

The Hindu Mind

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EDITOR.

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NOTICE.

1. The "HINDU MIND" will be published on the 26th of every month.
2. Those desirous of sending articles must send them to the Editor before the 10th of every month.
3. All correspondence must be addressed to the Editor, "THE HINDU MIND," Tiruvadamardur.

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VOL. I

MAY 1933.

NO. 1.

EDITORIAL

In all climes and ages ignorance has been the cause of much misunderstanding which brings about evils of great consequence—a fact nowhere better illustrated than in the field of our Hindu Religion. As a result of our contact with the occidental culture for the past century and a half, we have forgotten all about the glory of our ancient ideals. And now we not only do not like to reconcile ourselves to the new-born ideas of the west but find it hard to replenish our minds with the grand and noble ideas bequeathed to us as a rich legacy by our reputed forefathers. Culture, therefore, either of the East or of the West is now significantly disappearing more and more with our modern young men. This cultural deterioration is leading also to racial deterioration. The poison of quite an indifferent attitude towards any kind of cultural training has so completely corroded us that we have begun to look down upon and even to pooh-pooh all genuine culture, especially the characteristic training of the Hindus as

ordained in their Scriptures. It is an unfortunate circumstance that the Hindu Society which aimed at the cultural and spiritual training of all its members and is still retaining its excellence solely because of its splendid system of caste organisations, strict morals and healthy principles, in harmonic agreement with the laws and regulations prescribed by the *Shastras*, has become the target of much unwarranted abuse and vilification from among its own members. They enunciate that 'old order should change yielding place to new,' that their 'unique inner voice' was to be taken as the real *Veda* and that the code of *Mamu*, *Parasara*, *Yajnavalkya* and of other eminent lawgivers should be thrown to the winds and be replaced by enactments of Harbilas Sardas and Hari Singh Gours. In our country as there are enough of ignorant men to believe whatever these so-called Reformers say, they have grown bolder, and masquerading under the shade of 'Liberty and Freedom for all' they refuse freedom of action to the true Hindus in matters connected with Religion. To add to all these the Legislative Councils and Assembly in the country are composed of elements which are prepared to flout all accepted principles of fair-play, equity and justice.

Thus, we are now, as it were, caught in a wedge, harassed on the one side by Congressmen, Aryasamajists etc., misnamed as Reformers, on the other side by a Government completely alien to our habits, manners and customs. But there is really no reason to be disheartened. Even in this dark age, this *Kaliyuga*, where topsyturvydom is rampant everywhere, there are people in plenty who will hold aloft the torch of Religion and Culture for guiding themselves and all others who come under their influence, along the path of Right Conduct. They will remain unscathed by the destructive efforts of the so-called Reformers. A Hindu to be true to his name, genius and ancestry must follow faithfully the *Sana-thana Dharma* as traditionally interpreted and followed, secure in the belief that all the handicaps to which he is now being subjected are only the tests of his faith.

As already pointed out, the tendency of the modern age is such that anybody professing faith in the Eternal Hindu Religion is considered a jackdaw with borrowed feathers in political circles, however influential and powerful he might be in his party. His

words would not be published in the metropolitan newspapers. Although it is not possible to drive out of the country the deleterious forces that threaten to canker our society as a whole, yet it should be our earnest endeavour to safeguard the interests of the true Hindus and their culture.

It is with this view that we start the "HINDU MIND." If our task should succeed, however slightly, in retarding the rapid growth of misconceptions and in preventing the headlong descent of even a few into scepticism and irreligion, the object of the publication of this journal shall have been more than fulfilled.

It is on the strength of a steady and faithful roll of subscribers that the life of a journal like this must depend. So, we would request all true Hindus not only to enlist themselves as subscribers but also to contribute articles vindicating the priceless truths and the real import of our hoary Hindu Scriptures.



"Those who wish to see the end of the present condition of society have taken most part in argumentation. Those who have no desire for change are of the class which always waits for action rather than argument. But a large section of the community, probably the largest section, while remaining unconvinced by the arguments used and more or less distrusting the methods proposed feel that some change is inevitable. It is with these that will probably rest the decisive part in shaping the course of future events. But at present they simply sit and wait. They have no indication as to the direction in which the right path lies. They look in vain to Science as authority for any hint as to duty. They are without a faith; for, there is at the present time no Science of human society. Many of the spokesmen of Science who concern themselves with social problems continue to speak and act as if they conceived that their duty to society was to take away its religious beliefs. But it is not that they have any faith of their own to offer instead; they apparently have themselves no grasp of the problems with which the world is struggling as best it can. Science has obviously herself no clear perception of the nature of the social evolution we are undergoing. She has made no serious attempt to explain the phenomenon of our western civilization. We are without any real knowledge of the laws of its life and development or of the principles which underlie the process of social evolution which is proceeding around us."

—Benjamin Kidd

A BENEDICTION

By T. M. Krishnaswami Aiyar, B. A., B. L.,
Advocate, Madras.

To undertake to pronounce a prenatal benediction is no easy affair, for it has been said, and said very rightly, that, apart from the difficulties that may be caused by the lack of qualifications to bless, one must know the person to be blessed. Not only does one not know the person who is to be blessed but even the parents do not seem to be in view. The necessities of a case do engraft exceptions to general rules and methinks nowhere than in journalism does one find such a large play for these exceptions.

Ordinarily christening takes place after birth and is but a postnatal celebration. In a journal, christening seems to be a prenatal affair. The ambitions entertained of the future no less than the desire to perpetuate characteristics and excellences to which the parental minds stand inclined, play a large part in the evolution of the name (of the child). With a journal, however, it is difficult to premise any such considerations for, like the dew-drop, the journal is literally the

offspring of heaven, the birth of the times and the veritable reflection of the good and bad of the atmosphere in which it takes shape.

Even so it is nothing strange that "The Hindu Mind" takes shape at a place of such great spiritual importance and interest as Tiruvadamardur. All eyes are now at "The Hindu Mind," for the most obvious reason that nobody seems to feel sure of what it is and those who feel sure about it if at all feel so in very violent and contrary directions that it sets the onlooker in amazement rather than illumination about it. New-born child of acute controversy! the contribution you have to make to the knowledge of the world will be the fitting judgment on the justification of your birth. Your name does not disclose anything definite. "The Hindu" includes within it all classes of persons with acute differences in faith and practice and for some purposes, non-Hindus are equally caught within its wide import.

The 'mind' of man is inscrutable. It is not even known to himself and more often than not the mind is the master and the man is the slave. Mind is such an indefinite being that one does not know what it means exactly. It may easily be the will led on by the five outer senses. It may indicate the *Budhi* of the oriental scholar or even the *Atma*. From the meanest of functions to the highest realisation "the mind" may possibly stand for the living factor. Hence

I take it you are as inscrutable as your name implies but let me wish you a happy career of truth and service, of joy and blessedness. Stand out in bright illumination shedding your light on the dark recesses of materialistic deflections. Fill the air with the resonant adumbration of the Word of God and carry His blessings to every home, big or small, amidst which you are destined to stroll. I wish you long life, true service and abiding blessedness.



THE PRESENT-DAY LEADERS

By R. Krishnaswami Aiyar, M. A., B. L.,
Advocate, Tinnevely.

It is a well-accepted principle of good government that there should be liberty of the person of the subject as well as liberty of opinion including liberty of the press. But it is well to bear in mind that it is an equally well-accepted principle that the liberty of the subject in any of these matters is not absolute but is circumscribed to a large extent as the result of his being

but a unit in a composite whole called society. It is not liberty of the person to allow him to walk naked in the streets, to do injury to others or to commit suicide. It is not liberty of the press to allow it to engage in venomous language or deal with obscene subjects. It is not liberty of opinion to allow a person to thrust his ill-conceived views upon a quiescent audience. As the

State steps forward to control the two former with a view to its own preservation, it is equally entitled and bound to regulate the expression of opinion also in the interests of the society itself. But the State to be in a position to do so must be in the hands of those who can impartially decide what are the right opinions which can be given expression to. We are painfully aware of the incapacity of the modern governments to exercise aright their power to regulate the liberty of the person or of the press. Their incapacity is all the greater in the matter of regulating the liberty of opinion. This is mainly due to the absence of any guiding principle in the conduct of the governments.

The only motive, so far as we are now able to see, weighing with those who want to clutch at or retain in their hands the reins of government is purely personal selfishness. They have no time to think of the welfare of the people. They have neither the capacity to do so. The people therefore begin to think for themselves. When the power of selecting their own rulers is given to them, they naturally select those who will pamper to their tastes. I know it will be deemed blasphemous in these days to

say that the people have a right or at least must not be allowed to have their own tastes. The true "HINDU MIND" however cannot appreciate the wisdom of asking the in-patients of a hospital to assemble together in solemn conclave to decide upon the medicine which the doctor must administer to them or to elect by the counting of their votes the doctor that has to administer it. If they so assemble, I am sure they will all vote for the eviction of the doctor first; if that is not possible, they will elect for the doctor's post a person who will give them sweet medicines; and they will unanimously resolve that no medicine that is not sweet shall be allowed within the premises. If there happens to be a foolish dissentient patient who prefers a bitter but useful medicine to an attractive pill he will be silenced; if that is not possible, he will be out-voted and be made to share the fate of the majority. Our modern governments are all managed only on this principle—the rule of the majority everywhere—majority not of intellect but majority of numbers. The vote of a gentleman who has been at the helm of half a dozen states is politically of the same value as that of the loafer in the street whose name happens to

continue in the electoral roll because he once owned a house which he has long since parted with. The former must submit to the inevitable if he is out-voted by a number of people of the latter sort. This tyranny of numbers has taken hold of even our sacred land and is sought by some misguided enthusiasts to be extended even to the field of religion. In the field of politics itself it is intolerable. Everywhere and at all times, the leadership of the people and the guidance of the state have been vested only in a few. Even now it is so. But in the past the few were from the intellectual, the moral and the capable; now the few are from the smooth-speaking selfish time-servers. They are prepared to devise or do anything to please the clamours of the ignorant so long as the latter do not disturb them from their berths. The welfare of the people is no concern to them. If they want the votes of a set of gentlemen who favour libertinism, they are prepared to legalise it by the enactment of an appropriate statute. If promiscuous breeding is the pet hobby of another set, the leaders obligingly give it their statutory blessing and approbation. This is how our modern movements, including the management of the government, are getting on.

So long as the present state of things continue, that is, so long as the decision of the majority irrespective of the individual qualifications of those forming it is the guiding factor in our public life, it is impossible to expect any substantial good.

Contrast with this the old Indian state. The people had to observe Law *not* of the making of sham councillors, but *eternal* and emanating from God. The rulers themselves were but the *administrators* of that Law and *not* their makers. That Law, *Dharma* as it was called, was supreme both to the ruler and the ruled. The ruler's duty was to observe the law himself and to see that it was observed by his subjects properly. The main end of that law was the supreme realisation of the Godhead in each individual. The social advantages which naturally resulted from the proper observance of that Law were but subsidiary aims. In the enunciation of that Law and for the purpose of removing any doubts that may arise in its practical application, the ruler was provided with a set of advisers who had transcended all selfish pursuits, had studied and practised aright *Dharma* and realised its goal. Till such a government is once more secured in India,

the confusion that now prevails is bound to continue. The people now feel that the persons presuming to rule them are no better than themselves and are sometimes even worse; they naturally feel no respect for the latter and claim the right therefore of deciding for themselves as to how they ought to be ruled.

This kind of unhealthy spirit has been gradually spreading itself from the field of politics to that of religion. It is impossible to prevent it. Once the people are invested with the power to decide for themselves the rulers that have to regulate their political conduct, they take the next step of arrogating to themselves the right of deciding what shall regulate their conduct in religion also. Students of history are aware how in England at the time of the Revolution the assertion of rights in politics went hand in hand with the assertion of rights in religion. It is but human weakness and is therefore universal. If a gentleman, thanks to his unacknowledged past *Karma*, is raised to the High Court Bench or the

Congress Presidentship, he at once thinks himself competent to preach on any subject including religion, for in the present state of society he can command a gaping audience at a short notice or claim a full column in the metropolitan daily. Every man, therefore, who by his eloquence or behaviour in some sphere of life has achieved eminence enough to gather an admiring audience around him takes advantage of his position and at once presumes to dictate on every other sphere of life also. The indiscriminating public fascinated as they are by his personality fail to satisfy themselves of his credentials in the latter sphere. Even Mr. Gandhi who earned for himself the title of *Mahatma* for his valuable services in the field of politics is not free from this weakness but has assumed that he is a *Mahatma* even in religion; so much so that when he now finds himself losing influence in the political field he claims to have been always "a man of religion." God save India from such "*Mahatmas*" who know not what they do!



THE BED-ROCK OF OUR CULTURE

By T. E. Sadagopachariar, B. A., B. L.,
Advocate, Cuddalore.

