

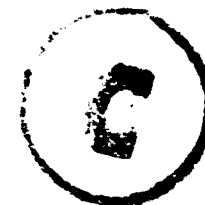
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THE BIRMINGHAM DAILY POST

VOL. XI

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THE ²⁹⁵
Bharata Dharma

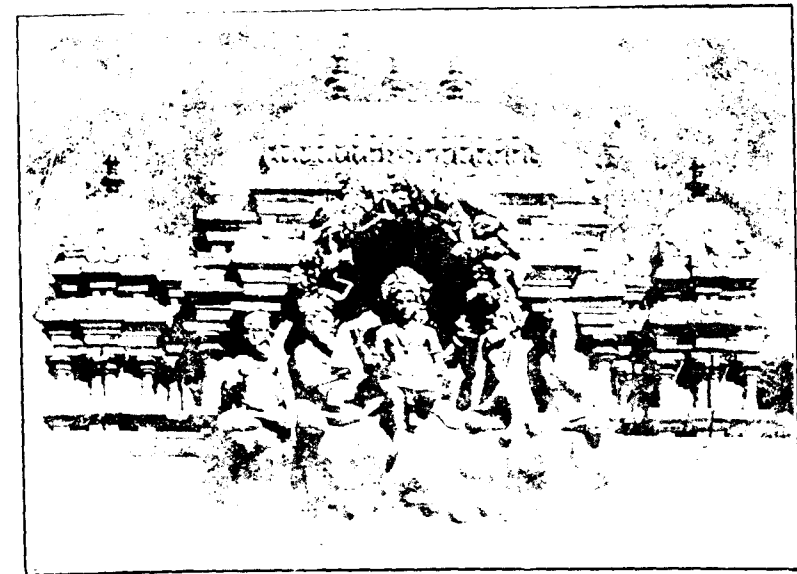
Magazine of Liberal Hinduism

Honorary Editors : { C. V. Krishnaswami Aiyar,
K. V. Sesa Ayyangar.

VOL. XI]

JANUARY, 1934

[No. 10



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

चित्रं वयस्योन्मते वृद्धा शिष्या गुह्युवा ।

गुह्यस्तु मोक्षं व्याख्याने शिष्यास्तु छिन्नसंशयाः ॥

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

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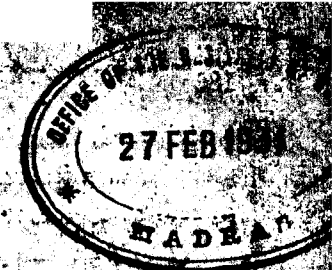
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SOME APPRECIATIONS

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

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

THE HON'BLE MR. JUSTICE VENKATASUBBA RAO.—The ideal of the Bharata Dharma is a lofty one that of enabling the readers to approach the problem of life in a spirit of reason....There is greater need in India to-day than ever to examine old customs and old conceptions and to discard courageously such as are bound to be unsuitable. The Bharata Dharma offers to its readers helpful suggestions in this direction.



THE

Bharata Dharma

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

VOL. XI]

JANUARY, 1934

[No. 10

AS THE EAST SEES IT.

BY

VIDYASAGARA PROF. P. P. S. SASTRI, B.A., (Oxon) M. A. (MADRAS.)
Presidency College, Madras.

Indian students and publicists who have visited the West and stayed there even for a few months, if not years, will have been struck with something which is peculiarly Western, i.e., their outlook on Life.

Whilst the East and particularly India, teems with its millions of human beings immersed in the battle of life in all grades of society, even as the West, the East has also a peculiar class of society drawn from all ranks—the Sadhus, the wandering and stationary members of which have an outlook on Life, so completely divorced from that of their brethren, that they are at once the riddle and the charm of the East.

Who are these Sadhus? We know that their profession is not begging, in the sense in which it is understood in the West. The civilisation of the West abhors street-begging and much more so door-to-door begging. Municipal Laws prevent such acts; and they go further and provide work for the able-bodied and free board and lodging for the infirm and the diseased. Such laws are the outcome of the public opinion which cannot stand the sight of begging and which at the same time recognises the duty of the citizen to help his suffering brother from want and distress, if only to preserve himself safe from the contamination of such. The

watchword, then, in the West is to paint Life in all the lurid colors and strive to win the maximum, while yet alive, out of Life, in all things that appeal to the emotions.

