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THE
Bharata Dharma

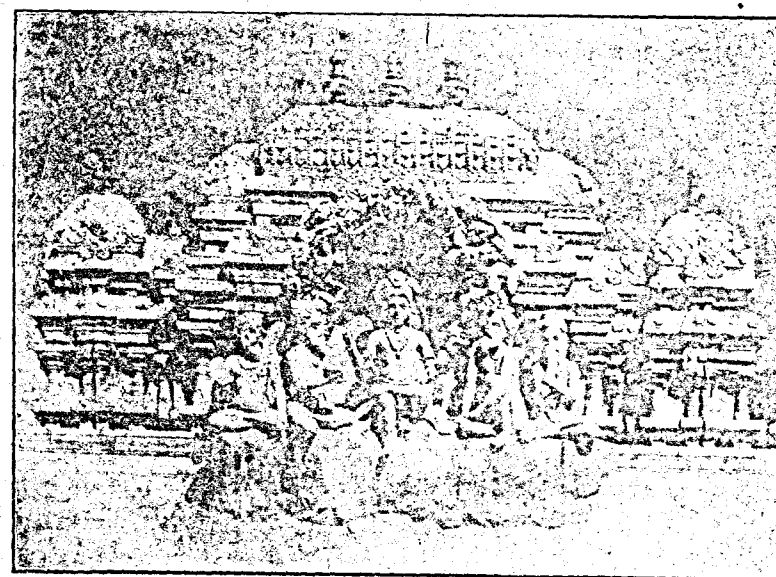
Magazine of Liberal Hinduism

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VOL. XI]

APRIL, 1933

[No. 1



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

चित्रं वटतरोर्मूले वृद्धा शिक्षया गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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

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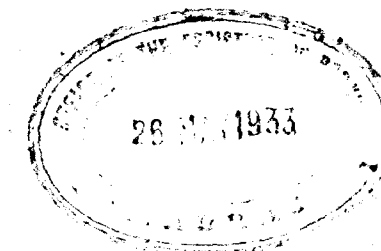
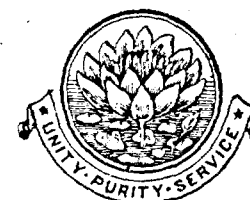
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SOME APPRECIATIONS

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.



THE

Bharata Dharma

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

VOL. XI]

APRIL, 1933

[No. 1

We are glad to welcome into our Editorial committee Mr. C. V. Krishnaswami Ayyar Avl., Dt. & Sessions Judge who has recently retired from service. Mr. C. V. Krishnaswami Ayyar and "the Bharata Dharma" are connected together by many mutualities. It is fitting that Mr. Krishnaswami Ayyar should come in to the Editorial Board and render more active service to the cause for which "the Bharata Dharma" stands. It is equally appropriate that this should co-incide with the beginning of the 11th Vol. of the Journal.

THE SANKARACHARYA ABROAD

C. V. KRISHNASWAMI AYYAR.

During the last few months, Madras city has had the rare privilege of the visits of two outstanding representatives of the Hindu orthodoxy. The Sankaracharya of Kamakoti-Peetam, who came first, made a stay of about three months, during which his devout followers entertained him, in the traditional style, at great expense. The stay of the occupant of the Puri Peetam was a shorter one, but it captured the imagination of the English educated among the Hindus more than that of the other swamiji. Whatever may be the utter inefficiency and inadequacy of the mutts in modern times—to use the mildest language as regards their defects—there can be little doubt that no one who is a follower of the "Arya Matha" or "The Bharatha Dharma" and who has anything like an historic imagination can think of such institutions without being thrilled. To be the great

power-houses where the spiritual energy of the race was to be generated by austere life and discipline and by mystic-ritual; to be the asylum in which the soul-sick and the heart-weary of a world, which is always with us waking or sleeping, could find refuge; to be the seminary where the best of that knowledge which surely and certainly pointed towards the Godhead could be had, far from the madding crowds, at the feet of those whose knowledge was not merely of the books but mostly of direct perception and realisation; to provide the necessary physical and mental sustenance for men of such knowledge and particularly to the one among them who shall lead them and go forth far and wide into his spiritual kingdom among the faithful, spreading the light that gives the peace that passeth all understanding—these were the lofty aims of the great founders of these institutions. None could be loftier. Yet what are they to-day? In many cases they are hot beds of strife and of putrid life, where men with little claim to righteousness congregate to spend idle lives, secure in the thought that the resources of the mutt would give them all that physical life wants, and where their leader is ignorance and passion enthroned, and the mutt building is the resort of the wicked unrepentent. Even the best of these mutts have long ceased to fulfil the ancient objects. They are often the stronghold of obscurantism, where the letter reigns and the spirit is dead, where the ancient ritual is gone through with a passionate devotion to details whose significance is often exaggerated and which are made a fetish of; where the ancient but ever-virile doctrines have been cribbed and cabined by the chains called "traditional interpretation"; where the sinners and the breakers of the shastras, even as traditionally interpreted, resort to with a portion of their wealth got by unshastraic means, with the object that with it they could obtain absolution for their past and a cloak for the continuance of their misdeeds. The galvanising of the *sishtyas* to noble endeavours has stopped; the energising and soul satisfying comments on the holy scripts, ever adjusting them to new conditions, have ceased to be made; the funds meant for the spread of knowledge and the relief of the pilgrim and the scholar have been misdirected to costly ritual and tasty food for the fat, and above all the supreme heads have negligently given room to exactions, by agents bent more on the making of money than on the salvation of souls, for those ministrations that ought to be available to the poorest; thus giving to the rich a disgraceful advantage over the really pious but poor. Of the spread of knowledge there has been precious little, and the going forth has become a round of ritualistic tamasha and a carnival of indiscriminate feeding. This has not, however,