The human mind, wherever it had emerged from the stage of barbarism and learnt to extend its vision beyond the needs of the flesh, has felt impelled to put the question to itself—Who am I? wherefrom and whither? and attempted to answer the same in various ways. Here we have the early glimpses of philosophical speculation and its conclusions, although widely divergent at different times and among different individuals, all have all a common feature, viz., that at this life of ours is not the end of our ambition, but that there must be a higher goal on which our eyes should be fixed and towards the attainment of which our efforts should be directed. Ordinarily the sphere of philosophy is supposed to terminate here, for, it often stops short with mere speculation upon the possibilities and probabilities that suggest themselves to our reason when engaged in examining and sifting the data furnished by our experience; and when it comes to a question of dealing with the *modus operandi* for reaching the suggested goal, Religion steps in with its dogmas

and decrees for practical adoption and the place of the doubting and reasoning philosopher is taken by the assertive and commanding Divine. Although when examined in their true perspective it is not possible that there could be much of antagonism between Philosophy and Religion in as much as they both aim at the attainment of perfection, yet, now-a-days the opinion is commonly held that Religion and Philosophy are mutually irreconcilable; for while the former insists upon implicit faith in the authority of a Supreme Being and unquestioning obedience to His Commands, the latter consists in rationally speculating upon a theme, raising and answering doubts and discussing it in all its aspects before arriving at a conclusion. It is to this kind of opinion must be attributed the circumstance that in the West many of the greatest philosophers and scientists have been atheists or agnostics not owing allegiance to any accepted religion; while, on the other hand, most of the Divines have regarded the men of science as mortal enemies of

Religion and fit objects of the direst anathema.

But strange as it may seem to the modern mind, our Vedantic Philosophy and our Religion of the *Sanathana Dharma* present no such antagonism; on the contrary they are blended in such sweet harmony that each serves to strengthen and amplify the other. It is this happy union of Philosophy and Religion that constitutes the distinguishing feature of our Aryan Culture which serves to mark us out conspicuously from the rest of the world and enables us to assume with success the role of arbitrating between Science and Religion by rightly interpreting the one to the other and laying to rest the long-standing feud between them in other lands. For, after all, the aim of both is the same, viz., the discovery and realisation of the Truth; and it is in the nature of things impossible that when both are engaged in the same pursuit there can be mutual conflict if but each is true to its objective. Nevertheless if there should appear to be any such conflict anywhere it must be concluded that either or both have aberrated and it is necessary to set them right. Similarly the absence of any antagonism between Philosophy and Religion among any

people is proof positive of the flawless perfection that both have attained.

In our Aryan System the terms '*Vidya*' and '*Dharma*' i.e., 'Knowledge' and 'Conduct,' sum up the central principles that form the essence of Philosophy and Religion respectively. The one inculcates by the process of reasoning the true principles of existence while the other lays down the rules of conduct that will lead to the practical fulfilment of those principles. Thus '*Vidya*' produces the conviction and provides the incentive for walking along the path of *Dharma* and serves to illumine it at every step; while *Dharma* ensures the accuracy and perfection of the '*Vidya*' by affording at every stage practical proofs of its efficacy in actual experience; so that it may not be inappropriate to say that while '*Vidya*' expounds the philosophy of '*Dharma*' the latter stands for the practical application of '*Vidya*.' Both of them take their origin from a common source viz., the *Shrutis* i.e. the Revealed Scriptures, the *Vedas* including the *Vedanta* or *Upanishads*, the *Karma Kanda* and *Gnana Kanda* as they are otherwise called. The accepted idea is that the *Shrutis* are eternal repositories of all that has

to be and could be known both by way of theoretical perception and practical conduct containing as they do the first and the last word on every topic worth knowing about. All other studies such as the *Angas*, *Puranas*, *Smritis*, *Nyaya*, *Mimamsa* etc., are but adjuncts or limbs of the *Vedas* and serve to interpret, implement and amplify what is contained therein. Hence in our system, far from there being any conflict between one department of knowledge and another, all the courses of study concord and combine harmoniously by taking their appropriate places in the scheme as *Anga* and *Anges* (the body and limbs) and thus together form an organic whole whereof no part is without its use but every part is vitally connected with the main structure.

To minds not nurtured in our ways of thought and outlook this may sound strange, nay, even unacceptable. Hence it will not be superfluous to illustrate what I mean by a concrete example. The Science of Medicine which concerns itself with the study of the ailments to which the human flesh is heir and the methods of curing the same, is, it must be granted, a purely secular study and it must appear to an ordinary mind that

it has nothing to do with Religion. Yet strange to say, the *Ayurveda* is amongst us an *Upa-Veda* (supplementary *Veda*) and why? Because as has been pithily put by an eminent poet

शरीरमाद्यं खलु धर्मसाधनं

Verily the body is the foremost accessory in the performance of *Dharma*. Hence it is necessary that this instrument should be kept in good condition so as to serve ably in the fulfilment of the intended purpose. In this connection it will be interesting to note how closely the rules of hygiene prescribed in the *Ayurveda* coincide with the mandates of purity enjoined in the *Dharma Shastras* so that one is tempted to affirm with confidence that this one instance is sufficient to convince any unbiassed critic of the all-round perfection that our ancient *Maharshis* had attained in the knowledge of the things of this world and of the yonder and their clear and facile grasp of the inter-relation of both. One can multiply such instances; for the *Artha Shastra*, the Science of Polity, is a part of *Atharvaveda*; the Science of Astronomy, *Jyotisha*, is one of the six *Vedangas*; and in fact every branch of knowledge is correlated to the Vedic study in some manner or other naturally and intrinsically. The central

idea is that life in this world is designed by the Omniscient Maker to serve as an opportunity for every one to fulfil a definite purpose in the march of evolution towards the goal and this can be effected only by the due performance of the prescribed *Dharma* and accordingly all knowledge naturally converges each in its own way towards the accomplishment of this object. This idea finds the most beautiful expression in the Bhagavad Geetha in these words of the Lord :—

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥

“The living body is sustained by food; the rains are necessary for the production of food; timely rains are secured by the performance of *Yagna* (sacrifice); *Yagna* is the act of man; action proceeds from an active agent viz. the living body which is a combination of the soul with its material vehicle. Hence it follows that the living body is always dependent upon *Yagna* for its sustenance. Whosoever does not conform to the cycle thus set on foot leads a sinful

life being content with sense-enjoyment. His, alas! is a vain existence.” These holy words contain in a nut-shell the true philosophy of life and action which if properly understood will serve to clear all possible doubts and difficulties. In the first place it is pointed out that the purpose of life is not the gratification of the senses but the performance of *Yagna*. What is *Yagna*? This word is derived from the root ‘*Yaj*’ which means worship of God. Hence when it is said that man’s life is rooted in *Yagna* it is tantamount to saying that the be-all and end-all of his existence in the world is the worship of his Maker which of course implies and includes the worship of the entire hierarchy of the subordinate *Devetas* through whom He, the *Sarvakaro Bhagavan*, is pleased to function in the respective departments allotted to their charge.

From this it will be clear that man is created for the purpose of realising his goal by the worship of God and it is to enable him to do so that the All Merciful has provided him with a body to serve as the instrument for the performance of his duty. Hence to keep that instrument in working order becomes his

foremost look-out and forms a natural adjunct to His worship which is his *Dharma*. To this end he needs food which requires the rains which again depend upon *Yagna*. Thus the cycle begins and ends with *Yagna* which therefore serves a double object, an inner subjective one consisting in the purification of the soul by offering worship to the Supreme Being and an outer objective purpose viz., the securing of food for the body by ensuring timely rains. This conception of life as an opportunity for performing or assisting in the performance of *Yagna* is undoubtedly the grandest contribution to the philosophy of life as well as to practical religion and lays to rest many a doubt and misgiving that had clouded our conception of life, its purpose and utility. Indeed if it were not so, life would be a fruitless waste and no Intelligent Power would think it worth while to bring it into being at all. To say that man has been created in order that he might gratify his senses or that he might do the greatest good to the greatest number of his fellowmen, or that he might rule over Nature, conquer the elements, harness the fire, ride over the winds or walk over water etc., is all bauble, devoid

of any truth, purity, permanency or happiness. Yet even the greatest philosophers of the West have been able to place only these and similar ideals before the mind; ideals which afford no help to the evolution

‘*ऊर्ध्वगति*’

(upward march) of the soul but will only serve to drive it round and round grovelling along the *samsarachakra* (the cycle of births and deaths). This certainly cannot accord with the design of our Maker, the deep purpose He must have had in creating man as the lord of all the denizens of the earth, walking with head erect and endowed with unique mental powers. But it was given to our ancient sages gifted with transcendental vision to clearly perceive in all its detail the design of the Great Creator and hence they were able to place the ideal of *Dharma* and *Yagna* before us to follow as the only rule of conduct that will help us in the evolution of the soul along its onward march towards fulfilling itself by getting liberated from the shackles of *Karma* that bind it down to the *samsarachakra* and becoming unified with the Supreme Lord on High.

Once this view-point is properly

appreciated it is no longer an empty shibboleth to speak of this life as a preparation for the life beyond but it is a living and practical truth; and every word that we speak, every thought that we think and every movement that we make become part and parcel of that holy journey on which we have embarked and no longer is Religion a compartmental or departmental affair but enters and permeates everything within, about and around us.

A little reflection will bring home the truth of this position; for it is on all hands admitted that matter is not the last word with regard to ourselves but there is a spiritual substratum, a soul which, is behind, permeating and directing it. If so it must be admitted that the soul is the more important entity and the body in which it is encased is but subsidiary and auxiliary to it and should, therefore, be made to serve the purpose of the soul's evolution and not hamper it. How to compass this end is the question to which our *Shastras* one and all have addressed themselves and the entire code of *Dharma* so elaborately detailed in our Scriptural works has this for its ultimate purpose.

The first principle formulated

in our *Shastras* in this connection is that man or for the matter of that any being is not born by chance or accident but one's nativity is determined by the past course of *Karma*; and the real principle is that even as his bondage in the shape of birth is determined by his previous *Karma* so must his future liberation be also secured by his own efforts by adopting the prescribed course of duty i. e. *Swadharma*. This is what the Lord meant when he said in the *Geetha*

आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः॥

'A man is his own friend or foe.'

The duty so prescribed is generally speaking of a three-fold character corresponding to the three *Gunas*, *Sathva*, *Rajas* and *Thamas* which compose the elemental attributes of matter (*Prakrithi*). In fact it is this three-fold *guna*-composition of matter that is the highest discovery in the field of metaphysics, a discovery that is peculiar to our system alone and one which has provided us with the key to unfold the mysteries of the creation which, for want of it, still remain a sealed book to the followers of all other systems. The entire body of our *Shastric* literature is built upon this three-fold division and the

four-fold caste division

चतुर्वर्ण्यं

which is the pivot of our socio-religious polity and the rules of *Dharma* appertaining thereto all proceed upon the basis of this *guna*-trinity. Hence the Lord in the *Bhagavad Geeta* emphasises, elaborates and reiterates this three-fold *guna*-composition of matter and points out in all clearness how all the varieties in creation are attributable to the different proportions in which the three *gunas* enter into the structure of the physical body and thereby envisages the secret that underlies the differences in the qualities, capacities and environments of the created beings and the means of making the best use of the same. Thus the *chatur varnya* (four-fold caste) distinction among men is determined by the varying composition of the three *gunas*, *Sathva*, *Rajas*, *Thamas* which produce corresponding differences in the mental and physical qualities which befit men for the different courses of duty (*Dharma*) prescribed for them. A corresponding classification according to their *guna*-constituents is also made of the rest of the created beings so much so the *Geetha* lays down the distinction between the *Satvic*, *Rajasic* and *Thamasic*

varieties of food-stuff etc., and the truth and practical efficacy of the statement will be found to receive wonderful corroboration in actual experience. What is more, even in the so-called secular sciences like the *Ayurveda* (medicine) *Vrikshayurveda* (Botany) etc., the *guna*-distinction is pointed out and adopted as a working basis in the classification of herbs and plants and of the diseases they can cure etc. From all this it will be evident that the distinctions and classifications based on the three-fold *gunas* are natural and scientific truths and not the assertions or dogmas of convention any more than the physical and chemical laws known to modern science. So much so, it can be affirmed with confidence that if only the apostles of modern science were to shake off their superstition and outgrow their prejudice against our ancient *Shastras* and direct their researches and enquiries along the lines chalked out therein and try to discover experimental corroboration for the *thriguna*-principle so universally dealt with in our works they will find their labour more than amply rewarded by the successful discovery of the ever-lasting truths that lie at the root of all knowledge worth the name, which they too profess to seek, instead

of feeling disappointed and confounded, as they now do, by the fleeting mirage and phantasmagoria of new discoveries which change from day to day leaving us no wiser than ever before.

This then is the distinctive mark of our ancient culture which is firmly fixed upon the bed-rock of truth as envisaged in the eternal verities of creation manifested in different forms by the varying combination of the three *gunas* resulting from the previous *Karma* and leading to the performance of the different appropriate duties enjoined in the *Shastras*.

Let then no Aryan-born feel ashamed or think it necessary to offer apology for being descended from persons who believed in and adopted the caste-system and the rules of *Varna-srama Dharma*, in spite of what foreign critics or our own misinformed and misguided countrymen might say. Indeed *Dharma* is the distinguishing mark of the *Aryan* people, the badge and proof of their having known

the Truth, the whole Truth, about life and its purpose; and once it is obliterated we forthwith lose our claim to the appellation of Aryans, which means 'the custodians of Truth,' and instead of shining with a distinctive splendour in the midst of the peoples of this world like gold in a sand-bank, we shall erelong be lost amidst the chaotic pell-mell of the un-Aryan atoms that lie strewn all around, indistinguishable from the mass, even as a handful of sand thrown on the sea-shore.