The East, however, has a different code. India, at any rate, boasts of a civilisation, which, if anything, attaches the least value to Life's temporary alluring successes and insists on inculcating the fleeting nature of such earthly joys. It insists on each man realising in full what is in store for him in a life hereafter and asks him to fit himself for the same, by ordering his life here below suitably. The Ethical force of Hinduism lies in making the prince and the beggar feel alike in most things concerning Life, as both are agreed that in the Life Beyond each will meet with his due deserts. Riches and poverty are therefore really not two contradictory concepts. They are only two aspects of one common stream of life running in a circle and being easily interchangeable.

Such an outlook necessarily colors most of the actions of the ordinary citizen of the East. While therefore he believes in contributing to well-established centres for distributing charity, he also feels instinctively that as long as he has, he has no right to refuse alms whosoever the beggar at the door may be, whether able-bodied physically or absent minded mentally. As a matter of fact, possession of riches has been conceived intrinsically to be such a sin that even the Scriptures proclaim the fourth stage in life—the stage of absolute renunciation, as the highest goal of all knowing men. Those who are in this fourth stage, we call Sanyasins or Sadhus i.e., mendicants whose mission in Life is not to own or possess anything and to feel that all are their kith and kin and that they are not related one way or other to anyone in particular. When they wed themselves voluntarily to such a mode of life, they go abroad and beg their daily bread, in the early stages of soul-realisation. To all outward appearances, you cannot easily distinguish them from the beggars of the despicable professional variety. A few who have reached higher stages in their onward march of self-realisation, do not even care to go out abegging but stay wherever they are, leaving to chance to cater to them as best possible.

Of course, there are Sadhus and Sadhus, as good and bad elements always co-exist in all classes of existence. It is easier to know one's self more truly than to distinguish the really good from the inherently bad amongst this class. If one comes across a really great Sadhu, he may well congratulate himself on having discovered the really impossible.

The other day I happened to be at Tiruvannamalai in the North Arcot

District. All people were talking in hushed whispers of the greatness of Bhagavan Ramana Maharishi, as he is popularly called. Just outside the town, amidst really picturesque surroundings lies the famous hermitage where lives this holy man. Naturally, among the many who thronged to have his *darsan* I was one. I saw him seated in a reclining posture on a superbly equipped spring sofa with nothing on him save his *kaupinam*, in a scented atmosphere issuing forth from an everburning reservoir of incense. For hours, from morn to dewy eve, men women and children, Hindus and Non-Hindus, Brahmins and Non-Brahmins, all prostrate themselves before this holy man, placing before him as presents a few fruits or pieces of sugar candy, stay on for a few minutes and then pass out to whence they came. All through, the holy man did not even shift his posture from one side to the other, did not utter a single word of solace or advice to anyone, but looked on, steeped in silence, his eyes lone looking straight ahead all the time, oblivious to the surroundings and yet emitting a glow not ordinarily seen in others. I must confess that I developed a real prejudice against the man and his ways. To me he looked like one who was posing. In my time, I have come across many who outwardly put in all this form and are really first-rate hypocrites responsible for the wrecking of many a gullible poor man's home. Our scriptures tell us that the anchorite too has certain specific emblems and rules of conduct to subserve. They may not surround themselves with luxury nor may they affect luxurious modes of life. The first impressions therefore are wholly against this holy man. I repeated the visit the next day and ventured to break through his silence by a question or two, which I was told was always permitted. The answers were not particularly illuminating or scholarly but they were not beside the point. One thing the answers revealed and that was that here was no ordinary man. He is not a great scholar nor even an erudite speaker. Of Sanskrit, he knows not much and in Tamil he has not made extensive studies. His greatness lies evidently in his intuitive skill. The truths of the Vedanta seem to be self-manifest to him and his line of conduct rarely swerves from the highest that is taught in all our extensive lore.

While there are many who are learned, not even a few practise what they have learnt; and here is one who practises and lives up to the ideals that are taught in our Sastras. He moves in society and yet is not of it. He sees all but does not seem to recognise any particular relationship with anyone. His mental equipoise is really remarkable. Is all this again a pose or is it the result of real inward Light born of intuition and

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nurtured in experience.

We shall endeavour to answer this in our next article. Suffice it to say, that he too in his early days belonged to the noble band of wandering beggars who might have been refused his alms by many and whom a few probably helped quite unconsciously. The Eastern attitude to life is centred on the personality of men like this Beacon of Light, signifying unity in its conception of the diverse universe, purity in thought, word and deed and service by example rather than by precept.

MODERN EDUCATION. And The Spirit of the Gurukula.

By

(K. S. RAMASWAMI SASTRI, B.A., B.L.)

It is the part of wisdom to keep unimpaired the best and most valuable legacies from the past while continually adding to the heritage of the race. Such an attitude is all important in the sphere of national education, because, while a combination of gain and loss is to be deprecated in other spheres of life, we should aim at nothing but continual gain in respect of the intellectual acquisitions of the race.

