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THE Bharata Dharma

Magazine of Liberal Hinduism

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

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुयुवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु त्रिन्नसंशयाः ॥

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 SAMAJA PUBLICATIONS

The following publications of the above Samaj are available for sale and can be had from the Joint Secretary at Adyar.

- (i) Nityapujavidhanam, (Sanskrit Text, Translation and translation in English and Explanatory Notes.) Price As. 6.
- (ii) Nityapujavidhanam. (Sanskrit Text in Telugu characters, with meaning and notes in Telugu.) Price As. 4.
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THE BHARATA DHARMA

*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 Sanatanam*!



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.

VOL. X]

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"THE BHARATA DHARMA."

A RETROSPECT.

C. V. KRISHNASWAMY IYER.

It is indeed a pleasure to me, as one who took an humble part in shaping the policy of the "Bharata Dharma" in recent years and in maintaining its ideals and standard, to accede to the request of the editor to write a few words as to the motifs and visions of those that started it, as to what it stood for and what it was intended to achieve. In answering these questions I would adopt what I consider is the only satisfactory method of approach namely, to remember the fact that though it was described generally as a "Journal of Liberal Hinduism" as though it stood unattached and free, it was really intended to be the official organ of the Bharata Samaj. Their objects were the same; their goals identical.

Time was when most Hindu members of the Theosophical Society were able, at any rate in how they lived to reconcile the strictest orthodoxy or more correctly the unbending conformity to what passed as orthodoxy, with those universal principles for which the Theosophical

Society stood. But about 15 years ago there was a radical change, though at the beginning it was not very vocal or assertive. Though proud of the faith of their ancestors and the heritage that they had got, several Hindu members of the Theosophical Society began to see that conditions had changed enormously since when orthodoxy claimed to become the rule of life, and that if the Hindu Faith was to live and they were to be very sincere Theosophists they should examine their faith in the light of modern life and knowledge and readjust—rather rescue it from being the victim of unmeaning rites and rituals. Two courses were open—one to throw away the whole lot-log, stock and barrel as outworn and useless; the other to re-examine them by the method of modern research even as "Higher Criticism" did for nineteenth century Christianity—and to separate the essentials and non-essentials. The pioneers wisely, if I may say so in all humility, chose the latter course and the constitution of the Bharata Samaj was the result.

To achieve their aims the first leaders among whom none did more solid work than the practical Sir T. Sadasiva Iyer and the scholarly A. Mahadeva Sastri, to name only those who have crossed the border, set to work on four distinct principles. Firstly and chiefly the method which was used by all in all their other activities, viz., the Scientific method or the method of intellectual reasoning was to be allowed to operate in the domain of religion also. It was felt that it was no good to ask men trained in the modern schools to accept what did not appeal to their reason or to tell them that there was a sort of intellectual *res judicata* in matters of the spirit. At first a few were afraid that this meant the collapse of the whole fabric. It is a matter for extreme satisfaction that on ultimate analysis, so much remained that was at once rational and beautiful. One has only to read pandit Mahadeva Sastri's abridgment of the mantras relating to the sacraments of upanayanam and marriage to see how much that is sublime and universal has the sanction of ages, though covered by much that is frivolous and bald.

The most significant alteration in modern life has been the expression of the spirit of democracy. That much in that expression is ugly and iconoclastic is no reason for ignoring that it is a true expression—the only consistent expression—of the essential unity of life. The Bharata Samaj endeavoured to emphasise this. It took note of the fact that the ancient claim that one born in a higher caste was necessarily superior in evolution and that those born in lower rungs of the social hierarchy were infant sons, had lost much of its truth. It had to

recognise that some souls in Sudra and Adi-dravida bodies showed much more spiritual advancement than some born among the bluest of blue blooded Brahmins. As a result of this recognition the Bharata Samaj wants to place no bar to the spiritual advancement of the former by shutting them out of the Hindu temples. The Bharata Samaj Puja Vidhanam and the Temple of Light at Adyar are the concrete results of this endeavour. It is a pity that with the passing of time (is it of the novelty?) this temple and its form of worship are not attracting as many as they used to do. That the teachings of J. Krishnamoorthy in recent times should be used as is sometimes done by some of his so called followers to justify the neglect of this temple in erecting which he took so much interest is but another example of the ancient apologia "The letter killeth."

A corollary of the democratisation I referred to, was the friendliness which Bharata Samajists were to show to all who belonged to other faiths than their own. A spirit of charity and anxiety to know their view points, and more an endeavour to explain your faith to them in the language of their own faith, were to be important features of the work of the Samaj and its journal.

Above all the Bharata Samaj put service of all beings at the crest of its objects and activities. It was not to be a mere matter of one's own individual uplift as religion was conceived to be not unoften. Meditation was good in its own way, so also rituals, worship, temple, readings. But a Bharata Samajist was to always keep in his mind the teachings "He cannot Love God whom he has not seen if he does not love man whom he has seen." One act in assisting a lame one over the stile was worth a hundred incantations. That was the mantram with which the elders went to their work. It was no new teaching, no "new fangled notion from the Philanthropic West." Did not the ancient sage Narada himself say in his Bhakti Sutras "There is no difference between you and your creation. He who serves the latter worships you best."