Let therefore every true *Aryan* the scion of the *Maharshis* of yore and the lawful inheritor of their precious culture pause and consider the dire consequences of any hasty step that will have the effect of laying violent hands upon his invaluable heritage and set it before himself as his paramount duty to arrest such a catastrophe by all means in his power. Then and not till then will he prove to be true to himself, to his holy ancestors and to this sacred land which bore them.



SCIENCE, SHAKTI, SHIVA.

By K. S. Ramaswami Sastri, B.A., B.L.,
District Judge, Ramnad.

Modern Science has now melted away this solid-seeming earth. Under the stress of science matter has thawed and resolved itself not only into a dew but into something subtler still. Matter has now become a mere centre of force or energy. The ultimate matter consists of electrons and protons which are units of electric charge. These themselves are regarded as strains or stresses in ether and are pure energy. But science stops here. The glory of the doctrine of *Shakthi* is that it takes science beyond itself and links up abstract science and abstract metaphysics. It takes non-sentient energy to its causal state of Will which is at the same time Bliss and Love and Beauty. Mind and Life and Matter are all branches of the cosmic tree of Energy which is in its ultimate form identical with the Absolute beyond all names and forms. Science has dematerialised matter. The doctrine of *Shakthi* spiritualises matter. At the same time it materialises spirit and shows the meeting-point

of *Shantam Shivam Advaitam* and the universe *Maya*, among other means, the standard of measurement (*Miyate anena*). Sir John Woodroffe calls it the principle of finitisation as opposed to mere illusion. The doctrine of *Shakti* calls the cosmos as the *sthula* or gross form of the *Maha Shakthi*.

The worship of *Shakthi* is not the worship of force but the worship of *Sachchidananda*. *Shakti* is Power, is Love, is Beauty is Consciousness, is Bliss. The peculiarity of the doctrine of *Shakti* is that it stresses the dynamic aspect of Reality just as pure Vedanta stresses the static aspect. It takes us at the same time from level to level of manifestation till we reach the highest level of manifestation. The *Maitri Upanishad* says:

॥ प्राणो वा अन्नस्य रसः, मनः प्राणस्य, विज्ञानं मनसः, आनन्दं विज्ञानस्य ॥

Thus the manifestation of life is a higher and subtler principle than the manifestation of mere material energy, though both are manifestations of *Shakti*.

चिच्छक्तिश्चेतना रूपा जडशक्तिजडा-
त्मिका ॥

Higher than life is Mind. Higher than Mind is *Vijnana*, Higher than *Vijnana* is *Ananda*. The doctrine of *Shakti* takes the *Shankhya* doctrine of 25 *tattvas* but adds thereto 11 *tattvas* antecedent to the dichotomy of *Purusha* and *Prakriti*.

But the doctrine of *Shakti* is not in opposition to the *Advaita Vedanta* any more than it is in opposition to modern science. Hindu Realism is but a ray of the Sun of Hindu Absolutism. *Chit Shakti* is in essence *Chit*, and *Shakti* is *Shiva*. Sri Shankara does not call the universe as an illusion but as a relative reality which is stultified on the attainment of Absolute Consciousness. In fact the *Shaddarsanas* form an ascending scale in which a pluralism of categories is resolved into the *Shankhya* dualism which is eventually resolved into the Monism of *Advaita*. All schools of the Vedan-

ta raise the *Shankhya* dualism to the stage of unity though in diverse ways. They make *Prakriti* a dependent principle (*Parameswari*) and God as the Supreme Principle. But the dependence of *Prakriti* is described in the various schools of the *Vedanta* in various ways.

Thus the doctrine of *Shakti* is not only the means of our physical and mental and social and national regeneration on the basis of power but is the only sure means of spiritualising science and realising *Vedanta*. Rightly does Sir John Woodroffe, an ardent and accurate student of *Shaktism* say; "My own conviction is that an examination of Indian Vedantic doctrine shows that it is in important respects, in conformity with the most advanced scientific and philosophic thought of the West, and that where this is not so it is science which will go to *Vedanta* and not the reverse."



"The *Vedas* are the original source and fountain-head of all Indian religious thought, philosophy and literature."

—Sir M. Monier Williams.

"It is the surest sign of national decay, when the Brahmins can no longer read or understand the Brahmanical philosophy."

—R. W. Emerson.

SANATANA DHARMA*

By

K. G. Sesha Aiyar, B.A., B.L.,
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Dharma the Rule of Life.

What is Sanatana Dharma? We understand by it the Hindu religion. We speak of the religion of Mohamad, of the religion of Buddha, of the religion of Confucius, of the religion of Christ; and it is noteworthy that for the Hindu Religion there is no distinctive name as there is for the other religions. It is only Sanatana Dharma, the Eternal Law. There does not seem to be a word in Sanskrit possessing exactly the same meaning as the word religion, and it is also worthy of note that in our ancient culture the distinction between 'religious' and 'secular' which is found in present-day culture does not exist. To us the only question that matters is: Is it Dharma? I know Dharma is a difficult term to explain; and as we could see from the Santi-Parva of the Mahabharata, where Bhishma, lying on his dying couch which Arjuna's arrows had made

for him, discourses, under express command from Sri Krishna, on Dharma to Yudishtira, the necessary mental and moral equipment, that should be possessed both by the person who seek to understand the mysteries of Dharma and by him who claims to be worthy to expound them, is very high. Nevertheless, Dharma conveys to us a certain fundamental idea, which may be expressed by the terms law and duty. I feel an irresistible temptation to ask you to study, at the earliest opportunity, if you have not already done so, Bhishma's wonderful discourse, which I am sure you will find possesses valuable instruction suited even to this twentieth century. What is the root idea of 'Dharma'? If we derive it from *Dhr*-to support, Dharma would mean that which supports the world or the universe, the underlying cosmic life that bears up conditioned existence. Or perhaps, it may be derived from *Dha* to set or appoint; and it is from this root that the

* Presidential Address delivered at the Sanatana Dharma Conference held at Nanguneri.

term *Dhaman* which is the earliest name known for law and which occurs in the Rig Veda is derived. *Dhaman* and *Dharma* may both be from the same root *Dha*; and then *Dharma* will mean that which is set, appointed or determined. *Dharma* then is the law or rule of life that is laid down to be followed. Such law or rule of life is necessarily of the nature of duty; and Sanatana Dharma lays down as rules of practical life codes of duties appropriate to the various stages of human society, by the performance of which alone social and spiritual order can be maintained.

Sources of Dharma.

The basis of Dharma is said to be four-fold. They are, according to Manu, *Sruti*, *Smriti*, *Sadachara* and what appears pleasant to one's own self (Manu II, 6, 12; cf. Yajnavalkya I, 7). The last of these four roots of law is explained as relating only to cases of optional matters, as where alternatives are allowed. These four sources would, in the terms of modern jurisprudence, roughly correspond to (1) Statute law, (2) immemorial customs, (3) case-law or precedent and (4) equity and good conscience. The word of the Statute is the word of the Veda, which is what the term

Sruti denotes; and by *Smriti* or *what was remembered from the beginning* is meant the codes of the Rishis. "Those two must not be oppugned by heterodox arguments; since from those two proceeds the whole system of duties." (Manu, II, 10). This injunction is incontrovertible, for knowledge and memory of revelation and law are the two foundations of all life and duty; and none but atheists and nihilists will refuse to accept them as such. The *Dharma Sastra* does not insist on blind acceptance without any inquiry as to the appropriateness or otherwise of the rules of duty; but the flippancy of the scoffer or unbeliever is entirely out of place, and the inquiry should be based on rules of logic consistent with and based on revealed knowledge and memory, so as to enable one really to know the Dharma (Manu XII, 106). The Veda and the *Dharma Shashtra* are postulated as of supreme authority because the permanent welfare of human society demands that it should be ordered on a perfect scheme of duty, based on true wisdom and correct knowledge, which they represent, the one as revelation and the other as a part of it.

Dharma even a Scheme of Social Life.

A scheme of life based on fulfilment of duties towards one

another can alone ensure ordered and organized social life and progress, and the Sanatana Dharma has planned such a scheme of social life; and it is my belief that if the typical twentieth century Hindu, in spite of his impatience and hunger for change and, perhaps, for destruction too, will study it dispassionately in the light of recent world experience, forgetting the magnetic glamour of high-sounding modern shibboleths of so-called progress, and resolved to keep back false pride and the feeling of self-sufficiency, he will find that it is not one to be done away with as an anomaly and an anachronism, but it is and will continue to be the happiest scheme that mankind has known for maintaining the stability of human society. He will find that it does not stand for obscurantism as it is denounced by its hasty, impatient and intolerant critics to do, but that it affords the only model on which human society, now so thoroughly disorganised under the influence of non-Indian culture, can be built up and consolidated into a harmonious community. In its application to the practical life of actual human society, Sanatana Dharma is *Varnasrama Dharma*. The Rishi sociologists of ancient India have described a scheme of social life based on duty graduated in the interests of human society, so as to ensure

the largest amount of mutual help and the least amount of friction among its constituent parts. That scheme is known as *Varnasrama Dharma*, the laws of the *Varnas* or classes of men and *Asramas* or the stages of human life. It is compendiously known as the Caste System. Bluntschli, the well-known German writer on political science says, 'the Indian civilization is the blossom and fruit of the caste system'. Abbe Dubois says, in spite of his prejudice against us, as follows: "I believe the caste system to be in many respects the chief d'oeuvre, the happiest effort of human legislation. I am persuaded that it is simply and solely due to the distribution of the people into castes, that India did not lapse into a state of barbarism, and that she preserved and perfected the arts and sciences of civilization, while most other nations remained in a state of barbarism." "But for the caste-system," says Mr. E. B. Havell, "the traditional artistic culture, which gives the present generation of Indians such a splendid foundation to build upon, would long ago have disappeared entirely". All persons who have studied the question with an unbiassed mind have agreed that caste secured an ideal condition of harmony in the society. But New India, which is a product of western culture and western

civilization, is obsessed with the idea that everything European is superior to everything Indian, and the path of progress lies only along the paths of Western civilization, even though recent events in European history have gone a very long way to discredit it. Nothing that has not the hallmark of Western approval deserves to live; and New India, fed and nurtured on the thoughts and ideals and even the prejudices of an alien culture, diametrically opposed to ours in its fundamental ideas, has started a bitter war against caste. Latterly the denunciation has become very violent.

The Caste System

I do not know if there was ever a time in Indian history when the caste system did not exist in the land. It has certainly been in existence for thousands of years. Even the most aggressive of modern religions, Mohamedanism, which drove before its advance Christianity from the States of Southern Europe, left our religion with its distinctive social polity unaffected. Christianity, which after Mohamedanism became the religion of the ruling power in India, has not removed the caste system from India. There ought to be an element of exceptional vitality in the system suited to the genius of the people, that alone

can explain its continued existence in, and recognition by, the Hindu population. I say it is the great agency that has held together Hindu society, giving it a definiteness and individuality, keeping its various component communities in an ideal condition of equipoise and harmony. While it secured effectively the advantages of division of work and of the continuous transmission of hereditary intelligence and manipulative skill, it restricted competition within narrow limits and minimised the evils of the struggle for existence. It maintained all sections of society, its ploughmen and craftsmen, its traders, its brain-workers and its leaders, all of whom are equally needed for effective national life, mutually dependent for requisite social service. There was no question of high or low; for the whole scheme rested on duties and not on rights at all. In the human body, each organ does its own appropriate work and serves the common economy in its own particular way, in perfect harmony with the rest. The organs work in interaction to serve a general end, the well-being of the body, and each organ is vivified by a synthesising life-energy, which keeps them fit for their function. At some stage in the history of life, heterogeneity in the individual body and mind must have led to

differentiation of organs and functions and similarly we may take it that heterogeneity in the functions of groups of individuals, resulting in a division of labour and an organisation in society, also grew up. The Purusha Sukta gives us a poetic account of the process. The Brahmana caste, corresponding to the head, represented the brain-worker, and was entrusted with educational responsibilities; the Kshatriya, corresponding to the arms, was entrusted with matters relating to war, politics and government; the Vaisya corresponding to the thighs, was entrusted with trade, industry and commerce; and the Sudra, corresponding to the feet, was the supporting pedestal of all. It is obvious that they have all to coexist in harmonious organic relation with one another, each doing his duty to serve the common end of all. They have to work in the bonds of mutual love and helpfulness, as members of a joint human family. It is obvious that for harmonious social life, humanity must work in the spirit of service, and that is the bond that holds together the *Sanatana* ideal of society. The incidence of service does not fall equally on all, but it is graduated, the sections charged with the function of material development being less heavily burdened than those on whom rest the responsibility

for ethical and spiritual development of society.