always been the fault of the occupiers of the Peetams. Amidst all this degeneration, many of them have been individually men of pure life, of simple piety, of great personal charm. The root of the evil seems to be elsewhere. The surroundings have almost imprisoned them, and the Moloch of *Mamool* has rendered them powerless to adjust themselves to a changing world and to take note of the Time Spirit. It is, therefore, a matter for happiness that there are signs of a welcome change. Personally, none can be worthier of being entrusted with the carrying out of the ancient objects of mutts than the two Swamies who did Madras City the honour of visiting it recently. To a singularly pure and austere life, the Swamiji of Kamokoti-Peetam adds the possession of an alert brain, much intellectual curiosity, and a burning desire to be helpful to his *sishtyas*. The Swamiji of the Puri-Peetam has the added advantage of a wider reading in western lore and a command of the English Language unique among his compeers and noteworthy even otherwise. Both were gracious to undertake the task of not merely preaching in the traditional way by pujahs, but also attempted to do so by exposition. The Puri Swamiji covered new ground. He was not satisfied with mere citation, but went in for argumentation also. He was not content with quoting the shastras but was willing to rely also on the Bible and the Quoran and modern science. Such a change in the method of approach argues well for the future, and those whose faith in the Aryamatha is based not merely on the texts will hail with delight this new orientation. Even those to whom authority is naught and reason is the only true touchstone, will be throwing away a useful aid to their work if they neglect the new support. In the discourses which the Swamijis delivered during the last few months and which have been collected and published by the Madras Law Journal office in the case of the Kamakoti Peetathipathi, and reported in *The Hindu* in the case of the other, readers will find support, from the most unexpected quarters, for many points of view for which "the Bharatha Dharma" stands. In what follows an attempt will be made to refer to a few of them.

The position which any religion accords to women is the touchstone of its real greatness, and the one that denies to those repositories of all that is beautiful and elevating in human nature any spiritual rights which it gives to the mere man cannot have its source in divinity. Yet the idea has somehow got abroad in this country that she is an inferior being, not fit for the highest. You ask any orthodox exponent of Hindu lore and he will tell you that most sacred books are not for the female, that her intellect is inferior, that she is fit only for household work, and

at the best only for hearing the Puranas. Men like Pattanathar, held in high esteem as saints, have sung that one should not trust the person that wears *saries*. She is temptation personified. Sanyasis should not even look at them. In the result, her rights to the higher flights of spiritual life have long been withheld from her. Let us hear what the Puri Sankaracharya has to say on this matter.

"The truth was that the Shastras nowhere postulated a position of inferiority for women. On the other hand if the Shastric injunctions in regard to women were to be added up, they would find the inequality, if at all, was in favour of women and that man must feel the aggrieved party. It was the wife that made the household—'*Grihani Grihamuchyata*'. At the marriage, the husband utters mantras requesting his bride to be the 'Supreme ruler of the household' '*Samrajni Bhava*.' The father giving away his daughter enjoins her to be the 'collaborator with her husband in the performance of dharma' '*Saha dharma chari Tava*'. She was the custodian of the sacred domestic fire, (*Garhayaagni*) and while her absence disintituled the husband to worship it, the husband's absence would not involve a similar disability on her. No *puja yatra* or *dhana* (gift) was effective unless she also participated in it with her husband. Then again, the first woman was conceived of as having been made out of a half of "Prajapathi", the other half being the man. That was the explanation of the term "*Ardhangi*" meaning 'women'. That shows that they conceived woman, even quantitatively, as man's equal. Manu, who the reformers alleged was the greatest enemy of womankind, had given the greatest honour to woman '*Yatra Naryastu Pujyante, Ramante Tatra Devatah*' 'Where women are honoured and worshipped, there the Gods love to dwell.' Could there be a higher injunction for honouring women? Every woman, except one's own wife, was to be looked upon as a mother "*Matavat Para Dareshu*" the highest conception of women being motherhood. Nay God in his *Trimurti Swarupa* was conceived of as performing his functions under the inspiration of "*Shakti*" Still more, God in one of the loftiest conceptions of Him, had been conceived of as the mother "*Matru-Bhuteswara*." Reformers alleged that it was Manu who had said that the woman was "unfit to be free." The text they quoted was this: *Pitha rakshati kaumare, Bharta rakshati yauvane Putrocha stavare bhava, Na stri swatantriyam arhate*." The text correctly interpreted meant that the father, the husband and the sons respectively must protect a woman in her girlhood, youth and middle age and old age and that woman was unfit to be made to depend on her

self. "*Swatantriyam*" correctly interpreted in the light of "*rakshati*" means "*dependence on self*" and not "*liberty*." (The Hindu dated 3-3-33).

