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THE
Bharata Dharma

Magazine of Liberal Hinduism

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

VOL. X]

OCTOBER, 1932

[No. 7



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

चित्रं वटतमोर्मले 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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SOME APPRECIATIONS

T. V. VENKATARAMA AIYAR.—The Bharata Dharma is an organ of humanity and stands for the highest ideals of Hindu culture and Philosophy. It is ably edited.

MR. JINARAJADASA FOR DR. BESANT AND HIMSELF.—The attempt of the Bharata Dharma is most necessary if Hinduism is to survive as an effective force in the reorganisation of India to-day....Not only her (Dr. Besant's) sympathy but her enthusiasm is exactly with such a work as is being attempted by the Bharata Dharma.

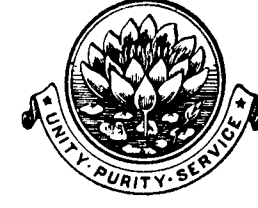
SIR. P. S. SIVASWAMI AIYAR.—The Bharata Dharma has offered a platform for the discussion of our religious and social problem from the standpoint of modernised faith responsive to the requirements of intellectual progress and rapidly changing social and economic conditions. The articles in the journal have been thoughtful, broadminded and inspiring.

THE HON'BLE MR. JUSTICE VENKATASUBBA RAO.--The ideal of the Bharata Dharma is a lofty one that of enabling the readers to approach the problem of life in a spirit of 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 bound to be unsuitable. The Bharata Dharma offers to its readers helpful suggestions in this direction.

MADAME MARY RAINE (AUSTRALIA).—The Bharata Dharma fills my heart with inspiration, love and pity and quickens the body to acts of helpfulness and brotherly love....I have found it a great comfort and education and look with joy to its arrival each month as it enables me to regulate my life in harmony.

*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]

OCTOBER, 1932

[No. 7



DR. ANNIE BESANT.

(Completed her 85th year on the 1st October 1932.)

॥ श्रीः ॥

॥ श्रीगुरुभ्यो नमः ॥

॥ श्रीवसन्तार्याविभूषणम् ॥

श्रीमांस्तनोतु कुशलं भगवान्नः सर्वदैव सर्वेशः ।

यत्पादपद्मयुगलं भजतां नित्यं शुभानि वर्धन्ते ॥ १ ॥

ब्रह्मज्ञानसमाजस्याध्यक्षा सकललोकविख्याता ।

श्रीमद्वसन्तमाता जीयादाचन्द्रभास्करं लोके ॥ २ ॥

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सर्वे प्रहर्षयुक्ता नन्दामः प्रार्थ्यं चैव तत्सौख्यम् ॥ ३ ॥

ब्रह्मज्ञानममेयं दत्त्वा लोकस्य मोहमग्नस्य ।

उपकारं बहुलतया व्यदधायेयं विराजतां लोके ॥ ४ ॥

विज्ञानैकनिधानं वितरणताच्छील्ययुक्तसद्भावा

कारुण्यामृतमूर्तिः केनात्र स्तूयते वसन्तार्या ॥ ५ ॥

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 फलाङ्गूरं रामनाथः श्रीवसन्तार्याविभूषणम् ॥

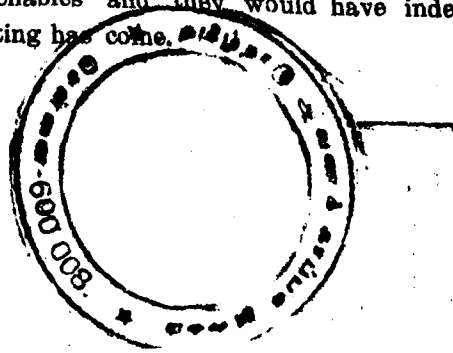
Palasur Pandit N. Ramanatha Sastri,
 Senior Samskrit Pandit,
 Adyar Library, Madras.

1-10-1932.

"The Depressed Classes question, it being predominantly a religious matter, I regard as specially my own by reason of life-long concentration on it. It is a sacred personal trust which I may not shirk. Fasting for light and penance is a hoary institution. I have observed it in Christianity and Islam. Hinduism is replete with instances of fasting for purification and penance. But if it is a privilege, it is also a duty. Moreover, to the best of my light, I have reduced it to a science.

"As an expert, therefore, I would warn friends and sympathisers against copying me blindly or out of false or hysterical sympathy. Let all such qualify themselves by hard work and selfless service of 'the untouchables' and they would have independent light if their time for fasting has come.

Gandhiji.



THE RELIGIOUS LIFE.

By

DREAMER

We have been accustomed to look upon the religious life as a set formal routine fixed in its expression and offering obstinate resistance to forces of change. But there is another aspect of it which is not often noticed. Few influences are more dynamic than religion. Few are capable of working such vital changes and effecting such violent break with the past. The early history of the great religions is the history of human upheavals over entire continents.

In the individual the religious life is an endless adventure in quest of better expression. It is an adventure in which one seeks and obtains the conditions that are congenial to the growth of the personality from more to more. Fear has no place in this adventure, nor hesitation or distraction. It is only the irresolute that go after many goals.

बहुशाखाद्यनन्ताश्चबुद्धयोऽव्यवसायिनां ।

Weariness is not, in a journey where at each stage there comes an accession of strength. Decay is only in the discarding of outgrown forms and environments whose usefulness has been exhausted. And death is not. For death means in the language of the Bhagavata only extreme forgetting; मृत्युरन्तर्विस्मृतिः

There are no gaps in this growth. It is a continuous going forward without rest. Life in the Presence of God is perpetual youth. Freshness, idealism, daring, experiment, and adjustment are inseparable attributes of this life. By invoking this power, Markandeya achieved undying youth. So may every one.

The laws of inward and outward expression of this youth may be called the Dharma of the individual. Its goal will not be self-gratification but the fulfillment of a higher purpose. Through all the vicissitudes of environment it will seek not Kama and Artha, the lower pleasures and their gratification, but Dharma. That was what Sri Ramachandra did in his lifetime. For he cared not to be in the world

as a pleasure seeker. His sole object was to fulfill Dharma even as the great Rishis did in their lives.

नाहमर्थपरो देवलोकमावस्तुमुत्सहे ।

विद्विमांक्रुषिभित्तुल्यं केवलं धर्ममाश्रितं ॥

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And through Dharma one achieves all desirable things. For as Sri Ramachandra says:—

धर्मार्थकामाः किल तातलोके समीक्षिताः धर्मफलोदयेषु ।

Artha and Kama and Dharma follow in the wake of Dharma. All the conditions necessary for a happy functioning of life on the path of righteousness are vouchsafed to him who seeks 'the Kingdom of God and His Righteousness'. Who can desire more? Who will be satisfied with less?

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All through eternity the great Lord is waiting to grant boons to those who seek Him.

शरीरारोग्यमैश्वर्यं पुत्राणि च धनानि च ।

ददाति ध्यायिनां पुंसामपवर्गप्रदो हरिः ॥

Hari from whom men seek salvation gives to those that worship Him, health and wealth and children in the abundance of His grace.

"I have been receiving numerous letters and telegrams from persons saying that they are fasting out of sympathy. I cannot too strongly disapprove of this action, whether they do it out of sympathy for the cause or for love of me. They should desist immediately from this course, because it is a wrong way of showing sympathy. It is the duty of all who understand the secret of fast to set about rendering service to the "Untouchables" and doing everything that they can to remove "untouchability".

Gandhiji.

FASTING FOR THE DOWN-TRODDEN

K. V. SESA AIYANGAR

'Greater love hath no man than this, that a man lay down his life for his friends'

If one might save

Man from his curse, the whole wide world would share

The lightened horror of this ignorance

Whose shadow is still fear, and cruelty

Its bitter past time, Yea, if one might save!

And means must be.

If one, then, being great and fortunate

Who ache not, lack not, grieve not, save with griefs

Which are not his, except as he is man,

If such a one having so much to give,

Gave all laying it down for love of men

Surely at last, far off, sometime, somewhere,

That should be won for which he lost the world

(Adapted from the Light of Asia)

It was a unique descent of the Time Spirit that took place at Yerrawada during the fateful last week of September. Gandhiji's fast concentrated the moral energy of India on an issue on which a final decision was inevitable and an early decision was of immense advantage. It rallied the waverers and made them choose the only course that they could pursue consistent with the call of their conscience. It disarmed opposition by leaving his Hindu opponents free to choose between the alternatives of securing Gandhiji's life on the one hand and the perpetuation of communal injustice on the other. It broke the moral inertia that would tolerate an intolerable social practice, and perpetrate social wrong while professing to do social justice. In a country situated like India this sudden acquisition of social energy, this sudden collapse of age long opposition, this sudden deflection of religious idealism into practical life is a miracle. Once again the phrase comes to our mind 'with God all things are possible.' Who could have wrought this change but Him who proclaims Himself 'Of the transforming powers I am Time'? Who would have lent himself as a channel for this transformation but him who seeks in all things to do His will and of whom it could be truly said "Be thou the outward cause"²

We cannot but think that in this ordeal the Hindu people have come out triumphant. They realised what was the right thing to do. They did the right in the face of all that keeps men along old ruts, and in the face of cherished traditional sentiments, age long prejudices, and all the facts and arguments that can be advanced to justify an ancient practice. The leaders of Hindu society, the custodians of Hindu religious traditions, the heads of Hindu religious institutions, while asking in whispers "can such a thing be", thought it better not to raise their voice of opposition to a course that both social ethics and expediency dictated as inevitable. It is not unlikely that even they are discovering, that this is the only right course from the point of view of applied religion. Hindu 'orthodoxy' was silent though Gandhiji's claim was a challenge to its power and prestige. Unlike their ancient representatives in Palestine 1900 years ago they refused to denounce him even though he stirred up the people as they have never been stirred before. As for the millions that reverence Gandhiji, they saw his penance as their penance, they saw his expiation as their expiation and shared its merit with him.