Its Utility

I confess I cannot see in what other scheme of social life there can be the guarantee for stability and ordered progress, if not in the scheme of Varnasrama Dharma, which while minimising indiscriminate competition, insists on co-operation of services and allows the fullest expansion of society by co-ordinating expansion and development, each within its own proper limits and sphere, of all the component parts. It saved the mass of people from economic exploitation, left the money-making occupations to the non-Brahmins, and assigned to the Brahmana, the trustee of the culture of Sanatana Dharma, only the life and practice of renunciation. It is Varnasrama Dharma that has made us altruistic and has promoted the development in the Hindu of the qualities of toleration, charity and hospitality. Let me quote Abbe Dubois' testimony in this connection. Speaking of the Hindus, he says, "They will never suffer the needy who have implored their charity to go unassisted. What the European possesses, he keeps for himself. What the Hindu possesses, he is always disposed to share with those who have nothing. In fact, it might be said

that a wealthy Hindu considers himself as the depositary or distributor, rather than the proprietor of his fortunes, so greatly prone is he to acts of charity and benevolence." Everything that is good and noble and lovable in us is the product of Varnasrama Dharma; but it is not a western product and to those in India who, even after the Great War, blindly persist in regarding western culture as the last word in human development, Varnasrama Dharma has unfortunately become anathema. An institution which ought to fill us with pride and which thoughtful men all over the world have now begun to study as likely to afford the model for reconstructing society with a new sense of values, has provoked bitter hatred among some of our brothers whose mind unfortunately appears to be only a reflection of the agitated western mind. The views and shibboleths of the west have magnetized them. The recent violent sweep of political and social storms in the west as the result of which 'kingdoms, constitutions, churches, people are in chaos,' has rendered the atmosphere heady even in India; and Varnasrama Dharma, which has held us together so long as members of a joint human family, is violently sought to be snapped.

Its Scientific Basis

We are asked: Why should a

man's place in society be held foreclosed by his birth in a particular caste? Break the bondage, they cry. I do not know to what ultimately this new frenzy would lead. Let me however state the social arrangement that is now attacked is not without scientific basis. I shall quote Prof. Karl Pearson, a well-known figure in the domain of exact science. He writes: "With rough practical efficiency a man's work in life is settled by his caste or class. This is not so undesirable as it might at first sight appear; it is a largely unconscious differentiation of the nation into workers of different types, who marry within their caste and—if we remember how few generations are needful for a special human group to breed true—thus preserve to a large extent their special usefulness. It is cruel to the individual, it serves no social purpose, to drag a man of only moderate intellectual power from the hand-working to the brain-working group; yet this seems too often the result of the present system. We have to remember, for example, that the middle class in England, which stands for intellectual culture and brain-work, is the product of generations of selection from other classes and of in-marriage. A hundred men of this class, quite apart from training and tradition will provide a greater percentage

f men capable of doing brain-work, than a hundred men from the farming class or a hundred craftsmen. These in their turn will produce a larger proportion of men suited for colonists or for the workshop than the former, and for precisely the same reasons, long selection and in-marriage. Again we assert the gradation of the body social is not a mere historical anomaly; it is largely the result of long-continued selection, economically differentiating the community into classes roughly fitted to certain types of work; and here we reach the fundamental principle in the education of a community; the education must be specialized for each individual class of workers—all intelligence must not be driven through the same mill. A harmonious system of education differentiated to class function and class intelligence must be at the basis of national fitness, i.e., readiness of each group in the community to do its specialised work efficiently." I make bold to say that the scheme of Varnasrama Dharma which is the characteristic feature of Hindu society, giving it its distinctiveness and individuality through long vistas of time, is a scientific scheme of the first magnitude, entirely based on the socio-biological rule of long continued selection and in-marriage; and unless the idea is to produce social chaos where before reigned

social order, to foster bitterness and discord where formerly there prevailed good feeling and concord, to propagate hatred and enmity at the expense of amity, there can be no meaning in the attack on the Caste System. It is one thing to say that the system should be liberalised by removing the outgrowths of superstition or ignorance, should be made more mobile or dynamic by removing exterior encrustations; it is quite another thing, quite a senseless thing, to denounce it as the root of every evil, real or fancied, that is found in India, as the cause of all India's sins and woes and troubles.

The Doctrine of Equality a Myth.

The present attack on caste has sprung from a mischievous fiction, modern doctrine of equality. Let me state at once and with all the emphasis that I can command that the so-called doctrine of equality has no foundation in human history. In the words of Lord Avebury, "Equality is a chimera of book-worms and visionaries who have never studied nature and humanity with their own eyes." The wrong never lies in unequal rights," writes Nietzsche, "it lies in the pretension to equal rights." Was there ever, in any

part of the world, equality in any department of social life? Indeed, inequality is one of the fundamental laws of nature. There is inequality between races; there is inequality between sexes; there is inequality between families; and there is inequality even among individuals of the same family. The growth of civilization has not obliterated inequality; it has, on the other hand, accentuated it. Inequality is an incontrovertible fact in existence. Our sages recognised this, and explained it on the hypothesis of *Karma* and metempsychosis. 'As the silkworm makes a cocoon for itself from its own saliva, so,' says Yajnavalkya, the soul creates bodies in various orders, fettered by the fruits of deeds.' The individual consoled himself with the belief that his present birth is the result of his past *Karma* or actions, and, if he acquired virtue now, he would have prescribed for a better condition of life in his next birth. The solution was conducive to social harmony; for upon that solution, there was no scope for ill-feeling, while it promoted individual happiness and morality. In the West, however, the sage did not occupy the position of honour that has always been his in this country. He was not the respected teacher, whom the

people followed; and hence the answer to the problem of inequality did not come from the sage in Europe, but from the demagogue. The solution was declared by the authors of the French Revolution. They said:—'All men are equal and continue free and equal in right,' a statement which, in the words of Lord Bramwell, 'is untrue and absurdly untrue.' Modern history shows to what an appalling extent this fatuous belief has been subversive of social order and morality. If the tragedy of the Reign of Terror of the French Revolution inaugurated the entry of this fiction into the arena of practical politics, the Red Terror of Bolshevism in Russia has in our day tried to reaffirm it. I shall not discuss its merits at length; I shall only say that in the assertion of this principle, the horrors that have been committed have staggered humanity. The decrees of Soviet Russia have abolished everything that man has through the ages cherished as sacred. Even marriage has been abolished, because, social inequalities and legitimate marriages having been a condition of the past, all the best species and all the beautiful have been the property of the bourgeoisie. 'All socialism,' says Herbert Spencer, 'involves slavery.' The Soviet rule in Russia

which communism has produced is a far more severe form of despotism than that of the Czars which it overthrew. And yet it is said it is the establishment of the principle of equality; and the revolutionary ideas and shibboleths of this crude creed have caught the imagination of some in India also.

The Temple Entry Movement an Offshoot of that Doctrine.

This new craze of equality is manifesting itself in diverse ways. Among other things, it has sprung upon us an agitation, which the great personality of Gandhiji has invested with an all-India character. It is the agitation for securing entry into our temples for the class of people who have now come to be called Harijans. Harijan, I believe, is intended to be a comprehensive term including all those to whom the disability of untouchability or unapproachability attaches. We have been insistently told of late that untouchability is a blot which should immediately be removed, that we have sinned in treating some classes as untouchables, and that we can purge ourselves of our sin only by admitting Harijans immediately and without reserve into our temples. A special form of coercive

machinery with which Gandhiji's name is associated was promptly set in motion; but when that tactics did not produce any tangible result, the aid of legislative coercion has been sought by the sponsors of the movement, with Gandhiji's blessing, in spite of their being declared non-co-operationists! The situation thus brought about is very grave and requires patient and careful examination. It has produced much tension of feeling, much bitterness of sentiment; and in the interests of social peace and order, the easing of the situation is essential.

Its Genesis

All of you know how this agitation came to be started now. Without entering into details, let me just mention the broad facts. Gandhiji and Dr. Ambedkar the leader of the "depressed" classes, could not agree about certain political rights for those classes at the deliberations of the second Round Table Conference in London. The former had threatened that he would fast unto death if the depressed classes were awarded a separate electorate. On the publication of the Prime Minister's Communal Award, Gandhiji who was in prison announced his threatened fast. Great efforts were

made to bring about a compromise on the depressed classes question, so as to save Gandhiji's life. The Poona fact was the result. This was merely a political compromise. Gandhiji and his followers, however, sprang the socio-religious agitation regarding temple-entry for the depressed classes, with the object of fortifying the political position. It was not started at the instance of the Harijans; and their accredited leader, Dr. Ambedkar, publicly declared that what his community wanted was *economic* betterment and *not* temple-entry. His protest was unheeded; and the congressmen carried on the agitation under the guidance of their leader, Gandhiji. The great temple at Guruvayur became the storm centre. The religious heads of almost all the Mutts, either in person or through deputies, took active part in the great struggle. The agitators were at last compelled to realize that the position according to the Shastras and the law of the Courts was against them; and after an unsuccessful attempt in the Madras Legislature, they have succeeded in getting Bills relating to untouchability and temple-entry introduced into the Imperial Legislative Assembly. Even now, in spite of the ceaseless campaign carried on by the congress leaders, the Harijan leaders are

not keen about entering temples; but Gandhiji is particular. We read in *The Hindu* of 29th March, that, in reply to a letter by a Harijan leader saying that the depressed classes will never seek to enter temples so long as there is no change of heart on the part of Caste Hindus, Gandhiji wrote: "The Temple-Entry Bill is needed for reformers. Without it, our cause suffers." Comment on this is unnecessary. I do not forget that after this agitation by the political congressmen had been in progress some leaders of the depressed classes have lent support to the demand.

The Attitude of the Government.

In a memorial presented to His Excellency the Viceroy on March 29th, by a deputation of the depressed classes led by Rao Bahadur M. C. Rajah, M.L.A., I find this statement:—"The opening of temples to our people along with other Hindu castes is a matter of the greatest importance for our social emancipation"; and the memorialists make a definite prayer that the Temple-Entry Bill be passed. His Excellency, however, was pleased to reply as follows:—"The Temple-Entry question, with all its implications and all its reactions, will require the most

careful examination by the Hindu community as a whole. You must be fully aware that there is a strong and widespread opposition to these bills, which, it is contended, involve interference with the religious beliefs and practices of orthodox Hinduism. It is the clear duty of my Government to ensure that the legislature should not proceed with such proposals unless the fullest opportunity is given to those affected to form and express their considered views upon them. It may well happen that you will find, as the discussion proceeds, that more will be secured by the methods of persuasion and agreement than by endeavouring to force through a measure of legislative compulsion in the face of strong and sincere opposition." After this reply, for which orthodox Hindus must feel grateful to the Viceroy, there need be no fear of hasty legislation on this subject which has provoked the keenest interest and controversy throughout India. Indeed Gandhiji himself has slowed down somewhat, after the turn events have taken in the Legislative Assembly. He has stated in an interview reported in the *The Hindu* of March 28th:—"In the meanwhile, whatever other ways are open for educating public opinion should be tried. One thing that naturally suggests itself to me is the opening of all

private temples to Harijans. There is no custom in connection with private temples which can be pleaded by the parties in order to prevent the entry of Harijans. Those who have none may even build new temples for Hindus in general.

Untouchability a world-wide fact

Now, what is the exact position with our existing temples? Presiding over a similar conference in Trivandrum three months back, I dwelt at some length on the Sasthaic and the legal position in regard to this sore question of temple entry. I intend, therefore, to state only briefly those positions: and they are undoubtedly against entry into temples by the Harijans. Let us not mince facts. Untouchability is a world-wide phenomenon; it has its roots in inequality which, as I said before, is a law of nature. The treatment of the Negroes in the United States of America is too well known to require detailed mention. Leave out the barbarity of lynching, of which reports are sometimes found in the papers. In that land of democracy, the black cannot use the same side-walk as the white man, or travel in the same car or even enter the same church for prayer as the white man. In our own country, Europeans will not generally travel with Indians in

the same compartment, and an Indian may not travel in a compartment, intended for Europeans. In the arrangements, even on a railway platform, Indians and Europeans are severally served. The barriers that are set up in European colonies against coloured immigrants, the difficulties that coloured people experience in securing accommodation in English hotels, the persecution of the Jews in Europe, are only another aspect of untouchability. It may be lamentable that there should be such a feeling at all; but it is not confined to India alone. Whatever may have been the origin of untouchability in India, the fact remains that till recently it was accepted by all as a result of *Karma*, to which it was believed the soul owed the particular physical body which encased it at birth. It created no ill-feeling; and it was well recognized that the development of the soul need not be impeded thereby. Hence we have such instances of highly developed souls as Nanda and Tiru Pan Alwar and Maranneri Nambi.

Hindu Untouchability based on Religious Pollution

Further Hindu India believes in pollution; and on that basis long-standing social and religious usages have been established. Hindu temples are the creatures

of Agama Sastras, which prescribe the rules and rites relating to the construction of the temple and the installation of the Idol. How the sanctity of the Idol can be maintained and what acts and occurrences will destroy that sanctity are all clearly stated in the Agamas. According to them, the entry into the temple of communities whose approach is declared to cause pollution and of members of Caste Hindu communities while in a condition of temporary pollution, as they are considered to be, in certain well-defined circumstances, defiles the temple and destroys the sanctity of the Idol. It cannot for a moment be contended that the Harijans are not members of polluting classes as understood by the Hindus generally. According to the Agamas, the Harijans acquire as much virtue by doing reverence to the *Gopura* from outside as those who are allowed entry to the temple acquire by offering worship inside the temple. It is also stated that it is for the benefit of those that cannot enter temples that periodically religious festivals are held, when the idol is taken in procession along the public streets. Now, one of the bills before the Assembly seek to remove by statute the taint of untouchability. The removal may be

effective, perhaps, in civil or social relations; but will it be of avail as regards religious or socio-religious usages? Besides, there are other forms of pollution than that springing from birth in particular castes. According to the Dharma Sastras, a birth or a death in a family entails pollution on its members for varying periods; and a woman in her period is under pollution. Can you compel people not to observe such pollution? It seems to me that all questions of pollutions must be matters entirely of adjustment according to the social and religious conscience of the parties, and are hardly subjects for legal enactments.

