheque turned from 1 to 3 in a fifteen minutes talk, when Rajaram was out collecting funds for the Bharata Samaj Temple at Adyar. His more successful attempts in this direction have found expression in the Brahma Vidya Lodge and Saraswati Patasala buildings at Kumbakonam. Within a miraculously short period he found nearly Rs. 15,000 from the not easily coaxable citizens of the town. The thing that mostly contributed to the success of his undertaking in this direction was his scrupulous honesty in the keeping of accounts and his transparent care in spending the money so collected. His great powers of organisation came to his aid there and those who gave were sure that every pie would not only be spent for the purpose for which it was collected, but would be spent usefully and would be made to go as far as a pie can be made to go by anyone. Another great characteristic of my departed friend was the quickness with which he could plan, execute and produce a result. The building of Brahma Vidya Lodge at Kumbakonam is a great example of that characteristic. The thing was thought of casually in a midnight conversation. There were innumerable obstacles to the acquisition of the site. The site was most unpropitious for a building. And yet in the course of a week citizens who once saw when passing along the road nearby only a plain field saw at the end of the week a foundation stone, well and truly laid and the building itself opened in another six months. Such celerity of execution and accomplishment can come only from great devotion born of a profound faith in the purpose of the work especially when it is non-official and unpaid work.

"Judge a man by his friends" is an old test and those whom the great delight in befriending are mostly worthy of other's confidence. Brother Rajaram's friends were numerous and worthy. The late Sir T. Sadasivier was a devoted friend and constant guest at his house. The late Mr. T. Ramachandra Row who had left a tradition as a great devotee and strenuous public worker was almost a member of his family. The leaders of the Theosophical Society all held him in respect not only as an efficient subordinate or colleague but as one lovable for himself. Nothing shows a character that deserves friendship better than the capacity to extend genuine friendship to others. The present writer has had a generous share of it. Rajaram's anxiety to be helpful to a friend was characteristically illustrated in his bringing up a little baby daughter of a Brother Theosophist and in his finally giving her away in marriage after she had reached the marriageable age.

Rajaram had developed the artistic sense to a remarkable degree, he was passionately fond of music, especially of Thyagayya's kritis and was constantly taking hold of opportunities to hear good musicians and not merely those of the popular type. It may interest the readers of Bharata Dharma that it was at his earnest request that Mr. C.R. Sreenivasa Iyengar contributed a series of attractive articles on Thyagayya's music to its pages. Not only did song interest him but Sahitya also and no song which had no high purpose and motif ever attracted him. In building construction, in rearing up a garden, in the little things that he had about him, in his dress and in all that daily surrounded him he displayed his artistic sense by an orderliness and by a cleanliness which was characteristically his own. It gives me delight to recall what a beautiful home he always kept, aided in it to a surpassing degree by his devoted wife a model of all that womanhood at its best has been and I fervently hope will be in spite of adverse influence.

He was a great student of sanskrit epics, as the readers of Bharata Dharma know very well. Nothing pleased him more than to pick out an episode or a hero or heroine and dress them in sonorous sanskrit for presentation to the readers. Not only was he deeply interested in Hindu Scriptures, but every little act of his was an attempt to live up to the ideals embodied in them. One great quality of his which was in my opinion the mainspring of all his good work was his great devotion to his chosen leader Mrs. Annie Besant. For her he was willing to give up even the things nearest to his heart. One incident in which the present writer also had a small part revealed this characteristic in a striking

manner. A social conference has been arranged in or about 1913 at his own place Kumbakonam. The present writer happened to be the Secretary and as such issued to Rajaram an invitation to a cosmopolitan dinner. That was at a time when Mrs. Besant's views on inter-dining so far as Hindus are concerned verged more towards the orthodox than it does now. So, prompt came the letter declining the invitation lest such an act might displease his grandmothers, two old and pious ladies who cannot be expected to approve of a cosmopolitan dinner. Though he had assisted me much in the organisation of the conference, though his much respected friend Sir T. Sadasivier had presided over the conference and was attending the dinner, he would not budge an inch when I requested him to reconsider his refusal. One can imagine what my surprise was to find him one day some years later, sitting amidst two European friends and opposite a Parsee and aslant of several Non-brahmins in the great Bojana Sala hall at Theosophical Society eating a regular dinner and not one of a tea party type. This magic change had come on because in the interval Mrs. Besant had expressed more liberal views on cosmopolitan inter-dining. That was his own confession. Some people may call it blind following. Others may sit in judgment over his inconsistency. I bow in respect before such reformed reverence to a leader.

No more will my dear old Rajaram's manly figure tall and broad shouldered, walk the earth. No more will his smiling lips, his penetrating eyes, his broad forehead, his sweet voice pronouncing sanskrit words may charm those who come near him. But for many a long day one will not easily find a comrade with such gentleness, with determination, with such helpfulness and with such a burning desire to serve humanity to the best of one's ability. No thought of the unimportance of what he could do ever prevented him from putting his shoulder to the wheel in such service. He firmly believed in the poet's saying that all service is good service and that in the eye of the Lord there is no first or last. And now when he has gone over the border and is meeting his Maker face to face one feels assured that he will be acclaimed with the greeting, "Well done, Thou Good and Faithful Servant."

UNTOUCHABILITY

TEN REASONS WHY IT SHOULD GO

BY

A. RANGASWAMY AYYER.

Untouchability is a worn out vestige of an ancient civilization. It was prevalent in some form or other in diverse civilizations of older

days. But it is an anachronism in modern times, and is crashing towards its doom.

It is often a resultant of the inter-action of narrow prejudices of race, colour, and creed, of hygienic sanitary and dietary rules of living, and of differing customs and habits of life.

It is incompatible with the present day evolution of humanity. Humanity is evolving, and has reached a certain level of culture at the present day. No nation, race, or community can live apart in isolation from others, when facilities for their social, political, and cultural contacts are so abundant.

Narrow prejudices of race, creed and colour are being rapidly replaced by a broad humanitarianism, transcending these limitations which are due to ignorance. Conduct based on love and brotherhood is increasingly felt to be more important than belief in special dogmas and creeds or the performance of rituals and ceremonies. Free and compulsory education of the masses including the untouchables up to a certain standard is the acknowledged aim of every civilized country; and India cannot escape from its practical operation though it may stand somewhat handicapped at present. Such education must diffuse widely a correct knowledge of hygiene, sanitation and health, and spread amongst the people wholesome ideas about food, drink, and ways of living. Slums are being abolished in civilized countries. Humanitarian movements for the elevation, and enlightenment of the masses are on the increase. There is a steady rise in the standard of living of the masses necessitating improved physical environments, more refined mental and moral culture, and an increased capacity to appreciate the beautiful. Every tradition, custom, and habit is more and more brought under the search light of enlightened reason, and their survival depends on their inherent worth for promoting the permanent welfare of man. They are rapidly ceasing to divide man from man. The value of human laws, rules, and regulations is recognized by their efficacy in promoting human happiness, and reclaiming, reforming, and elevating men and women, and making them useful members of society. It is being realized more and more that mental ignorance or moral degradation is as much a subject for remedial treatment instead of neglect or social ostracism, as physical ills. It is increasingly recognised that no human society or community is entitled to place any obstacle or handicap whether in the name of religion, tradition, or custom, to the growth of a human being to the full height of his stature, spiritual, mental, moral,

emotional, or physical, but on the other hand should facilitate such growth in all ways. This is the true basis of a sound and national democracy.

Therefore untouchability is incompatible with the present-day progress of humanity. No human being is so low in the scale of evolution as to be incapable of responding to love and kindness, and manifesting the divinity within him. If the narrow prejudices of race colour and creed are no warrant for the retention of untouchability as a human institution, and if the divergence of varying customs and habits not inherently mischievous in themselves, is no justification for keeping man apart from man, the only ostensible basis for its presence will be found limited to certain physical and moral causes, insanitary methods of living; lack of personal cleanliness, eating animal carcasses as food, being addicted to drink, possessing criminal propensities &c. &c. It will be a greater advantage to society to educate and wean the untouchables from these undesirable characteristics wherever they exist, and make them useful members of society rather than by recognizing untouchability as a social institution and leaving them as danger centres from which epidemics and worse evils may rise and spread. In short our aim should be to supplant 'untouchability' by 'touchability' as rapidly as possible. The following are some of the reasons which make it imperative that untouchability should disappear from our midst:—

(1) It is a superstition for us to believe that untouchability is an institution connected with religion and especially Hindu religion which recognizes one life in all beings, human or sub-human. Any superstition is degrading to one who believes in it.

(2) Untouchability is a flagrant violation of the law of Love and Brotherhood which transcends all creeds and dogmas.

(3) The strength of a religion depends along with other factors on the number of its votaries, and the solidarity prevailing amongst them, and the devotion and loyalty which they bear towards the faith they profess. This is not less important in a country like India where all the great religions of the world are found to co-exist. There have been many disruptive tendencies in Hinduism which have worked to its prejudice in the part, and have been exploited by other religions to its disadvantage. But these tendencies would be much more paralyzing to its vitality in modern times than in days of old as pious regard for tradition and usage has yielded place to close scrutiny of their worth with the torch of reason. Therefore it is in the interest of Hindu

religion that this untouchability should go, and that the vast masses traditionally regarded as 'untouchables' should speedily take their place as bulwarks of their ancestral faith, free from the several corruptions which have crept into their beliefs owing to that 'untouchability.'