Yet it is not irreverent to think that the Yerrawada precedent is fraught with danger in a land where hero worship in a literal sense is common, and unthinking copying of great men and indiscriminate application of their methods cannot be said to be rare. Gandhiji himself is aware of this danger and has banned sympathetic and imitative fasts. But will he be correctly understood and fully obeyed? An ancient text directs that we ought to follow the great ones in what they have said and not in all they have done, and that actions which in ordinary men are evil may be otherwise in the case of the great ones.

धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसम् ।

तेजीयसां न दोषाय बह्वैः सर्वमुजो यथा ॥

ईश्वराणां वचः सत्यं तथैवाऽऽचरितं क्वचित् ।

तेषां यत्स्ववचोयुक्तं बुद्धिमांस्तत्समाचरेत् ॥

Bhagavata X 33 : 30 & 32.

It may not be also incorrect to think that the Yerrawada decision is only the *beginning* of the end. It will be folly to ignore or to minimise the depth and the extent of social prejudices and the many forms in which they can shelter and entrench themselves in a campaign for their removal. It will be equally foolish to ignore the ebb and flow of popular enthusiasm, the indiscretions that may be committed by propagandists with excessive zeal, and the variety of reactions that are bound

to take place in a movement of this type and magnitude. It may also be that new factors arise involving economic and professional issues, which complicate the situation. It is really a war between the growing moral fervour of awakened India and the forces of inertia and ignorance, that have reigned unchallenged for ages. One thing is certain. The Rubicon has been crossed. Even though there may be a comparative slackening of effort due to the release of the pressure that moulded the Yerrawada decision and even though reverses may be met with, there can be no going back upon the solemn resolution that has been registered. It is quite within the limits of probability that when political power comes to those that are now discriminated against, social attitude towards them will undergo a rapid and profound transformation. And they who till now have been kept at a distance from congregations of prayer and places of worship will be felt as deserving of our consideration and entitled to become our bretheren in God.

दूरे हरिकथाः केचिदूरे चाच्युतकीर्तनाः ।

त्रियः शूद्रादयश्चैव तेऽनुकंप्या भवादृशम् ॥

Bhagavata XI, V 4.

This preparation for death for 'untouchability' is a veritable preparation for Swaraj for the whole of India, for the removal of untouchability is an integral part of Swaraj. I would reject a Swaraj that excluded the meanest and humblest Indian from its health-giving balm. For me, religion is one in essence, but it has many branches. If I, of the Hindu branch, fail in my duty to the parent trunk, I am an unworthy follower of that one indivisible religion. According to this reasoning, my sacrifice promotes the deliverance of humanity from 'untouchability' in every shape and form, and therefore it serves all religious groups. Though apparently conceived to apply to a corner of this world, it is really intended to cover the whole world. Those who have at all followed my humble career, even superficially, cannot have failed to observe that not a single act of my life has been done to injure any individual or nation. My nationalism and my religion are not exclusive, but inclusive, and they must be so consistently with the welfare of all life.

Gandhiji.

PRAYOPAVESA
OR
FASTING UNTO DEATH
BY

K. V. SESA AIYANGAR.

"Fasting unto Death" is known in the ancient books as prayopavesa (प्रायोपवेश) and is a recognised method of terminating life after completion of the third stage of Vanaprasta or ascetic. At the end of the period of residence in the forest a choice is given between Sanyasa or renunciation, and self immolation in one or other of four specified modes, viz entering water, throwing oneself into the fire, hurling oneself from a hill top, or fasting unto death.

आसां महर्षिचर्याणां त्यक्त्वान्यतमया तनुम् ।
वीतशोकमयो विप्रो ब्रह्मलोके महीयते ॥

Manu VI 32.

‘आसमन्यतमया’ नदीप्रवेशेन भृगुपतनेनाग्निप्रवेशेनाहारनिवृत्त्यावा शरीरं त्यजेत्.

Manu VI; 32 : Medhatiti's commentary.

Though the process is one of voluntary taking of one's life, a person who courts death in one or other of these methods is not guilty of the sin of suicide. On the other hand this path is one pursued by great seers. After abandoning their bodies in this manner they are beautified in the world of Brahma.

Instances of this practice are to be found scattered in Hindu scriptures and traditions. The instances that first come to mind are those mentioned in the Ramayana. Sarabanga was an ascetic of great renown and merit who was performing penance in the Dandakaranya. He was just waiting for meeting Rama. After he had seen and taken leave of Rama he ascended the funeral pyre in Rama's presence.

ततोऽग्निं सुसमाधाय हुत्वा चाज्येन मन्त्रवित् ।

शरभश्चो महातेजाः प्रविवेश हुताशनम् ॥

Ramayana Aranyakanda : V 39.

Sabari a woman belonging to the untouchable class threw herself into the flames in the presence of Sri Ramachandra and ascended the Heavens in glory.

अनुज्ञाता तु रामेण हुत्वात्मानं हुताशने ।

ज्वलत्पावकसंकाशा स्वर्गमेव जगाम सा ॥

Ramayana : Aranyakanda 74 : 33.

There are some other instances in the Ramayana of the resort to fasting unto death as the expression of despair. Such was the Prayopavesa adopted by the Vanarasena (the monkey host) that went in search of Sita in the southern direction when they encountered the Indian ocean. Going further was impossible. Return was unthinkable. So they laid themselves down on Kusa grass and resolved to fast unto death

मत्तं तद्वाल्लिपुत्रस्य विज्ञाय कृवर्षभाः ।

उपस्पृश्योदकं तत्र प्राङ्मुखाः समुपाविशन्

दक्षिणाप्रेषु दर्भेषु उदक्तीरं समाश्रिताः ।

मुमूर्षवो हरिश्चेष्टा एतत्क्षममिति स्म ह ॥

Ramayana : Kishkinda 55 : 19 & 20.

The same idea came into Hanuman's mind when he had fruitlessly searched for Sita in various places in Lanka.

सागरानूपजे देशे बहुमूलफलोदके ।

चितां कृत्वा प्रवेक्ष्यामि समिद्धमरणीसुतम् ॥

इदं महर्षिभिर्दृष्टं निर्याणमिति मे मतिः ।

सम्यगापः प्रवेक्ष्यामि न चेत्पश्यामि जानकीं ॥ (४३)

Ramayana : Sundarakanda XIII 41 & 43.

A different aspect of this practice is revealed in Bharata's statement to Rama in Chitrakuta that if Rama did not return to Ayodhya and crown himself as king, Bharata would fast unto death in Chitrakuta itself.

इह मे स्थण्डिले शीघ्रं कुशानास्तर सारथे ।

आर्यं प्रत्युपवेक्ष्यामि यावन्मे न प्रसीदति ॥

अनाहारो निरालोको धनहीनो यथा द्विजः ।

शेष्ये पुरस्ताच्छालाया यावन्न प्रतियास्यति ॥

Ayodhyakanda III: 13 & 14.

The Mahaprastana of the Pandavas and Droupaty is one of the classical instances in the Hindu traditions and is described in the Parva of the same name. The five brothers along with Droupaty left the kingdom clad in ascetic garments and after going round the earth, went in the direction of Mount Meru through the Himalayas. On the way one after another they dropped down and died. When any one fell down the rest simply walked on without looking back. All died except

Yudhishtira, who along with a dog (the symbol of Dharma) ascended into the Heavens in full consciousness.

We find an instance of Prayopavesa in Raguvamsa in the passing away of Aja, the father of Dasaratha.

सम्यग्विनीतमथर्वमहर्षिकुमार मादित्यरक्षणविधौ विधिवत्प्रजानां ।

रोगोपसृष्टतनुदुर्वसतिमुमुक्षुः प्रायोपवेशनमतिवृत्तिर्बभूव ॥

Raghuvasa VIII 94.

By far the most conspicuous instance of fasting unto death in Hindu traditions is that of Parikshit, the son of Abhimanyu and the grandson of Arjuna. Parikshit was one day hunting in a forest. Feeling wearied and thirsty, he searched for water and asked an ascetic who sat wrapped in meditation, where water could be found. Vexed at not receiving any reply, he put a dead serpent round the neck of the ascetic and went his way. The ascetic's son, on hearing this, pronounced a curse that within seven days the king will lose his life by being bitten by Takshaka (commonly understood to be a famous serpent). On hearing this Parikshit began prayopavesa on the southern bank of the Ganges.

इति स्म राजाऽध्यवसाययुक्तः प्राचीनमूलेषु कुशेषु धीरः ।

उदङ्मुखो दक्षिणकूल आस्ते समुद्रपत्न्याः स्वसुतन्यस्तभारः ॥

Bhag. I : 19 : 17.

The fulfillment of Parikshit's vow and the scenes and the incidents connected with it constitute some of the most cherished portions of Hindu sacred traditions. To Parikshit seated in Prayopavesa came great sages and seers from all parts of the country, seers whose very presence was a purification. The angelic hosts descended in awe and reverence to witness the unique event.