Such were the dominant notes in the song of the great ones who founded the Bharata Dharma. How far the melody has been kept pure till now is perhaps a matter of academic interest. How far those notes will be clearly heard and enthuse the readers in the spacious times to come is more certainly to the point. Who that has the welfare of the splendid culture of the Indo Aryan Race at heart can but wish the editors all success in their endeavour to create new Sahityams for that glorious song.

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A SKETCH OF THE CHARACTER OF KAUSALYA. *

By

V. RAGHAVAN.

In a corner of the big harem filled with three hundred and fifty queens, we see a figure, calm and magnanimous, receiving on her ear, with an unperturbed mind, though with some inner sorrow, the incessant footsteps of the graceless lord going always towards the mansion of Kaikeyi, and one who is now spending her time in the company of Sumitra, 'the good friend', and now praying to and propitiating with held breath her favourite deities. Who is that, whose melancholy hangs like a halo round her? That is Kausalya, the Chief queen of King Dasaratha, to whom the King is supremely indifferent. King Dasaratha, whose passion grew with age had an over-fondled youthful wife called Kaikeyi. Even when she was married, it was a condition granted by King Dasaratha that the son to be born to her should be made King.

जातः पुत्रो दशरथात् कैकेय्यां राजसत्तमात् ।

पुरा भ्रातः पिता नरस मातरं ते समुद्रहन् ।

मातामहे समाश्रौषीत् राज्यशुल्कमनुत्तमं ॥ Ayo. K. 107. 3.

Kaikeyi was the 'Madhyama' among the three queens, one who was yet in her youth. Kaikeyi knew it and knew also the King's blind love towards herself. She shone in the harem like a peacock and Sumitra and even the chief queen Kausalya also, were thrown to the corner of neglect and ignominy.

Some fear to say so much. Dasaratha was definitely passionate. All defence is idle when there are actually many passages saying that Dasaratha was passionate. Not only Lakshmana, even Rama, and even Sita also say that Dasaratha was suffering from Kama. Sita says—

कामातस्तु महातेजाः पिता दशरथः स्वयं ।

कैकेय्यः प्रियकामार्थं तं रामं नाभ्यपेक्षयत् ॥ Ara. 47. 12.

But Kausalya was a perfect Pativrata, who spoke no ill of her lord, however much he might disregard her.

‘न चावदद्भर्तुर्वर्णमार्या निराकारिणोर्जिनादृतेऽपि ।

आमानमेव स्थिरदुःखभाजं पुनः पुनर्दुःकृतिनं निनिन्द ॥’

For that is the way of the virtuous wives who served their lords, though they themselves suffered thereby.

*The Sanskrit version of this was awarded first prize on the Valmiki day celebrated by the Sanskrit Academy, Mylapore, Madras.

‘प्रतिकूलेनापि पतिं सेवन्ते भर्तृवत्सलाः साध्यः ।

It is plainly written by Valmiki that Dasaratha neglected the Chief Queen. Says Manthara to Kaikeyi—

दर्पान्निराकृता पूर्वं त्वया सौभाग्यवत्तया ।

राममाता सपत्नी ते कथं वैरं न यातयेत् ॥

The first half of the above of Manthara is true, not the second half. For as for Rama, so for Bharata, Kausalya was having a loving heart. It can never be imagined that Kausalya would injure Bharata or his mother, if her son Rama became King. When the King realised how bad Kaikeyi became by heartlessly demanding for the grant of the two boons, the King himself told Kaikeyi—

यदा यदा हि कौसल्या दासीवच्च सखीव च ।

भार्यावद्भगिनीवच्च मातृवच्चोपतिष्ठति ॥

सततं प्रियदामा मे प्रियपुत्रा प्रियंवदा ।

न मया सत्कृता देवी सत्कारार्हा कृते तव ॥ Ayo. 12. 66-67.

“Kausalya served me like a servant-woman; like a friend; like a wife; like a sister and like a mother. She was always wishing for my happiness. She deserved my respect but, for your sake I have disregarded her.”

She was being insulted by the servants of Kaikeyi. She herself says to Rama—

अत्यन्तं निगृहीतारिभ्यो भर्तुर्नित्यमन्विता ।

परिवारेण कैकेय्याः समा वाप्यथवावरा ॥

These were dark days for her. During hours when she felt her body to be a burden, Sumitra was a great solace to her. Then Rama was born to her and life became worth living. The King also seemed to show some love for the mother of Rama. Even then, it was only a reflection of the King's great love for Kausalya's son, Rama. She had never enjoyed happiness with her lord. She hoped she might have better days at least as Rama's mother, after his birth. She pathetically says to Rama when he resolves to go to the forest—

न दृष्टपूर्वं कल्याणं सुखं वा पतिपौरुषे ।

अपि पुत्रे तु पश्येयमिति राम स्थितं मया ॥ Ayo. 20. 38.