(4) The presence of 'untouchables' in a nation or community not only demoralises the men and women classed as such but also reacts prejudicially against the spiritual, moral, and material welfare of the other communities belonging to the higher castes. Oppression or depression depraves both the oppressed and the oppressor. The strength of a chain is measured by its weakest link. Untouchability perpetuates the presence of communities bearing the stigma of degradation carrying with it, ignorance, superstition, vice, disease, and poverty. These evils spread their results far and around beyond the narrow circle of the untouchables. They act as dead weights pulling down the higher castes or classes towards their level, and hindering the progress of the nation as a whole in all directions, spiritual, intellectual, moral, and material. Therefore it is in the interests of the higher castes or classes to eradicate 'untouchability' from the land.

(5) The prestige and good name of a country will suffer seriously amongst the comity of nations if a large number of its nationals are classed as untouchables in their own land. When India attains its freedom, in the near future, and every Indian whether born high or low, rich or poor will move as an equal with the citizen of any other country on earth, let not untouchability be allowed to handicap the sense of dignity, self-respect, independence, and loyalty to his nation and country which should distinguish the citizen of this country. India can only rise or fall amongst the nations of the earth as a whole with all its peoples, including the untouchables. The brand of inferiority which untouchability would affix to large numbers of its people is likely to affect them even when they go to other lands, and both they and their fellow country-men will suffer by such degradation.

(6) The existence of untouchability in this land will perpetuate the conditions necessary for its continuance. The conditions necessary for it are ignorance, superstition, vice, uncleanness, and disease. Other civilized countries of the World are removing these conditions from their midst. As we believe in the laws of Evolution, Re-incarnation, and Karma, we can easily understand that the result would be that those backward Egos or Jivas who by their past Karma have to take birth amidst these unfavourable conditions would be drawn to India as the

only country in the World where such conditions survive. Let not India become the dust-bin of the World where such backward Egos can be dumped down into re-incarnation from higher Worlds.

(7) The recognition of untouchability as a social institution is based on a fatalism which is a negation of that Freedom inherent in the divinity of the human spirit, which by its very nature is capable of overcoming all obstacles tending to hinder its growth. A belief in such fatalism would sap all energy and initiative and obstruct national progress. Abolition of slavery is a magnificent instance of the rejection of such fatalism in the history of human progress.

(8) Untouchability is no effective provision against any contamination to a person professing to be pure. It is manifestly no protection against those epidemical diseases which spread not through personal contact but in more subtle ways. External physical impurity can be easily overcome by keeping one's own body and physical environments pure. For moral and spiritual purity, one's own moral and spiritual strength is a far mightier protection than what is thought to be afforded by physical isolation owing to avoidance of contact with so-called 'untouchables.' On the other hand, it is a confession of moral weakness and poverty of spirit to think oneself contaminated by outside influences.

(9) Our Railways, our Courts and Public offices, our Legislatures, our Local and Municipal councils, our Professions Industries and Commerce, our Educational institutions, and others are ruthlessly destroying 'untouchability.' Certainly it is wisdom to recognize what is inevitable and act accordingly.

(10) The existence of untouchability gives rise to ridiculous absurdities which cannot bear the slightest examination. For example, an 'untouchable' if he ceases to be a Hindu but becomes a Muslim or a Christian is converted by the very process of denying his ancestral faith into a 'touchable' of respectability—certainly not a suitable reward for apostasy. It must be proudly said of the ancient Hindu faith that when a man is born or enters into its fold it assists him to strike off all his fetters, including the lowest, untouchability.

A SKETCH OF THE CHARACTER OF LAKSHMANA

BY

V. RAGHAVAN, B.A. (Hons.)

(Continued from page 204 Vol. X No. 10.)

He was sorry for his dear brother. He told him—

कथं नु पुत्राः पितरं हन्युः कस्यांचिदापदि ।

भ्राता वा भ्रातरं हन्यात् सौमित्रे प्राणमात्मनः ॥

referring to the past as well as the present incident. Rama even insinuated by telling Lakshmana that if what he wanted was only kingdom, he would ask Bharata to give it to Lakshmana. This is too much for Saumitri and this brought him to his good nature, by making him abashed. 'सौमित्रिः प्रविवेशेव स्वानि गात्राणि लज्जया ।' After that, What a praise is it by Lakshmana, of Bharata, found in that canto of a beautiful Hemanta-morning description ! He is highly sensible and sensitive and has a fineness and delicacy in his manners. When he sees Tara, a woman, he suppresses his anger. स्त्रीसन्निर्घातं विनिवृत्तकोपः ।' and when Sugriva, like a good man, comes out to be active, Lakshmana praises him and requests him to forgive the harsh words he may have said in his deep grief at the sad plight of his dear Rama. Lakshmana, the brother of Rama, is not made of anger. 'गुणतस्तुल्यविक्रमः' Sugriva asks Tara—

किन्नु तत्कारणं सुभ्रु प्रकृत्या मृदुमानसः ।

सरोष इव संप्राप्तः येनायं राघवानुजः ॥

'मृदुस्वभावः सौमित्रिः प्रतिजग्राह तद्वचः' K. K. 36. 1.

It is said that he is Rama's equal in goodness—'तं गुणैस्समातां प्राप्तो भ्राता....' Ay. K. 19. 30.

Hanuman says of him.

भ्रातापि चस्य द्वैमात्रः सौमित्रिपरजितः ।

अनुरागेण रूपेण गुणैश्चापि तथाविधः ॥ S. K. 35. 22,

Sita says of him—'मृदुर्नित्यं' S. K. 38. 63. Rama himself says :

सुरुष्टेनापि वीरेण लक्ष्मणेन न संस्परे ।

परुषं विप्रियं वापि श्रावितं न कदाचन ॥ Y. K. 49. 18.

Rama too, like Saumitri, had provocations for anger. When he saw a Rakshasa's footprint and blood drops around and concluded that Sita had been eaten to death by some demon,—O, What anger is it in him

whom Gods fear to see in anger.—‘यस्य बिभ्यति देवाश्च जातरोषस्य.’ It is Lakshmana now who consoles Rama and brings down his spirits to calm and quiet. Valmiki has writren these 3 cantos in trembling lines. Ar. K. 64, 65 and 66.

Rama says—

के हि लोकेऽप्रियं कर्तुं शक्तास्सौम्य मम ईश्वराः ।
 * * * * *
 निस्संपातं करिष्यामि ह्यद्य त्रैलोक्यचारिणां ॥
 * * * * *
 नाशयामि जगत्सर्वं त्रैलोक्यं सचराचरं ।
 इत्युक्त्वा रोषताम्राक्षो रामो निष्पीड्य कार्मुकं ।
 शरमादाय सन्दीप्तं घोरमाशीविषोपमं ॥
 * * * * *
 युगान्ताग्निरिव क्रुद्धः इदं वचनमब्रवीत् ।
 * * * * *
 तथाहं क्रोधसंयुक्तो न निवार्योऽस्मि सर्वथा ॥
 तप्यमानं तथा रामं सीताहरणकर्षितं ।
 लोकानामभवे युक्तं संवर्तकमिवानलं ॥
 वीक्षमाणं धनुस्सज्यं निःश्वसन्तं पुनः पुनः ।
 दग्धुकामं जगत्सर्वं युगान्ते तु यथाहरं ॥
 अदृष्टपूर्वं संक्रुद्धं दृष्ट्वा रामं तु लक्ष्मणः ।
 अब्रवीत् प्राञ्जलिर्विक्रियं मुखेण परिशुष्यता ॥
 पुरा भूत्वा मृदुर्दान्तः सर्वभूतहिते रतः ।
 न क्रोधवशमापन्नः प्रकृतिं हातुं मर्हसि ॥
 * * * * *
 ततस्सौमित्रिराश्वास्य मुहूर्तादिव लक्ष्मणः ।
 रामं संबोधयामास चरणौ चाभिपीडयन् ॥
 यदि दुःखमिमं प्राप्तं काकुत्स्थ न सहिष्यसे ।
 प्राकृतश्चाल्पसत्त्वश्च इतरः कः सहिष्यते ॥
 त्वमेव हि पुरा राम मामेवं बहुशोऽन्वशाः ।
 शोकेनाभिप्रसुप्तं ते ज्ञानं संबोधयाम्यहम् ॥

Thus between Rama and Lakshmana, this exchange of services is mutual, as Rama himself says—

अन्योन्यस्येह नो रक्षा कर्तव्या पुरुषर्षभ । Ay. K. 53. 95.

And who knows Lakshmana better than Rama who says of him—

शक्या सीतासमा नारी मर्त्यलोके विचिन्वता ।
 न लक्ष्मणसमो भ्राता सचिवः सांपरायिकः ॥

॥ शुभमस्तु ॥

(Concluded)

BACK TO FIRST PRINCIPLES.

RAMA DASA.

IV

THE PERIL OF COMMUNALISM.

Much as we may like to reconcile ourselves to the growth of communalism and much as we may seek to find a justification for it in the exigencies of the past condition of the country, the communal revival in its present form constitutes a grave peril to national progress. Unless kept within strict limits and speedily cast aside as a temporary expedient, it may mean the death knell of national life. The communal revival emphasises dissimilarities. It harps upon antagonisms which have been outgrown. It cuts up social life into groups whose past conflicts are now a matter of memory. In a society where every community occupies more or less a similar position it is a waste of organising effort to multiply institutions for the sake of communal names. Communalism impedes the free flow of social sympathies and obstructs the growth of a common civic life. It re-erects the barriers which the nation is struggling to transcend. It clouds the vision and warps the judgment on public issues of even the most courageous and clear-headed of nationalists. It places severe handicaps on joint effort for the execution of national programmes. Such is the persistence of sympathies of inter-dining and inter-marrying groups that the very opponents of communalism have not escaped the charge of communalism. Associations purporting to comprehend several communities reveal broad cleavages on communal lines. The communal revival has therefore to be diagnosed as an irruption of social atavism taking us back to the days of tribal life and tribal migrations when each tribe considered itself at war with another and practised a double standard, one in dealings within the tribe and another in dealings with the world outside the charmed circle.