One rubs his eyes on reading this, and wonders whether he is not reading a speech of an early father of the Social Reform Movement—a Dewan Bahadur Raghunatha Rao or a Sir T. Sadasiva Iyer or an extract from an old number of the "Bharata Dharma". Yet in reality it is an extract from a speech of a Sankaracharya, no iconoclast, not one unaquainted with the true inwardness of Hinduism, no blatant feminist from the materialistic west. Note the new interpretation of Manu's famous verse on the subjection of women. No ardent supporter of the women's cause can improve on it. Yet it is not the "traditional" interpretation. Equally illuminating are the views of this great reforming Swamiji on other matters. To them we shall refer on another occasion. We shall close for the present with the hope that the Swami would soon take steps to see that his views are implemented in actual practice among and by the enthusiasts who in large numbers heard him with rapt attention.

OF BUDDHI.¹

SADHU VASWANI

"How can we have buddhi or pure reason?" Buddhi was a centre of illumination, an organ of *gyana*. Every one has this centre of illumination, but it is enveloped by *dvaranas*, veils of darkness. Every one has light within him but the *kushas* conceal it. Buddhi is not to be acquired; it is to be awakened, revealed. "Manishana" means sages and saints, the men of thought and men of prayer and they abandon fruit of action. The Gita asks us not to abandon *karma* but *karmaphala* (fruit of action). Far from abandoning *karma*, Gita emphasises that we should do *karma*, because we are living on a plane of manifestation, Karma is a form not of conflict but of manifestation, Karma is inevitable and inescapable. Three types of karmas, viz *yagna*, *tapas* and *dana* are emphasized for those who wish to grow in spiritual life. Tapas is not the false asceticism which has become current in India, but Tapas essentially means self control and self restraint. Restrain thy appetite. This teaching of the Gita needs to be emphasized because today all over the world is growing a religion of appetite and

¹An exposition of the Gita, Ch. II, verses 51 & 52.

sensation. Dana, is not merely charity, but it means giving something that is yours for the service of others.

Why we should abandon karma *phala*? The competitions and conflicts of the world are to be traced to the craving for karma *phala*. Such craving means wandering. We do not touch the centre of happiness but only touch points in the circumference of competition; hence we are unhappy. The very word "*phala*," is significant. It means that which bursts, that which vanishes soon, or does not last long, does not endure, is transient. Karma *phala* is on the plane of becoming and not the plane of reality. Wise men who renounce the fruit of action understand that there is no happiness on the plane of becoming. Be an instrument of the Cosmic Will, the great Will of God. The inspiration of a truly wise man should be "Lord here am I, do as you will with me! In *arpanam*, surrender to the Lord, lies our true happiness.

In renouncing Karma *phala*, we transcend Karma. Fetters of Karma fall off of their own accord, and we pass on to a stage which the Gita calls Brahma Pada or Padam Anamayam, the stage of liberation. Gita also refers to this final stage as Brahma Nirvana, the calm of the Eternal, the stage in which we are unruffled and desires no longer dominate. Perturbations, agitations, sorrows are due to the domination of desires. To aspire for this stage is to break the tyranny of desires. "Padam Anamayam" is the stage without sickness, without disease. The one disease is that of desires. A saint, a yogi, is he who has conquered desires. He is beyond sickness; he enjoys spiritual health.

What is "*moha kalila*". One interpretation is "forest" or "thicket" of *moha*." It also means "snare" of *moha*. But a significant meaning of *kalila* is spirituous and intoxicant liquor. We are drugged by this intoxicant of *moha* and therefore our Buddhi does not awaken. From the word "*moha*" comes the word "*mohana*" which is one of the arrows of Cupid, the God of passion. It is perfectly true that we are being pierced by the arrows of passion, lust, desire, appetite and so lose right consciousness and hence there is lack of discrimination. *Moha* is lack of discrimination. This *moha* is due to the influence of *maya*; we are running after illusions and we go astray. We do not see the reality. Pleasure and pain are examples of *dwandva moha*, the *moha* of duality. We have to escape *moha* through detachment. The key-note of several subsequent shlokas is *detachment*. A true yogi is he, who has educated himself in a school of detachment. *Moha* is the very opposite of detachment. The word used for detachment in the scriptures is *Asang*. We must fulfil

our duties to our family, society, nation, country and humanity, but we must resist *moha*. The very heart of the message of yoga is:—Work, work, work and be *Nirmohi*. *Satsanga* is essential and is a stepping stone to this higher stage:—*Asanga*. Let us not have *moha*, but let us belong to humanity, and more; let us belong to cosmic life; let us have kinship with the entire manifestation. To be *nirmohi*, we must rise above humanism, and develop a cosmic consciousness.

