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REGISTERED No. M. 2920.



*(A Religious Monthly Journal Vindicating the cause of
The True Hindus.)*

VOL. I. }

JULY 1933.

{ NO. 3.



T. S. SRINIVASAN,
EDITOR.

Annual Subscription Rs. 3.

Single Copy As. 4.

The Hindu Mind

vol-1

NO-3.4.5

July to September-1933.

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THE HINDU MIND.

Vol. I.

JULY 1933.

No. 3

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Advertisement Tariff.

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Matter for advertisement must reach our office before the 15th of every month.



VOL. I.

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REFORM VERSUS INSTITUTIONS

Reform, *in the right direction*, of our Hindu Society as it stands to-day certainly claims our careful consideration. We say, *in the right direction*, because the loftiest principles enunciated in *Sanatana Dharma* are intended for the lasting welfare of the adherents of such a *Dharma* and therefore any attempt at violating the principles of *Sanatana Dharma* is considered to be a work in the wrong direction. The present-day "Social Reformers'" action is a contravention of the fundamental maxims of the Eternal Hindu Religion and hence is not in the right direction.

Child-marriage, untouchability, non-marrying of widows—these are considered by the 'Reformers' as social evils and stumbling blocks to social advancement. These so-called evils are purely imaginary but we cannot deny the existence of the many evils which found their asylum in the modern Hindu Society. So when we have become conscious of the defects, it has become

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incumbent upon us as true sons of this holy land of Bharatavarsha to find out ways and means for eradicating the evils. It is here we commit unpardonable blunders. It is on account of our absolute ignorance of the guiding principles of our sacred Scriptures that we attribute all evils to existing institutions founded on the firm bed-rock of *Varnashrama Dharma*. And it is accepted on all hands that the *Varnashrama* Religion is the oldest of all religions of the world. As the modern society is obsessed with ideas of change and progressiveness, it accuses the time-honoured *Varnashrama* Institutions of the Hindus as monotonous and unprogressive. The more ancient and holy an institution, the more virulently and abominably is it attacked. When these Progressivists, these Reformers, realise after a long-drawn fight with the advocates of age-long institutions, that it is the oldest institutions that stand adamant and unshakable, they stand aghast looking at the result, just as the Congressmen are now doing. Men with fair modicum of commonsense would retrace their steps and find out wherein they have erred. But now-a-days, it is lamentable to note that even when mistakes were pointed out to these so-called Reformers they argue without admitting their faults.

As observed above, the older an institution, the more contemptuously is it poooh-pooohed because in the opinion of the progressivists, the hoary Hindu Institutions are the product of a 'child-humanity' of the primitive ages. And they impose upon themselves the work of changing the very Laws and Institutions made by the Lord Himself. Reform, if it is to be carried on with an altruistic tendency, should be effected by bringing men under the control of the everlasting Laws enjoined in the *Shastras* which are beginningless and endless. But Scientists want everything in this world to be placed on the laboratory table for acid test and scrutiny. Their experiments to find out spiritual truths will only be like the pursuit of a will-o'-the-wisp. Even so great a professor as Arthur Dendy, D. Sc., F. R. S., Prof. of Geology and Fellow of Kings College in the University of London, after a laborious research to establish the biological foundations of society by the discovery of great principles as old as life itself, has admitted that the great lesson which the study of evolution teaches is that nature knows no beginning.

The confusion that has arisen now in the religious atmosphere is due to the fact that people have totally ignored the existence of the Divine Government of the world. The Divine Rulers of Humanity founded the social fabric on the basis of the family organisation; the elder and wiser members of the family guiding and helping the weaker and less advanced members. As in the family so in the society. They gave them their literature, science, art and religion. 'The social arrangements were so exquisitely balanced and adjusted, that everyone

environment. Apart from this outer influence there is a unique 'inner force' whose influence is more powerful and which acts more effectively on the intellectual life of a nation.

The '*Hindu Mind*' has its own 'instinctive peculiarity'. It is essentially and entirely religious. It has been acknowledged by all savants of the world that the *Shrutis* are the supreme achievement of the *Hindu Mind*. Are not the holy Seers the authors of these *Shrutis*? Were they not dwelling in forests meditating on the Supreme Brahman? Are not our *Shastras*, the revelations of the Lord whom the Seers have attained by their knowledge of the *Brahma Vidya*? To an aspirant of spiritual knowledge, the *Shastras* given to us as a bequest by our Ancient Rishis shed a light unseen by any other Scripture of the world.