The perception of identity of civic interests is delayed indefinitely by the emphasis on communal distinctions. That emphasis has earned

for India the unique distinction of being a land of minorities. Energies which ought to be released for nation building activities are diverted and used up either in morbid excitement over imagined contrasts between the colorful past and the pathetic present or in organising opposition to other communities that quietly go forward. Education and literacy only help to accentuate this mentality. Added to this is the attraction of possible prizes to those who are able to play on communal passions and who find it easily possible to construct and defend a case for the preservation of communal exclusiveness. Experience has shown that communalism grows by what it feeds on. For a long time in the future of this country there will be enough materials and grievances to organise civic life in communal compartments and enough men who either through conviction or for profit are able to work up and maintain in a state of tension the "communal complex" in public life. There is an inherent attraction in the communal appeal for some minds. The limited social and cultural kinship which inter-dining and inter-marrying introduces into life absorbs their human sympathies. These minds can never transcend it. For them the knowledge of the past only accentuates it. The difficulties of the present enable them to rationalise it.

The amenities of modern civic life are distributed on a local basis. The organisation of civic life on local basis makes for understanding and comradeship among the different communities that make up the local population. It tends to subordinate the conflicts that are generated from other causes. It reduces the incidence of communal domination which is a mischievous possibility in our public life. The local organisation counteracts the power of inter-dining and inter-marrying groups which is the plank on which communal life is maintained.

Sooner or later we shall have to evolve some effective method for transmuting communal enthusiasms into zeal for national service. It can only be under the pressure of over-mastering common interests that this poison can be dissolved. Common platforms for voluntary work which bring different communities together are good but are ineffectual beyond a limited range. The attraction of prizes must cease. Exploitation of communal feeling must become a danger instead of a profit. The rank and file of the masses must feel the need for larger kinship and for larger co-operation. The dividing barriers must be done away with.

The history of the human race is in one sense the history of the rise and activities of diverse human groups, racial, local, cultural or religious. The story of human evolution is the story of the emergence of bigger and bigger groups until at last the whole of humanity is comprehended, and of the parallel development of the capacity in the individual to establish and co-ordinate affiliations to an infinite number of groups beginning with the family and ending with the human race. In social evolution the growth of group affinities appears to be inevitable. An exit from one system of group organisations simply takes us to another system of groups. It may be that Eastern Castes—using the term in its connotative sense—and western classes have each their advantages and their drawbacks.

We have not heard the last word in group organisations. It is quite likely that group life will persist for a long time in human history. Modern sentiments favour local groups. The ancient Indian groups were non-territorial. The group integrity was preserved and continued on a biological and occupational basis. Even in modern societies class formation is encouraged owing to a number of causes. Modern classes are formed on professional and economic differences. But the source of disharmony is not thereby entirely eliminated. In cultural groups we find territorial factions. In local groups we get conflicts based upon cultural and professional distinctions. Local loyalties may become as dangerous as communal loyalties and extra-territorial patriotism may have a place in the scheme of social life. An organisation that reconciles both would be the best.

There is a definite movement in the world to-day to transcend all group affiliations. It is at this time that India is beginning to reorganize her life on the basis of territorial affections and to foster an active and robust nationalism. It is doubtful if India will ever develop the militant and aggressive nationalism of some of the countries of the West. It is not however unlikely that with the perception of the implications of national life, with the growth and multiplication of interests which transcend communal barriers, and with the spread of inter-dining, communalism will die a natural death. The growth of local loyalties will accelerate the growth of non-communal national life. With the awakening of social conscience the incidence of injury in communal re-actions is bound to diminish. It is perhaps too much to expect the communities against whose

aggrandisement fears are entertained, to cease from competing for preferments and to make room for other communities for a time. But it may not be too much to hope that in future the accident of birth will be looked upon as only one among the many factors in the public estimation of the individual.

TALES FROM THE UPANISHADS.

THE GREAT UDGITHA.

A great battle arose among the sons of Prajapathi, the Devas and the Asuras. The Devas feared the Asuras very much, for the latter mustered strong in their array. Consequently they were much perplexed to act and afraid to give battle to them. But desirous of gaining victory over them, the Devas conferred together to devise the best way in which the vast army of their enemies could be completely annihilated.

So they held long and heated debates which however led them nowhere. Then they all sat down to meditate upon Truth by which alone they hoped to conquer the Asuras. The Devas said to themselves: "He who is desirous of victory ought to meditate first upon Truth. That Truth is the 'Aum', also called the 'Udgitha'. For, 'Aum' is the name and image of Truth itself. Just as a man is pleased by uttering the name dear to him, so also, by the word 'Aum' being uttered by us, Truth will be pleased to grant us our boon. It is said that he who meditates upon 'Aum,' attains all his desirable ends. Hence 'Aum' is the Word that all people sing in the beginning and end of sacrifices. 'Aum' is the Word that is found in the beginning and end of the Vedas themselves. It is thus the source of all satisfaction. 'Aum' is in fact the Great Word, because it signifies the Trinity. 'A' signifies Brahma the creator of energy; 'U' signifies Vishnu the Giver of victory; and 'M' is Siva the Bestower of peace. 'Aum' is then worthy of our highest veneration. "What a man meditates upon" the seers of old say "so he becomes." Let us unitedly concentrate our mind on this Great Udgitha that we may obtain victory over our enemies." But one among them stood up and said: Let some one of us, who is learned and well-versed in the Vedas, expound clearly the meaning of the Udgitha that we may succeed in the concentration on the sacred syllable. A Deva who was well acquainted with the four Vedas and their inner meanings, got up and replied: "Listen now with devout attention to my discourse upon the 'Aum', understanding which victory will be assured to us. Now, this earth which is

solid and round, is the essence of all things moving and unmoving, for it supports them all. Inside this earth is water which is its essence penetrating and holding it together. From the essence of water sprout plants; and food is produced from the essence of plants. Man is born of the essence of food only. Man's greatest gift is his speech, for speech is the highest faculty being first and foremost. Now, the Rik is born from speech and therefore speech is the Rik; the Sama is born from the Rik and the Sama is life-breath. Both speech and breath merge together in 'Aum.' Whenever a pair meet together, they fulfil each other's desire. In 'Aum' speech and breath meet together; and so by meditating upon 'Aum' we shall obtain all our desirable ends. Hence one does recite 'Aum' only; with 'Aum' one does order; and with 'Aum' one does sing. For, 'Aum' is the best of all essences, the highest and therefore the giver of all satisfaction. It is only by means of the greatness and essence of this Udgitha that we shall obtain victory and peace. We find also in the ordinary world that in the case of a jeweller and a barbarian selling a ruby, the former knowing more of the value of the ruby, gets the better price. So too an action which one performs with faith, knowledge and meditation, leads to greater and surer results than that performed by an ignorant man. Full of faith and with knowledge of the greatness of this Word, let us proceed forthwith to meditation and worship." Accordingly they all sat down uttering "Aum, Aum, Aum" and concentrated their mind on the sacred syllable.

At first the Devas worshipped the breath that dwells in the nose as the great Udgitha. The sphere of the Breath is wide and extensive being unlimited. There they could not however remain long in safety. For, the Asuras pierced it at once with evil. So it is that one smells both what is good-smelling and what is bad-smelling. Not being able to endure such bad smells and evil odours, the Devas took refuge in the Speech. The Speech too was not safe from the shafts of the Asuras who pierced it with evil. Hence it is that even now one speaks both truth and untruth. He who smells bad odours and utters falsehood, is said to be conquered by the Asuras.

Foiled and dispossessed of the two great spheres of the Breath and the Speech, the Devas did not know what to do. They then looked up and alighted on the Eye as the seat of the great Udgitha. The Eye being the sphere of light, the Devas thought that they were safe henceforth. Very soon the Asuras pierced the Eye also with evil by making it to behold unsavoury sights and evil things. Therefore it is that one sees

both what is good and beautiful and what is bad and ugly. Driven from the sphere of light the Devas took shelter under the Ear. Alas! The Ear also was not safe, for it was immediately pierced with evil sounds and unholy songs. Being driven almost to desperation they sought at last the Mind for quarter. And the Mind was easily pierced with evil thoughts and sinful ideas. He who delights in unseemly sights, unholy songs and evil intentions, is said to be conquered by the Asuras.

The Devas lost even their last stronghold. Finding that every one of them, the Breath, the Speech, the Eye, the Ear and the Mind pierced with evil, they fled in all directions for shelter. Fearing death and destruction they once again mustered strength, and covering themselves with the hymns of 'Aum,' they entered with a united heart the great region of the Mouth wherein dwells the 'Mukhya-Prana' or the Prime-Life. Him they worshipped as the great Udgitha, and determined with one accord never to abandon the worship of this great Life dwelling inside the cavity of the mouth. Nevertheless, the Asuras essayed to pollute even this great Life with sin and evil. The Devas stood trembling with fear and awe when the numerous hordes of the Asuras pitted themselves violently against this great Prime-Life. Just as a brittle thing when dashed against a hard rock, is rent asunder into thousand little pieces, so also the vast hordes of the Asuras were shattered to tiny dust-particles, to the great delight of the Devas.