तत्रोपजग्मुर्मुवनं पुनाना महानुभावाः मुनयः सशिष्याः ।

प्रायेण तार्थाभिगमापदेशैः स्वयं हि तीर्थानि पुनन्ति सन्तः ॥

एवं च तस्मिन्नरदेवदेवे प्रायोपविष्टे दिवि देवसङ्गाः ।

प्रशस्य भूमौ व्यकिरन्मसूनेमुदा मुहुर्मुहुर्भयश्च वेदुः ॥

Bhag I : 19 : 8 & 18.

Parikshit received his venerable guests with humility and reverence and expressed to them his desire and feelings.

Into this assembly at this juncture, came the great Suka of whom it is said that when he went forth from his father's home and the father asked in affection where he was going the trees gave the answer on his

behalf. Suka had realised the identity of himself with the pervading spirit in the Universe.

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव ।

पुनैति तन्मयतया त्रयोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥

Bhagavata Mahatmya 1.

At the sight of Suka the assembled sages rose from their seats and said "Behold the man to him you ought to put your questions!" And Parikshit asked those ultimate questions which through the whole course of human evolution men have been asking viz., what should a man do to inherit eternal life?

अतः पृच्छामि संसिद्धिं योगिनां परमं गुरुं ।

पुरुषस्येह यत्कार्यं त्रियमाणस्य सर्वथा ॥

यच्छ्रोतव्यमथो जाप्यं यत्कर्तव्यं नृभिः प्रभो ।

स्मर्तव्यं भजनीयं वा ब्रूहि यद्वा विपर्ययम् ॥

Bhag I : 19 : 37 & 38.

Suka answered, and Srimad Bhagavata was revealed to the world.

It is possible to admire Mr. Gandhi's indisputable sincerity and indomitable courage and yet at the same time hold his latest move politically intolerable and morally indefensible. He should abandon once and for ever recourse to a weapon not fundamentally distinguishable from the Japanese Harekiri on the enemy's doorstep.

Spectator.

Though, I am a 'Touchable' by birth, for the past fifty years I have become an 'Untouchable' by choice. My politics are derived from my religion. If God has ordained death by starvation, I know that it will set the last seal on my political leadership. Nationalism will be the stronger for the sacrificial death.

Gandhiji.

IS IT A MODERN SAPTAHA ?

By

K. V. SESA AIYANGAR.

Saptaha literally means seven days. In Hindu tradition however it has acquired a special meaning and stands for the seven days during which Parikshit performed Prayopavesa on the banks of the Ganges. It was during these days that Suka narrated the Srimad Bhagavata Purana the scripture which is the fountain head of Bhakti or devotion, and which is held in high veneration by all Hindus without distinction of creed or caste. The emphasis in the Bhagavata is upon the possibility of salvation for all by devotion. This is how Suka opens the discourse

वरीयानेष ते प्रश्नः कृतो लोकोहितं नृप ।

आत्मवित्संसृतः पुसां श्रोतव्यादिषु यः परः ॥ (१)

इदं भागवतं नाम पुराणं ब्रह्मसंहितं । (६)

तदहं तेऽभिधास्यामि महापौरुषिको भवान् ।

यस्य श्रद्धतामाशु स्यान्मुकुन्दे मतिः सती ॥ (१०)

तवाप्येतर्हि कौरव्य सप्ताहं जीवितावधिः ।

उपकल्पय तत्सर्वं तावद्यत्सांपराधिकम् ॥ (१४)

By asking these great questions about the highest truths that have to be learnt by men you are conferring a boon upon humanity. This Purana known as Bhagavata is as sacred as the Vedas. Within the seven days remaining to you on earth you have to make all the arrangements which will ensure your happiness in the other world. I shall expound to you truths which if listened to with faith will generate unshakable trust in Mukunda.

Bhag. II 1, 6 10 & 14.

And in the end we have this

पुराणसंहितामेतामश्रौष्य भवतो वयम् ।

यस्यां सख्यसमम्लोको भगवाननुवर्ण्यते ॥ (४)

अज्ञानं च निरस्तं मे ज्ञानविज्ञानं निष्ठया ।

भवता दर्शितं क्षेमं परं भगवतः पदम् ॥ (५)

I have had the privilege of hearing from you the Purana in which the holy Lord is extolled. My ignorance is dispelled. Enlightenment has come into my mind. You have shown the highest abode where the Lord dwells, reaching which one attains salvation.

Bhagavata : XII ; 6 ; 4 & 7.

In the twelve sections of this famous scripture are narrated the various Avatars or incarnations of God and their significance and the lives of various saints and devotees. To this day it is considered to be a source of great merit to celebrate the reading and exposition of the Scripture within seven days. It is known as Saptaha.

That is the ancient tradition. The week of Gandhiji's fast beginning with 20th September and ending with 26th September 1932 may be described as a modern Saptaha for more than one reason. There are of course obvious and striking differences. But there are interesting similarities. The similarity in Prayopavesa lies at the surface. Equally obvious is the similarity in the congregation of the leaders of Hindu society at the place. As we read in the ancient book.

अत्रिर्वसिष्ठश्च्यवनः शरद्धानरिष्टनेमि भृगुरङ्गिराश्च ।

पराशरो गाधिसुतोऽथ राम उत्तथ्य इन्द्रप्रमदेधमवाहौ ॥ (९)

अन्ये च देवर्षिब्रह्मर्षिवर्या राजर्षिवर्या अरुणादयश्च ।

नानार्घ्यप्रवरान्समेतानभ्यर्च्य राजा शिरसा ववन्दे ॥ (११)

Bhagavata I ; 19 ; 9 & 11.

Devarishis and Brahmarishis and Rajarishis gathered round Parikshit—Atri and Vasishtha, Chyavana, etc. The king welcomed them with humility and reverence.

Under the mango tree in the prison at Yerrawada there gathered around the modern prototype of Parikshit, Tagore and Malaviyyaji, Rajagopalachari and Jayakar and Sapru and many others whose character and achievements will be an ornament to any society at any time.

The ancient assembly sought anxiously for the discovery of Moksha Dharma, the law of liberation. The modern search was for a different objective. It was not for the path of individual liberation but for the path of social righteousness. From the acquisition of personal merit the emphasis was shifted to sharing life's chances and shouldering life's burdens with those who had been excluded from rights and saddled with obligations.

During that fateful week the hearts and affections of Hindu India and of the world were directed in prayerfulness to those momentous happenings which have opened a new chapter in Hindu Social history. Is it too much to believe that the guardian angels of this ancient land where the angelic hosts used to come and bless on similar occasions were present and were participating in this great event and seeing it to success?

It is as it should be. What was Prahlada's answer when the Avatar Narasimha offered him salvation? That he did not wish to be saved alone leaving others in misery as do the ascetics who seek selfish salvation.

प्रायेण देव मुनयः स्वविमुक्तिं कामा

मौनं चरन्ति विजने न परार्थनिष्ठाः ।

नैतान्विहाय कृपणान्विमुक्षुः एको

नान्यं त्वदस्य शरणं भ्रमतोऽनुपश्ये ॥ (8)

Bhagavata VII, 9, 44.

That is the spirit of the age. And the new message that has come to us is this. 'Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven'. The inheritance of the Kingdom of Heaven goes to those who act up to the spirit of the commandment 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me'.

The path is not entirely different nor new. Service of man is a route to God. The idealisation of man is as much part of true religion as individual escape from a hell to which others are destined at least in belief. Indeed some religious leaders have had the courage to conceive liberation itself in terms of service and salvation as overlordship of the kingdom of service.

ஏறியெழிற்பதமெல்ல வயிர்குமித முகக்கும்
நாறுதுழர்ப் முடிநாதனை நண்ணியடிமையினம்
கறுகவார்த்த குருக்கள் குழாங்கள் குரைகழற்கீழ்
மாறுதலின்றி மகிழ்ந்தெழுப்போகத்து மன்னுவமே.

Thus shall we ascend to the lustrous seat
Where shines the Lord with Tulsī on his crown
Where await our Masters and our Saints
Who our heritage have won from sin,
Where eternal bliss upwells without break
In bondage to Him that befriends all life.

From the Rahasyatrayasara of Vedanta Desika

In this view the promulgation of the duty and right of social righteousness may not be inaptly described as the promulgation, or more correctly the reaffirmation, of a path of approach to God whose nature and requisites give the best training for individual salvation. Service may be truly considered as probation for Moksha. And the ancient prayer runs.

त्वच्छेषत्वे स्थिरधियं त्वत्प्राप्तैकप्रयोजनं ।

निषिद्धकाम्यरहितं कुरुमानित्यकिंकरम् ॥

With Thy attainment as the only object
Fix me in the resolution for Thy service.
Thy faithful servant may I be,
In life eternal that is liberation,
Untouched by desires that degrade man.

DR. BESANT.

RAMA DASA.

To think of great personages is an inspiration in itself. It is to remind oneself of the revelation of Divinity in man and woman. As the Bhagavad Gita has it

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमवे वा
तत्तदेवावगच्छत्व ममे तेजोऽशंसमवम् ॥

Gita X 41.

This has a special appropriateness in Dr. Besant's case, for her whole life and achievements are a record of the exalted levels attainable by human beings. Dr. Besant's career was a campaign in which she fought her way from success to success. Sri and Vibhuti in the sense of worldly prosperity and success were hers in no small degree. Her very name is associated with power and capacity and the other attributes of achievement. Her accession to a cause was hailed as a guarantee of its success. But more than these two was her अर्जव or rectitude. All her resources were harnessed to the cause of right. Where there was oppression or injustice, where human growth was stunted by ignorance and human effort was paralysed by fear, where great undertakings were postponed because of unwillingness to take risks and face failure, there Dr. Besant was, opening out the path, courting danger and reverses, rousing enthusiasm and inviting others to come and do likewise.