In keeping with his unbounded love for Rama and in keeping with the practice of his race, Dasaratha decided to crown Rama as King of Ayodhya. When the decision was being made, Kausalya was worship-

ping in the temple in the palace, along with Sumitra, Lakshmana, and Sita.

वाग्यतां देवतागारे ददर्श्याचर्त्तां श्रियं ।

Rama came to convey to her the glad news of his coming coronation. When she was embracing him and already giving the 'Abhisheka' with the shower of tears of joy, when outside, the palace was busy with men hurrying about to prepare for the Coronation, when the streets of the city looked as if each house was celebrating some domestic festival, when Rama and Sita were observing the Upavasa with continence, in another corner of the palace was stalking green-eyed jealousy. Manthara broke the Coronation and the hearts of the king, of Kausalya and of the whole city. Having decided to see that the king swerved not from the path of truth, having decided to go to the forests according to the boons given to Kaikeyi, Rama came to take leave of his mother. She knew nothing and endearingly embraced the would-be monarch. She knew not that Rama was already a mendicant of the Dandaka forests. Rama broke the terrible news to her :

‘अथ व्यवस्थापितवाक् कथञ्चित् स राघवोऽन्तर्गतबाष्पकण्ठः ।

औत्पातिकं मेघ इवाश्मवर्षं महीपतेः शासनमुज्जहार ॥’

He told her of his resolve to go to the forests according to Kaikeyi's wish. He sought for her permission and blessings. What could she do ? He was the sole proprietor of her life. What would have been the grief of the mother at that separation from her only son, for whom alone she lived and at whose separation, not only the inmates of the palace, but the whole city was weeping and animals ate no food and creepers withered ? She cried like a cow that lost its calf. She cried like a shot bird. She fell unconscious like a cut-branch.

सा निकृतेव सालस्य यष्टिः परशुना वने ।

पपात सहसा देवी देवतेव दिवश्च्युता ॥

When she awoke she suffered like a blind person who had been given and deprived of his eye. She said to Rama—

यदि पुत्र न जायेथा मम शोकाय राघव ।

नः स्म दुःखमतो भूयः पश्येयमहमप्रजाः ॥

* * * *

उपवासैश्च योगैश्च बहुभिश्च परिश्रमैः ।

दुःखं संवर्धितो मोघं त्वं हि दुर्गतया मया ॥

स्थिरं तु हृदयं मन्ये ममेदं यत्न दीर्यते । Ayo. 20.

Even while there was Rama, the pet of the king there, Kaikeyi's servants were insulting the Chief Queen Kausalya. It would not have been such tragedy for her, if Rama had not been born to her. It would have been some drab life which she could have somehow put up with. She said that if Rama should go away, there was no other go except death for her. Angry Lakshmana sympathised with Kausalya, consoled her and gave his view that the king and his boons should be overruled and that Rama should be crowned at all costs. Such was the amount of the grief she was in that she favoured even Lakshmana's plan. She tried logic and argued with Rama to prevent him from going to the forests. She said—

धर्मज्ञ यदि धर्मिष्ठो धर्मं चरितुमिच्छसि ।

शुश्रूष मामिहस्थस्त्वं चर धर्ममनुत्तमम् ॥

शुश्रूषुर्जननीं पुत्रः स्वगृहे नियतो वसन् ।

परेण तपसा युक्तः काश्यपस्त्रिदिवं गतः ॥

यथैव राजा पूज्यस्ते गौरवेण तथाह्यहं ।

त्वां नाहमनुजानामि न गन्तव्यमितो वनं ॥

* * * *

She said—“I will not permit you ; you should not go to the forests. If you should respect your father, you should respect your mother also. If you go, I will die ; I will do Prayopavesa.” It was a task for Rama to convince her or to console her. She was weeping. She was for following him to the forests, if he should go certainly. For she said “With you, it will be happiness for me even if I eat grass.”

Rama left the role of the son and adopted a higher air and told her of a pativrata's dharma. He pointed out that the wife had no business except by her husband's side. He pointed out to her, to gain his point, that at the juncture especially when for the sake of the kingdom for her son, Kaikeyi was tyrannising over the old King, Kausalya should be attending upon the King :

कैकेय्या वञ्चितो राजा मयि चारण्यमाश्रिते ।

भवत्या च परित्यक्तो न नूनं वर्तयिष्यति ॥

भर्तुः किल परित्यागः नृशंसः केवलं स्त्रियाः ।

स भवत्या न कर्तव्यः मनसापि विगार्हितः ॥

He also consoled her that Bharata was a righteous man, that he would protect her, and that he himself would soon return from the

forests. She got somehow consoled, embraced Rama, permitted him to go to the forests and gave him her blessings.