He who thinks of doing harm to this great Prime-Life, himself comes to grief and destruction. For this Prime-Life does not know what is good or what is sinful; it is pure, absolutely free from sin, evil and pollution. It does not know death or destruction but is immortal. He who worships thus this great Prime-Life dwelling inside the cavity of the mouth, he becomes that. To him accrues victory, peace and bliss. For then, he smells no longer evil odours, utters no falsehood, hears no unholy sounds and delights not in evil thoughts. He becomes pure and immortal. Death does not conquer him, for he conquers death; sin does not subdue him, for he subdues sin. When the Devas beheld the complete destruction of their foes, their joy knew no bound; and they shouted with one voice: "Hail! Hail!! Victory to Aum! Thrice victory to the Great Udgitha!!!"

The victors then sang numerous hymns in praise of the glory and greatness of the Lord of the Udgitha who blessed them with triumph and peace. A Deva who was of bright hue, sang thus: "Adore ye, the sons of light, this 'Aum' only. For 'Aum' is the

Imperishable, the Immortal, free from sin and fear. He who knows this, enters the Immortal and becomes fearless. 'Aum' is indeed the sun. When the sun rises it destroys the fear of darkness. The sun is verily the honey of the Devas. From it spring as its nectar, fame, glory of countenance, vigour, strength and health. Hence it is that when the sun rises it sings 'Aum' for the sake of all creatures. Let us then worship the Lord of the Udgitha as the Golden Person seen within the sun, with golden beard and golden hair, golden altogether to the very tips of his nails. He is the Lord of the worlds beyond and of all the wishes of the Devas." When the song was finished all the Devas applauded him for his enchanting melody. Another who was of great learning, sang next; "Let one sing the three syllables of the great Udgitha. 'Ut' is the breath, and it is by breath alone that one rises and moves about. 'Gi' is the speech and it is by the speech that one eats or creates. 'Tha' is food and by it all subsist. He who knowing this, chants the Udgitha, becomes rich in food and is able to eat food, Speech yields milk which is the milk of the speech itself. Let one then worship the Lord of the Udgitha as the person seen in the eye of man. He is the Lord of worlds beneath and of the wishes of men. The person that is seen in the eye, is the same as that seen in the sun. The name of the one is the name of the other, for both are called the 'Ut' or the first-born. He who knowingly sings the Udgitha, obtains through one the worlds beyond and the wishes of the Devas, and through the other the worlds beneath and the wishes of the men. What wish then shall I obtain for you by my songs?" So saying he sat down and lost himself in the meditation of the Great Lord of the Udgitha. The Devas who listened to him with rapt attention and great piety, sat also spell-bound and motionless. At last the wisest among them stood up and said: "Aum is indeed the great Gayatri which is speech. For speech 'gayatri' or sings forth breath itself and thus 'trayate' or protects everything that exists here. That Gayatri is also this earth, for everything rests on the earth and does not go beyond. This earth again is the body in man, and in it rest the breath and the senses. Now the great Prime-Life who is omnipresent and unchanging, rests in the ether of the heart in man. Let us worship the Lord of the Udgitha as this great Ether dwelling in the heart within. He who sings this Gayatri, becomes great, yea, he becomes celebrated. "When the song ended, all the Devas arose in great rapture and adoration and with one voice again and again shouted: "Hail! Hail!! Victory to Aum! Thrice victory to the Great Lord of the

Udgitha !!! " After which, they all departed to their respective abodes.

He whom the wise call the Mukhya-Prana, is this Udgitha, the great Prime-Life dwelling inside the cavity of the mouth. The food that is taken by man is eaten by this Prana only; and the other senses like breath, speech, eye, ear and mind live upon the food eaten by it. When this great Prana departs from the body, all other senses, being uprooted from their respective centres, follow after it. Hence it is named the Mukhya-Prana or the Prime-Life. Him the seer Angirasa worshipped and attained immortality. Hence it is also called the Angirasa which means 'the essence of all organs or senses'. So did the seer Brihaspathi of old; and after him it is called the Brihaspathi meaning 'the Lord of speech'. The great seer, Ayasya, worshipped this great Prana to attain immortality; and after him also it is named the Ayasya which means 'he who rests inside the mouth'. Therefore let one who desires to obtain victory, peace and immortality, keep the body and senses pure and free from contact with sin and evil; let him keep his mouth and tongue clean and free from filth and foul smell, Cleanliness is Godliness. By faith, knowledge and meditation a person attains purity in the senses, body and mind. Then he becomes this Great Udgitha, this Angirasa, this Brihaspathi and this Ayasya.

Say the wise men of yore: " Man in truth is the great king Prajapathi. The body is his kingdom; the breath, speech, eye, ear, and mind are his beloved subjects. The great central life that dwells in the body is the sceptre and the crown. The good and bad qualities are his children. The good qualities give men knowledge which protects and preserves life; and hence they are called Devas or givers of light or knowledge. The bad qualities tend to pollute life with sin evil and destruction by shrouding this light of knowledge with darkness or ignorance; and hence they are called the Asuras. Every day in man's own body is waged this great battle between the Devas and Asuras. He who worships this great Udgitha, this central Prime-Life, to him alone comes victory over sin and evil; and he attains immortality and bliss.

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R emoving mental gloom,
A lways with beaming smiles,
J oy-infecting many miles,
A nd soft, nay, kindly speech,
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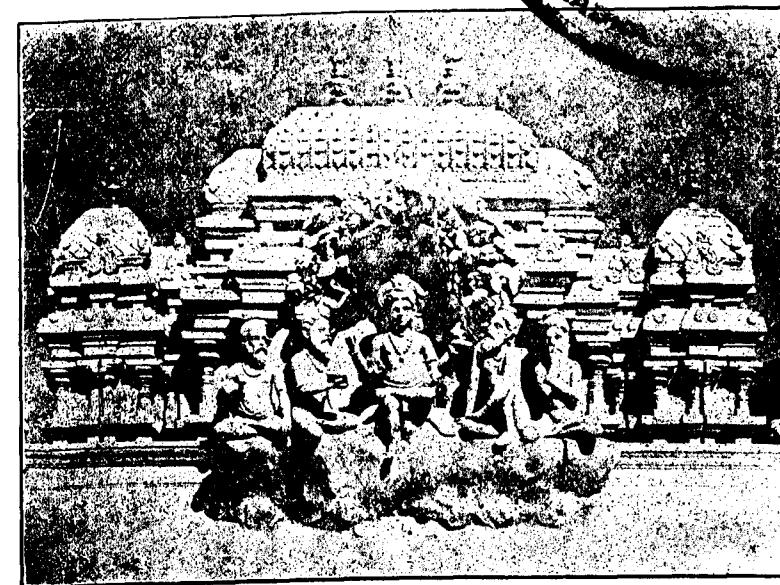
Magazine of Liberal Hinduism

Joint Editors: { Rao Bahadur K. V. Sesha Ayyangar, M.A., B.L.
Mr. T. S. Swaminathan, M.A.

VOL. [X]

MARCH, 1932

No. 12



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

चित्रं वटतरोर्मूले वृद्धा शिक्षया 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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*Sadhu T.L. Vaswani writes :—*The "Bharata Dharma" is precious to me for its noble aspiration to interpret the ancient wisdom in the light of the modern spirit. Great is India's destiny and great the mission of the Hindu Dharma in the new age. May you and your work be ever increasingly blessed in the service of *Satyam Sunatanam*!

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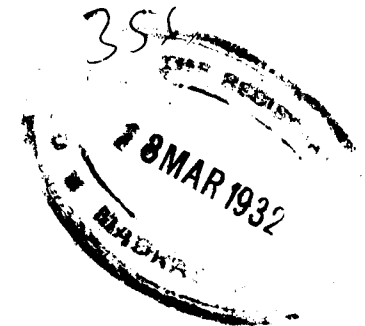
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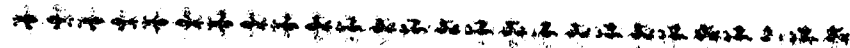
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THE
Bharata Dharma

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VOL. X]

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COME !

In Thy search I wander still,
And still the longing grows ;
Unquenched, unconquered is
The Flame which burns within.

And oft I ask if e'er this quest
May touch Thy lotus-feet ;
Come Thou in quest of me, O King !
Come Thou to bless and heal !

Come Thou, nor starve the hope within my heart !
Come Thou that I may turn
From these my wander-years,
And greet Thee as my Lord and Love !

T. L. Vaswani.

THE PASSING AWAY OF UNTOUCHABILITY.

K. V. S.

"The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing and it is marvellous in our eyes."

No impartial observer of the social movements of our time can fail to be struck with the rapidity with which the removal of unapproachability or untouchability, as it is wrongly called has gained ground during recent years. Days were when the question was debated as an academic subject by a few advanced thinkers at the risk of odium and unpopularity. Days came when the imperative demands of nation building necessitated closer attention to the subject and social and political workers included the removal of the grievances of the depressed classes as part of their working programmes. The country is now entering upon the third and possibly the final stage in the emancipation of the untouchables.