In her own sphere and to the best of her capacity she did in a lesser degree what is expected of the Avatars of the Lord, the battling against evil and the upholding of the cause of right.

To aspirants on the path of spiritual advance Dr. Besant's life is an embodiment of the great qualities of यज्ञ, दान and तपस् (Yajna, Dana and Tapas) which are repeatedly referred to in the Bhagavad Gita as the inseparable requisites of higher life.

Her whole life was one continuous Yajna, a pouring out of energy in the cause of human evolution without expectation of reward. Like

the Hindu sages of ancient India, she was constantly performing Yajna in one field of public work or another. All the varieties of Yajna are to be found in her life excepting that which involves the slaughter of a sacrificial victim. For Dana or gift there are few who can surpass her. In her case the correct term to use is not Dana, that is to say impressing a thing with one's ownership and then making a gift of it to another; it was rather a withdrawal of all sense of private ownership and holding all things in trust for others. Not many may know the simplicity of Dr. Besant's life. It cannot be otherwise in the case of a person whose sole aim was to give to others in as many forms as it is possible to give. If Tapas means, the concentrated pursuit of the higher objectives of life providing oneself only with those material equipments that are necessary for such pursuit, Dr. Besant's life was a Tapas as that few others can be said to be.

But if one not intimately acquainted with Dr. Besant may say it, the keynote of her life is Yoga, as she says it is keynote of the Bhagavad Gita. Karma Yoga, Gnana Yoga and Bhakthi Yoga are blended in her life in beautiful combination. However, she is thought of most as a Karma Yogin, as a restless worker releasing power, creating centres of activity, and generating wherever she goes enthusiasm and resolution. Action is her watch word. She performs action like the Yogis of old.

कायेन मनसा बुद्ध्या कवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये ॥

Gita: V. 11.

What is it that is expected of those who feel that they owe something to her? Expressions of gratitude and benedictory resolutions at meetings are undoubtedly encouraging and helpful. But the only real return in such a case is to go forth and do likewise. As an ancient teacher has put it.

ஏற்றியனத்தெழின் ஞான விளக்கை யிருளனைத்தும்
மாற்றினவர்கொரு கைம்மாறு மாயதுங் காணவில்லான்
போற்றியுட்பதும் புந்தியிற்கொள்வதும் பொங்குபுகழ்ச்
சாற்றிவளர்ப்பதுஞ் சற்றல்லவோமுன்னம் பெற்றதற்கே.

Adhikara Sangraha of Vedanta Desika.

Even God himself cannot discover a suitable reward for the services of those who light the lamp of knowledge in the human mind and help to dispel darkness. The appropriate return for what has been received is to cherish the knowledge and make it grow, to live up to its level and let it shine through ones life.

GANDHIJI ON IMPLICATIONS OF THE FAST.

"The fast which I am approaching was resolved upon the name of God for His work and, as I believe, in all humility at His call.

"The impending fast is against those, who have faith in me whether Indians or foreigners, and for those, who have it not. Above all, it is intended to sting Hindu conscience into right religious action. The contemplated fast is no appeal to mere emotion. By my fast I want to throw the whole of my weight (such as it is) in the scales of justice pure and simple. Therefore, there need be no undue haste in a feverish anxiety to save my life. I implicitly believe in the truth of the saying that no blade of grass moves but by His will. *Gandhiji.*

"He will save this body if He needs it for further service. None can save it against His will. If the Hindu mass mind is not yet prepared to banish untouchability root and branch it must sacrifice me without the slightest hesitation.

"There should be no coercion of those who are opposed to Joint Electorates. I have no difficulty in understanding their bitter opposition. They have every right to distrust me. Do I not belong to that Hindu section miscalled the superior class or Caste Hindus, who have ground down to powder the so-called 'Untouchables?' The marvel is that the latter have remained nevertheless in the Hindu fold.

My intimate acquaintance with every shade of untouchability convinces me that their lives, such as they are, are so intimately mixed with those of Caste Hindus in whose midst and for whom they live that it is impossible to separate them. They are part of the individual family.

"Their revolt against the Hindus with whom they live and their apostasy from Hinduism I should understand, but this, so far as I can see, they will not do. There is a subtle something, quite indefinable, in Hinduism, which keeps them in it even in spite of themselves. And this fact makes it imperative for a man like me, with living experience of it, to resist the contemplated separation even though the efforts should cost me life itself.

"The implications of this resistance are tremendous. No compromise, which does not ensure the fullest freedom for the Depressed Classes inside the Hindu fold, can be an adequate substitute for the contemplated separation. Any betrayal of the trust can merely postpone the day of immolation for me and henceforth for those who think with me. The problem before responsible Hindus is to consider whether in the event of social, civic or political persecution of the 'Depressed' Classes, they

are prepared to face Satyagraha in the shape of a perpetual fast, not of one reformer like me but an increasing army of reformers, who, I believe, do exist to-day in India and who will count their lives of no cost to achieve the liberation of these classes and purge Hinduism of the agelong superstition.

"Let fellow-reformers, who have worked with me, also appreciate the implications of the fast. It is either a hallucination of mine or an illumination. If it is the former, I must be allowed to do my penance in peace. It will be the lifting of a dead weight off Hinduism. If it is an illumination, may my agony purify Hinduism and even melt the hearts of those, who are at present disposed to distrust me.

"In so far as I know myself, this fast is being undertaken with the purest of motives and without malice or anger against any single soul. For me, it is an expression of, and the last seal on, non-violence. Those, therefore, who would use violence in this controversy against those whom they may consider to be inimical to me or to the cause I represent, will simply hasten my end. Perfect courtesy and consideration towards opponents is an absolute essential of success in this cause at least, if not in all causes.

"My fast I want to throw in the scales of justice. If it wakes up Caste-Hindus from their slumber and if they are roused to a sense of their duty it will have served its purpose, whereas if out of blind affection for me, they would somehow or other come to a rough and ready agreement, so as to secure the abrogation of separate electorate and then go off to sleep, they will commit a grievous blunder. They will have made my life a misery, for while abrogation of separate electorate would result in breaking the fast, it would be a living death. If the vital pact wherefor I am striving is not arrived at, it will simply mean that as soon as I call off the fast, I would have to give notice of another, in order to achieve the spirit of the vow to the fullest extent. I am a 'touchable' by birth, but an 'untouchable' by choice. I have endeavoured in my own fashion to qualify myself to represent not the upper ten even amongst the 'untouchables,' because, be it said, to our shame, there are castes and classes even among the 'untouchables.' My ambition therefore has been to represent and identify myself, in so far as it is possible, with the lowest strata among the 'untouchables,' namely, the 'invisibles' and the 'unapproachables,' whom I always have before my mind's eye, wherever I go, for I have drunk deep of this poison cup. I met them in Malabar. I met some of them in Orissa, and I am convinced, if they are ever to rise.

it will not be by reservation of seats. It will be by strenuous work done by the Hindu reformers in their midst. It is because I feel that this separation would have killed all prospect of reform that my whole soul rebelled against it.

"Let me make it plain that the withdrawal of separate electorate will satisfy the letter of my vow. It will never satisfy the spirit behind it, and in my capacity of a self-chosen 'untouchable,' I am not going to rest content with a patched up pact between touchables and untouchables.

"What I want, what I am living for, and what I should delight in dying for, is the eradication of untouchability, root and branch. I want, therefore, a living pact whose life-giving effect should be felt, not in the distant to-morrow, but to-day. Therefore that pact should be sealed by an all-India demonstration of 'touchables' and 'untouchables,' meeting together, not by way of a theatrical show, but in real brotherly embrace. It is in order to achieve this dream of my life for the past fifty years, that I have entered the fiery gate.

QUESTIONNAIRE.

1. What are the new influences operating upon Hinduism?
2. Are they wholly evil and therefore to be resisted?
3. If they are not, what adjustments are necessary to obtain the greatest benefit from their contact?
4. What steps would you suggest to instil greater knowledge and belief in the primary sacraments in Hinduism?
5. Would you recommend a uniform sacrament or sacraments for all Hindus?
6. What are the sacraments that you will extend to all Hindus?
7. What efforts would you suggest for promoting greater understanding, unity, and co-operation among Hindus?

K. V. SESA AİYANGAR,

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THE

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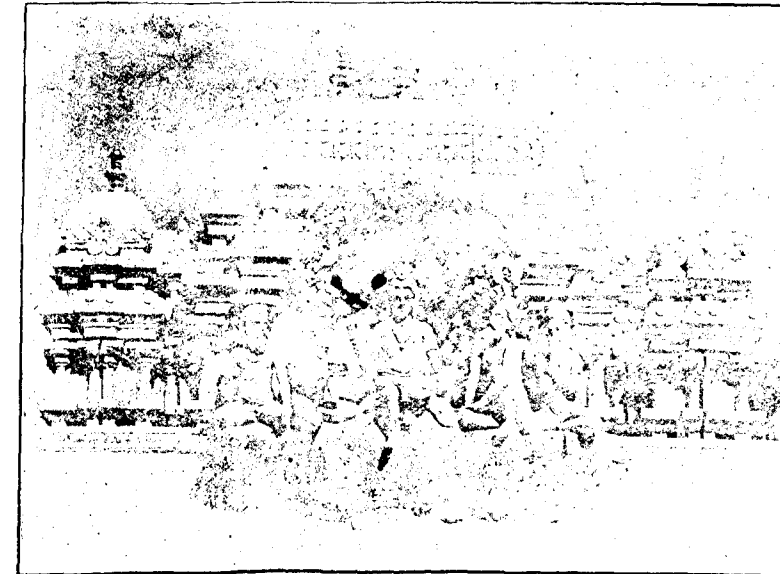
Magazine of Liberal Hinduism

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

VOL. X]

NOVEMBER, 1932

[No. 8



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

चित्रे वटतरोमूले वृद्धा शिक्षया गुरुयुवा ।

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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SOME APPRECIATIONS

MR. JINARAJADASA FOR DR. BESANT AND HIMSELF.—The attempt of the Bharata Dharma is most necessary if Hinduism is to survive as an effective force in the reorganisation of India to-day....Not only her (Dr. Besant's) sympathy but her enthusiasm is exactly with such a work as is being attempted by the Bharata Dharma.