The Legal Aspect of the Temple-Entry Question.

The present legal position is also indisputable. In the absence of endowment deeds, the rights connected with a temple should be sought in the practice or usage of the temple. It is immaterial if the usage does not accord with our modern notions of right and wrong. It is undisputed that the Harijans are not among the classes who are allowed into the temples, and it is clear that, if till now entry into the temple has been denied to any class of people, no member of that class can now enter the temple. The law now is that,

even if there be only a small minority of conformists objecting to a prohibited class entering a temple, such class cannot be allowed to enter it. The Temple-Entry Bill now before the Assembly is to enable Harijans to enter temples, if a certain proportion of the people of the locality are agreeable to their entry. It looks as if the idea was that a temple was of the nature of a joint-stock company, otherwise how can you say that the usages of the temple shall be allowed to be altered by a majority of votes? Can the majority also be allowed to alter the form of worship and the rituals? And then, what greater rights have a local majority than the general body of worshippers all over the country to whom the temple is open? If a majority can decide to let in a community, why may it not be allowed to keep out a community till now allowed to enter? Supposing the Harijans had been allowed to enter a temple, can a majority at a future period decide they shall be kept out, and will such decision be effective? I have suggested these questions just to show by what a clumsy rule-of-thumb method, a vital and momentous issue is sought to be determined. Social sanity demands that the decision of a majority ought not to be the criterion in such a matter. This is just the sort of case

where Ibsen's well-known saying, "a minority may be right-a majority is always wrong", will apply. The question of temple-entry is a socio-religious question. Religious usages and practices are involved in it, and there are also questions of conscience involved. These are not matters for legislation. Besides, the proposed legislation would be an infringement of the laws of religious endowments and of the administration of trust properties; and I have grave doubts if it is within the competency of the legislature to pass such a law as the bill embodies; but supposing that it is, I have no hesitation in saying that it is a revolutionary measure, which will seriously affect religious usages and rights, and contravene the Agama Sastras, which to the orthodox people are the only authoritative canons or codes of temple worship; and in these circumstances; it is my humble view that the legislature should not interfere. I conceive that no legislature can claim the right to say that the object for which I may institute a trust shall depend for its validity or fulfilment on the mercy of a majority.

Right Direction of Reform.

It is admitted on all hands that the improvement of the material and moral condition of the Harijans is what is immedi-

ately wanted. They must be helped to get better education and to lead cleaner lives. They must be enabled to have better food and clothing and to live in better homes. They must be encouraged to gain self-reliance. Efforts must be concentrated on the amelioration of their social and economic position; and in all such efforts legitimately pursued, they are entitled to our generous help. Let them, however, leave the temples alone, and avoid a wanton quarrel with the orthodox people whose long-cherished notions based on law and authority deserve to be respected. Both from conviction and from sentiment, the caste-Hindus would have the temples for themselves; and what benefit could the Harijans hope to get by forcing themselves or rather allowing themselves to be forced into those temples? If they really and earnestly feel that they should have facilities for a purer form of religious practice and worship than they now have, let new temples be built for them, or for them and others who have no objection to worship with them, but let the existing temples be left to the Savarnas who believe in the rules and injunctions of the Agama Sastras.

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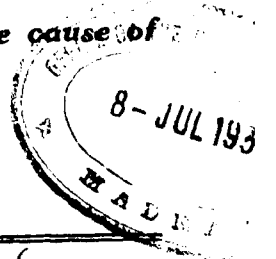
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Brahmin enters, they at once perform some *prayaschittam* for that, for they consider that an entry by a Brahmin into their streets is a prognostication of destruction of their society. So when such is the sentiment of the 'Harijans,' why should the Gandhites wantonly meddle with their customs and usages? It seems, they have not properly studied the conditions that are prevailing here. Perhaps, they have been misinformed by some interested persons. The 'Harijans' are the happiest of people here. Any unbiassed observer of their social conditions would never plead for their amelioration. Let the Gandhites witness any of the periodical festivals of the 'Harijans'—for they *have* their own gods and festivals—they will realise how joyously and enthusiastically they pray and worship. Nobody in the 'Harijan' group, except a few nondescripts now made to pose themselves as the protecting angels of the 'Harijan' cause, ever raised his little finger of protest against the alleged, unwarranted high-caste tyranny. Therefore it has become evidently clear that Mr. Gandhi and the few self-imposed 'Harijan' leaders must have some axe to grind in launching on this most unholy campaign against untouchability. And their mode of argument and reasoning in their attempt to justify their action is illogical and opposed to all accepted canons of moral jurisprudence.

The sole object of the Social-Reformers, the heterogeneous fraternity of pseudo-Hindus drawn from the Congress, the Hindu Mahasabha, the Aryasamaj etc., is to *deform* Religion and not to reform it, for there is nothing to be reformed in a Religion revealed to us by God. They do not know what Religion is. When such is their colossal ignorance of our Religion, it is regrettable that they come forward boldly to preach on Religion. Hindu Religion, of all Religions in the world, is now confronted with the greatest misfortune in that even the man-in-the-street has begun to speak on *Shastras* as if he has made a thorough study of them.

Even so it is nothing strange that Mr. Gandhi, who himself has admitted times out of number that he was an analphabete in Sanskrit and *Shastras*, is bold enough to proclaim from the house-top that 'there is no such thing as untouchability by birth in the *Vedas*.' He is evidently growing bolder now-a-days as there are ignorant men enough to believe whatever he says. The system of caste and untouchability as believed in by the Sanatanists, is recognised and supported not only by Manu, Parasara and other eminent *Smritikartas* but also by the *Shrutis*, which are the strong foundations of Sanatana Dharma. We refrain from quoting texts for want of space.

A temple is a religious institution where the four *Varnas* alone are allowed freedom of worship. This does not mean that the 'Harijans' have absolutely no right of worship. The 'Harijans' are in the lowermost rung of the *Varnasrama* ladder. By gradual toil and trouble alone can they hope to go up and reach the topmost rung. A belief in the theory of *Karma* and re-birth, would make one to realise that the 'Harijans' by the adoption and performance of virtuous acts suited to and enjoined on their caste, would relieve themselves from the stigma of untouchability *in their next birth*.

It is argued that the temple in India is a Hindu public institution and therefore every Hindu irrespective of caste or creed has a right to enter the temple. The Hindu temple is a public institution, no doubt, and it is the Brahmin, as the head of the *Varnas* and custodian of all spiritual knowledge, that brought *Esvara Sannidhyam* to the idols by *mantras* and *tantras*. But for this act the idols would be mere stones. The Reformers cannot mention a single Hindu temple where the presiding idol was consecrated with divinity by anyone other than a Brahmin. And therefore is it not his duty to see to the welfare of the institution which he has the power to found and to maintain. He is not actuated by any ulterior motive in refusing permission to the 'Harijans' to enter the holy shrines.

The Brahmin and other high-caste Hindus are merely obeying the mandatory laws of the *Agamas*. We really wonder why those natural laws, laws made by the Lord Himself, which had been agreeable to all till now, should now be treated with contempt. The *Shastras* never compel anybody to do or abstain from doing any particular thing. They give the man power and freedom to obey their dictates or disregard them; but they warn us before-hand that as their laws are eternal and for ever true, we will be bringing down on ourselves the consequences of disobedience, if we are guilty of it.

If the above are pointed out to the Gandhites, they will throw not only our arguments but also our *Shastras* overboard. Mr. Gandhi is getting more and more intolerant and wild; we are sure, realise his proper level before long. We are certain that the admirers of Mr. Gandhi, will now have been disillusioned as to the "sincerity" of this would-be world-saviour, though *they* may not be sincere enough to confess it.



"Caste is useful in promoting a *Heavenly* as well as a *self-ordination* of the individual to an *organic* *order*, in restraining vice, and in preserving peace."

—See *Major Williams*.

THE REAL AND THE UNREAL

By Prof. K. Sundararama Aiyar, M. A.

I

Science deals with the very small and the very big among the objects of the material world. While accepting the conclusions of science, the Vedanta philosophy goes beyond both, and hence beyond what is measurable and finite—beyond what Einstein and other scientists regard as apparent or actual in the relations of objects in a four-dimensional material world. Hence that philosophy is not intended for those who want to use the world of matter as a sphere for the gaining of practical and utilitarian aims therein. There are subtler, finer and happier worlds known to the Vedas and other Scriptures of our race on which they base the view that the living and evolving spirit of man is enabled to gain a larger, simpler and serener life of enjoyment than that which we live in a purely material life such as the four-dimensional world we know so well offers to us. Of these higher worlds, two are specially mentioned—those of Siva and

Vishnu—which the devotees of these supreme personal deities regard as the *Sammam* *Bohnam* to be finally reached by souls which have previously wandered through various unsatisfying conditions of being known as *Samsara*. These finer worlds or states of soul-life are deemed to be as real as the grosser world of matter with which alone modern science, physical and mental, concerns itself at every stage of its process. Sankara regards both these worlds of matter and spirit as equally phenomenal and therefore *not real* in the *true* sense of the word. In his own words, "The entire complex of phenomenal existence is considered as real so long only as the knowledge of the Absolute Being (*Brahman*) as the self of all has not arisen, even as the appearances in a dream are considered to be real until the sleeper awakes."

Time and space are now accepted as two inseparable functions or aspects of the material world of four-dimensions known to sense-experience. Time is

known as limited by past, present and future,—and space as up or down, right or left, curved or straight and so on. Hence, we can never perceive what a material object (or thing) is in itself and apart from what it appears within the field of perception in time and space. Hence, every such object is relative to the perceiving agent (Karta) known to Hindu thought as the *higher buddhi*. The function of *buddhi* is to clear the doubts which are apt to arise and vitiate our perceptions when we first become aware of their presence. The Moksha-Dharma of the Mahabharata states that this process of clearance is the function of the *buddhi* conjointly with the eye and the other senses, and gives to it the name *Alochana* (आलोचन) —i.e., *consideration*. The earlier indistinct process which consists in mere sense-awareness is the function of the *lower manas*, the nearest English equivalent of which is the brain or cerebro-spinal nervous system.

The Buddhists are *subjectivists*, and hold that objects or figures perceived, whether during the early and indistinct *manasic* sense-awareness or in the later and more distinct form of *buddhic* consideration, are

merely mental existents projected into a purely *hypothetical outside world* by the operation of a process which some Buddhists call *intuition* and others *inference*. Further, Buddhists hold that all realities—whether things or events—which *seem* to be situated or happening in a region outside the mind are merely compounds (*skandhas*) in a state of continuous and ceaseless change. In the West, Bergson alone has studied Buddhism to the best advantage and loves to call his doctrine “the philosophy of change.” Reality is unbroken and continuous change. In Bergson’s terse and unmistakable language, “*to exist is to change*.” He says further,—“The existence that we are most assured of and that we know best is, beyond dispute our own. Of all other objects we have notions which may be deemed external or superficial, whereas “we perceive ourselves from the inside.” Bergson holds that this self of ours does not maintain its own identity, but only artificially *imagines* itself to be a *thread which binds together the changes*, inner and outer, which, taking place side by side, we call by the names, *Thing* and *Self*. In truth there is *no such thread* of self, or even a *power of consciousness*, or

attention which remains without undergoing change. There is neither identity, nor even similarity in selves or things. Like Heraclitus of old, he holds that “all things are in flux or change.” The self, (or the *alaya-vijnana* of the Buddhists) even when it has regard to the process of conscious attention or object attended to is a process of ceaseless change,—“*a canalisation of the senses*.”

Sankara, on the other hand, holds against the Buddhists that objects are outside the field of operation of the *buddhi* (including the *manas*). In this matter, the *Critical Realists* who have recently become prominent in America may be said to be kin with him,—for they insist on the objectivity or externality of what is apprehended in sense-perception. Sankara says, too, in unmistakable language:—“Knowledge is relative (*i. e.*, *varies according*) to the material object outside (*vastu*).” What is meant is that, in external perception, the changes taking place are understood as continuous in space with my body, and in time with the states and activities of my body. Even the purely mental changes taking place in our normal waking state are brought into practical

and harmonious consistency with the physical changes in the body. They are in fact copies or configurations of the objects which exist outside independently of our knowing them. Sankara distinctly states that “till the One Absolute Existence is realised the entire complex of phenomenal existence is considered as real—as *satya*,”—real in the sense that they exist apart from our knowledge of them. Hence, with regard to the world we live in and to all its aspects as a working proposition, Sankara takes his place as a realist and that all the attempts of Indian sectaries to identify his doctrine with subjectivism, imaginism or idealism are utterly futile. For, according to the idealist, the object is *not* distinct from the idea. But for Sankara as well as to the “New Realist” schools, the actual objects do not exist in the mind, but in a medium that is independent of mind, a four-dimensional world or a material continuum in which space and time subsist in union.