During his last hours, at dead of night, lying on his death bed, Dasaratha was calling out for Kausalya. He could not see but asked her to touch his body. The King was suffering from the same separation from Rama and the sight of his agonies made Kausalya weep more. She abused Kaikeyi, herself, and the king for granting the two boons. She resolved to die. Sumitra, who was of firmer heart, consoled her. She told Kausalya that she need not fear that any mishap would befall Rama in the forests, for there was the valourous Lakshmana to serve him. When the charioteer returned with the empty chariots, Kausalya cried to him.

‘नय मां यत्र काकुत्स्थः.....जीवितुं नोत्सहे ह्यहं ।’

She swooned. In her great grief she even began to abuse Dasaratha. Was there anybody in the whole city who could even slightly think bad of Rama who was dear to the whole world as the full moon? Having banished him to the forests in a love-blind state, on the words of a spoilt wife, when the king was impotently weeping like an ordinary man, Kausalya could not contain herself. She cried to the impotent King—

“ न चेमां धर्षणां रामः संगच्छेदत्यमर्षणः ।

* * * * *

त्वां तु नोत्सहते हन्तुं महात्मा पितृगौरवात् ॥

गतिरेका पतिनार्यः द्वितीया गतिरात्मजः ।

तृतीया ज्ञातयो राजन् चतुर्थीनेह विद्यते ॥

तत्र त्वं चैव मेनासि रामश्च वनमाश्रितः ।

न वने गन्तुमिच्छामि सयथा निहता त्वया ॥”

“Rama will not put up with this. He kills you not, only because of some respect due to a father. Husband, son and relatives are respectively the only three refuges for a woman. There is no fourth go. Of these you are no refuge; Rama is in the forests; I am not going to the forests. You have verily killed me.’ Is this not too much, rather totally wrong for such pativrata as Kausalya? Could she thus taunt her lord, that too on his death bed? The King also was suffering from separation from Rama. But this must be approached from the root cause. If Lakshmana should say that he would kill Bharata, Kaikeyi, and his old dotard-father, if Bharata should say that he would have killed his wicked mother if he should not fear that Rama would blame him for matricide, it is all due

to the unfathomable love all of them had for Rama. So is the case with Kausalya also. Thus when the King felt this taunt like salt in the wound and began to beg pardon of Kausalya, she became afraid that she had done wrong in making her husband beg her and at once cast off her ire, fell at the King's feet and prayed for his pardon. Dasaratha said—

प्रसादये त्वां कौसल्ये रचितोऽयं मयाञ्जलिः ।

वत्सला चानृशंसा च त्वं हि नित्यं परेष्वपि ॥

धर्मं विमृशमानानां प्रत्यक्षं देवि दैवतं ॥

* * * * *

नाहंसे विप्रियं वक्तुं दुःखितापि सुदुःखितं ॥

When the King cried so pitifully, she fell at his feet and said—

प्रसीदशिरसा याचे भूमौ निपतितास्मिन् ।

* * * * *

पुत्रशोकात्भावतु मया किमपि भाषितं ।

नैषा हि सास्त्री भवति श्लाघनीयेन धीमता ।

उभयोर्लोकयोर्वीर पत्या या संप्रसाद्यते ॥

The King passed away. When Bharata ran to her after having abused his mother, in her extreme grief, she did not know the heart of Bharata and began to abuse him and his mother. When however he fell at her feet and cried to her that he must not be misunderstood, she took him up, embraced him, and extolled his righteousness. Even so in the forest when Bharata stood with tears trembling in his eyes as he was hearing from Guha how Rama, Lakshmana and Sita spent the night, Kausalya approached Bharata and asked him if he had heard anything bad of Lakshmana in his stay with Rama. Again it is her intense grief for the loss of the only prop of her helpless life. She went to Chitrakuta and returned with Bharata, with hopes of bringing back Rama completely prostrated. What could she do in the dreary palace, except be counting the days for Rama's return, even as the whole city of Ayodhya.

From the beginning, Kausalya's is a sad story. She had no happiness. As a queen she was ill-treated. As a mother, her happy days were made short by the exile of her son. Of philosophic stuff, calmness and power to bear grief, characteristic of the good Sumitra who readily sent her son with blessings to the forests along with Rama, Kausalya had little. Hers was a softer heart. Hers was a life of sorrow.

सदैव तस्या व्रतमासिधारं रामस्य मातुश्चरणीयमासीत् ।

राज्ञीपुरा भवेवमानिता सा सुतप्रवासे प्रबभूव नात्मनः ।

IS THIS THING OF GOD?

THE PROSPECT OF SOCIAL WORK.