SIR. P. S. SIVASWAMI AIYAR.—The Bharata Dharma has offered a platform for the discussion of our religious and social problem from the standpoint of modernised faith responsive to the requirements of intellectual progress and rapidly changing social and economic conditions. The articles in the journal have been thoughtful, broadminded and inspiring.

THE HON'BLE MR. JUSTICE VENKATASUBBA RAO.—The ideal of the Bharata Dharma is a lofty one that of enabling the readers to approach the problem of life in a spirit of 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 bound to be unsuitable. The Bharata Dharma offers to its readers helpful suggestions in this direction.

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The Bharata Dharma is trying to focuss opinion on a re-statement of some of the principles of the Hindu faith. That there is need to define Hindu altitude towards the new expressions of social aspirations and effort that are manifesting themselves in Hindu Society is becoming daily more obvious. The following questions are published as suggestive of the points on which opinion will be useful. The time is come when a definite attempt has to be made to remove the hesitation and fear in the minds of many Hindus towards the changing conditions and to indicate forms helpful activity on constructive lines.

367

12 DEC 1937

QUESTIONNAIRE.

1. What are the new influences operating upon Hinduism?
2. Are they wholly evil and therefore to be resisted?
3. If they are not, what adjustments are necessary to obtain the greatest benefit from their contact?
4. What steps would you suggest to instil greater knowledge and belief in the primary sacraments in Hinduism?
5. Would you recommend a uniform sacrament or sacraments for all Hindus?
6. What are the sacraments that you will extend to all Hindus?
7. What efforts would you suggest for promoting greater understanding, unity, and co-operation among Hindus?

K. V. SETHA AIYANGAR,

Editor : Bharata Dharma.

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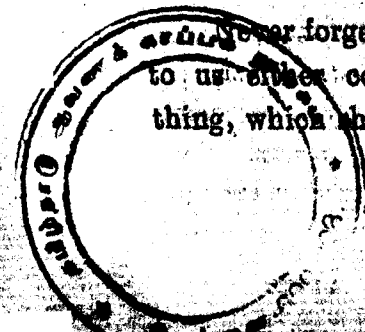
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N.B.—The Arya Mata Sabha is not responsible for any opinions expressed or statements published in this magazine unless they are contained in an official document.

VOL. XI]

NOVEMBER, 1932

[No. 8

UNTOUCHABILITY

C. V. KRISHNASWAMY AIYAR, B.A., B.L.,

District & Sessions Judge.

UNTOUCHABILITY has been a live issue these many years. Thanks to Gandhiji's fast and his warning (if not a threat) to renew it, if necessary, it has now become literally a life and death problem. It therefore behoves all, even the humblest, to assist in its solution; and has not the poet said

"All service is good service,
In the eye of the Lord
There is no first nor last."

Hence this response to the talented Editor's invitation for my views.

2. He knoweth not the law who knoweth not the origins thereof. To understand a restriction thoroughly, its beginnings must be known and not merely its incidence. It seems to be clear that untouchability is not the invention of any evil minded priest or even a question of cleanliness either. The origins are racial. The Aryan horde of diverse occupational castes found a resident population not friendly to its advent and disdainful of its gods. The conquering hero had perforce to keep guard lest his clan be spoiled by too intimate contact with the enemy. Thus arose the rigour of untouchability—a perfectly natural and understand-

dable taboo—whatever once's ideas of its reasonability be. It is in evidence even in the twentieth century. Booker Washington had to suffer for the white Americans' exclusiveness against the Red Indians and Negroes; and the whiteman's relations with the coloured ones in South Africa are well known. So when one hears even prominent Indians—let alone ignorant foreigners—talk of "this great disgrace to Indian civilization," "this corroding Sin of Hinduism" as though the Hindus have a double dose of this Sin, one is tempted to question. But all that is no reason for continuing the taboo now. *Cessante Ratione Legis Cessante ipsa lex*. When the reason of the Law goes, the Law itself must automatically go. And he will be a bold man indeed, among the Hindus of the Higher castes, who dares, to-day, to throw the first stone at a present day untouchable on the ground of racial difference—let alone racial purity or superiority. Anthropology has destroyed this illusion; and there are millions to-day within the four castes who have no better claims to Aryan blood than the Adi Dravidas, the Adi Andhras or the Adi Karnatas. Further, these latter are no longer enemies of Hindu gods. Aye! They desire to worship at the same shrine. The problem now is, as in the case of what is called "Female Education", not a question of "need we", but a question of pace and method.

The political solution need not detain one much, now. The Poona Pact is there. Most of the orthodox - if not all - have accepted it and one would "wait and see" how it works, and meanwhile pray that it will serve its object, though perhaps all may not agree as to the method by which it was brought about. It is not questioning Gandhiji's greatness if one ventures to doubt, with Sir Chimanlal Setalvad, whether the Pact has really got over the root evil of separate electorate which called for Gandhiji's momentous fast, and whether Gandhiji has not in this case used his great influence in the way of what is known in India as "Dharna". The question, where this precedent will lead one to, may legitimately disturb some.

The really more difficult aspect of the problem is the social one. That the untouchables should not have equal rights in all public matters is unthinkable in any modern state. Roads, wells, schools, courts, offices, *et hoc genus omne*, built or maintained by the state *entirely* should be open to them; and this will hardly be questioned by any reasonably minded man even among the "obscurantist". That does not, however, cover the really difficult ground. Often one hears anti-untouchable reformers saying that the State should not in any way help those who

would keep out the untouchables. This would be unnecessary and unjustifiable tyranny. The orthodox are as much entitled to state-aid as the unorthodox; and so long as they also contribute to the state revenue they too deserve aid. So, however much those at the helm may regret the exclusion, it would be forcing reform down one's throat, if for example even a moderate grant-in-aid is refused to orthodox schools and institutions. It will be a strange case of intolerance, by preachers of tolerance. For the same reason, then, grant-in-aid should be refused to schools teaching religion without a 'conscience clause', to 'European schools', and to 'Muhammadan colleges.' Further, the public services should be open to the qualified untouchables as to any other qualified man; and the Law should be the same for them as for any other Hindu. If there is any legal disability from which they suffer, steps should be taken to remove it at once.

Whether they should be received into one's home must be left to individuals to decide. Preaching and persuasion there must be. But using one's influence gained on other grounds and leaving no alternative between death and change is to use a giant's strength in the manner of a giant, not consistent with liberty of conscience. It will then be the old old argument in favour of autocracy, that there have been benevolent autocrats.

Inter-dining is almost a provincial matter, and one wonders whether fifteen years hence the problem will exist at all. Intermarriage is, however, a more serious thing. That again is a matter for individual action. If there is any legal disability against high caste men and women marrying and dining with the untouchables it should be at once removed, and the way made clear for the elevation or the equalisation to be aimed at. But to deny the right of the high castes to have a hotel of their own by refusing licenses as was proposed recently in a town Council would seem to be an unwarranted encroachment on one's liberty of action; and it is a telling example of the danger of one's enthusiasm being allowed to override equally good peoples' convictions.

Temple entry is a thorny subject. That the Hindu religion is all embracing and universal in its appeal is no reason for ignoring that it recognises and provides many steps to the feet of the Lord; and the orthodox refusal to open the temple doors to all is no more inconsistent with the Substance of Hinduism, than that the preaching of "Equality Liberty and Fraternity" is inconsistent with the opposition to "Capital Levy." That trustees can of their own accord break immemorial custom

may be consistent with the basis that one need not obey a law which his conscience shows to be wrong. But the legality, and the ethics of Civil Disobedience, are still open questions. That the Legislature should be moved to change the law or custom is a proposition to which all law-abiding citizens can easily subscribe. Whether the Legislature could and should interfere in this matter is a point on which no one can be certain that his opinion is correct. To put it on no higher ground, the proposal to make the Legislature to open the temple gates to the untouchables is as bad or as reasonable as to make it vote for nationalisation of private property. The founders of most of the temples in existence now, founded them for the Hindu society as they knew it, and there can be no doubt that they reserved them for the caste Hindu. The long usage is the best proof of it. If the Legislature now lays its hands on it, it may well be deemed to be confiscation, as the temples as they are, are the Special property of those for whom they were intended. The only unobjectionable way out would be to induce the present worshippers to open the gates to the untouchables. That the caste Hindu was not always unreasonable and intransigent in this matter is seen from the examples of Nandan, Eknath, and a host of Alwars and Nayanmars. The door was never, in the history of Hinduism opened with a golden key or a political crowbar. The ancient "open Sesame" was a conspicuously spiritual life. How far that method should be given up now is a matter for serious consideration. One is often asked, "Are those allowed in better?" But do two wrongs make one good? Hindu society has suffered in the past by not enforcing its reasonable sanctions against delinquents within its fold. Is that a reason to make it suffer further by destroying its structure? Will it not be better to set about organising forces to see that all really useful sanctions operate irrespective of caste or position? A further difficulty is to find out the mind of the present day worshippers. Is it to be the opinion of the majority? Or is it to be the opinion of the wise? It raises a somewhat difficult problem. Counting of heads is not the last word in such a matter. It may end in the breaking of many. In this connection one hears with amusement the fondness for executive action on the part of the trustees, among those who condemn such action in other spheres.