But unfortunately the bent of the Hindu Mind has now become retrograde and its contact with western civilization and culture made its outlook un-Hindu. As has already been pointed out, in these columns a Hindu to be true to his name, genius and ancestry must follow the Sanatana Dharma as traditionally interpreted and followed. To instil into the mind of the modern Hindu that he has a 'characteristic *Samskara*' which requires his foremost attention is to be the sacred endeavour of every sincere lover of our holy land and it is such a duty that we propose to carry out with the help of the enlightened Sanatanists of the type of our esteemed friend Mr. R. Krishnaswami Ayyar, as best as we can through these columns.



AN EXPLANATION

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

I have been expecting an explanation from the Editor of this journal for giving it the name of the *Hindu Mind*. The peculiar characteristics which distinguish one individual or a group of individuals from another mainly relate to the physical features, the colour of the skin, the mode of dressing or other external things. There is no intrinsic difference between the laugh or cry of an Englishman and the laugh or cry of a Hindu. Pain and pleasure, hunger and sex, know no limitations of race, creed or language. The method of expression is uniform throughout the world. The mind, the intangible faculty of sensation, behind all these, must be equally unrelated to and unqualified by any considerations of nationality or other thing which appertains to the body. As the Editor however has not chosen to give any explanation till now, I have to assume that he does not realise the necessity for any explanation, either because the matter is so simple or because the readers are themselves expected to think it out for themselves

of *Samskaras* that can ever lead to peace or progress. To remind the modern Hindu that he has a characteristic *Samskara* of his own which needs recognition and fostering both in his own interests and in the interests of others who come in contact with him and therefore in the interests of universal well-being is the sacred duty of every sincere lover of India and it is such a duty, I take it, that the Editor of this journal proposes to carry out as best as he can through its columns.



THE THREE GUNAS

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

(Continued from page 63)

According to our Shastras each of these groups is divisible into three classes, *Sathwika*, *Rajasa*, and *Thamasa*, according to the preponderance of one or other of the three gunas. This distinction is no doubt not directly perceivable by the senses but none the less it is a real and essential difference which close observation and intelligent investigation will bring home to the mind. This classification runs through the entire creation and it must have a serious purpose behind and our Shastras claim to have discovered this purpose and affirm in no uncertain language that therein lies the key to understand the otherwise inscrutable plan of the Great Maker and visualise the symmetry and perfection of the universe and the cogenity and interdependence of all its parts.

The three gunas represent three different types — the *Sathwa* stands for purity, peace, high-mindedness, wisdom, light, harmony, sweetness etc., in short, everything that makes for the real happiness and elevation of the soul. Thus the preponderance of the *Sathwa* guna in an individual is evident by his love of peace, desire to know and realise the truth,

clearness of perception, purity of thought, word and deed etc. Such men according to their *Sathwic* mentality prefer congenial surroundings and hence they desire to eat *Sathwic* food which consists of sweet and unstimulating stuff, to hear *Sathwic* sound like that of inspiring and elevating music, and live in an atmosphere of serenity and good-will

political work in the country rarely if ever penetrated into the daily life of the Indian citizen who was content to continue undisturbed his ordinary avocations and the time-honoured religious worship.

But a change and a deep change had now come over. A large number of educated Indians, by virtue of their environment of school and study, the external glamour of the Western social order and the contact with the other systems of culture and civilisation, had lost their faith in their own and the false sense of superiority arising from the absorption of Western methods of thought and living soon generated a contempt for the original Hindu methods of life and outlook on the world which to them seemed ill-suited to modern requirements, if for no other reason, for the fact that the material prosperity of the West did not recognise the restrictions and limitations under which the Hindu Shastras would seem to hem in, the ordinary life of a Hindu. Social Reformers came into being. Missionaries also attacked the

followers of the faith. But these enemies did not at all succeed in disturbing the stable equilibrium of the ordinary Hindu citizen. They created a momentary stir and things lapsed into quiet again. The attacks on the social and religious structure were purely non-political and adequate counter associations were formed which counter-acted effectively the advance of these heretical movements.