K. V. SESHA AIYANGAR.

Some weeks ago there was held in Madras a Social Welfare Conference. Though not the first of its kind, it was the first after a long interregnum during which social work had both expanded and grown. The Conference comprised members belonging to many sects and communities representing many branches of social work. It was a gathering of men and women who had come together out of a genuine desire to give and take lessons in experience, and to see and to hear those who had been labouring like themselves in a field abounding in difficulties and offering few encouragements. The Conference went through a crowded and diversified programme, comprising work among women and children, slum-work, health and housing, adult education, industrial welfare and last but not the least rural reconstruction. Though not exhaustive, the subjects were illustrative of the work that was being attempted at present in Madras City. It was obviously impossible to compress within a four-hour programme all phases of the City's experience of welfare work or to give a place to each of the one hundred organisations that are engaged in social work of one kind or another. The procedure that was adopted was to invite short statements by leading workers in different fields, and it had the merit of practicability, variety, and attraction.

While it would be difficult to over-estimate the enthusiasm, enterprise and perseverance of the workers and the idealism that lay behind their work, it may be permissible to give expression to a feeling that often comes over the mind that the actual achievements so far made in social work are practically negligible when compared with the magnitude of the need. From what one can see, conditions in the city continue as if no one seriously cared for the welfare of the masses. Not much headway has been made in the various directions in which work has been attempted. There is for instance a place called Parthasarathy Kuppam in Triplicane, an extensive fishermen's settlement facing the beach and next to the premier educational institution in the Province, which remains much the same as it was in spite of 25 years of social work and agitation, a real plague spot in the heart of a great city. If the present rate of progress is to be assumed as the normal standard for future years, many generations of Indian masses will have lived and died in ignorance,

ill-health and want before the work of social workers reaches them. The prospect is disquieting.

If we are to expect substantial results within a measurable period of time it can only be on the assumption that the present effort is only the symptom of a collective endeavour that is slowly gathering in strength and will materialise into action in the near future. Have we any reason for this assumption? To some extent, yes. Those who have watched the progress of social work during the last two decades will testify to this remarkable circumstance, viz., that where there was once one institution for social work there are now ten, where before workers had to be counted in units there are now workers by scores. Through practically every press and platform in the country a continuous emphasis is being laid upon social service as a primary responsibility of educated citizenship. Social work is making a special appeal to the youth of the country who are forging and maintaining their affiliations to it amidst the multitudinous distractions and excitements of the present time. There can be little doubt that that the movement promises to grow in rapid progression.

There are also other aspects which tend to relieve the anxiety of the position. Among them is the willingness of the state to take up the burden of welfare work when its need and practicability have been established. This is happening in the field of elementary education, child welfare, public health etc. The State either takes over the work or gives assistance by enacting necessary legislation or by mobilising departmental activity or by giving financial aid. In this sense it may not be incorrect to describe the present position in social work as one of exploration and pioneering, consisting largely in the discovery of social maladjustments in the light of new knowledge and in the stimulation of interest in social work in the public mind. The workers have to be recruited almost entirely from the educated class, or rather from that portion of it which is susceptible to social idealism. Many a youth enters the field of social work at a time when idealistic impulses have an over-powering urge. Sooner or later other problems enter his mind and take him out of the atmosphere of unselfish dreams. The contact then ceases. There are a few however who persist under difficulties. They constitute the nucleus for the steady growth of the work. The enthusiasm and sympathy of others are nevertheless an asset and their temporary co-operation helps in the accumulation of valuable experience. It is by progressing in this way that we have to-day formulated a social programme covering several phases of communal life. Year by

year we are adding new items to that programme and devoting more serious thought and attention to those already included.

What is it that we see happening in the field of social work to-day? Some sensitive minds shocked by the prevailing misery in the country dream dreams of a better India and in their exalted moments catch glimpses of the vision of men and women moving about with joy in the full bloom of their personality and delighting in work that promotes mutual welfare. The haunting beauty of this vision fills them with a restless urge. Inaction brings only discomfort. Impelled by this urge they set about agitating their neighbourhood, telling the people of the attractiveness of better life and of the possibility of achieving it by self-help. They rouse the latent ambition in the people's mind and stir their dormant will into action. They get things done for them and through them, things the very need for which had not come into the people's minds and which the people did not dare to think as practicable. The bucolic quiet of a people who were till now ignorant of better conditions and suspicious about change is being disturbed by a new influence. The enthusiasm and initiative of youth is steadily crowding into the fold of this influence.