There is a further practical consideration which requires thought. If the untouchables are allowed to enter the temples, where are they to stop? The usual answer is, "where the Sudras do." But why there? Will not then the Sudra be justified in asking for one step or several steps more than before. If the reason for the change is that all Hindus are equally

God's children by the same token, the Sudras' claim is justified. If there are bad Sudras whom the untouchables' approach cannot injure there are worse Brahmins whom the pious Sudras' juxtaposition near the *Sanctum Sanctorum* cannot defile. That raises the great question whether the caste system based on birth, as it is, should be recognised in Hindu temples. That is a different story as Kipling would say. New temples open to all is the least objectionable solution; but one's experience does not encourage the belief that the untouchables care much for such temples.

GANDHIJI'S MESSAGE TO SOUTH INDIA.

It has been a matter of increasing joy day by day to find great ancient temples being opened to the so-called Untouchables and thus becoming purified. This one fact among many others has been a great sustaining force during these days of agony of body, mind and soul. But the joy about the opening of temples has not been unmixed with sorrow that the South where my work on a larger scale among Untouchables began, though as in South Africa, has not been as prompt and generous in throwing open the gates of temples to the outcasts. Speaking as a Hindu, striving to find and to live up to the very essence of it, I say without the slightest hesitation that God will be installed in the idol of the temples only if they are thrown open unreservedly to the outcasts. To-day with human outcasts, God Himself is an outcast.

மோகன்தாஸ் காந்தி

Yerawada Prison,
(7 a.m.) 25th September, 1932.

GAYATRI

BY

DREAMER.

Our little lives are part of the Cosmic Life. However, trivial and insignificant they may be, they are fed from that life. According to our capacity and effort we absorb from it and make our contribution to it.

* * * *

In this process men have a limited freedom unlike other beings of the creation. It is up to us to change the quality and the quantity of the life we consume and contribute. We can resist taking in unwholesome life. We can resist the escape of evil through our life.

* * * *

Of infinite variety is the cosmic life and of infinite power. Its range transcends our vision and our mind. Its work in the physical plane is seen by us though only partly. The mental and the emotional worlds are pervaded by it though unseen.

* * * *

Is it a blind or purposive power? Whither does it tend? Let the great Buddha answer.

Before beginning and without end,
As space eternal and as surety sure
Is fixed a Power Divine which moves to good
Only its laws endure.

* * * *

Such is the Law which moves to righteousness
Which none at last can turn aside or stay,
The heart of it is love, the end of it
Is Peace and Consummation sweet, Obey!

* * * *

How do we get access to it? Through the Gayatri. Through the Gayatri we get the understanding of its magnitude and purpose. It pervades the three worlds physical, emotional and mental. The sun is its symbol on the physical plane. It stimulates the entire life of the Universe.

Through the Gayatri we get a conscious affiliation to this power. We invite with deliberation and reverence what otherwise was coming unknown into us.

* * * *

Light of Asia Sir Edwin Arnold.

But the self regarding attitude is only the beginning. It is not long before it is replaced by concern for the outside world. At first we are troubled about what we shall take from it. Afterwards our concern becomes what we shall give? In what form and direction and for what objects shall we divert our energies? In the end,

Forgetting oneself the Universe grows "I".

Losing our life we find it.

It is as if desert stream should sink,

To sparkle up again, purer with broader gleam.

My life I count of no consequence. A hundred such lives, given for this noble cause, would, in my opinion, be a poor penance done by the Hindus for the atrocious wrongs heaped on helpless men and women of their own faith. I therefore would urge them not to swerve an inch from the path of the strictest justice.

"My fast has no connection with politics in any shape or form. Not that it will have no political results. It will have great political results, but the fundamental thing is its religious and moral aspect. I take religion here in the broadest sense of the term, because in attacking 'untouchability,' I believe I have gone to the very root of the matter. Therefore, it is an issue of transcendental value, far surpassing Swaraj in terms of a political constitution and would stay such a constitution if it was not backed by a moral basis in the shape of the present hope engendered in the breasts of the down trodden millions, that the dead weight was going to be lifted off their shoulders.

"This is a fast I have undertaken, as I firmly believe, at God's call. Therefore, unless there is a similar definite call from within for a person, others have no business to fast. To fast one day for the sake of purification or demonstration of one's identification with the cause, is any day a good thing and perfectly defensible, but I have received several telegrams from people telling me they propose to fast till this decision of His Majesty's Government is revoked. I am sure, if anybody fasts like that, he would be setting a bad example and it would do no good either to himself or anybody else, and is very likely to do such a person spiritual harm."

Gandhiji.

LOOSE LEAVES

" From my Diary "

BY

T. L. VASWANI.

India is threatened with a new cult of the West, Secularism. Abolish God, is the new cry in India. Instal violence, is the new watchword. Modern India is restless : for she has not found her true Self.

She is being influenced, more and more, by the Protean civilisation of the West. India will not recover her true self until she re-discovers God. God is the nation's greatest need.

* * * * *

These new " reforms " mean " drift ". Reviewing India's situation one is tempted to be pessimistic. But I am a born optimist. I believe profoundly that in the long run, the *will* of a nation is never defeated.

In the day India becomes a more organic nation, she will achieve.

* * * * *

Clear thinking is our need in these days when most of us are swayed by emotions or unduly influenced by what is in the air. For clear thinking it is necessary to learn analysis of conceptions.

* * * * *

Blessed is the nation whose leaders follow thinkers, sages, seers. Blessed is the nation that receives its inspiration from its Rishis. And they are men who will bow alone to Truth, not to customs, conventions, popularity. The Rishis are the great Rebels of humanity. They tear up our comfort-cults. They are the great non-conformists of History. Not consistency but Truth is their watchword. We need to-day this rebel-spirit in all spheres of life, in religion, in politics, in education, in social life.

The seeker after Truth must build his life not in authority but in personal research. Religion should be a Science ; to be religious is to be a research-student in the Laboratory of Life. Cults of comfort and conformity are not religion. They are often due to mental inertia. No scripture, no individual can take the place of personal research and realisation. Religion should be shown to be a Science of Realisation. Else must religion go the way of other superstitions. The New Age will be increasingly a challenging age. It is time to urge that Truth is not a static thing captured in the covers of this scripture or that. Truth is dynamic. Truth is *shakti*, an energy within us. We *know* Truth in the

measure in which the *inner* energy is released. The saints and prophets are sign-boards : they bear witness ; they are path-pointers. But we must tread the Path ourselves.

No quotations from the scriptures, no subservience to traditions, no adoration of the past, no glorification of an individual, no conformity to a cult of rites and ceremonies, no acceptance of creeds and conventions can really help us.

* * * * *

Let us dare ; dare to be ourselves ; dare to be true to the Highest with-in us. But let us dare,—in a spirit of humility. A great rebel is, also, greatly humble. For Truth is infinite. Who hath known it in its fulness ? Huxley rightly pointed out that a student of science must learn to sit as a child at Nature's feet to study facts. The problem of a life is a problem of poise. The note of independent thinking must be blended with the note of humility to give us not only a poise but, also, that rhythm which is essential to the music of life. Humility, I submit, is a scientific quality. It is at discount in these days. We are asked to be " virtuous," but many of our virtues are tainted with " consciousness". Much of our " morality " is infected with " pride ". The " master-morality " of the " respectable-classes " is, in many cases, little better than a cult of power infected with irreverence for the poor.

* * * * *

The highest form of *hinsa* is *atma-hinsa*. He who does *atma-hinsa* goes into *tamas* (darkness), into the *asuric* world, the sun-less world. Life and Light go together.

* * * * *

These days have been rich in His mercy. My heart is filled with a Song that maketh life fragrant, and a light that lifteth out of darkness, and a Joy that floweth out of the New and the Ever-Full.

SYMPATHETIC FASTS DEPRECATED.

" I have been receiving numerous letters and telegrams from persons saying that they are fasting out of sympathy. I cannot too strongly disapprove of this action, whether they do it out of sympathy for the cause or for love of me. They should desist immediately from this course, because it is a wrong way of showing sympathy. It is the duty of all who understand the secret of fast to set about rendering service to the " Untouchables " and doing everything that they can to remove " untouchability ".

Gandhi ji.

C. T. SREENIVASAN, M. A.

VI

*The Debate.**(Continued from page 121)*

Uddalaka : "This is so, Yajnavalkya. Now explain to me the Inner Ruler".

Yajnavalkya : "He who dwells inside earth, water, fire, air and ether, whom these elements do not know but whose body they constitute, is your soul, the inner ruler, the immortal.

"He who remains inside sun, moon, stars, heavens, light and darkness whom these deities do not know but whose body they constitute, is your soul, the inner ruler, the immortal.

"He who resides within the vital breath, speech, ear, skin, mind and knowledge whom these functions do not know but whose body they constitute, is your soul, the inner ruler, the immortal.