II

We now turn to the inquiry whether there is an absolute and distinctionless reality behind the phenomenal manifested worlds, material and spiritual, with

which we have so far been concerned. That there is such an entity "one only without a second," is the doctrine of Vedanta taught by Sankaracharya, and by him pre-eminently among the Indian teachers and sages,—and it is on this teaching that he became entitled to the designation of *Loka-Guru*, (world-teacher), a title which has descended to all his successors in the various monasteries which he is said to have founded while engaged in his propagandistic mission all over India and the lands adjacent thereto.

In India there is an established tradition among thinkers that an object is known through its appropriate *Pramana* and *Lakshana*. *Pramana* is the instrument or source whence we derive our knowledge of it. *Lakshana* is the characteristic property by which it is defined and differentiated from all others. The Upanishads of the Vedas are the source of our knowledge of Experience (*i.e.*, Existence) as the *one innermost self*, absolute and unconditioned, and therefore without change. It is called Self, (*Atman*) as being unrelated to the world of *phenomena externally perceived*,—a world, too, which, because it is external, is stultified when the senses and mind are turned

inward so as to attain to the *Absolute Experience* which is the *Atman* (Self). It is described in the Upanishads as *Sarvan-tara*, (Innermost)—because it is inside not only as compared with the *Vishayas* or objects perceived by the outgoing senses, but also as compared with the lower *manas* and the higher *buddhi* (already mentioned) which are joined to the senses in the process of external perception.

Before we proceed further, we would invite the reader's attention to two utterances of one of the greatest living representatives of science, Professor Eddington. *First*, he declares his *scientific doctrine* regarding matter as substance. He denies that matter is a *substance* in the following terms:—"The conception of substance which played so great a part in our familiar idea of the world and in our philosophy of matter had become greatly reduced in its domain, and in fact physics had found so little scope for substance that it had abolished the conception altogether." *Secondly*, Prof. Eddington tells us that "the whole trend of modern scientific views is to break down the separate categories of things, forms, influences and to substitute a common background of

all experience." The Vedanta doctrine of Sankara is entirely at one with science in denying the *substantiality* of matter. We have already seen that he assigns to matter only a *phenomenal* existence, though it seems *substantial* to the unenlightened common sense of the ordinary man of the world. Further, Sankara holds that there is an unmanifested aspect or condition of the world before creation which he calls *bija-sakti*,—*i.e.*, causal potentiality—which is variously called in the Upanishads as *prakriti* (primordial matter), *avidya* or *ajnan* (ignorance), *maya* (unreality), and so on. Sankara says that "a previous *avyakta* (unmanifested) state of the world must be admitted since it has (rational) purpose." Being of the nature of (material) cause, it must be positive in nature (*bhava-rupa*). *Nothing* can come into the world without a cause; and, according to Sankara, "this causal phenomenal ignorance (*mithya-ajnana*) is the originating condition of the identification (*mithunikarana, aliyasa*) of the Real and the Unreal—of the substantial Brahman or *Atman* (Self) with phenomenal *Maya* or *Prakriti*—which, in its own turn, is the cause of all "activity in the material world" (*loka-vyavahara*).

Our next inquiry relates to the second extract above quoted from Prof. Eddington. What is "the common background of experience" of which he speaks as the "whole trend of modern scientific views" and has helped "to break down the separate categories of things, forms, influences?" It is clear that what we call "experience" in common life implies thought *i.e.*, consciousness or intelligence. Hence, thought, consciousness, or intelligence—all of which are synonymous in import—is the "common background of experience." Conversely, as the great living British scientist and philosopher, Dr. A. Whitehead, points out, "Nature is closed to mind." "nature is not thought," "we can think of nature without thinking about thought," and so on. According to Dr. Whitehead, "the fact of sense-perception has an ingredient or factor which is not thought. I call this ingredient sense-awareness." This seems to us quite unacceptable. If Dr. Whitehead had held that in sense-perception, there is an earlier stage of uncertainty and a later stage of certainty, and that the former may be called "sense-awareness" without a clear understanding of the nature of the object while the latter stage is one in which

there is such an understanding and therefore it may be distinguished from the earlier stage of indistinctness as "sense-perception," we shall be able to understand him better, and he will approach the Vedantic view regarding the difference in the function of *manas* and the *buddhi* in external perception. But, according to the Vedantic view, both *manas* and *buddhi* are essentially material. Besides, both are names of the same internal organ, though having different aspects or functions. These functions—viz., sense-awareness and sense-perception—can never however, be brought into exercise and can never be said to reach the state of *phenomenal Experience*, so long as nature remains "*self-contained*" or "*closed to mind*" to use Dr. Whitehead's own language.

Dr. Whitehead writes as follows:—"This closure of nature does not carry with it any metaphysical doctrine of the distinction of nature and mind. It means that in sense-perception nature is disclosed as a complex of entities whose mutual relations are expressible in thought without reference to mind, that is without reference either to sense-awareness or to thought." Dr. Whitehead says further:—"Also I am not denying that

there are relations of natural entities to mind or minds other than being the termini of the sense-awareness of minds." Furthermore, he explains these "other" relations as follows:—"We are *thinking homogeneously* about nature when we are thinking about thought or about sense-awareness,—and we are *thinking heterogeneously* about nature when we are thinking about it in conjunction with thinking either about thought or about self-awareness or about both." It is clearly impossible that nature is "*closed to mind*" and exists "*independently of thought*,"—and yet that "the relations of natural entities of mind or minds" can not only be "thought of" homogeneously and heterogeneously in the senses given to these terms by Dr. Whitehead, but are "expressible in thought without reference to sense-awareness or to thought." How, then, do these relations arise? How do they become capable of being "thought of"? How can we account not only for "sense-awareness" and sense perception, but also for thinking about nature in conjunction with thinking either about thought or about sense-awareness or about both?

In the quandary into which we have got entangled through

following the lead given to us by the science of to-day, let us turn to the Vedanta which, according to the German philosopher, Deussen, "is, in its unfalsified form, the strongest support of pure morality": and, according to the great Orientalist Prof. Max Muller, is "the most sublime philosophy and the most satisfying religion." Further, so able and reliable a teacher as Prof. J. S. Mackenzie tells us:—"The religion that is most nearly akin to a philosophical construction would be that of Brahmanism." This means that the religious side of Vedanta is not different from, or independent of its philosophic side and can always be co-ordinated with it by well-recognised processes of logical reasoning (*मनन*) and spiritual experimentation (*योग*). We in India can never be reduced to such straits as are evidently found to attach to such religion as now prevails in the West. For, the late eminent British philosopher, F.H. Bradley has said:—"Exactly how religious truths are to be in the end supplemented and corrected, I would repeat that metaphysics cannot say." It is no wonder then that Prof. J. S. Mackenzie has to tell us candidly that "recent theories of the Absolute in our own country have brought

us nearer to some of the oriental conceptions."

What light does the Vedanta "in its unfalsified form"—the Vedanta of Sankara—throw on the questions raised in the penultimate paragraph,—questions which modern scientists have left unsolved as riddles beyond the scope of man's practical and utilitarian aims in life? How can it be that "nature is closed to mind," and yet "the relations of natural entities to mind or minds" can not only exist, but "become capable of being thought of and expressible in thought without reference to mind"? The answer of Vedanta is given in the following propositions:—(1) There is an absolute, metaphysical, innermost reality, "one only without a second,"—and that is known as the *Atman* (Self) or *Brahman* (the undifferentiated and subtle essence or entity underlying matter, whether in its gross form as the manifested phenomenal world or in its subtle form of *maya* or *prakriti*, the primordial causal seed of energy or potency out of which the manifested world of phenomenal differentiated matter has evolved). This *Atman* or *Brahman* is also the same as Experience, Intelligence, Thought—and all are designations of the One Absolute Exist-

tence which transcends all phenomenal manifestations of matter, in its two forms, gross and subtle. This absolute Experience, Intelligence, or Existence, is also known in Sanskrit by the terms, *Anubhava*, *Chaitanya*, *Chit*, etc. Dr. Whitehead has pointed out as we have seen that "nature exists independently of thought." The Vedanta similarly holds that the *Atman* or *Brahman*, the Absolute Existence which is Intelligence, Experience or Thought, exist independently of phenomenal matter in both its forms, manifested and unmanifested, above stated. How can two such independent entities,—two such contradictories as the effulgence of the self (*Swaprakasa*) and the primordial ignorance which is known as *maya* (or *prakriti*, *ajnana*, etc.,) become identified with each other? And yet it is this identification that is the foundation of all our *phenomenal experiences* in the world of matter—(a) of what Dr. Whitehead calls "the relations of natural entities to mind or minds" and of (b) how "they become expressible in thought without reference to mind." This is the *second* proposition of the Vedanta and it is complementary to the one above mentioned. Impossible as such a mutual identification (or *mithunikarana*, *adhyasa*) of two such direct contradictories—as Intelligence (*Brahman* or *Atman*) and primordial Ignorance (*Maya Avidya* or *prakriti*) and the objects of material world developed and manifested out of Ignorance (as the potential seed)—may seem, the Vedanta of Sankara—its philosophy "*in its unfalsified form*"—points out that it is a matter of universal experience in our daily life—the common lot of all living beings whether dwelling in this earth of ours with its humdrum life of mingled anxiety and transiency in pleasure or pain, or in the life of Elysian revelries and festivities in the higher worlds extending from *Swarga-Loka* to *Brahma-Loka*. It is distinctly pointed out in the Upanishads and the Gita that the self-enlightening Intelligence of the *Atman* is *concealed* from us by the object of the phenomenal manifestation of primeval Ignorance (*maya* or *prakriti*) which are *superimposed* on the same. Still, in the very time during which the *concealment* due to the *superposition* continues, the intelligent *Atman* reveals both the objects superposed (along with the original Ignorance of which they are the manifestation) and its own self in its

essential nature of Intelligence. This may be illustrated by what happens in an eclipse. Even when the shadow conceals the sun or moon, the latter's illuminating brilliance lights up both the luminary and the shadow lying on it,—and, when the shadow moves off, the luminary is revealed in all the fulness of its own true and full effulgence. Even so, when our beginningless Ignorance of the *Atman* (*Avidya* or *Maya*) is removed through the gracious teaching of the Guru, the self-revelation of *Brahman* — *Samyag-dharsanam* or *Brahma-avagati*, as Sankara calls it—shines forth in all its transcendent and everlasting glory. Thus, we clearly understand that it is only the *adhyasic* (or imaginary) relation of association and identification between the *Self* and the *not-Self*—of the Real and the Unreal—that can solve all those problems of life and thought which are, as we have seen, avowedly insoluble to the soaring but unenlightened, scientific intelligence of the West.



A MODERN CONTROVERSY

By R. Krishnaswami Aiyar, M. A., B. L.

Why do not the present *Acharyas* of the several Mutts engage themselves in active propaganda to check and cancel the effect of the presumptuous utterances of some of the modern "leaders"? This is a question which is very often asked in these days. It seems to me however that it is the highest profanation to expect or call upon any *Acharya* to engage in any propaganda counter to that of the so-called leaders who arrogantly presume to lead in religion also. When Mr. Gandhi's religious studies have admittedly not extended beyond Tulsi Das' Ramayana and the text of the Gita, he has the hardihood to defiantly announce that even if Sri Sankaracharya had explained Hinduism in a manner different from his own method of understanding it he would disclaim Sri Sankaracharya rather than give up his own pet interpretation. Any true Hindu

with the slightest claim to self-respect will disdain the idea of entering into any controversy with such "leaders". Further there is a very great obstacle in the way of right discussion in these days, for the persons who run the other camp have no *Pramanas* at all much less any *Pramanas* common to both. If a course of conduct is prescribed in the *Vedas* and if our "leader" disapproves of the same, he sagely proclaims that it might have been suitable for the "primitive ages" of 'child-humanity' but is entirely unsuitable to the modern 'civilised' society of the twentieth century and therefore that the same ought to be given up in the light of modern wisdom. If on the other hand he happens to approve of it, he at once piously recalls the ancient glory and wisdom of our forefathers who had the prescience to postulate and dictate beneficent laws for all posterity. If another course of conduct is not found in the *Vedas* but is approved of by our friend, he appeals again to our high sense of civilised modernity and wants us to adopt it as suitable to our present needs. If however it has not his approval, he is surprised at the impiety of the moderns who presume to know better than their Vedic ancestors and adopt a

line of life not enunciated by the all-knowing sages of the past. Our friend's easy theory, again, of 'interpolations' to explain away every inconvenient text is being agreeably augmented by the 'discovery' of new 'scriptures' to suit his latest preachings.