KUCHELA

K. V. SESA AYYANGAR

III

IN THE PALACE: BEGGAR AND KING

When Kuchela left his penurious home for Dwaraka there was only one idea in his mind. He was going to have the joy of seeing his old school mate. There was no place in his thoughts for the 'practical' difficulties in his getting audience with a king. Much less was he troubled about the incongruity of his approaching the royal presence in rags. But his apprehensions were roused when he actually entered Dwaraka. He became agitated. "How can I hope to see Krishna?" He asked of himself,

कृष्णसदृशं मयं कथं स्यादिति चिन्तयन् ।

The Bhagavata is silent about Kuchela's entry into Krishna's palace. We may not be wrong in guessing that the guards in Sri Krishna's palace were accustomed to frequent visits by men looking like Kuchela and that they had implied instructions not to turn them away on any account. Long afterwards when some beggar-looking Rishis had come to visit Sri Krishna, a practical joke played upon them by some of the children brought upon Dwaraka the terrible curse which resulted in the destruction of the Yadus.

Kuchela was therefore agreeably surprised when he was freely admitted into the palace. He walked in without hesitation. It must have been a bold thing to do, and nothing but his childlike faith in Sri Krishna could have led him on. Kuchela stepped into the inner apartments with the exultation of one who is about to realise the highest joy, and saw Krishna seated with his Rukmini.

The meeting between Krishna and Kuchela is one of the inspiring episodes in Hindu devotional tradition. At the sight of Kuchela from a

distance Krishna immediately rose and came running and welcomed him with eagerness. After embracing him Krishna took Kuchela with both hands and seated him by his side. Tears of joy flowed from Sri Krishna's eyes. Krishna himself brought water and washed Kuchela's feet. With his own hands Krishna smeared Kuchela's body with sandal and scents and offered food and drink and betel leaf. Rukmini took up the fan and fanned Kuchela.

कुचेलं मलिनं क्षामं द्विजं धमनिसन्ततं ।

देवीपर्यचरत्साक्षाच्चामरव्यजनेन वै ॥

अन्तः पुरजनो दृष्ट्वा कृष्णेनामलकीर्तिना ।

विस्मृतोऽभूदति प्रीत्या अवधूतं समाजितं ॥

किमनेन कृतं पुण्यमवधूतेन भिक्षुणा ।

श्रियाहीनेन लोकेऽस्मिन् गर्हितेनाधमेन च ॥

It was an astounding sight. The ladies of the harem who were watching the scene could not believe their eyes.

'What good fortune' they asked of one another 'has come to this naked beggar that he should be received and welcomed by Sri Krishna as if he were an elder brother?'

After ministering to Kuchela's comforts Krishna made many enquiries about his welfare. Did he complete his educational course? Did he marry and settle down as house-holder? Of course he was not attached to worldly pleasures and to wealth. Did he remember the old days spent in Sandipini's gurukula? In this manner they conversed together recalling many pleasant episodes of school life.

After a little while Krishna enquired of him with an endearing smile, 'Have you not brought me any present?' Kuchela felt ashamed to answer and sat silent with downcast looks. Seeing his hesitation Krishna asked 'What is this?' and snatched in playfulness the bundle of rags he was keeping concealed. Opening it he took out a handful of the parched rice and ate it saying, 'How kind of you to have brought this. I have seldom tasted such nice things. 'How Sweet!'

And Krishna proceeded to take a second handful. But Rukmini caught hold of Sri Krishna's hands and stopped him whispering in his ears.

एतावताऽलं विश्वात्मन सर्वसंपत्समृद्धये । अस्मिँल्लोकेऽथवाऽमुष्मिन् ॥

Lord! one mouthful is sufficient to give Kuchela all the prosperity in Heaven and Earth. What more do you propose to give?

It was not the last occasion when a gift was sanctified by the spirit. Two thousand years ago a great Teacher in Palestine was sitting in the porch of a nation's temple watching the deposit of thank offerings :—

"And He looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, of a truth I say unto you that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had !

अण्वाप्युपहृतं भक्तैः प्रेम्णाभूर्यवमेभवेत् ।

भूर्यप्यभक्त्योपहृतं न मेतोपायकल्पते ॥ २ ॥

'Great gifts give Him not the joy

Which trifles do, from faithful heart.

Next morning, after an affectionate send-off from Sri Krishna, Kuchela started for his home. While returning his mind was filled with recollections of the experiences of the previous day. It gave him pleasure to think of his reception by Krishna, of having been welcomed by Sri Krishna as if he were a brother.