It is an interesting phenomenon. The work of the social worker is not the distribution of charity. Indeed many a social worker is qualified more to be a recipient of charity than to be a bestower of it. But he does give a gift. His is the gift of energy, of dynamic, of that which rouses a man from lethargy and starts him on a career of self-conscious progress. It is the gift of a vision which fills the donee with a Divine discontent. The social worker releases through his work a power that helps the community to lift the dead weight of accumulated tradition and break the moral and mental inertia that has been paralysing effort. How is it that the worker is able to rouse response in a people whose attitude in the past has been one of stoic resignation to the afflictions of life and who spend their little stock of mental energy more in the rationalisation of suffering than in its alleviation by physical effort? It is the time spirit that does it. Never before was there such a quickening of life as at the present time in this ancient country. From Himalayas to Rameswaram the country is throbbing with a new spirit. Unlike former occasions it is now not a case of the rise of religious or tribal leaders who got together a following and propagated a cult or established a kingdom. It is the case of the entire nation desiring better living conditions. The social worker is merely a

channel through which that desire is manifesting in creative effort. He is only anticipating the desires of the people around him and directing their discontent into constructive work. A bare protestation against existing conditions without more leads only to the accumulation of the momentum for progress in silent impatience. That way lies the road to catastrophic change. The social worker's plan is one of evolution. He frames schemes which will pool together the potential energies of the community. He uses this energy for bringing about gradually those desired changes that are just and inevitable. He is a wise social engineer constructing the embankments, channels and sluices that will conserve and distribute the flood of power that is to descend upon the country. He converts for growth the power that would otherwise work destruction. By inducing the desire for betterment, by indicating the effective lines of action for betterment, by giving practical assurance to the masses that the social will of the country is on their side, by convincing them that the state is pledged to secure their welfare, the social worker gives an indirect demonstration of the advantage of orderly effort, and does propaganda for peaceful progress. He enlists the sympathies and efforts of men who owe little thanks to social organisation, on the side of co-operative action. He brings hope before despair grips the people's mind, and encouragement before failure embitters them. He conveys an assurance of good will before hatred poisons the springs of class effort, and educates them on the merits and dangers of alternative plans of action before the mass mind is roused to thoughtless and violent action.

In this effort failure is as much within the sphere of probability as success. There are so many difficulties along the line that it would not be a surprise if a break-down occurs at some point. The inadequacy of workers, the lack of public support, the want of response, the indifference of the Government, each of them contributes to the uncertainty of the result. The inexperience of workers, the waning of their enthusiasm, the faults of method, and the friendliness or hostility of the masses, contribute additional uncertain factors. It is quite possible that as a consequence of his work and impelled by the ambitions that it generates, the people may take it into their heads to accelerate their pace by methods the dangers of which are obscured in their vision in the excitement of their sudden enthusiasm. In the last resort it is bound to be a problem in social psychology whether we can successfully construct a *via media* between the alternatives of revolution and stagnation facing an ancient people afflicted with many evils and seeking a quick means of escape.

Time alone must tell us whether there is going to be or not an internicine struggle between contending groups for the things of the world which modern science and industry has brought within their reach, a struggle which is likely to scatter the nation into the fragments from which it has grown. Time alone must also tell us whether in this conflict we shall lose or preserve those affiliations which have been among the unique gifts of the Hindu spirit and which has enabled it many a time to interpret new forces and conditions in the light of the ancient teachings.

In this situation social work opens a channel for the inflow of Divine blessing and protection of which the country stands in greater need than it did at any previous time in Indian history. Judged by all ordinary standards social work is a thing that is of God. Its objective is the distribution of the necessities for human culture to the least among human beings. It aims at lightening the load of those who have to trudge life's weary way without knowledge and without opportunities. By its emphasis upon practical brotherliness and upon the sharing of the chances of life with others, it is adding a new method of approach to God. The hardships and risks that the social worker has to face, his devotion and sacrifice, his zeal and fortitude, his optimism amidst adversities, constitute a species of Tapas for the creation of a better India. Whether in committees or at the workspot his work is an investment of energy in planning a better society and in growing a better manhood.

In a country where the people are perpetually invoking the Angelic Powers for interference and help in the every day affairs of life, where men and women are willing to undergo endless hardships for insuring their fate in a future world, where health and happiness are recognised as the legitimate privileges of social righteousness and suffering and pain as the result of social aberration, where the giving of gifts is deemed to be its own reward and sanctification, it ought to be possible to build up a widespread organisation of workers pledged to the assistance of the Devas by using physical methods the efficacy of which has been demonstrated by the experience of other countries, and which can be worked by all without distinction.

It is not from Hinduism alone that strength should come. The emphasis upon service as a necessary expression of religious life is demonstrated on a conspicuous scale in the effort of the Christian Missions in this country. That demonstration has had and is bound to have profound and far-reaching re-action on the assessment of religious values. It is

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helping Hinduism to bring out those elements of the Hindu Faith that expound the unity of social structure, the interdependence of the different parts and the duty of every part to do its bit to promote the happiness of the whole. It is helping those who have been hitherto understanding service to God in a limited sense to enlarge the scope of their work and to comprehend a variety of ministrations suited to the needs of the time. Similarly in Islam. Everywhere there is a growing ambition to transmute spiritual enthusiasm into social helpfulness. The idealisation of man as a God in the making, is becoming the faith of the age and communal life is being understood as a collective effort for common betterment.