In short, there is no common ground between the real Hindu and the pseudo-Hindu. That is just the reason why the former is at a great disadvantage in this age. A man can discuss a subject with another who has some settled principles to enunciate or at least has definite methods of argumentation. Nobody, however agile he may be, can ever run a race with a mad horse. Sri Sankaracharya argued with and won over the extreme materialists like the *Charvakas* on their own ground of *Pratyaksha* or sensuous perception. Our modern friend would not accept even this. If you argue with him on the basis of *Pratyaksha*, he will at once turn round and say 'Mrs. Besant has said the contrary. Dr. Tagore has said so and so. Are you greater than they?' Then the discussion will take a different turn altogether and become a discussion about personalities and not about principles. If you

tell him 'Even your Mrs. Besant and Dr. Tagore has said so and so,' he is ready to coolly throw them overboard and exclaim 'They may be great personages but, so far as this matter is concerned, they are clearly in the wrong.' How can there be any discussion when there is no tangible combatant to oppose you and when there is no common platform? It is therefore in my opinion quite improper to expect our *Acharyas* who trace their scholastic and spiritual descent from Sri Sankaracharya and other dialecticians of that stamp to engage in propaganda counter to that of our newspaper articles or the platform agitator. If they so engage themselves, they will be practically resigning their position of religious eminence. Further supposing that they do enter the arena of modern controversy, which is the impartial voice that is to decide on the relative merits of the two sides of the controversy? It is an accepted principle that in very combat, physical or intellectual, the umpire must be well posted in the intricacies of the game or discussion involved and well-equipped with the power of enforcing his decision. But in the modern religious controversies, an appeal is made

not to the learned but to the lay, if not the ignorant, public. They are asked to decide whether they would prefer the smooth road to mire or the uphill path to eternal good. It is no surprise that the anti-religious movements which seek to loosen or burst asunder the bonds of religious discipline, to substitute self-indulgence in the place of self-control, to encourage unbridled licence in the name of freedom, are able in no time to enlist the sympathy and the support of a large number of people. The intrinsic worth of a doctrine does not depend upon the number of persons who believe in it. The intelligentsia of any country, in the field of politics, philosophy, religion, science or any other, have always been only a few and it is but right and natural that it should be so. Further it is well to bear in mind that the greatest statesman may be quite a non-entity in religion and that the greatest scientist may be quite a child in politics. It is the ignoring of these elementary truths that is responsible for the confusion that is now prevailing in the minds of modern politicians and would-be reformers.

WHAT IS LIBERTY?

By K. S. Ramaswami Sastri, B. A., B. L.

Man is innately and passionately fond of liberty. He is equally innately and passionately fond of goodness. Liberty implies one's own rights. Goodness implies the rights of others. The reconciliation of the two quests in a larger unity is the privileged passion of the soul.

Liberty means absence of external restraint. But my neighbour wants room for his self-expression as much as I need for mine. Further, it is not enough for a poor man or a weak man to have the same liberty as a rich man or a strong man. The former will be elbowed out by the latter. Further, there are larger interests of social well-being which require a limitation of individual liberty. Further, we see that often an apparent sacrifice of liberty in a state of discipline is a means of achievement of a greater freedom later on.

It is, therefore, clear that there should be a harmonisation of the individual liberties of all, that the weaker and the poorer

should be helped when threatened by the danger of frustration of liberty, that the individual liberty should be limited by the demands of general well-being, and that the place of discipline in life should not be narrowed or weakened. We are not each a Crusoe on a desert island. We are born into a nexus of relationships. We are born debtors and increase our debts to the society in our youth and must therefore repay our debts to it. Every right of my neighbour implies a duty on my part and every duty implies a proportionate lessening of absolute and uncontrolled liberty. I quite realise that it will be an impoverishment of personality if the individual is to be regarded as a mere wheel in the social machinery. The fact is that in each personality there is a social aspect and there is also a special individual aspect. The former is concerned with the here and the now, the social contacts of to-day. The latter looks before and after and may be connected with other lives and other worlds. How are we to combine harmony of our social self with the

social selves of others along with the untrammelled self-realisation of our incommunicable individual self and of the incommunicable individual selves of others?

Thus there are realms of restraint as well as realms of liberty. To negate the former is to suppress the enrichment of personality in and through society; to negate the latter is to suppress the most intrinsic and valuable aspect of personality. We want an adequate safeguard of both—safeguarding society against self and self against society. The fundamental task of education is to create as much delight in civilised restraints as in civilised liberties. There must be as keen a sense of joyous self-expression on the former as in the latter.

We are all likely to equate liberty with political liberty. The latter is undoubtedly a vital aspect of liberty. The right of franchise, the rights of minorities, the declaration of fundamental rights etc., are all of profound importance. The emergence of democracy from autocracies and oligarchies and from tyrannies and dictatorships is of tremendous importance. The right of defining of the legislative and executive and judicial

functions is a task of primary significance. Without refined and modern ideas in these directions there would not be any reality in our liberty. Without such vigilance, power will increase its pressure and sit like an incubus on human freedom. Whatever was the alliance of goodness and power in the golden age, power has a clear tendency to shun goodness to-day. It is hence necessary to decentralise and distribute power to prevent its becoming tyrannical.

But as a matter of fact the notion of liberty is far wider than that of mere political liberty. We have to adjust law and the free expression of personality. Far greater and wider than political liberty is the liberty of the mind. Thought should be free. Such freedom was denied often before but was won again and again often at a tremendous cost. The right of free thought along with the right of free speech including the liberty of the press and the right of free association are among the most cherished possessions of men. Even here we have to consider whether the rights of free speech and free association can go so far as to become incitements to disorder and rebellion. No society can subsist if explosive disruptions

are allowed free play. Persuasion and violence are antipodal. Again, a general strike is often the only weapon for effectively urging a grievance. Is it a legitimate freedom or not? These are difficult and delicate questions about which political philosophy speaks with hesitancy. It seems to me that in the interests of civilisation and order and progress the proper view is that the rights of free speech and free association go only to the length of persuasion with the object of changing the instruments of civic and political self-expression and to the length of disorder and incitements to disorder.

What then is the larger unity which harmonises liberty and goodness? It is human happiness. Liberty and goodness are both contributory tributaries flowing into the main river of human happiness which itself hastens towards the infinite ocean of Divine Bliss. It is the *chit* and *ananda* aspects of the soul that imperiously demand full and untrammelled play through the limitations of material life. Human happiness is guaranteed and secured and augmented by proper restraints and by proper liberties. The ideal man and the ideal polity will and must go together. Neither can exist without the other.

THE WORLD WELFARE MISSION

(That Sanatana Dharma is alone world welfare is the key-note of Hinduism. Its principles, policy and programme have been briefly brought out in the sub-joined constitution and Creed of the World Welfare Mission, established at Trivandrum with Dr. N. Subramania Aiyar, M.A., Retired Senior Dewan Peishkar, Travancore, and Editor, 'The Indian Thinker' as Director and to whom we

are indebted for a copy. Although the Mission has not yet commenced its labours in any active form for want of suitable workers, a perusal of its mind may be interesting to our readers. We therefore extract its main articles. Ed. H. M.)

Creed

The Mission believes :—
That the World is an *inter-connected, animate* whole, in

that each component unit acts on, and is being reacted on, by every other, through all the cyclic changes of growth, decay, disappearance, reappearance and so on ;

That the world is also an *indestructible* whole, in that, death of a thing cannot be its abolition into nothingness, but only a disappearance due to disintegration and dispersion of parts ;

That this death and disappearance is followed by re-birth and re-appearance ;

That, even otherwise, it is impossible to escape the belief that every individual that dies must perforce be re-born.

The Mission takes it :—

That all progress, must be a move towards a definite goal ;

That to call any act or omission in any department of life, 'progressive' or 'reactionary,' without a proper idea of its effect on the march to the goal, is therefore *meaningless*, and must be and has been the cause of much of the world's confusion ;

That 'civilisation', 'unity', 'equality', and 'freedom', which are the usually-talked-of objectives of man, are all the effects of a particular disposition of human relationship; and

That real 'progress' must be progress in the attainment of those effects, and can be only, in its turn, the result of progress in the operation of the *cause* thereof, viz., the right disposition of mutual activities, and should be measured by this scale and by no other.

The Mission is *not* of the view that a society or a people enjoys self-Government, *Swaraj* or freedom, merely by virtue of the fact that "centralised physical power," which Government is now in effect, is vested in the hands of one or more individuals among themselves—either by hereditary right or by time-to-time appointment.

The Mission, on the other hand, maintains, that self-Government or *Swaraj* is nothing less than a state in which every unit, individual, sex and family is able to command the responsible service of

every other within that society; that that alone is real freedom.

The Mission further holds that a nation so constituted can alone call itself 'civilised,' because it alone has the ideas of mutual responsibility and identity of interest embodied in its actual life, and can alone be relied on to establish similar relationships with the rest of the world.

That 'Education' is not merely a concern of the individual, intended to equip him for 'the battle of life.'

That, education is not to learn the English language and live by serving, directly or indirectly, other nations.

The education in a country is, on the other hand, a social institution which, by equipping its children, boys and girls, for the distinctive parts they have to play in the scheme of social life planned in accordance with universal ideals of family, nation and internationalism, enables a society to first organise itself, and then maintain its organismal stability and continuity for generations unbroken.

That marriage, is not an individual convenience, to be availed of at the option of either man or woman.

That it is, on the other hand, a universal institution, compulsory for both man and woman, and intended to maintain social continuity from generation to generation and to enable the fixity and order once established being continued and perfected from more to more, till the goal of immortality is reached and

That, therefore, laws and customs relating to the marriage institution, which on the aforesaid account alone can stand rightly invested with a sacramental character, should always be such as to help the attainment of the great purpose, and never to hinder or thwart it.

That the goal of religion, known as salvation, is *not* to remove oneself from all relations with the world and to secure an outside saviour and an outside place of salvage—as some faiths would have it;

That it is, on the other hand, to establish such relationships between *all* units, which

together make up the world, that the result for *every* one would be Full and Absolute Welfare i.e., to be served by all for all time, and to be dis-served by none at any time and;

That true religion is, in essence, the relation that shows the way to that Welfare, and no other.

The Mission also holds that it is her commission to *extend* that ordering to all her sister nations that not only led to herself gradually forgetting its value and hence neglecting it in respect of her own internal relations, but also to her mis-using her relationship with foreign nations.

The Mission emphatically believes that, on this account, when competitive trading nations, struggling to expand and live, came in with their personality of dress, language, religion, customs, manners, &c., but with no ideas of inter-linked, responsible, collective existence, either within themselves or in regard to other nations, India, which had, by

that time, forgotten to a great extent the value of her co-operative social constitution, neglected her duty and responsibility to maintain her own personality in tact by refusing to per-chase others' goods and services at the *expense* of her own people. She rushed to don that foreign personality under the force of *blind* imitation, that is, without making the items of that personality part of her own national self-supply. She failed to realise that, thereby, she was bringing about the sure disruption of her own national organism.

That it is only by the restoration of its responsibly inter-linked social constitution to India, that the Indian people can rationally expect to save themselves, and the world from the great troubles today and the greater ones ahead;

Programme

In view of the above, it is proposed, with the enlightened sympathy and co-operation of the public:—

To propagate, the true goal and plan of 'Progress'.

To link the people in each village and town, under division of labour and responsible exchange of goods and services, into one interconnected integral whole, and to establish such conditions—as would not only make the society in each area stable but also enable that society to get linked with all other societies in the world and to live as one great family of humankind.

To arrange, for this purpose, for a detailed statistical study of each area, in view to see what parts of the collective machinery needed for a self-contained corporate life—industrial, commercial, religious, protective (by way of village panchayats &c.)—now exist, and in what condition, so that they may be suitably repaired and strengthened, and also to see what portions are wholly, wanting, needing to be constructed afresh—of course not to the prejudice of other areas but by helping them in every possible way.

To impress on the people of every country the gospel of "buying of each other's labour,"

which is the keystone of every nation's existence and by which alone can it preserve its existing organs or construct new ones to employ the unemployed.

To train and send out Missionaries, and

To do such other things as may be necessary and possible from time to time for the attainment of the Mission's ultimate purpose.

Prospect

When, through the programme of unification outlined *supra*, the people of each area are enabled to supply their wants themselves as far as possible—industrial, commercial, religious and protective—the mutual relationships become one of irrefragable identity of interest and unalloyed trustfulness one to the other, no one thinks in separatist terms of race or religion; and loyalty to government becomes part of society's real religion—in the same sense and in the same measure as loyalty towards the other organs of the body-politic becomes the Government's religion as well.

As this programme extends from village to village and town to town in a country, its working becomes more and more easy. And when all the villages and towns in a certain territorial area get linked together into one large interdependent whole, with supply and demand adjusted in the interests of all, they form a Nation. By this standard, and by this alone should the 'Nationhood' of the so-called nations of the earth, ancient, medieval or modern, be judged. This alone is true and righteous Nation-Building. Inter-organic social compartmentalism (or 'mutual untouchability' as it may be called) and impartible continuous family life then become easy and irresistible.

The process of linking should not stop with the nation. It should go on until true Internationalism has been established. For that purpose, every nation should seek to be dependent on all other nations for some one or other of its wants, physical or non-physical. But it should be on the condition that those other nations are likewise dependent

on it for some other wants and with the same measure of urgency. Else, there will not be that responsible interdependence which, as we have seen, is alone true equality, and which again is alone fearless freedom, unsuspecting friendship, true and righteous internationalism.

Under such a relationship, there can be no mutual exploitation, either conscious or unconscious. There is place only for free-willed self-consecration. While the absence of exploitation means the abolition of strife and all its progeny of ills, the establishment of responsible mutual service must mean peace and all the good that flows therefrom. And such relationship, among nations, classes and sexes, is what is known by that untranslatable Sanskrit term, *Dharma*. And religions that preach this *Dharma* are alone *practical* religions. For, they do not merely exhort or command a man to be good. They teach him *how* to be good, by showing a rational and workable plan.