काहंदरिदः पापीयानककृष्णः श्रीनिकेतनः

Where was he a miserable sinner and where was Sri Krishna the Lord of Lakshmi? That he should have been embraced by Sri Krishna and attended upon by both Krishna and Rukumani? That he should have had his petty present accepted with eagerness by the Lord the worship of whose lotus-feet was the one source of joy even for great sages? These thoughts gave him a satisfaction which he had never experienced in his life.

But Kuchela did not feel fully pleased. There was a dis-satisfaction in his mind whose source was not detectable at the beginning but which became obvious as the distance from Dwaraka increased.

Kuchela became painfully aware of the fact that he was returning empty-handed. What was he going to say to his anxious wife? What was he bringing to his expectant and starving children? Why did he forget their wants in the excitement of his own selfish joy? Why did he not ask gifts from Sri Krishna instead of being tongue-tied about his domestic misery in Krishna's presence? But then, Kuchela thought, was not Krishna aware of his want? Was it not Krishna's duty to relieve him

in his distress? Why did not Krishna give him riches? Was it perhaps because Krishna thought that if a beggar like him attained to wealth he would forget God in the intoxication of worldly prosperity? The Lord of compassion might have desired to shield him from the temptations of affluence.

अधनोऽयं धनं प्राप्यमाद्यन्नुच्चैर्नमं स्मरेत् ।

इति कारुणिको नूनं धनं मेऽभूरिनाधयात् ॥

"This poor man, if he should get wealth, may go wrong and may not properly remember me"—, so thinking, I am sure, the merciful Lord did not bestow on me any wealth."

While he was thus justifying Krishna's conduct to himself and getting reconciled to a future life of unrelieved affliction with an absolute faith in the goodness of God, Kuchela looked up. And lo! there stood before him a magnificent mansion in the midst of lovely grounds. Liveried servants were hurrying to and from the palace. Before he could ask himself what it was, there came out from the mansion a procession of men and women with band and music. At the head of the procession was a lady of angelic appearance who had some resemblance to his wife. The lady came and bowed before him and took him into the palace, wherein Kuchela saw sights, the splendour and luxury of which filled him with amazement.

विलोक्य ब्राह्मणस्तत्र समृद्धीः सर्वसम्पदाम् ।

तर्कयामासनिर्व्यग्रः स्वसमृद्धिमहेतुकीम् ॥

"There the Brahmin saw all kinds of wealth and prosperity collected together and thought with a calm mind that his prosperity was without a cause."

To Kuchela it all looked inexplicable and like a dream. But he gradually knew and understood. It was the Lord of the Yadhus who had done all this. Kuchela's soul then magnified the Lord who had lifted him from the depths of chronic indigence to the dizzy heights of material affluence. And he burst forth into gratitude and praise of the Lord of the Vrishnis.

नन्वब्रुवाणो दिशतेऽसमक्षं याचिष्णवेभूर्यपि भूरि भोजः ।

पर्जन्यवत्तत्स्वयमीक्षमाणो दाशार्हकाणामृषभः सखामे ॥

"Like Heaven's abundant rain
He showereth gifts without measure
Unknown and in silence watching
His servant's life in loving care."

किञ्चित्करोत्युर्वपि यत्स्वदत्तं सुहृत्कृतं फलवपि भूरिकारि ।

मयोपनीतं पृथुकैकमुष्टिं प्रत्यग्रहीतप्रीतियुतो महात्मा ॥

"He magnifies his humble servant's trifling offerings. He be-littles his own colossal gifts! Where are the particles of parched rice I gave with trembling hands? Where are the riches which the Devas themselves will any day covet?"

For the rest of his days Kuchela desired nothing higher than the enshrinement of Sri Krishna in his thoughts without interruption and with out end,

Through birth to birth and life to life
With those who live in His abode
Where Power and Goodness ever dwell,
With those who seek true joy and peace
In service goodwill and in love.

तस्यै वमसौ हृदसख्यमैत्रीदास्यं पुनर्जन्मनिजन्मनि स्यात् ।

महानुभावेन गुणालयेन विपज्जतस्तत्पुरुषप्रसङ्गः ।

YIELDING ONESELF TO THE GAYATRI

DREAMER.

Few things present such an enigma as the desire for rest. The promise of rest is one of the attractive promises of the religious life. "Come unto me all, Ye that labour and are heavily laden, I will give you rest", said Jesus. 'Where the weary are at rest' is a familiar description of the happiness on the other side of death. What is this rest which all men seek? It cannot be the same thing as idleness, or sleep or the undisturbed condition that is imagined to exist after death. Rest in one sense appears to be unknown in nature. We are incessantly active and our idlest moments are the times when new desires spring into the mind!

No jot of time at any time,

Rests any, actionless;

We are all of us perpetually acting either through thought in the mental world or through desires in the emotional world or through speech and action in the physical world. Even when we are physically resting our desires play around us, and thoughts from the world of the mind beat perpetually upon our consciousness as the waves of the sea.