There is no doubt that as a social practice untouchability stands disapproved by the awakened conscience of India. The problem has become one of the widening gulf between the impatience of social idealism and the rate at which progress is being made. We have therefore to discover the shortest route along which Hinduism can overcome the moral inertia that has been tolerating for centuries a practice that is now recognised as indefensible. It is a problem that is bound to tax the good will and intelligence of the entire community. Since the ultimate object is the acceptance of the equality in social status of the present untouchables, it may be worth the serious consideration of all public workers whether the methods of peaceful persuasion and propaganda have not as useful a place in the scheme of work, as the more militant methods of political secession and social Satyagraha that are now being advocated in some quarters. It may help us in hastening the pace of this peaceful social change if we recall to our mind a few salient facts of the present situation regarding untouchability.

After a few decades of association with Western thought and Western political institutions the 'non-depressed' classes have developed a love for representative institutions and democratic government, and are impatient for full freedom to experiment with them in this country. It would be a matter of tragic surprise if after centuries of association with the life and aspiration of leading exponents of Hindu culture, the lower classes to whom these influences have been all these centuries steadily percolating did not entertain ambitions of higher life and for higher social

status. That they do entertain these ambitions ought to be an occasion for legitimate gratification; their demands a signal for joyous response. It is as if a neglected corner of the field suddenly burst with life and invited our careful cultivation.

It is not possible or expedient to resist their demands much longer. Year by year the movement has grown. Year by year the opposition has waned. Year by year the range of agitation has widened. To-day the concession of their requests may be acclaimed with joy and gratitude. To-morrow it will be received with complacent satisfaction. Day after to-morrow it may be too late. It will then be a celebration of victory with all the legacy of bitterness which the issue of a fratricidal war leaves behind. Is it not better then to take our decision deliberately instead of being compelled to do so by circumstances? To-day there are options and choices and room for compromises. To-morrow it may be a helpless surrender to inexorable mandate of the Time Spirit.

There can be no question of prestige in these things. The untouchables are part of us, moving with us in the intimacy of industrial pursuits attached to us by a hundred ties of affection and endearment that grow up between age-long co-workers. The absence of any embitterment in the incidence of that mutual relationship has been one of the unique good fortunes in the social life of the country. Through the impact of new influences the country as a whole is breaking new ground and is entering upon a period of change whose implications are but dimly perceived even by the wisest among us. The history of religious conversion has revealed to us that under proper conditions the lower classes in India yield human material which unit for unit is not less useful in nation building than the higher classes. 'In two instances in our own life', says Mr. Brailsford, 'We have seen what the removal of the stamp of inferiority can achieve to raise the mental stature of human beings. Women in our own country have gained alike in ambition and capacity by their liberation. A depressed class in Russia has become the daring architect of grandiose future'. Will the builders of Hindu society reject such material?

The depressed classes are not asking for anything which is not theirs as a birthright. They are as much sons of India as the topmost Indian. The heritage of India is their heritage as well. For generations they have been making steady contribution to the wealth of the country by honest daily labour in a manner which few other communities can boast of.

They are therefore entitled to demand opportunities for the development and expression of their life equal to those enjoyed by the self-conscious and progressive communities. They are entitled to ask that their lives shall be fed by the great streams of intellectual and moral activity that sustain the lives of the other communities. Above all they are entitled to participate in the stimulus which Hindu religious ministrations furnish to the rank and file of caste Hindus. In so far as they have been kept out till now from participating in these rights they are entitled to insist on the lost pace being made up by intensive work during the period of transition. None can tell them to qualify themselves for these rights. None can disqualify them on account of their short-comings. It is the duty of every man to be clean, to eat clean food and observe those elementary rules of hygiene which help him to preserve his physical efficiency and avoid his being a source of danger to others. But these duties are not confined to one class only. In so far as many of the depressed classes may not observe these rules regularly, there can be no doubt that they have to change their life. That is one thing. It is quite another thing to take hold of some of these defects for which they can give good explanation, and use it for denying them elementary rights which others enjoy unquestioned.

The situation is perhaps not without a parallel in the political sphere of public life. The contentions of rival sections for and against change have a family resemblance. In both we find on one side the appeal to the inherent rights of communities. In both we find a qualified recognition of such rights and an attempt to condition its application by arguments based upon heredity, environment, social unfitness etc. In both we find the demand for immediate action met by the answer that safety and stability ought to be a more important concern, and that an adequate margin must be allotted to the time factor in progress. In both the mass consciousness is still not active though there are already indications which way it will function when it is roused. It is unnecessary to refer to the other similarities in the two situations.

Will the high caste Hindus be found to be incapable of those acts of timely generosity and sacrifice which the English upper classes displayed more than once in the English constitutional struggles of the nineteenth century? Time alone must tell. Meanwhile if the past is an index for reading the future there is reason to hope for a peaceful settlement. The momentum in favour of the movement has been growing rapidly. The need for an early solution of the situation is felt to be

a vital necessity. It is not unlikely that of the many social evils which the country is now recognising, untouchability will almost be the first to disappear. In that event Hinduism will have vindicated on a scale whose grandeur will capture the imagination of the world, its capacity to give practical effect to the principle of human brother-hood the foundations of which are well and truly laid in Hindu philosophy and Hindu religious thought.

Hindu society is the poorer to-day by the denial of full social amenities to the main body of its industrial workers who continue a prey to debt, drink, ignorance, and illness. The removal of these degrading conditions is the primary duty both of the state and of society. The nation as a whole stands to gain by the emancipation of the depressed classes. We may not incorrectly compare the process of their reclamation to the diversion of the fertilizing waters of a great river to tracts which have been arid wastes for generations. Indeed, it is possible to under-estimate the gain accruing from such reclamation. The depressed classes, are without the inhibitions that arise from the obsessions of former greatness. They are not in a position to bank upon the legendary achievements of their communal ancestors. They cannot rely upon the past for making up their short-comings in the present. They have to trust to the future for their laurels. We may therefore expect that when the depressed classes are able to go about "without stooping and without fear, there will be a great release of creative energy." "Looking around them they will see opportunities where there were closed doors, difficulties to be overcome where there were once impossibilities and an India to be re-shaped by their own thought which was once not their's by right." The history of countries whose population has been periodically recruited from the masses at the bottom of other and different societies has revealed to us that with proper industrial training and cultural leadership such masses can be converted into social material of unlimited capacity.

To Hinduism the advent of such time will usher in the dawn of a new day. The social conservatism of Hinduism is not of the rigid type. Nor can Hinduism be said to have lost the capacity for critical self-analysis which is the essential requisite for social adjustments. Hinduism is greater than the stagnant life imprisoned in Hindu institutions. Institutions may be static, like other institutions. But Hinduism is dynamic. Its potentialities are stimulated under the stress of change. Like the hidden power of its great Rishis, they are drawn out bravely under provocation. Sooner or later Hinduism will face

the challenge of the new forces and evolve a social order and religious rituals and a social and economic code which will reconcile the imperative demands of the present age with the fundamental concepts of the Hindu faith. The social history of the Hindu peoples furnishes more than one illustration of how Hinduism found ways and means of fulfilling the undeniable aspirations of its component groups for a larger life within its borders.

When the history of these eventful years comes to be written, not the least conspicuous among the social phenomena of the age will be the release for larger national service of the unused energy of two communities, the Brahmin and the Un-touchable, the one at the top and the other at the bottom, the one with excessive emphasis upon ascetic ideals and academic life with its vision focussed upon happiness in a future existence, the other centred in the sphere of worldly life and devoid of the necessary checks and balances upon physical self-expression. Both have been the victims of a common self-denying ordinance which excluded them from the full social and economic life of the country as we understand it to-day. Both are faced with obstacles, though of different kinds and degrees, in their attempts to get their legitimate share in the national life. Hindu ecclesiastical tradition confined the Brahmin to cloistered life and kept him out of the main currents of industrial activity. Hindu social traditions isolated the Adi Dravida away from the bounds of cultural life. Adi-Dravida and Brahmin along with other Hindus are heirs of a common heritage and the time is come when all have to work in co-operation for the enrichment and diffusion of that heritage.

HANUMAN.

THE FIRST OF THE RAMA DASAS.

RAMA DASA

THE UNEXPECTED MEETING.

The first meeting between Hanuman and Rama was unexpected on both sides. Rama and Lakshmana came to Rishyamukha to seek Sugriva. On seeing them Sugriva took fright suspecting them to be creatures of Vali. He perched himself on the highest peak putting self on the defensive and arranging his few followers on point

* This sketch is confined to the period in the Kishkinda Kanda.

antage. It is then that Hanuman first steps into the scene. He admonishes Sugriva on the groundlessness of his fears. Hanuman is thereupon sent, on what is practically a spying embassy to ascertain both the secret and the open intentions of these new and awe-inspiring persons. The actual meeting between Hanuman disguised as a Brahmachari, and Rama and Lakshmana, is one of the most interesting episodes in spiritual history. At the first contact, trust takes the place of suspicion in Hanuman's mind. Doubt is replaced by understanding. *Hanuman gets his first Samikara.* His consciousness expands. He addresses the strangers in language of unrestrained respect and affectionate admiration. To him these absolute strangers become the repositories of Dharma. They are the proper persons to govern the universe—unlike Ravana whose ambition to rule over the world strikes Hanuman as evil in spite of the prowess of Ravana and the unequalled prosperity of Lanka. In them he finds a unique combination of power and restraint, of refinement and discipline. Through them he sees the endless vista of Divine attributes. As he goes on addressing them—like a second Druva on the vision of Vishnu—Rama and Lakshmana look at him in evident amazement at this unexpected reception and at the beauty and grace of Hanuman's address. So much so that Hanuman is tempted to remark एव मां परिभाषन्तं कस्माद्वैनाभिभाषथः "Why is it that you do not reply to my salutations?" That helps to break the ice and Rama one of whose special qualities is moderation in speech pours forth his admiration of Hanuman in unmeasured terms ending with the remark 'To whom it is privileged to possess such a messenger for them all objects will be achieved.'