The complete revival of the Gurukula methods of education may not be possible today. But it is certainly possible and is undeniably necessary that the Gurukula spirit should be known and admired and adapted to the needs of modern India. The ancient Indian ideal of education was the highest known to man. It was that education should lead to immortality (*Vidyaya amritam asnute*). This was a much loftier and nobler ideal than the Greek ideal of harmony or the Roman ideal of efficiency or the modern ideal of preparation for livelihood and citizenship. In respect of educational methods the ancient Gurukula education was in advance of modern education in many, if not in all, respects. The Gita tells us to contrive reverence and discussion and service as the combination of methods required for a student to get the maximum benefit from a teacher. How much better this was than the present method of interminable lectures which are mechanically given and mechanically heard and which insufficiently train the intellect and hardly ever touch the heart or the imagination and never touch the soul at all. The training of memory was early and sufficiently attended to, whereas now memory is left untrained and even despised. The training in contemplation and yoga gave the neophytes a new power of concentration and vision which are unknown factors to-day. The education then given was residential and

had an individual appeal. More than anything else the institution of *brahmacharya* enabled the student to learn in his youthful and impressionable years to sublimate sex-energy into soul-energy and to have a proper attitude, natural yet reverential, in regard to womanhood as a bright emanation from Divine glory.

Look at the summation of study and the commencement of citizenship as depicted in the wonderful convocation address in the *Taittiriya Upanishad*! Brief as it is, it contains more quintessential wisdom than all the modern convocation addresses in thousands of universities put together.

Modern education has admirable features. It aims at being practical, democratic, and nation-wide. It devotes more and more attention to science. It aims at imparting a sound knowledge of civics and economics and politics. But it has many and serious defects. It does not attend to memorising. It is out of touch with nature and has introduced barrack life into schools and colleges. It has bred irreverence, impatience of discipline, and a rampant and clamant spirit of revolt. In India there is the further evil of inattention to Indian culture, Indian history, Indian ideals of life, and Indian religion.

Is it not our solemn duty to-day to rectify the evils of Indian education? How are we to do this great work? In my view the only remedy is the application of the Gurukula spirit to the modern ideals and methods of culture. The discipline of *brahmacharya* must come back. I do not mean that food should be begged. But I certainly mean that there should be early cold bath and meditation and purity of thought and word and deed. Barrack life must go and there must be life in natural surroundings followed by habits of communion with nature. The residential system manifesting itself in a small group of a teacher and a small band of students mutually tied by affection and service must become a normal feature of a new type of hostel life which could displace life in the mammoth hostels of to-day where the students with bodies pampered with rich food and with brains swollen with pride and license and licentiousness become unfit to be servants of man or servants of God. The present insane worship of the English tongue should go. The English language is a great and powerful and universal language. It is the language of science and commerce and politics. But while learning it, are we to forget Sanskrit and the vernaculars? Mr. Mayhew says well: "English as a temporary medium of instruction was reasonable. English as a living and virile language was bound to influence India. But English as a substitute for the indigenous classics was doomed

to disastrous failure. And Macaulay's confusion of these two aspects of English was to be equally disastrous." What do we find to-day? An enormous gulf between the educated classes and the vast masses of India. Mr. Mayhew says further: "An educated class has been created, *which is without precedent in any country on earth*, a class wholly divorced in mental outlook from the vast mass of the people." This miserable state of affairs will end only when by the application of the Gurukula spirit we add to natural education national education as well. By a yet further application of the Gurukula spirit we have to add to natural education and national education what may be called noble education, i. e., training in individual ethics and in social ethics. The modern young man does not know the joys of individual self-control and purity or the joys of social purity and social harmony. By a yet further application of the Gurukula spirit we have to add to natural and national and noble education what may be called noumenal education, i. e., training to love and seek and attain the eternal things, that which Shelly calls,

"The desire of the moth for the star
Of the night for the morrow,
The devotion to something afar
From the sphere of the sorrow."

We are all lost in the crowded marts of the world. The House Beautiful is left desolate while the City of God is left unheeded altogether. Politics are good but are not the be-all and end-all of life. G. Lowes Dickinson says well: "Until we connect the spiritual life with the political and the political with the spiritual, both will remain paralysed."

THE INDIAN NATIONAL SOCIAL CONFERENCE

1933.

ADDRESS OF

MR. C. V. KRISHNASWAMI AYYAR,

Chairman, Reception Committee.