* * * * *

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In this respect we are unlike the animals who like human beings are filled with want, but who unlike man when their wants are satisfied, are at rest. Man unfortunately appears to have lost this right to rest. Even when thirst and hunger cease he is still the victim of activity of another kind. In the Bhagavad Gita the Lord tells us of the two kinds of persons One is

He who sits

Suppressing all the instruments of flesh,

Yet in his idle heart thinking on them,

And the other,

Who, with strong body serving mind,

Gives up his mortal powers to worthy work,

No seeking gain.

* * * * *

Our choice is therefore between the two. There are three stages in the evolution of the personality in this respect. There is first the stage of Tamas during which a man has to be roused to activity by the desires of the flesh. Secondly comes the stage of restless and unregulated activity under the pressure of over-powering desires characteristic of the Rajasic nature. A higher stage is that of Satvic activity when desires are subdued and enlightenment is obtained.

All the three stages are stages of activity differing in kind and in degree. The Tamasic stage is the stage of acquisition of desires. The Rajasic is one when a man is the helpless slave of his desires and is driven hither and thither at their prompting. The Satvic is one of discipline and subordination of desires.

* * * * *

This Satvic is a condition both of rest and of restlessness. Desires have been subdued and thought is liberated from enslavement to passion. The man no longer delights in the pleasures of sense-contacts that are verily 'wombs of pain' and in sensations that 'begin as nectar and end as poison'. Harmony is at last evolved out of the chaos of unregulated desires. 'He becomes a sojourner in their midst.'

* * * * *

The way may be long and tedious but it has to be trodden by every one. The only question is whether we are going to do it willingly or under compulsion. It is just here that the Gayatri can help us. It can help us to rouse ourselves.

'From that torpor deep wherein we lie asleep
Heavy as death, cold as the grave.'

It can help us to discover and to follow the course of progress and the hidden attraction of further life amidst the deluge of dark passions. It is therefore our duty to yield ourselves up to the Gayatri. By so doing we shall be taken step by step along as pleasant paths as exist in the wild and trackless forest of our Samsaric journey.

THOUGHTS FROM VEDANTA DESIKA

BY

DESIKA DASA

மருளற்ற தேசிகர் வானுதப்பாலிந்த அவயமெல்லாம்
இருளற்றிறையவனிலனை யடிபூண்டி லெண்ணுகலால்
தெருளற்ற செந்தொழிற் செல்லம் பெருகிச் சிறந்தவர்பால்
அருளற்ற சிந்தையினு லழியா விளக்கேற்றின ரே

Theirs is the love that never fails,
Theirs the compassion all enfolds,
Theirs the service that never ends,
Who from of old in ancient Ind
Lit Self-knowledge's unfading lamp
And showed the narrow way that leads
Unto the Holy feet of Creation's Lord.

It is an ancient tradition in Hinduism that the gifts of the spirit are for being given free. The lamp of devotion that the grace of God's lights in the human heart is for kindling similar lamps in other human hearts. Thus by the glow of many lights the darkness of the encircling gloom is dispelled. Many have been the teachers in whom the flame of spiritual knowledge burned with exceptional brilliance and who dedicated their lives to lighting it in the men and women of their generation. Many have been the disciples who have guarded the flame in utter fidelity and handed it down to posterity. Two thousand years ago a great teacher in Palestine said to a listening audience, "Let your light shine before men." Five hundred years before that, on the banks of the Ganges, Prince Siddharta addressing his beloved disciple, Ananda, at the time of his death, said 'Be, Ye! Oh, Ananda, as lamps unto yourselves', and lighted a lamp that is still kept burning by millions of followers in the

East. To this day, in the inner sanctury of the innumerable temples in Hindu India, there burns an unfading flame that lights the figure of the Deity to the faithful worshippers who come to prostrate themselves before the Holy Feet of the Lord.

OF HARIJAN SERVICE

A TRUE SERVANT

Experience that is being daily gained shows that the service of Harijans is perhaps the hardest of all services. There are to my knowledge many girls and grown up women performing daily personal service. One of them gives a graphic account of her experience in scavengers' quarters. It was with the greatest difficulty that she could restrain herself from vomiting when she first went to these quarters. I am glad women are taking their due share in the movement.

How are the Harijans living in hideous filth to be served? They have no will to be served. They curse those who go to their quarters. Some even stone workers out of their streets. Still they must be served, if we will serve ourselves. They must be raised out of this state, if we will raise ourselves. We have pressed them down and in so doing we have gone down ourselves. Not every one can perform this high service. Let me sum up the qualities that I have found to be indispensable in a Harijan servant.

He must have true love for Harijans as if they were members of his own family.

He must have great patience and courage to bear physical injury and insults.

He must have a character above suspicion and reproach.

He must be prepared to live on the barest possible sustenance.