"Unseen He sees; unheard He hears; unknown He knows. There is none else that sees, hears, and knows but He, your soul, the inner ruler, the immortal. Whatever is different from Him is perishable. May God preserve my head intact, O Gautama."

Then Uddalaka became silent.

Yajnavalkya said : "O venerable Brahmins. Let any one who desires, question me or you may all do so together. If not, I shall question any one of you or all together."

But the Brahmins dared not put questions to him. It looked as if all further discussions were at an end.

Then Yajnavalkya questioned them saying : "As the tree is called 'Vanaspati' meaning the lord of the forest, so is Purusha or the spirit identical with Truth. Now if a tree is cut down, it springs up anew from its roots. From what roots does a mortal arise cut down by the hand of death? The tree springs from its seed and after it has died away it is visibly produced from its seed. But if the tree were to be destroyed together with its roots, it does not spring up afresh. If then, a mortal be cut down by death, from what root shall he spring up afresh? He who has been born once, cannot be reborn again. Who then produces him thereafter?"

For some time the question remained unanswered. The learned Brahmins sat bewildered thinking whether it could be answered at all.

It was at this moment that a sweet melodious voice was heard to proclaim from a corner of the hall : "It is Brahma, who is knowledge and bliss, that creates and recreates the mortals cut down by the hand of death." Instantaneously all eyes turned to that quarter from which the direct and simple answer had proceeded.

Taken aback a little by the sudden and unexpected reply Yajnavalkya said : "Sruthi alone can utter such a statement. May we all behold the 'Devi' whose voice resembles that of the Sruthi itself."

Shy and modest by nature but endowed with all the accomplishments of womanhood, Gargi daughter of Vachaknu, arose from her humble seat and tripped on gently to the dais. Dressed in a simple rose-coloured saree and with a countenance resembling the full moon, she offered her salutations to the august assembly. The curly hair that fell on her dimples exposed by a contrast in colour the bright forehead of the daughter of Vachaknu.

Turning to Yajnavalkya she said : "As the king of the Videhas, having strung the bow, comes forward with two foe-piercing shafts in his hands, I rise before you, O sage, with two questions. If you answer them, none of us will ever defeat you in argument concerning Brahma."

Yajnavalkya : "It is a delight to listen to your voice, gentle Gargi, proceed with your interesting questions. Where men have failed a woman shall succeed. God bless you, my sweet daughter."

Gargi : "What is above, beneath, and between; and what is called present, past and future—upon what is all this woven and rewoven?"

Yajnavalkya : "Upon ether, madam."

Gargi : "On what are these worlds of ether woven and rewoven?"

Yajnavalkya : "On the world of Brahma, to be sure."

Gargi : "On what is woven and rewoven this world of Brahma?"

Yajnavalkya : "Gently, O daughter, gently. Do not ask such improper questions, for Brahman is the Diety which is not to be questioned."

Gargi : "I bow to you, Yajnavalkya. Now be prepared for the second question."

Yajnavalkya : "Be it so, my sweet daughter."

Once again Gargi repeated the question, 'On what then is ether woven and rewoven?'

Yajnavalkya : "What marvellous intelligence you possess, O Gargi! I fully understand the importance of a reiteration of the truth already established."

"It is woven and rewoven on what the knowers of Brahman call the Indestructible. It is not gross or subtle, neither long nor short. It is in fact beyond the fourth dimension. It is neither light nor shadow, sound, form, mind or life itself. It transcends all our categories of thought and existence. Being above the sphere of Casualty, Time and Space, it does not consume anything nor does any one consume it.

"By the command of this Indestructible the sun, moon, and stars are upheld in their courses; heavens and earth are stayed in their quarters, minutes, hours, days and nights, months and years and seasons follow one another in their regular order and routine. By the command of this Indestructible it is that men praise the giver, gods follow the sacrificer and the forefathers obtain oblations.

"Whoever ignorant of this Indestructible, O Gargi, performs offerings to the gods, even after practising austerities for thousands of years, the offerings and sacrifices come to naught. Whoever ignorant of this Being departs from this world, becomes a miser having accumulated the effects of his impious works in the form of memories which are the cause of his recurring births and deaths. But who knowing this Being, departs from this world, becomes a true Brahmana."

When Gargi listened with rapt attention to the sage's exposition, she felt thrilled every inch of her body with Brahmic bliss. The echoes reverberating through the marble portals of the hall seemed to signify the consonance of other's feelings as well.

Gargi then said: "O learned Brahmins, mark my words and greet Yajnavalkya with salutations. None of us will ever become his equal in the knowledge of Brahma. My humble salutations to you, O Light of Heaven."

Then she sat down immersed in the depth of her Brahmic knowledge.

Next Artabhaga of the family of Jalatkaru, rose and said: "Yajnavalkya all this is the food of death. When this Purusha or spirit dies, do the organs ascend from him?"

Yajnavalkya: "No, by no means, Artabhaga. United they are dissolved in him who knows Brahma thus. Then he becomes swollen and full of wind. There is no actual death to a true knower of Brahman, for, the bonds being destroyed through knowledge, the liberated do not proceed anywhere. The dead sleep."

Artabhaga: "The senses and the elements having become dissolved after death, where then does the Purusha reside, O Yajnavalkya?"

Yajnavalkya: "Artabhaga, take my hand; and let us go to a lonely

place where you shall know the answer. Such questions cannot be answered in a crowded place like this."

Going there they deliberated. What they praised there was work. For "By holy works verily a person becomes holy, and unholy by unholy works."

Om Tat Sat.

FROM

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Great souls are born into a large sphere of life. They are acknowledged by peoples and nations. In celebrating their birthday, we not only realise them to be our own for all time, but through them feel our spiritual intimacy with the world of Man. They extend the range of our personal self, giving it a universal background, the significance of eternal humanity. It is our great good fortune to-day that such a man has indeed come to us, and what is still rarer, that we have not repudiated him, as we have so often messengers of freedom and truth. His inspiration is actively at work all through India and even beyond its boundaries. It has awakened our consciousness to a truth which goes far beyond the limits of our self-interest. His life itself is a constant call to us to emancipation in service and self-dedication.

"Let us be worthy of the call of this age, and accept from Mahatma-ji's hand, the responsibility which he accepted for himself. We know that in the Upanishads the God who ever dwells in the hearts of all men has been mentioned as the Mahatman. This epithet is rightly given to the man of God whom we are honouring to-day. His dwelling is not within the narrow enclosure of individual consciousness. His dwelling is in the heart of the untold multitudes who are born to-day in India and who are yet to come. The greatness of his soul, which has the power to comprehend other souls, has made possible what never has yet happened in our history. Even the masses have been roused to the great fact that India is not merely a geographical entity, but is a living truth in which they live, move and have their being.

AHIMSA AND ANIMAL LIFE.

K. V. SESA AYANGAR.

' Kill not for pity's sake

Lest ye slay the meanest thing on its outward way.

(Light of Asia)

Non-injury to animal life is the idea familiarly suggested in the popular mind by the term Ahimsa. Numberless are the texts that extol kindness to animals and exhort men and women to cease from all forms of cruelty towards animals including animal sacrifice in worship and animal slaughter for food. In the ancient scriptures there was a standing conflict between the religious injunctions that enjoined the killing of animals in the worship of Gods and ancestors, and those which praised Ahimsa as a necessary expression of the belief in the Unity of life and of the resultant obligation to respect the sanctity of all life. In one passage Manu has it :

यज्ञार्थं पशवः सृष्टाः स्वयमेव स्वयंभुवा ।

यज्ञस्य भूत्यै सर्वस्य तस्माद्यज्ञे बधोऽवधः ॥

(Manu Ch. 5 Verse 39)

"Animals were created by Brahma for sacrifice and for the spread of sacrifice. Therefore the slaughter of animals in sacrifice is not killing."

In the Anusasana Parva of the Mahabharatha (Krishnachari's edition Chs 175 to 178) there is an interesting discussion on this conflict, and an attempt to resolve it in favour of absolute Ahimsa. The position is thus summed up in ch. 178 verses 40-44.

अहिंसा परमो धर्मस्तथाऽहिंसा परो दमः ।

अहिंसा परमं दानं अहिंसा परमं तपः ॥

अहिंसा परमो यज्ञस्तथाऽहिंसा परं फलम् ।

अहिंसा परमं मित्रमहिंसा परमं सुखम् ॥ (४१)

सर्वयज्ञेषु वा दानं सर्वकीर्त्येषु वा षष्ठ्युत्तमम् ।

सर्वदानफलं वाऽपि नैतत्तुल्यमहिंसया (४२)

अहिंसस्य तपोऽक्षय्यमहिलो जयते सदा ।

अहिंसः सर्वभूतानां यथा माता यथा पिता ॥ (४३)

एतत्फलमहिंसायां भूयश्च कुरुष्वहम् ।

न हि शक्या गुणा वक्तुमपि वर्षशतैरपि ॥ (४४)

"Ahimsa is the highest Dharma, and the highest restraint. Ahimsa is the highest gift. Ahimsa is the highest penance. Ahimsa is the highest sacrifice, Ahimsa is the highest attainment, Ahimsa is the highest friendship. Ahimsa is the highest happiness. All the fruits of sacrifices, of gifts and of pilgrimages cannot equal Ahimsa. The man who practices Ahimsa, accumulates endless merit and triumphs always over all. He is like a father and mother unto created beings. It is not possible to relate the virtues of Ahimsa even in the course of hundred years."

Even Manu who devotes careful attention to grade the relative merits of offering various kinds of flesh in ancestral worship, gives his own opinion in the end in the following terms.