It was not till some time after Mr. Gandhi came into political power, that constitutional agitation was banned off the Congress and the spirit of peaceful revolution by constitutional methods gave place to the spirit of revolt and disregard for law and order. The Political unit was attacked in a manner which constitutional agitation could never have done by letting loose the worst forms of disorder and anarchy. The Sanctions of the Law, intended to keep the citizen within the limits of propriety were sought after as the coveted heir-looms of honour and achievement. But the natural instinct of man for orderly governance

testified to by that political institution, the State, all over the world, more than the strong hand of the Government, has asserted itself to the utter discomfiture of the Civil Disobedience movement and the movement now manacled in the jails, deserted by its robust followers and exposed by the travail of suffering and woe which alone followed in its wake may now be regarded as practically dead. But the spirit of rebellion that has been started has not spent itself all on politics. Having failed in politics, the rebel spirit still undaunted, has now started off against the social and the religious constitution in the country. The Political institutions that were sought to be destroyed but to no purpose are now sought after as weapons of attack on the socio-religious constitution. The religious-minded among the Hindus who had no political tendencies or interest till now had not

To set upside down the ancient polity of this land. The means for all must be common even though the end may spell disaster and misery. All are qualified for everything. If that were the creed it is forgotten that the achievement of the nation will be delimited by what can be achieved by the least qualified of the nation. The speed of a team is after all the speed of the slowest horse. The differing capacities and limitations it is claimed, must not be taken into account in determining the methods of pursuit enjoined for different class compositions constituting the nationality. An evenness of method, even though with highly uneven results or perhaps more truly with highly destructive results for the common body politic and the individuals composing it, is what is aimed at. The vision does not reach the goal and stops short of the means and mistakes the latter for the goal. Certainly the greatest evenness of result is worth achieving and ignorance or even lack of foresight cannot justify a dictation for a change for the worse. This new movement which may be denomi-

nated Gandhism represents a curious admixture of the travail of western nationalism without its material prosperity and advantage, with the professed observance of a Hindu religion so distorted and mutilated as to exclude the real blessings arising out of its true observance.

Gandhism lacks political wisdom and religious sincerity. Either may save the situation but not the lack of both. So much has Mr. Gandhi and his followers known about their own countrymen that they precipitated an issue which has spelt the completest disaster of their lives and will they at least now realise the mistake and go back? If they will not, the failure of their life history will proclaim to the world the utter incapacity of the Gandhian Congressmen to sound or stable political wisdom or means. Scratch the reformer you see the worst autocrat. The zeal for social reform has blinded even the legal perception and the saddening picture of gifted men quibbling to interpret coercive legislation in terms of permissive ones, expropriation

of property for the preservation of it, has become the unique feature of modern newspaper broadcasting. The claims for personal liberty of action have yielded to temptation for encroachment on the neighbour's property. Legal interpretation has been invited to aid and justify the alleged beneficent application of the thumb-screw on the religious conscience.

The latest expression of this ill-directed and ill-fated movement is to be found in The Reforming Bills.

The untouchability removal Bills and the temple-entry Bills are the most serious of those now introduced which threaten to legis

of eternal strife amongst the people in the land. The people who are now responsible for the introduction of the two bills above referred to cannot be said to be below the average Indian in respect of those qualities of good sense, toleration and political instinct. To say otherwise would be strongly protested against as a vulgar untruth. If these representatives were in uncontrolled charge of the Legislature and the Executive, one may venture to take a picture of the India as it would be. We do not hesitate to think that India would be in throes of a great Civil War, Reformers vs Sanatanists, Hindus vs Mahomedans and anybody against everybody.

The bankruptcy of sound political instinct has nowhere been more effectually demonstrated than when the campaign of Temple-Entry was started by Mr. Gandhi nor can the persistence of the Reforming Politicians in pushing on the Bill, nay, in seeking to pass it through the legislature, without sufficient circulation, be ever taken as proof of returning good sense. The whole country has been agitated by

this movement. The Newspapers of the Land have been flooded with protests. The Editorial Guillotine by which the public opinion is made to appear different from what it is regarding the above subjects, have thrown up into existence a number of Sanatanist Weeklies and other news agencies all over the land. The attention of the public has been deflected at a critical political juncture from the consideration of constitutional problems into devising ways and means of securing peace against religious oppression. It is sad to read protests from constitutional politicians against the safeguards provided for in the New Constitution with adoption of the policy of 'run amok' in religious matters so heartily approved and supported by them.