When, thus, humanity, now living under the sway of unregulated individual will, shall have been *organised*, the other kingdoms of nature, governed as they are by instinct or immutable Law, will get automatically righted. All unfavourable interactions within the universe, to which are due our present limitations in existence, knowledge and bliss, (Asat, Jada, Dukkha, or the Jagat condition) will then cease and the reverse (*sat, chit, Ananda* condition of Brahman) will take the place. This is the collective salvation of the cosmos, the topmost species of World-Welfare. This is the highest promise of Religion; and Dharma, as explained above, is the unerring path to God the ultimate Goal.

THE THREE GUNAS

By T. E. Satakopachariar, B.A., B.L.

In my last article entitled 'the Bed-rock of Our Culture' I pointed out how the rules of Dharma laid down in our Sastras are not the product of convention or dogmatism, but their foundations are deep-laid upon the principles of life which vary according to the Guna-composition of each individual, which again is determined by his conduct in the prior stages of his existence. Whatever, might be said of the religious beliefs and regulations, among other peoples and in other countries so far as our Aryan system of Sanathana Dharma is concerned it can be affirmed with confidence that its rules are based upon scientific data pertaining to the actual principles of life which will stand the scrutiny of any kind of investigation honestly and intelligently made. The problem of worldly existence, with its variety of forms, environments and experiences, not to speak of the suddenness of its commencement and termination has been, throughout the ages, exercising the minds of the philosophers in other countries, but as yet far from any satisfactory solution being in view the chances of finding one seem to recede farther with the so-called advance of Scientific Knowledge.

The speculations of the rationalistic philosophers of the Renaissance who hoped to rebuild the entire scheme of thought by substituting reason for faith failed to fulfil the high hopes that their promises had kindled in the popular mind so that in course of time the system got into discredit and disuse. No doubt the contributions of this school to the method of rational investigation and speculative reasoning have been valuable but all the same they have not been able to achieve the end in view viz., the discovery of the true principles of life and conduct and the substitution of faith by individual reason only made confusion worse confounded by setting up a babel of theories and propaganda, as many as there were men able to think and write and ambitious to make a name. No wonder that the only tangible result of such a situation was the tumult and disorder of the French Revolution with all its fantastic formulae and impracticable theories in the field of social and political philosophy.

No doubt this cannot long satisfy the public mind and naturally with the advent of experimental science and the alluring material advantages

that followed in its wake all eyes turned away from the speculative school and the new system was hailed as the harbinger of an era of revelation hitherto undreamt of when, it was hoped, there will no longer be any need for speculation or conjecture but every result could be demonstrated experimentally so as to place it beyond the pale of doubt or controversy. Thus the *apriori* method of the speculative philosopher came to be gradually discredited and the belief gained ground that it will be possible to explore and envisage the unknown by carrying on investigations and experiments in the realm of the known and visible nature which was actually found to yield such marvellous results at the touch of the man of science. But as time passed on and the glamour of discoveries and inventions began to wane from their mere multiplicity and commonness, a feeling began to develop whether after all the solution of the real question viz., the problem of existence was not as distant as ever and whether all the brilliant achievements of material science were not really in the nature of counting the sands of the sea-shore which can bring no appreciable result so far as

the ultimate object in view was concerned. Indeed persons on whom such an idea dawned must have received a rude shock and felt disappointed and crest-fallen even as Swethakethu is reported in the Chandogya-Upanishad to have got puzzled and humiliated when after his return from college filled with the pride of scholastic learning his father Vuddhalaka accosted him and said, "Did you, my dear son, question your teachers about that *adesa* (formula) by which one could hear what he had not heard; comprehend what he had not comprehended, and realise what he had not realised?" This sounded strange in the ears of Swethakethu whose pride forthwith melted away and in all humility and contrition he fell at his father's feet and prayed for light and guidance. The father thus finding him fit to receive spiritual instruction expounded to him the *Sadhvidhya* dealing with the principle of the cosmos and its creation etc., from the very beginning.

There can be no doubt that the men of science to-day find themselves in a similar predicament as Swethakethu but without an Vuddhalaka to lead them to the light. But to a true student of Hindu Philosophy this

result is nothing strange; for all this and more has been anticipated in our Scriptures which classify all knowledge into two groups the *Apara* (lower) and *Para* (higher), the secular and spiritual as we may roughly put it, the former of which is concerned with securing to man the pleasures and benefits of this world including *Swarga*, the abode of the Gods, while the latter deals with the ultimate principles of existence and the means of realising the final goal of *Moksha* (beatitude). The Upanishads emphasise this distinction, the *Geetha* elucidates it and all the *Smritis*, *Ithihasas* and *Puranas* elaborate the same in more or less detail. The common idea running through all of them is that however accomplished one might be in the secular field of study and skilfully trained in the arts and practices that secure mundane happiness, he cannot by that alone become capable of understanding the truth about existence or be able to proceed along the path leading to the goal of salvation. Hence, the Lord in clarion tones sings in the *Geetha* :—

*Vyavasayatmiki buddhah yekah
kurunandana
Bihusakahyananthascha
buddhaya avyavasayinam.*

*Yavanartha vudpaney Sarvath-
assampluthodakey*

Thavan sarveshu vedhesu

Brahmanasya vijanathih.

"the knowledge that comes of the clear grasp of the truth and thereby leads to an unequivocal decision as to what to do is of only one kind while the thoughts of those who possess no such clear perception of the truth and hence have no decided view as to what should be done are diverse and ramify into endless details."

"In the whole range of Vedic study the adept who knows the truth has to select only a small portion for his use just as a thirsty man quenches his thirst by drinking a handful from out of a tank brimful with water."

At first sight this may look somewhat paradoxical in that it entails the rejection of a major portion of the Vedas by the knower of the truth but a little scrutiny will make the position clear. The Vedas are divided into two portions, the *Poorva Bhaga* or *Karmakanda* and the *Utthara Bhaga* or *Upanishad*. In common parlance the former is known as *Veda* and the latter as *Vedanta*. The former is concerned in the main with the first three out of the four *Purusharthas*, *Dharma*, *Artha*, *Kama*

and *Moksha*, and the mode of attaining them by the performance of the appropriate *Yagnas*. This part of the Vedas prescribes different objects of human desire and the idea is that by performing a *Yagna* in the manner prescribed the result assigned for it will be obtained with as much certainty as the chemical combination of two parts of hydrogen with one part of oxygen produces water. So much so the *Poorvamimamsakas* who have confined their attention solely to the *Karmakanda* have, in the immensity of their faith in its efficacy, deified *Karma* and denied the existence of any other God. It is these people that Lord Sree Krishna in the portion of the *Geetha* already referred to condemns as *Vedavadarathah kamathmanah* persons who are led away by attractive pleasures described in the Vedas and *nanyadhashthithi vadhinah*:—those who say there is nothing else apart from and beyond these mundane pleasures etc. The material scientist of today who intoxicated with the success of his experiments declares that material nature is everything and there is nothing beyond affords a significant parallel to the *Kamathma Poorvamimamsaka* against whom the Lord directed his

enjoyments and understood their fragile and fleeting character.

Thus in the scheme of studies the Vedantha i.e., spiritual learning comes after secular knowledge and hence it is that Swethakethu's father chose to question him about the *adesa* at the completion of his collegiate course of study; for if rightly understood and appreciated the Vedantic study is the coping stone as it were of Vedic knowledge so that the entire Vedic lore, the Karma and Gnana kandas constitute a synthetic whole every part of it having its appropriate place in the structure and leading ultimately to the goal of perfection which consists in the correct knowledge of the truth and the attainment of eternal bliss that forms the necessary concomitant to it. But this result can be reached only by having a clear comprehension of the permanent and the transient elements in life the connecting link between them and the manner in which it holds them together; in other words, it is necessary to understand the nature of the soul and of the body in which it is confined and of the causes that have led up to its confinement. Our Shastras universally declares that the Jeevathma (individual soul)

is essentially spiritual and gifted with immaculate purity and un-circumscribed intelligence but that by reason of the limitations of the earthly vehicle which it inhabits for the time being its native gifts are prevented from having full play and that one's prior course of conduct being the cause of such bondage the liberation must come by one's own efforts. *Athmaivahyathmano bhanduhu athmaivahyathmano repuhu*—By ourselves we are what we are, and by ourselves we shall be what we would. This is the quintessence of our Religion and Philosophy which is elaborated upon in the Shastras with all circumstance and detail so as to make it capable of practical adoption in every-day life by every one according to the scale occupied by him in the scheme of creation.

Whatever sceptics and scoffers may, in the immensity of their pride and the density of their ignorance, choose to say, the fact remains that the law of Karma is the very marrow of our religion and the backbone of our philosophy and that as yet no better theory has been put forward by any one else explaining the philosophy of life with all its diversities and differences. This law of Karma implies the existence of an agent or actor and an instrument or medium

through which he functions. The former is the Jeevathma (individual soul) and the latter is his body. The substance of the former is the subtle and intelligent spirit while that of the latter is gross unintelligent matter. The latter is known as Prakrithi because of the endless transformation it undergoes by shaping itself into the various bodies which provide habitation for the Athma which is so termed because by its intelligence it directs and controls its material vehicle. The Prakrithi is known as the Thriguna because of its possession of the Thrigunas or elemental property viz., Sathwa, Rajas and Thamas. In the Pralaya stage when matter is yet undifferentiated the

three gunas are equally poised and consequently the Prakrithi is not in a fit condition to generate. But when the Lord the Matter wills there should be creation—*Bahusyam prajayetha* i.e., 'I must become the many, so I must bring forth'. The quiescence of the Prakrithi is disturbed by a process of differentiation in the proportion of the Thrigunas and the *Namarupa vyakaranam*, the evolution of the various created beings with appropriate forms and names takes place all of which fall under four main groups viz. *Deva* (superhuman beings), *Manushya* (men), *Thiryak* (lower animals) and *Sthavara* (inanimate objects).

(To be continued)



The Gentoo (HINDU) people in many points are governed by their own ancient written law called the *shaster*. Its interpreters and judges are the *Pundits*. The law is comprehensive, extending to all concerns of life, affording principles and maxims and legal theories, applicable to all cases drawn from the natural equity, modified by their institutions, full of refinement and subtlety of distinction equal to that of any other law, and has the great test of all laws, that wherever it has prevailed, the country has been populous, flourishing and happy.

REVIEW

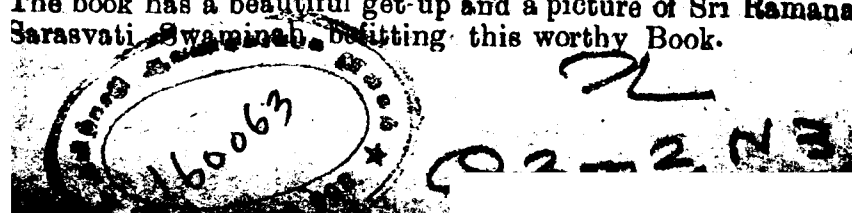
Thoughts from the Gita. By R. Krishnaswami Aiyar, M.A., B.L., Advocate, Tinnevely, with a Foreword by Prof. K. Sundararama Aiyar, M.A., Kumbakonam. Printed at the Madras Law Journal Press, Mylapore, Madras. Price One Rupee.

This is a little volume, in English, of about 200 pages wherein Mr. R. Krishnaswami Aiyar, gives to the public a succinct and lucid account of the Gita he has experienced. The author, who is a familiar and respected figure in the higher Sanatanist circle, has already 'conferred a priceless boon on the world of thought by his most valuable work'— '*Thoughts from the Vedanta*'. He has now set himself to render another great service of enlightenment in regard to Gita to his holy land of Bharatavarsha for which he may very legitimately claim a place in the delightful and thankful memory of his countrymen.

Though there is a plethora of comments and treatises good, bad and indifferent on the much-used, nay, much-abused book, the Gita, yet really helpful and popular presentations of the priceless teachings of the Lord in their native purity and force are very rare. The book under review takes the lay reader so lovingly and so persuasively along the wonderland of the Gita even as the Lord took the faltering and enfeebled Arjuna along the ascending flights of Dharma which culminated in the oneness of the failing with the Unfailing Supreme Goal.

The book opens with the despondency of Arjuna and the author is careful to emphasise the truth very often missed that the Kshatriya warrior was quite a representative of his class with its virtues and weaknesses. Herein lies the human appeal of the book. The psychological differentiations between instinct impulse and will, the interpretations of God's Immanence, the scientific analysis of such abstruse terms as 'Avidya' 'Ego' etc., are the marked features of the book. The author has chosen apt analogies such as 'chain and gold,' to show the permanent in the evanescent, 'the thief and pillar' to bring out the human self-delusion and the 'cloud and sun,' to show how Iswara has 'His lower nature', called Maya.

We congratulate the author for his very useful and illuminating exposition of the Gita; which we are sure will be as inspiring to the learned as it will be a kindly light to the uninitiated. The book has a beautiful get-up and a picture of Sri Ramananda Sarasvati, Swamikal, befitting this worthy Book.



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