न मांसभक्षणे दोषो..... ।

प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला ॥

Eating flesh is not sinful. It is only natural. But abstention is meritorious.

Manu Ch. V. verse 56.

Exaggeration and panegyric apart, these texts give an idea of the struggle in the human mind to choose the path of Ahimsa in the face of many difficulties arising from outgrown beliefs and practices. It will take us beyond the limits of this discussion if we are to enter into a detailed analysis of the various arguments on both sides. It will be enough to point out that as a direct corollary to the doctrine of the pervasiveness of Divine life throughout the Universe, it was possible to assimilate the responsibility to animal life to the same obligation with regard human life, and indeed to one's own life. In this way we have texts like the following.

यस्तु वर्षशतं पूर्णं तपस्तप्येत्सुदारुणम् ।

यश्चैव वर्जयेन्मांसं सममेतन्मतं मम ॥

Anusasana-Parva Ch. 177-60.

"A man who performs terrible penance for a hundred years, and he who renounces flesh, their merits are equal"

मांसि मास्यश्चमेधेन यो यजेत शतं समा ।

न खादति च यो मांसं सममेतन्मतं मम ॥ (१६)

"He who performs horse sacrifice month by month for a hundred years and he who does not eat flesh, their merits are equal."

सदा यजति सत्वेण सदा दानं प्रयच्छति ।

सदा तपस्वी भवति मद्यमांसविवर्जनात् ॥

"He makes continuous sacrifice, he gives, perpetual gifts he performs constant penance who renounces flesh and wine."

The extreme phases of the development of these beliefs are to be found in the practice of vegetarianism, as a rule of daily life by large sections of the Hindu population and in the extreme concern for animal life exhibited by the Jains and by certain classes of Hindus. The influence in Hinduism towards Ahimsa as a code of popular conduct received great accession of strength from Buddhism. The edicts of Asoka enjoining the duty of kindness to animals and his efforts to mitigate animal suffering by establishing hospitals for animals are matters of history. "The leading tenets of Buddhism" says Vincent A. Smith in his *History of Early India* "as of the cognate Jain systems and some varieties of Brahmanical Hinduism was a passionate uncompromising belief in the sanctity of animal life. The doctrine of the unconditional right of meanest animal to retain the breath of life until the latest moment permitted by nature is that of the Edicts, and was based upon the belief that all living creatures including men, animals, Gods, and demons form links in an endless chain of existence or of 'becoming.'"

In this doctrine the disconnection of life from the form through which it is expressing itself is an unrighteous interference with the evolution of animal life, and though it may be law of the animal world, is not the right thing for human beings striving to conform to higher laws.

But no Hindu sect has carried Ahimsa further than the Jains the respect for abstinence from everything that has life. "Not only do they abstain absolutely from all kinds of flesh, but the more rigid of them drink only filtered water, breathe only through a veil and go sweeping the ground before them, for fear of unconsciously swallowing or crushing any invisible animalcule".*

It is not the purpose of this article to defend or to criticise the principle of vegetarianism or the limitations on the theory and practice of cruelty to animals. As a great modern scientist remarks "it is not all kinds of living matter which exercise this power over our feelings. We mow our living lawns, we dig our garden weeds, we mutilate and torture trees, we produce monstrous flowers and vegetables, we sow life in the soil and reap it in its maturity to satisfy our appetites, without remorse and without criticism from our neighbours".

*Mr. Barth quoted in studies in South India Jainism by professor M. S. Ramaswamy Aiyangar, M.A.

What has to be noticed is that these tendencies were excessively emphasised in Buddhism and Jainism and that even though one of them ceased to function in the country and the other shrunk to small dimensions, their influence towards Ahimsa continued to act in Hinduism.

It will however be incorrect to say that either vegetarianism or non-sacrifice of animal life is an effective belief on a large scale. Among great sections of the population flesh eating is both permitted and practised. Nor can the sacrifice of animals in worship be said to be rare, except in some communities in which on account of expansion of modern education animal sacrifices are regarded with disapproval. If we enter the sphere of cruelty to animals the gap between theory and practice becomes wider and more lamentable. Numerous and unnecessary cruelties are practised upon useful animals which are too shocking to behold or to think of. The annual reports of some of the societies for the prevention of cruelty to animals furnish illustrations of the wide and varied extent of the prevalence of callousness to animal pain. In one of the recent appeals to the public issued by the Hon'ble Mr. Justice Jackson, President of the Madras S. P. C. A. attention is drawn to the infliction of terrible tortures on sacrificial victims.

"In sheep sacrifices, sometimes the animal is cut in 32 parts of its body and its flesh is taken bit by bit. This is done at dead of night, perhaps to avoid public gaze.

Pregnant sheep are also offered as sacrifices. The young ones are pulled out from the womb by the hand being thrust inside and they are killed first and then the mother. Live pigs are thrown from a height over sharp spikes planted on the ground and left there until a certain height is reached. They are thus made to suffer excruciating pain for several hours before their actual death. They are then removed for others to take their place.

Buffaloes are let into pits specially dug up for the purpose and then pierced with sharp words in several places by a number of persons standing on different sides of them and after the infliction of much pain and suffering the head is finally severed from the body.

In the case of offerings of fowls to temples they are tossed up and down because of the so called time-honoured custom. This results in the infliction of unnecessary sufferings on them. They are also bitten while alive and the blood sucked by the men engaged in that 'holy' work".

It will be equally incorrect to think that the principle of Ahimsa has no living influence in the conduct of Hindus. The tradition of the

sanctity of animal life is a widespread tradition. Where that tradition is violated, it is felt to be a lapse from righteousness. The legends that illustrate extreme forms of this practice are still regarded with veneration. One such legend has come down to us in the story of King Sibi. One day a dove pursued by a vulture took refuge with Sibi. The vulture would not forego its prey nor would Sibi renounce his obligation to save the creature that sought his protection. The compromise was that Sibi should give his own flesh weight for weight for the dove. The story proceeds that he cut off lump after lump from the flesh of his body and the dove-scale still went down until at last Sibi himself entered the scale and offered his whole life. And then by a miracle the whole scene changed. The vulture became Indra and the Dove became Agni the Fire God. Both of them had jointly planned this incident to test the greatness of Sibi. And the scene ends with the blessings of the Devas on such a great King.

GANDHIJI'S APPEAL.

DUTY OF CASTE-HINDUS

"The fast undertaken in the name of God was broken in the presence of Gurudev,¹ and a leper prisoner and Parachure Shastri, a learned Pandit, seated opposite to each other, and in the company of loving and loved ones who had gathered round me. The breaking was preceded by the Poet singing one of his Bengali hymns, then mantras from the Upanishad by Parachure Shastri, and my favourite hymn 'Vaishnavajanana.'

"The hand of God has been visible in the glorious manifestation throughout the length and breadth of India during the past seven days. The cables received from many parts of the world blessing the fast have sustained me through the agony of body and soul that I passed through during the seven days, but the cause was worth going through that agony.

"The sacrificial fire, once lit, shall not be put out as long as there is the slightest trace of untouchability still left in Hinduism. If it is God's will that it is not to end with my life, I have the confidence that there are several thousands of earnest reformers, who will lay down their lives in order to purify Hinduism of this awful curse.

"The settlement arrived at is, so far as I can see, a generous gesture on all sides. It is the meeting of hearts, and Hindu gratitude is due to

1. Dr. Tagore.

Dr. Ambedkar and Rao Bahadur Srinivasan and his party on the one hand and Rao Bahadur M. C. Raja on the other. They could have taken up an uncompromising and defiant attitude by way of punishment to the so-called Caste-Hindus for the sins of generations. If they had done so, I at least could not have resented their attitude, and my death would have been but a trifling price exacted for the tortures that the outcastes of Hinduism have been going through for unknown generations. But they chose a nobler path and have thus shown that they have followed the precept of forgiveness enjoined by all religions.

"Let me hope that Caste-Hindus will prove themselves worthy of the forgiveness and carry out to the letter and spirit every clause of the settlement with all its implications.

"The settlement is but the beginning of the end. The political part of it is very important, though it no doubt occupies but a small space in the vast field of reform that has to be tackled by Caste-Hindus during the coming days, namely, complete removal of the social and religious disabilities under which a large part of Hindu population has been groaning. I should be guilty of a breach of trust if I do not warn fellow-reformers and Caste-Hindus in general that the breaking of the fast carries with it the sure promise of a resumption of it, if this reform is not relentlessly pursued and achieved within a measurable period. I had thought of laying down a period, but I feel that I may not do so without a definite call from within.

"The message of freedom shall penetrate every Untouchable home and that can only happen if reformers will cover every village. Yet, in the wave of enthusiasm and in an inordinate desire to spare me a repetition of the agony, there should be no coercion. We must, by patient toil, and self-suffering, convert the ignorant and the superstitious, but never seek to compel them by force.

"The terms of the decision sent to me I have not approached without misgivings. It accepts, I suppose, very naturally only the part of the agreement that refers to the British Cabinet's communal decision. I expect that they had a constitutional difficulty in now announcing their acceptance of the whole agreement, but I would like to assure my Harijan friends, as I would like henceforth to name them, that so far as I am concerned, I am wedded to the whole of that agreement, and that they may hold my life as a hostage for its due fulfilment, unless we ourselves arrive at any other and better settlement of our own free will."

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Do Sastras Justify Touch Pollution?

By

Mr. B. SITARAMA RAO,

Secretary, Madras Advocates Association.

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.

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