एवं गुणगणैर्युक्ताः यस्य स्युः कार्यसाधकाः ।

तस्य सिध्यन्ति सर्वार्था दूतवाक्यप्रचोदिताः ॥

(Kish 3-34)

From that moment of mutual recognition begins an association that time and events only helped to strengthen and enrich, and which Hindu piety has enshrined as one of the most inspiring of its scriptural traditions.

Hanuman is now a convert. His zeal is fresh. The first thought that strikes him is that others should share in his joy. 'Sugriva deserves to see such men who have conquered their senses.'

ईदृशा बुद्धिसंपन्ना जितक्रोधा जितेन्द्रियाः ।

द्रष्टव्या वानरेन्द्रेण दिष्ट्या दर्शनमागताः ॥

(Kish 4-27.)

No time need be lost. There need not be any parley or negotiation. And Hanuman gives the promise as if he were a plenipotentiary that Sugriva will help them to find Sita. He also tells them that Sugriva desires and needs their aid for effecting his own purposes. He takes them to Sugriva and after a brief introduction tells him to give them a respectful welcome. Even while they are conversing Hanuman lights up the sacred fire and the two pledge themselves to mutual assistance and friendship. Sugriva gains an ally, Rama a helper. To Hanuman accrued a greater gain, the gain of having introduced one powerful personality into the Divine Presence. That is the score of that day.

ZEALOUS FROM THE BEGINNING

Then follow events in quick succession. Vali is slain and Sugriva is installed in the kingdom. Hanuman's confidence and judgment of Rama are vindicated in Sugriva's eyes. To Hanuman however the apprehension was not about Rama fulfilling his part of the bargain but of Sugriva discharging his share. He is worried about that. So we find that on the first possible occasion—when the rainy season that intervened showed signs of abatement—the restless Hanuman takes courage to stir up Sugriva into activity about the search for Sita. And when tired of waiting Rama sends his impulsive and indignant brother, Hanuman intervenes as a peace-maker and pacifies Lakshmana, urging Sugriva at the same time to make atonement for his lapses by greater promptitude and by seeking the forgiveness of Rama, who is a दीर्घ बन्धु an abiding friend. Hanuman has given his first justification of the judgment of Rama.

In due time search parties were despatched in all directions. Hanuman was allotted to the southern group where it was believed that Ravana had his kingdom. The southern party was singled out for special recognition and staffed by leaders of exceptional ability. To Hanuman among them Rama gave the ring inscribed with his name to be given to Sita, with the inspiring exhortation and with confidence in Hanuman's achievement.

व्यवसायश्च ते वीर सत्त्वयुक्तश्च विक्रमः ।

सुग्रीवस्य च संदेशः सिद्धिं कथयतीव मे ॥

(Kish. 44-14.)

That was Hanuman's first promotion. His loyalty was known and rewarded with larger responsibility. Hanuman received the ring as a sacred trust.

सतं गृह्य हरिश्चैः स्थाप्य मूर्ध्नि कृताञ्जलिः ।

वन्दित्वा चरणौ चैव प्रस्थितः प्लवगोत्तमः ॥ Kish. 44. 15.

Thereafter the search for Sita was not only as Sugriva's man but also as Rama's messenger. To be asked to help Rama was a privilege. To be singled out was a distinction.

But to discover one's capacity for doing that duty? That was a revelation yet to come. And it came about in just that unique manner in which the Grace of God draws out the infinite powers latent in the responding soul. To Hanuman the search for Sita was a Tapas. There was in his mind only one thought, the thought of the affliction of Rama. There was only one purpose, the relief of that affliction. In his ears were ringing those strange words of Lakshmana charged with emotion that Rama seeks succour from Sugriva.

अहं चैव हि रामश्च सुग्रीवं शरणं गतौ ॥

एषदत्वा च वित्तानि प्राप्य चानुत्तमं यशः ।

लोकनाथः पुरा भूत्वा सुग्रीवं नाथमिच्छति ॥

सर्वलोकस्य धर्मात्मा शरण्यः शरणं पुरा ।

गुरुं मे राघवः सोऽयं सुग्रीवं शरणं गतः ॥

यस्य प्रसादे सततं प्रसीदेयुरिमाः प्रजाः ।

स रामो वानरेन्द्रस्य प्रसादमभिकांक्षते ॥

Kish. IV, 16 17, 19 and 22.

Stirred by these words Hanuman had given the promise to find Sita without even consulting Sugriva. That promise had to be made good. So we find Hanuman's group wandering through wild regions, through barren wastes, facing every distress, daring every danger, not caring for the lapse of the appointed time, determined to persist in their task till what they seek is found.

We must pass over for the present the episode of Swayamprabha. Suffice it to say that as a result of it the party found themselves on the shores of the ocean. That apparently meant to nearly all of them, "Thus far and no further." The period for return had long ago expired. There was no prospect of finding Sita. The party was thoroughly exhausted and dispirited. After a brief discussion in which Hanuman tried to cheer them up the monkey hosts laid themselves down to face death in the manner of that ancient practice of Prayopavesa.

HANUMAN ASCENDS ANOTHER STEP

As the monkeys were bewailing their fate, their mourning attracted the attention of Sampathi, brother of Jatayu, who became indignant and sorrowful at hearing his brother's death at Ravana's hands. Sampathi gave the exact place where Sita was being kept by Ravana and directed them to search in Lanka. That was however merely to state an insoluble problem. How to get to Lanka, to search for Sita and to come back. There was an unknown distance of sea to fly over, unknown and formidable dangers to overcome, fierce foemen to meet, a search to be prosecuted in crowded and closely guarded places and a flying back. It is not surprising that member after member of the party stated his great willingness and his limited capacity and passed on the task to others. Jambavan the leader was once able but now too old. Angada the prince could not be spared and should not be sent. That at least was Jambavan's opinion. The choice therefore fell upon Hanuman by a unanimous vote as it were. Who was this Hanuman to whom the whole host looked for accomplishing the impossible? Jambavan sets it out in some detail, partly in justification of the choice, and partly in order to enthuse and stimulate Hanuman. Nothing more was needed. As Jambavan was relating Hanuman's past exploits, the infection of mass fear and mass depression left Hanuman

तेजः सत्त्वं तथावीर्यमाविशसवीर्यवान् । Sundara I. 36.

Faith came back and power and resolution and hope. The glory of the achievement, the service to his friends, the fulfillment of Rama's will, the relief of Rama's grief, and the redemption of Sugriva's pledge all these filled his mind. If Sita was in the South the other search parties would not have found her. Are they also to say that knowing her whereabouts they were not able to find Sita? Was that the faith in which the promise was given? Rama could easily have done the search himself. Rama's arrows could by themselves do duty for Sugriva's search parties.

कामं खलु शरैः शक्तः सुरासुरमहोरगान् ।

वशे दाशरथिः कर्तुं त्वत्प्रतिज्ञां तु कांक्षते ॥

Kish. 29—22.

The least they could do was to take its place. And take its place Hanuman did. In his own choice language.

यथाराधननिर्मुक्तः शरः श्वसनविक्रमः । गच्छेत्तद्दमिष्यामि लङ्कां रावणपालिनां
Sundara, I. 39.

He will fly as Rama's arrow. And therefore he will come back after accomplishing the purpose.

सर्वथा कृतकार्योऽहमेभ्यामि सहसीतग ।

Sundara, I—42.

That was the next transformation of Hanuman.

From unfamiliarity to friendship, from friendship to intimacy, from intimacy to instrument of service. Those were the steps of spiritual ascent on which Hanuman rapidly rose within a few months of his first contact with Sri Ramachandra: Those are the steps by which any one may ascend to-day, who is prepared to tread the path which Hanuman trod in days of yore. Those are the steps along which the compelling power of Higher Affection elevates the surrendering soul.

Om Sri Rama Jayam.

EXTRACT FROM A SOUL-DIARY

by K. N.

19-9-30 :—1-30 p. m.

Behold! I have entered the Cosmic Heart. I have entered the Divine Love. I am Free. I am Bhooma.

शुद्धचैतन्यरूपोऽहं अहमेवाहमव्ययः ।

अखण्डानन्दरूपोऽहं अहमेवाहमव्ययः ॥

नित्योऽहं निरवद्योऽहं निराकारोऽहमच्युतः ।

भूमानन्दस्वरूपोऽहं अहमेवाहमव्ययः ॥

I am free. I have all delights and enjoyments within me. Whatever *bhogas* I think of, them I have. *Vishayas* and *Vishaya*-contacts being no longer necessary for joy I am no longer dependent on anything or anybody for anything. Being full of bliss, satisfaction, शान्ति, पूर्णता, भासि, मधुरं, निर्द्वि, सुखं, आनन्दं, प्रकाशं, in myself, my SELF, my own nature, my own will, my very life and being, my very consciousness, my every thought and feeling and act whatever it be; my very I being अव्ययः, I want nothing, I desire nothing, I crave for nothing, I hanker after nothing. I am not deterred by anything. Nothing perplexeth or retardeth, or darkeneth, but everything helpeth and forwardeth, my joy. I avoid nothing. I hate nothing. I dislike nothing.