Somewhere in the map of India's destiny there is a place where lies hidden the accumulated store of its good fortune enriched by the prayers of its great men and purged of all dross through the expiatory sufferings of countless generations of Indians. Somewhere in the same map there is a route to that hidden spot which can be trod without violent disarrangements. Social work is a quest for the discovery of that place and that route.

CONQUEST OF DHARMA.

T. L. VASWANI.

In the course of his last addresses at the Gita class, Vaswani said we were approaching the end of the 1st chapter. The title of the 1st chapter was Vishadha Yoga. The opposite of Vishadha was Vairagya; and Vairagya was further explained in several succeeding chapters. Everyone had to learn detachment and give up attachment to forms. Along with *compassion* we had also to learn *dispassion*, and for that, several things were necessary. One of those was to control Kula Dharma. The first meaning of Kula Dharma was family custom or family usage. If family customs were in conflict with truth we were to stand up for truth. Another meaning of Kula Dharma was "multitude" or assemblage of individuals; and yet a third meaning was "physical body." The physical body was a colony or assemblage of cells. The body was really a multiple of live, growing and dynamic cells. One class of cells influenced consciousness during the day and the other class at night; that was how the wheel or the *chakra* of the body worked. Cellular Psychology, Vaswani said, was a very fascinating topic. Sri Krishna rightly

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asked Arjuna to conquer the Kula Dharma. We must stand up for truth against customs, we must also conquer the body (Kula). The body ran after pleasures, ease, comfort sensations. To learn Yoga we had to conquer sensations. We had to rise above pleasure and pain. We were not to *kill* sensations but to conquer them. The youth urgently needed the teaching that to conquer the body was to conquer the world.

By Jati Dharma was meant Dharma of the Race or Racial Dharma. Everyone had chosen his race and parents before birth. Jivas were drawn to a particular family by *vasana*. One should not, therefore, quarrel with one's family and race but endeavour to rebuild destiny. There were times when we had to rise above the Jati Dharma. Lord Buddha was born in a society and country which called him to a life of a Kshatriya or a warrior. His father took pains to make him grow in the warrior's traditions and taught him riding, shooting and physical culture. Yet when the higher call came to Buddha, he gave up the Jati Dharma, laid down his weapons and became a dervish—a mendicant of Truth and Compassion. We had another such example in Haridas called Yavana Haridas. Yavana meant a stranger or a foreigner. Haridas was originally a Muslim. Now about Sva dharma. One must conquer Kula Dharma and Jati Dharma, but one must always do Sva Dharma. Shakespeare has told us precisely what was meant by Sva Dharma in one sentence. "To thine own self be true!" Sva Dharma was the gospel of selfness. Selfness was not selfishness. One could be unselfish in a wrong way and that was when one followed lower methods to serve others. The best method to serve humanity was when one was true to one's own true Self.

THE DANCER OF DESIRES.

BY T. L. VASWANI.

Many came to see the Sphinx,—Her whose Figure half-human, half animal, and has stood for centuries,—a challenge to struggling humanity. Many looked and wondered why she always smiled!

One prayed to her that he,—a lover,—might marry a most beautiful woman. His Prayer was granted. He married a woman very beautiful but very stupid! Fair was she in form, but her mind was rigid and her heart narrow; and the lover languished, and the light of love went out of him. He realised, then, why the Sphinx smiled. Beauty of the body is maya,—!

Yet another prayed to the Sphinx that he might get much money. The Sphinx granted his prayer and,—smiled! The man became wealthy, but the lust of gold made him narrow! What he gained in gold he lost in love. His heart, buried beneath the burden of silver and gold, became unhappy. Then he realised why the Sphinx smiled! Money is,—maya!

A third man. He too went to the Sphinx. He prayed that he might become "great!" And the Sphinx granted his prayer and,—smiled. And he became a distinguished man; but in his game for "greatness," he had little time to think of his wife: her love for him declined, and he too, understood why the Sphinx smiled. Greatness, is,—maya!

If you would be happy, rise above maya! The dance of desires is the dance of death.

GENIUS AND SAINT.

A genius is a person who, seeing further and probing deeper than other persons has a different set of ethical valuation from theirs and has energy enough to give effect to this extravation and its valuations in whatever manner best suits his or her specific talents. A saint is one who having practised heroic virtues and enjoyed revelations or powers of the order which the Church classes as technically supernatural is eligible for canonisation.

THE EVOLUTIONARY APPETITE.

But that there are forces at work which use individuals for purposes far transcending the purpose of keeping these individuals alive and prosperous and respectable and safe and happy in the middle station in life, which is all any good bourgeois can reasonably require, is established by the fact that men will, in the pursuit of knowledge and of social readjustments for which they will not be a penny the better, and are indeed often many pence the worse, face poverty, infancy, exile, imprisonment, dreadful hardship and death. Even the selfish pursuit of personal power does not nerve men to the efforts and sacrifices which are eagerly made in pursuit of extensions of our power over nature, though these extensions may not touch the personal life of the seeker at any point. There is no more mystery about this appetite for knowledge and power than about the appetite for food; both are known as facts and as facts only; the difference between them being the appetite for food is necessary to the life of the hungry man and is therefore a personal appetite, whereas the other is an appetite for evolution and therefore a super-personal need.