To go through all my correspondence and to have interviews with Harijans, sanatanists and workers is to pass through a raging fire. Harijans who have at all become vocal are naturally suspicious and often exacting. They are impatient. The sanatanists think that the Hinduism of their belief is in danger. They have money which they are using freely. New organs are daily coming into being. They impute motives, make the wildest statements about the reformers and distort the whole movement. The workers are not all an ideal team. I have seen how one worker can poison the whole atmosphere around him, unless he is thoroughly trustworthy and is pure in mind and body.

If the worker is to satisfy both the Harijans and the sanatanists, he will do so only by showing the highest character, deep humility and great charity. In other words, he will have to be a man of religion. This is a movement for the purification of religion. No religion has ever been purified by brag and bluster or by men with a loose character.

Workers will have to be most circumspect. Sanatanists are reported to be resorting to *gundaism* and not to hesitate to resort to force to break up meetings. This is no wonder. Evil has its own vested interests. These are undoubtedly in danger. And they will put up a fight for existence. Where, therefore, there is any danger of a disturbance, the workers must avoid it, even if they have to give up public meetings and the like. In such cases they must take the message of deliverance from house to house. They must not engage in vain disputations or interpretation of *Shastras*. They must rely upon the unfailing ability of Truth to protect itself. Truth is Life and it propagates itself the moment it has got a habitation in some human personality. Mute conduct is often the most effective speech. Workers, therefore, need to have a living faith in themselves and the cause. But they know that by themselves they are nothing. Therefore, faith in themselves means faith in God. Those who empty themselves of all pride and all egotism have the greatest help from God.

Hinduism will be purified of the evil of untouchability only by the willing sacrifice of thousands of such true servants.

M. K. GANDHI

(From *The Harijan*).

UNTOUCHABILITY ABOLITION BILL

OF MR. M. C. RAJA

Whereas it is increasingly felt by the Hindu Community that the disabilities that are imposed by social custom and usage on certain classes of Hindus commonly known as the Depressed Classes, and which have been in certain matters even legally recognised in the adjudication of rights and duties in civil and criminal proceedings are repugnant to modern conditions and ideas of justice and social solidarity and should no longer be recognized by Law or otherwise enforced, but should be severely discouraged.

It is hereby enacted as follows :—

(1) This Act may be called the Untouchability Abolition Act and shall apply to the whole of British India.

(2) Notwithstanding any thing contained in any existing enactment, regulation or order, and notwithstanding any custom or usage or interpretation of law, no penalty disadvantage, or disability shall be imposed upon or any discrimination made or recognised against any subject of the State on the ground that such person belongs to an untouchable caste or class among Hindus, and no court civil or criminal shall recognise any custom of untouchability or base its adjudication on such a custom.

Object and Reasons:—The custom of segregation of certain Hindu classes as outcaste and untouchables and the social and other disabilities they suffer under in consequence of such custom, have been the subject matter of universal condemnation. There has been continuous agitation on the part of the leaders of these Depressed Classes as they have been commonly called, as well as on the part of reformers among the main body of Hindus to put an end to this custom of untouchability and to the disabilities arising therefrom. Recent events have brought this agitation to a head, and there is at present a great wave of feeling throughout India for the removal of the disabilities of these Depressed Classes which in the interest of humanity and of general welfare advantage should be taken of by the State. It is therefore desirable that a general Law should be passed prohibiting the recognition of any rights, or disabilities arising out of the usage regarding untouchability, either in Civil or Criminal Courts.

WHOSE IS THE COERCION?

K. V. SSHA AIYANGAR.

One of the familiar objections to the Bill against unapproachability—it is really that and not *untouchability*—is that it amounts to legislative coercion in the matter of private beliefs and is therefore opposed to the recognised limitations of democratic sovereignty. Apart from the incongruity involved in upholders of things ancient quoting modern theories of legislation, it may be worth while to enquire whether there is any coercion involved in the bill. We start from this that it is recognised that unapproachability as a social practice is indefensible and that the objection is to the legislature stepping into the field. No objection is raised to propaganda or peaceful persuasion or the gradual education of the masses out of the sentiment of pollution by approach.

• Where exactly is the coercion? The bill enjoins no one to do or not to do any thing. No caste Hindu is asked much less compelled to go near or fraternise with an unapproachable. No unapproachable is asked

to approach a 'defilable' person for satisfying a communal wish. The bill is merely an iteration of an established rule of civic rights that no citizen of the Indian Commonwealth is by reason of his birth unfit to approach another in places where both have a common right to be. Among the fundamental rights proposed in the Nehru Report by the committee of the All Parties Conference are the following provisions.

"All citizens are equal before the law and possess equal civic rights".

"All citizens have an equal right of access to and use of, public roads, public wells and all other places of public resort."

It is difficult to see any coercion in this. On the other hand the Bill aims at the abolition of coercion, induced by the pressure of custom backed by the legal sanctions enforced by courts and the processes of the law. It may be asked what can the law do for the removal of untouchability?