No thing, no person, no condition within, no circumstance without, no event of adhyatmic origin, or adhibhautic origin, or adhidaivic origin, impedimenteth the flow of joy, the diffusion of sweetness, the orientation of the light within. I find myself always just where I should be, and in just the situation and environment in which I should be. Everything is an avenue to satisfaction, to pleasure, to love and graciousness, to bliss and benediction. If nobody is present I am still in the glory and joy of company, for everybody is in my thought. If I am surrounded by people I am, of course, in glory and joy—the glory and the joy of the Soul, the Orb of Bliss in myself, and the Irradiation thereof in others. I know I am the Hub of the wheel of this Universe of souls. I am the Innermost Magnet that sustains the power-house, and all the lighting, and all the power, and all the mechanism, and all the industry and energy that there is in the land. But I do not work and labour, nor pant and strive, nor travail and strain, nor pull and press: I do not think, plan, purpose, design, organize, co-ordinate, administer, rule, legislate. I do not feel, suffer, enjoy, create, pull down, re-create, regret, worry, dim and then again 'hope, fear and then brighten up, fall and then recover, by turns. These things are done by the evolving ones whom I inspire and urge by my Presence of Joy. They form and constitute the world. They maintain the world and sustain its activities, and varieties of thought and enjoyment and character by mutual inter-action. They labour, they enjoy, they suffer, they learn, they expand, they rise, they love, they come up to beatification and consummation in me. I am the final cause.

I bless them. But this 'blessing' costs me nothing for, that I AM I is itself the 'blessing.' My presence is the benediction and the love, the Illumination and the Power and the Joy. And I know this: and knowing, am satisfied. The Cosmos is self-regulative, self-compensative, self-adjustive *because* I am the joy-soul of it all. It is perfectly harmonious, perfectly efficient, perfectly just, perfectly wise and intelligent, just because of this organic, vital, one-pointed reference to me the final cause, the परमपुरुषार्थ, the परमार्थ, end and trend of it all, "the one far-off divine event towards which the whole creation moves." I am that Nuptial Embrace which giveth meaning and point to all the marriage-arrangements—the procession, the feast, the music, the flowers, the beaming of faces and the smiling of hearts; the adornments and lightings, the festoonings and carpetings, the partings and meetings, and

all the busy head of wedlock celebrations and festive rejoicings; the tables loaded with viands and the hogsheads of wine that flow free.

20-9-31 :—5-30 A.M.

I am one Solid Mass of अमृत, I am अमृतघन, where then is room for death, or disease, or decline? I am one Solid Mass of Illumination and glorious Self-Intuition अहं ब्राह्मास्मि. Where then is room for dimness or darkness, or obscurity? I am One Solid Mass of Joy. आनन्दं आनन्दघन. Where then is room for unjoy, dissatisfaction, depression? Though this state of Consciousness hath to be attained by Jnanam and Abhyasam, ब्रह्मविद्या and ब्रह्मानुसंधान, yet it is nothing strange, or alien, or foreign, or ungenial, or difficult or strenuous. On the other hand, it is genial, familiar, simple, easy, natural, pleasant, agreeable; and with a little happy practice under the eye or with the touch of the Guru, becometh effortless, spontaneous, joyous in the extreme. It is full of self-security and self-stability just because it is *Atmic*—I—I—I—I, the old old, the thrice-dear, the thrice-blessed, the ever-beloved, the never-absent I. In this flood of sweetness of the contact with the Lord within, every old hard mass of bitterness, or dullness, or melancholy, or sourness, or sheer cussedness and cantankerousness becometh dissolved: aye it addeth,—yes distinctly addeth—to the joy by giving the freshness and fragrance of thankfulness to what is already delightful, and an edge and relish to what is already sweet. It deepeneth the reality of the bliss, and serveth to poise me in my own strength and spontaneity and freedom. It maketh joy an ecstasy, peace a rapture, and radiance a triumph. "The शूल (trident) in the hand, the lion on which she rideth, the demon under her feet, all testify to the strength and spontaneous vigour and self-conquest of the Thripurasundari, the Lalita."

I am the Meaning of all the Vedas and all the Scriptures in the world. I, this शुद्ध आनन्द आत्मा, am "the justification" of all life. I am "the vindication" of all "God's Creation." I am the crown and consummation of all Evolution. I am the Joy that more than justifieth all agonies endured, all sorrows outlined, all labours and loyalties achieved, I am the comfort and the refreshment and the rapture and the love, that compensateth, aye vastly over-payeth, all the faithful loves, all the despairing struggles, all the labour and travail of truth and self-conquest that thou hast undergone: Come, come to me, oh beloved, and I will communicate to thee this secret of secrets, this joy of joys: this fadeless splendour, this infinite, eternal, inexhaustible Life and Light and Love

Consciousness. I will *show* thee, not merely *prove* to thee, that this secret is within thee waiting to be known and claimed, and appropriated and enjoyed by thee. I will give to thee a water which shall quench thy thirst and become to thee a well of living waters within thee, a fountain of blessedness that shall never run dry and *can* never dry. Come.

ARJUNA AND YUDDHISHTRA.

(From notes of a lecture at the Gita Class)

BY :—T. L. VASWANI.

Arjuna's chariot, we read in sloka 14, was "Yoked to white horses." This indicates that Arjuna stands for higher forces of evolution. White horses, not dark horses! White horses are symbolic of the spirit of righteousness, the saving forces of civilization. There are certain forces that pull down civilization, and there are others that seek to save it. It is interesting to study the different names given to Sri Krishna and to Arjuna. The word Krishna may be connected with the word "Cultivation,"—culture. Krishna is the embodiment of the Spirit of Culture. Also "Krishna" means "Attractor". As you read story after story of him in the ancient books you begin to understand why he attracted. He carried with him a mystic power. Krishna was a man of immense personal magnetism. I spoke sometime ago of the power of Vibrations. Be Vibratory,—I said. There are men who have built up inner life. They need not speak much; they need not write much. When they come in contact with us, we feel their influence, and when they leave us, we feel that something is missing. These men live the hidden life; they live in the Hidden God. We little fellows believe in talk, they in vibrations. Sri Krishna belonged to this class. Wherever he went he threw a spell on people, boys, girls, men, women, were attracted to him. There is a law of gravitation in the physical world. There is a similar law in the spiritual world. There are men to whom we gravitate, in spite of ourselves. Krishna was the great magnetiser or attractor, because he had love and purity in his heart. When a man combines love with purity, he develops psychic energies.

The word "Arjuna" means "straight". Arjuna was a straight-forward man. And usually men of courage are straight-forward men. Courage and truthfulness go together. To be faithful we must build up courage. Courage is the root of all virtues. Rightly does Rishi Manu place courage at the top of all virtues. Arjuna becomes impulsive; but he

is never crooked. Arjuna becomes depressed, but he is never crooked. Crookedness is the very canker of life. Arjuna has other names, too. One of the names given to Arjuna here is Dhananjaya. What does this word mean? "Dhan"—means wealth, and "Jaya"—means victory. So "Dhananjaya"—means "wealth conqueror". "He who hath won victory over wealth." A beautiful thought suggested by this word. Arjuna never cared for money. Here is a mark of a noble mind. Carelessness in regard to money. I have often thought the one great malady of the modern world is its excessive aggressive, brutalizing love of money.

What is the cause of wars? Your programmes and peace-pacts will not put an end to wars. What is the root-cause of war? Nations fight for land. They suffer from land-hunger. "Blessed are the meek, for they shall inherit the earth." This teaching has been trampled upon by modern nations. They believe in the new-maxim:—Blessed are the violent. Back of land-hunger is gold-hunger. The Great God of this "Civilization" is Gold. That is what the nations are fighting for. And as long as there is this hunger for gold, you never will have peace on earth. Peace will not come through your pacts and programmes. Peace will come when the hearts of men change. Hearts more than heads. And how is the heart of man to change?

Abolish individualist capitalism. War will continue as long as our hearts are not changed. So here is one beautiful thought suggested by the name "Dhananjaya." Arjuna is in this regard a symbol of a new civilization. Some of us dream the dream of a civilization in which there would be plenty of money but not on the basis of individualist capitalism: money is needed for the service of others. But individualist capitalism must be abolished. How to do it? *Many* look to Moscow. But Moscow's method will not work in India. It does not seem to be working to-day even in Russia. How have they abolished capitalism in Russia? By force, violence. You have to conquer wealth; you must not despise wealth. India suffered in the long ago because India despised wealth. I remember the words of a very wealthy man,—Carnegie:—"When I put a shilling into my pocket, I put something spiritual". That is true. Do not despise money. But neither must you worship it. Conquer money! "Dhananjaya" suggests the thought as to how a simple, refined society may be built. I wonder how many of you are prepared to build up such a society. Perhaps none. But a dream of my heart is to prepare some in Hyderabad. Such men must earn but spend in the service of the poor. I never like a man

going up to a rich man and begging for money. Earn, and spend what you can in the service of others. Dhananjaya suggests the anti-capitalistic ideal of society.