Surely as far as we are able to see things are getting to ruin. The religious conscience has been roused to a degree not experienced within present memory. The feeling in the country is getting to be more bitter and sullen. The political Gods who were adored have after all proved themselves to

be dolls of clay. If the present inane policy is pursued by the modern politician he would throw the country into the hands of desperados and it must necessarily seek elsewhere that protection for religion and faith which the politician or the respect for the law and order would fain refuse. A constitution under modern conditions for India is unthinkable without safeguards and a declaration of the sanctity of the religion and faiths as lying beyond the legislature is the essential *sine qua non* of a stabilized constitution. With religionists running after numbers, the Muslims rushing out to convert all possible Hindus to its fold, with Pt. Malaviya seeking to

wrongs done to one's own self or other ; and both cannot co-exist in the same individual. That is, to put it in our own terms, Brahmanyam and Kshatriatvam cannot successfully combine in the same man. Thus Vaisyatvam or Sudratvam cannot co-exist with any other. But all the mentalities are necessary for the preservation and promotion of the Race. The first must there be, as the true Ideal in which the whole Race must find itself in the end. The second must there be, as long as men and women continue their life of sin and crime. The third must there be, so long as they will not realise communal life and common property, which is only the chief characteristic of the attainment of Racial or Universal Consciousness, its attainment by all. And while the first three must exist, the fourth also must there be, as available and ready to do all the ordinary functions, including even agriculture.

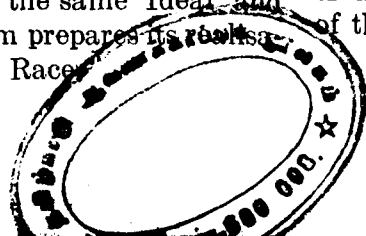
Just as the Ashrama Dharma places before the individual the Ideal of Love and Renunciation and prepares him for its realisation, the Varna Dharma places before him the same Ideal and through him prepares its realisation by the Race.

Quite naturally in the Ideal State, in the Golden Age or Krita-yuga, all the lower will have risen up and fused into the highest, so that all will resemble the highest caste, though functions and names do yet remain. This is the natural fusion of castes implied in the Puranas. All the modern efforts will lead only to confusion, not fusion.

Thus the Aryan system of Varnashrama Dharma is the perfect conception of the Evolution of the Individual and the Race. Indeed glorious is the marvellous Religion of our Rishis! And how glorious? It is unique!

Not only is the conception of our religion in this way perfectly laid down by our Rishis, but the details of rules which they framed for our daily practice are of marvellous finish. They are also conceived in the light of the great biological principles of individual and social evolution. These hundreds of detailed rules of Varna and Ashrama Dharma for the guidance of ordinary humanity are essenced in a body of rules known as Anvikam or the Daily Duties of the Aryas.

(to be continued)



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Single Copy As. 4.

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VOL. I. } SEPTEMBER 1933. { NO. 5.

Dharma and Indian Nationalism

NEVER before in the annals of her history was India so very busy hunting after novelties as she is now doing. Western education has taught the so-called leaders to think that India *was never a nation at all in the past*. So they want to import into India the culture, civilization, religion, politics and so on of occidental type and thereby hope to have a universal panacea for all the ills from which Indian is now ailing. While we appreciate their philanthropic object and robust optimism, we have to point out to them that their efforts hitherto at bringing glory to India by such methods had only culminated in dragging their Holy Mother to the mire. Victor Danes and Katherine Mayos, no wonder, taking advantage of the degradation, moral and spiritual, of the few anglicised Indians, engage their venomous pens in writing ugly and unworthy pictures of Indian life. The main cause of the blunders that are being committed by the leaders of the country is that they have altogether failed to touch the soul of the nation. Just as a human body can never live without a soul, so also without a soul a nation cannot live.

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