The question is answered by the statement that wherever untouchability is brought up for recognition before the tribunals of the land it can authorise these tribunals to refuse to recognise untouchability on any ground whatsoever. While it is difficult to enumerate all the forms in which untouchability operates in the life of the country, few facts are more conspicuous than the extent and depth of its pervasiveness in Hindu Society. In economic pursuits, in social dealings, in religious worship, even in the satisfaction of the elementary amenities of life such as access to drinking water, untouchability affects the life of Hindu people. Any attempt to change the existing state of affairs is immediately resisted and if the resistance is resented the arm of the law through Civil and Criminal Courts is invoked. Established authority when appealed to always take the side of those who want to maintain the *status-quo*.

The weapon most often used for this purpose is Section 144 of Criminal Procedure Code so far as the Police and the Magistracy are concerned. As for the Civil Courts, custom is one of the laws which they have to administer. As observed by Sir James Colville in delivering the judgment of the Judicial Committee of the Privy Council in the Ramnad case (12 M.I.A. 397,) "The duty of a European Judge who is under obligation to administer Hindu Law, is not so much to enquire whether a disputed doctrine is fairly deducible from the earliest authorities, as to ascertain whether it has been received by the particular school which governs the District with which he has to deal and has there been sanctioned by usage, for under Hindu Law clear proof of usage will outweigh the written text of law".

That is exactly what the Sanatanists are claiming when they want the country to follow not Sastras as they are but Sastras as traditionally interpreted and followed. The Courts are helping them to do it. That is also why Mr. Mayne is constrained to remark in his book on Hindu Law that the advent of British courts has helped to arrest the progress of Hindu Society and petrify social customs by throwing over them the mantle of judicial recognition and by backing them with the powerful sanction enforced by the British Courts of law. It is claimed by the caste Hindus that few customs have had longer standing than untouchability. The Courts have recognised untouchability as a legal institution with respect to more than public place and institution.

The Law alone can help in this. No amount of propaganda can compel courts to abrogate the rule of unapproachability as part of the customary law of the land unless unapproachability has fallen into disuse and until perhaps the cessation of unapproachability itself has become a custom having all the legal incidents of custom such as ancientness, invariability, etc. That stage is a long way off and the country cannot wait in patience for the slow advent of that desirable day.

BRAHMA.

If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways,
I keep, and pass, and turn again.

Far or forgot to me is near;
Shadow and sunlight are the same;
The vanished Gods to me appear;
And one to me are shame and fame.

They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.

The strong gods pine for my abode,
And pine in vain the sacred Seven;
But thou, meek lover of the good!
Find me, and turn thy back on heaven.

R. W. EMERSON.

REVIEW.

"UPANAYANA-VIVAHA PRAYOGA".

Published by the Bharatha Samaja, Adyar, 1933

(Copies can be had of the secretary of the Samaja
Theosophical Society, Adyar.)

Among the activities of the Bharatha Samaj, whose official organ the "Bharatha Dharma" was for some time, its early fathers attached more importance to none than to the reform of the rituals of the Hindu faith. They were not among those who attached undue weight to rituals as a means of attaining true spirituality. But they were equally not among those to whom rituals were "hindrances" or even "crutches". They realised that Humanity has always required some forms to emphasise and enthuse religious unfoldment. They recognised that all religions provided for what the Hindus called "samskaras". The Christians set much store by Baptism, The Holy Communion and Confirmation. The Buddha insisted on formal joining of "the Sangha". To the pious Hindu as many as forty samskaras were prescribed. But of these only two are considered important in modern times. These two-Upanayanam and Vivaha-have, however, become so elaborate and are spread over so much that they have come to be considered intolerable burdens involving much waste of time and energy. And most go through them without any appreciation of their significance. The late Pandit A. Mahadeva Sastri, a great scholar in Vedic lore, and a committee associated with him rightly thought that if these two important sacraments were not to fall altogether into disuse, they should be simplified and their import made available to all. So they set to work to separate the non-essential excrescences of the rituals from those parts of them which really were the original elements. They also got the *mantras* relating to the essentials translated. The Bharatha Samaja has now issued an expurgated edition of those mantras in Devanagari script with a translation of them into English, in book form, and has thus done a real service to the Hindu society. The printing and get up are good. Now that the upanayana and the marriage season has begun in South India, the public will find the book particularly welcome. No present to a young man or woman who is to take those *Samskaras* could be more appropriate than a copy of this book. The publishers will do well to separate the Upanayanam portion from that relating to Marriage and issue them separately. That will make each part cheaper and more sought after. It is also desirable to add a translation of the "anubandhas" of the Upanayana ritual.

C. V. K.

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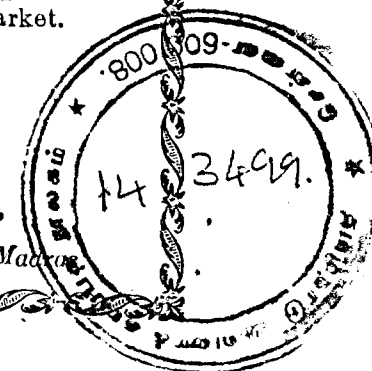
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