THE FALL OF TYRE

BY

BOON CLARK.

Oh Glorious Tyre, resting beside the sea,
 Thyself a place of pleasure and renown,
 Thy palaces of marble seem to be
 Like jewels set within a monarch's crown.
 The splashing fountains in thy shaded courts,
 With silent-footed slaves to do thy will.
 What glorious future looms before thy thoughts?
 What further hopes of power enchant thee still?
 Down by the water's edge, thy ships, oh Tyre!
 Lie anchored from all lands, with merchandise;
 Ivory, and apes, peacocks, and stones of fire,
 While craftsmen, with a skill all nations prize
 Make flutes and harps for youths and dancing girls;
 Chalice, carved and inlaid by wise men:
 Robes dyed with purple hue, and decked with pearls,
 Brodered with gold, and sewn with many a gem.
 But hark! Awake! the cry of those who ride
 'Mid clouds of dust; the arms of northern powers
 Raising their mounds against thy walls of pride;
 With axes breaking down thy lofty towers.
 The sweep of swords by soldiers plundering,
 Searching thy houses for goods hidden by stealth,
 Thy stones, and timber in the harbour crumbling,
 Thine enemies enriched by all thy wealth.
 Now what is left of thee oh! Tyre?
 Nought by some mounds where pigeons flutter down,
 And little fisher-boats,—where blazed the fire,
 Of thy rich Argosies, beside the town,—
 Their nets are stretched along the barren rocks,
 But the same sea as lapped thy palace wall
 Remains unchanged, in spite of wars' rude shocks,
 Whispering, though men may die, "God reigns o'er all."

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It gives me great pleasure to send you a message of good will. The ideal of the Bharata Dharma is a lofty one—that of enabling its readers to approach problems of life in a spirit of reason. The long story of man is a record of perpetual struggle between adherence to blind custom and progressive thought. No nation can be called truly civilised unless it is prepared to give up usages, though sanctioned by tradition, when shown to be opposed to reason. There is greater need in India to-day than ever, to examine old customs and old conceptions and to discard courageously, such as are found to be unsuitable. The Bharata Dharma offers to its readers helpfull suggestions in this direction. I therefore wish it long life and prosperity.

Many times a day I realise how much my own inner and outer life is built upon the labours of my fellow men, and how earnestly I must exert myself in order to give return as much as I have received.

EINSTEIN.

JL

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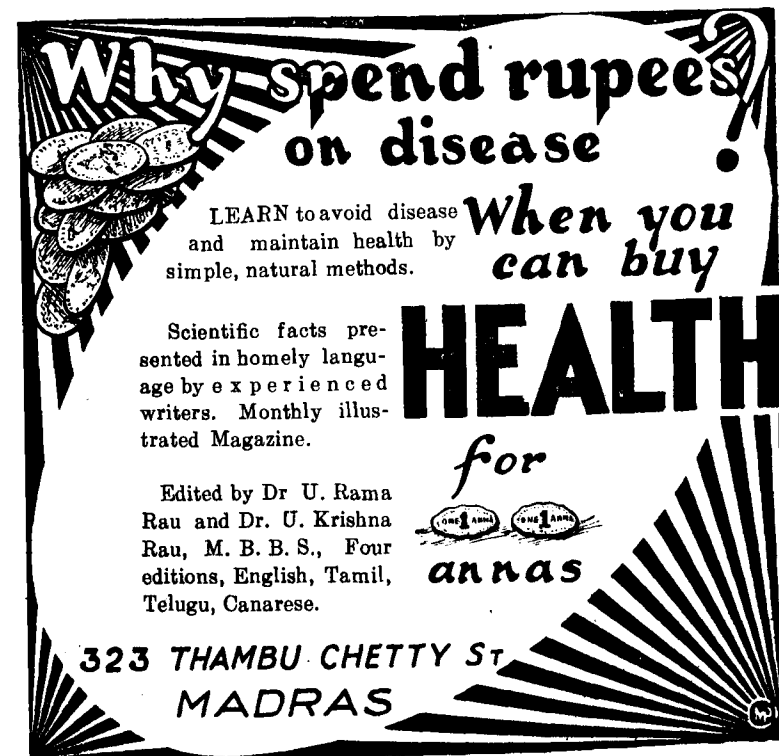
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MARMITE

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

VEGETABLES

Asparagus, Tomatoes, Green Peas, Corn, Succotash, Vegetarian Baked Beans (containing no meat), Mushrooms, Parsnips, etc.

SALAD OIL

Pure Olive.

BUTTER

Government Dairy, Finest Australian, etc.

CHEESE

Cheddar, Dutch, Cream, etc.

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

SPENCER & CO., LTD.,

MOUNT ROAD, MADRAS.

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