We read in the next *sloka* of Yuddhishtira, the eldest of the Pandavas. The meaning of the word Yuddhishtira is:—(*Yudh and Sthir*) "one who is steady in fight",—steadfast. Yuddhishtira is as a great hero should be, steady in fight. As you read the story of Yuddhishtira's life in the Mahabharata you are impressed, among other things, with two qualities of this great man:—(1) his steadfastness and (2) his kindness to animals. Yuddhishtira was a man of noble impulses. You know the story of how when he was asked to enter the heaven-world, he said:—"I shall not enter alone." A great message is enshrined in these beautiful words of Yuddhishtira. Not alone but together. Together shall we sail or together sink. Together rise or together fall. Spirituality is not seclusion, selfishness. Spirituality is sharing the sorrows of others, of the lonely, broken bleeding ones of humanity. Yuddhishtira will not enter the heaven-world without his brothers and Draupadi and the faithful dog that has followed him all the way up the Himalaya Mountains. Yuddhishtira's love of the dog is beautiful. Oh for a great prophet to arise who may save the animals. Man cannot achieve his evolution alone. Man and bird and beast are brothers.

THE CASTE SYSTEM.

BY

MR. BOON CLARK.

The caste system is supposed by those who think less than they speak to be peculiar to India: while with a little reflection they would realize that India has given a name and title to a system which exists as strongly in the Western world as the Eastern, but which is discreetly veiled under the somewhat ambiguous titles of "social circles," and "the upper and lower classes," etc, etc.

Now the caste system, (and I speak in the widest sense) is a wall of division between two different sets of people. That the set on one side of the wall is mentally, morally, and physically superior to the class on the other side of the wall is a matter of opinion, and often only a matter of opportunity.

There are many persons, brave and determined men, whose great ambition and desire is to break down this wall, and allow the people on

both sides to intermingle with freedom and without restraint. Now, breaking down a wall, though at first sight an instant, if somewhat violent, means of producing the equality aimed at, has one disadvantage. A broken-down wall still remains something of an obstacle, and an untidy, and often dangerous, obstacle to the desired traffic across it. The wall remains over which people may walk, or they may catch their feet in the rubble and fall down. Now, a patient removal of the wall, stone by stone, will, though less rapid, certainly be more effective in the end, and it is this gradual abolishing of caste to which I would direct your notice.

Instead of focussing the attention on the destruction of any particular rule of society, we make a new and imperative rule of

SERVICE.

We have, at any rate, removed the top layer of stones from this Boundary Wall.

Service, irrespective of religion, colour or creed: Service whose only diploma is efficiency, and whose license to practise is the need of their fellows.

Now, what is to be done with that top layer of stones which has been removed from the Wall of Caste.

It can be utilized in building not a fresh divisional wall elsewhere, but a nursery of effective education in the elementary decencies and sanitary welfare of the young life of the people.

New lives are coming into the world every day, and every new life is a fresh opportunity to train aright the unformed mind.

India must be saved by her own efforts, founded upon and fed by the help, the power, and the grace of God. True independence consists not in removing restraint, but in outgrowing it.

Premature abolition of authority may leave a nation sunk in a slavery of mob law, more disturbing than any outside authority, which though it may sometimes irritate, at least keeps at bay the unlicensed fury of the professional agitator.

India is the most religious nation in the world, but religion is not something to be boxed up in temples, neither is it the special prerogative of priests, nor the peculiarity of a sect.

Religion is, in its essence, the manifestation of the Divine Attributes

in human nature; and if that religion is to be of value to the world, it must be a heavenly perfume purifying the rags of our humanity, a cleansing fountain in which soiled souls can bathe, a "life incorruptible and undefiled, and that fadeth not away," which has its beginning in the human heart here and now, and springs up in fragrant deeds of unselfish devotion which know no winter of decay.

TALES FROM THE UPANISHAD.

THE ANCIENT PATH.

(BY MR. C. T. SRINIVASAN, M. A.)

Auddalaka Gautama wishing to beget a son, performed a great sacrifice in which he gave away all his wealth to the Ritvik priests versed in the four Vedas and the Agamas. As a reward for his sacrifices and merit a son by the name of Nachiketas, was born to him. The father was immensely delighted to find his child full of faith and wisdom even from an early age. During the period of his son's adolescence Gautama conducted another sacrifice in which he offered many cows as further gifts to the holy priests.

When the cows were brought for distribution among the Brahmins, the comely youth observed: "Alas, these cows are lean, old and barren, utterly devoid of milk and vigour. By giving them as gifts to the holy Brahmins one attains those worlds which are unblessed." To ward off the evil about to befall his father hereby, Nachiketas desired that he should also be made a gift of. Approaching his father he said: "To whom wilt thou give me as gift?" Gautama who was busy with the distribution of the cows, remained deaf to the words of his son. The youth repeated a second and third time, "To whom wilt thou give me, dear father?" Incensed at his son's persistent question, the father replied quite unguardedly, "To Mrityu, the Lord of Death, I give you."

Having spoken in haste Gautama repented immediately his rash words. He felt much aggrieved that he gave away his only child to Death. But Nachiketas who was full of wisdom felt glad at heart because he was going to avert a dire calamity that might otherwise befall his father.

"It is true that my father has spoken these words in haste," thought Nachiketas "but without any idea of reward or gain in view. Still his words shall not become untrue. He shall consign me unto Death. Is it not the sacred duty of the son to uphold his father's righteousness?" He

en approached his father who was groaning under the weight of sorrow at parting with his son. "Father," he said, "Why grievest thou for words spoken in haste? Is not righteousness greater than sons, wealth, yea, sacrifices themselves? Thou who art so learned and great, will it befit thee to sorrow thus. Father! Let us re-call to our mind how our worthy ancestors behaved in times of great distress. There has ever been any falsehood in them. It behoves us therefore to move along our path of righteousness only. Infidelity is the way of the evil-minded men but not of the wise. Has any one who broke his plighted word, ever reached the world of Immortality and Bliss? Of what avail then is thy grief, dear father? Knowing well that like corn, men are born again and again to decay and to die, how shall we profit by breaking our oath? Let us protect instead our holy truth. By the side of Truth what is there or Death, to do? I feel impatient to leave for the kingdom of Death."

When Gautama listened to the consoling words of wisdom of his son, grief and sorrow left him; and his strength of mind returned. To keep his plighted word the father sent his only son to the abode of Death.

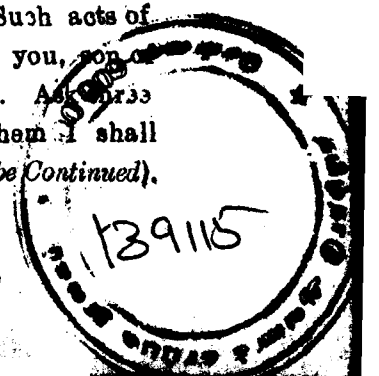
Ere long Nachiketas reached the great kingdom of Death. The Lord of Death being absent from his mansion, there was none worthy to receive the son of a holy Sir. The youth remained there alone fasting three nights without food and water, waiting for the Lord of Death.

Soon Mrityu returned home after an absence of three days. Finding a brahmin youth verily like fire itself, staying in his mansion without having received any hospitality, fear took possession even of the great Lord of Death, himself. For it is laid down in the Sastras that when a brahmin guest worthy of reverence stays in a house fasting and uncared for, evil overtakes the house-holder, all his hopes are blighted and good deeds nullified. Under no circumstance is a guest to be neglected or dishonoured. So Yama, the Lord of Death, hastened to give the youth water to clean his feet, a seat to sit upon and good food to eat. Then with folded arms he addressed him thus:

"O, Brahmin youth! The glory of your countenance has purified my entire realm of Death. As a venerable guest you have lived in my mansion fasting three nights without a morsel of food. Such acts of negligence spell ruin to me and my descendants. I pray to you, from Heaven, that good may come to me and my descendants. Ask for three boons of me, one for every night you fasted. By granting them I shall be freed from sin."

(To be Continued).

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VEGETARIAN FOODS

We append a short list of Vegetarian Foodstuffs, which can be recommended for their nutrient value and for their appetising flavours. Some are ready for use, and others may be made to form the basis of a variety of delicious dishes. Many are rich in vitamin content.

CEREAL FOODS (Breakfast)

Quaker Oats, Grape Nuts,
Force, Puffed Rice, Corn-
Flakes, Shredded Wheat, etc.

CEREAL FOODS (Various)

Macaroni, Vermicelli, Sago,
Tapioca, Semolina, Corn Flour
Barley, Oatmeal, etc.

DRIED FRUITS

Currants, Raisins, Sultanas,
Figs, Apricots, Peaches,
Prunes, Apple Chips and Rings, etc.

HONEY

Various, with or without comb.

SYRUP

Golden and Maple.

JAMS AND MARMALADE

Various best English Brands.

BISCUITS

Various, Huntley and Palmer's etc.

FRUITS IN SYRUP

Apricots, Peaches, Pears,
Pineapples, Greengages,

FRUITS IN SYRUP (Contd.)

Strawberries, Cherries,
Fruit Salad, etc.

BEVERAGES

"Tomango" Orange and Lemon
Squash, Rose's Lime Juice, etc.

MARMITE

A Yeast Extract, purely vegetable
yet having the properties of meat
extract.

VEGETABLES

Asparagus, Tomatoes, Green Peas,
Corn, Succotash.

Vegetarian Baked Beans (contain-
ing no meat), Mushrooms, Par-
snips, etc.

SALAD OIL

Pure Olive.

BUTTER

Government Dairy, Finest Austra-
lian, etc.

CHEESE

Cheddar, Dutch, Cream, etc.

For Prices of the above and other Vegetarian
Foodstuffs see our Stores List
sent free upon request

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MOUNT ROAD, MADRAS.