As the Chairman of the Reception Committee, it is my privilege, to offer you to-day, sisters and brothers, a most cordial welcome to this Conference. I am happy—the members of the Reception Committee are happy—that the attempt to hold a conference of workers from all over India interested in the social amelioration of this country, in this season of peace and good will, has met with success. For, when some earnest young men of this city proposed that the meeting of the Indian National Liberal Federation this year at Madras and the presence of distinguished Indians

from both in and outside this Presidency who would be delegates to it should be taken advantage of for organising a Social Conference, as was done in the days when the Congress was functioning normally, the proposal did not find easy or ready approval from a few of the elders consulted. One of them, whose whole life must negative any suspicion of want of interest in the promotion of social reform, thought that the problems which social conferences used to tackle had been solved, that the controversy which they aroused had ceased and that a conference called to deal with them would be a "tame affair". Another equally good friend of social reform doubted the need for a conference like this on a different ground. He felt that every one of the changes advocated by the reformers on the platform of social conferences had a separate organisation now to work for it, that every such organisation had its own annual conference, and that there was, therefore, nothing left for a conference like this to discuss. He, however, agreed to consider the proposal seriously if the promoters would put down categorically the subjects to be discussed at the proposed conference. A third elder, with characteristic caution, did not formulate his objection so definitely as the others did, but vaguely hinted that communalism was so rampant now as to make him doubt whether a sufficient number of persons would attend this conference to make it anything like success. Fortunately, there were others who thought differently. You all know, Ladies and Gentlemen, that this city claims the credit of being the birth place of the Indian National Social Conference. The first session of it was held at Madras in December 1887, 46 years ago. You also know with what care and attention Mahadev Govind Ranade of blessed memory nurtured it, with the collaboration of our revered fellow-citizen, the late Dewan Bahadur R. Raghunatha Rao. It was meeting regularly since then till a few years ago, when for some reasons which it is neither profitable nor necessary to canvass, it ceased to function. Many felt that an institution so closely associated with those illustrious personalities and which they built up with great hopes should not be allowed to disappear altogether if anything can be done to salvage it, and that no place was more appropriate for its rejuvenation than the city of its birth. Others were of opinion that though some of the social problems which were being discussed by that conference had each its own protecting organisation now, there was still room, aye necessity, for a common platform on which all social workers can come together to refresh themselves at the fount of humanity which gave each of those organisations its vital energy, and to compare notes about

the methods, in so far as they were common, with their fellow labourers in the neighbouring fields. It was further recognised that most of these organisations were provincial organisations not in a position to speak for India as a whole, on such subjects as the Temple Entry Bill or the Divorce Bill which were being considered by the Central Legislature, or on such all India questions as Purdah, and women's rights in property. These latter views prevailed ultimately, and even the doubters—I will not call them objectioners—have joined the Reception Committee and greatly helped its work. It is in these circumstances that we are assembled here to-day. What this conference is going to achieve is a matter which depends on you. One enthusiastic friend said that if this conference did nothing else than tell the Government directly and unequivocally that it had been quite remiss in not enforcing the Sarda Act properly and that it should do better in the near future, it would have served its purpose. Another stated that it would have justified itself even if only twenty earnest persons attended it and made speeches enough to fill two columns of a daily newspaper; for fifty thousand people would read them and feel that there were a great deal of social injustice yet to be remedied. I am sure, sisters and brothers, that with your co-operation this conference is going to do very much more than all that.

I presume that you have already seen the Agenda. Convention does not compel, as it does in the case of sister conferences, the Chairman of the Reception Committee of a social conference to deliver an exhaustive address stating his views on the subjects to be discussed. It is your opinion arrived at after full discussion and after hearing our distinguished President, that really matters. We have just five working hours to finish our labours in. I would not, therefore, be justified in taking any appreciable bit of those five hours. But even those considerations would not be sufficient excuse for my omitting to make a few general observations. The first of them is that we should all feel grateful for the measure of success which has attended the efforts of our predecessors in this field. To-day we are meeting under less difficult circumstances than what the great pioneers had to face when they began their work. Some of the problems set to them have lost some part of their difficulty. Sea-voyage which loomed large then has ceased to bother. The visit of Mr. Tilak to England, some years ago, Pandit Madan Mohan Malaviya's more recent trip and the appearance of the orthodox representative of Sanatanists before the Joint Committee the other day have completely sealed the coffin of anti-foreign travel. Higher education for women, for which our

fathers fought, has so far advanced that instead of having to offer inducements to young women to join colleges, principals now find it difficult to find accommodation for all that apply. Widow remarriages, though still not numerous, do not attract the same opposition or publicity as before. Even though the Sarda Act was violently opposed and is openly defied, it cannot be denied that there is some lessening of the number of very early marriages. In practice, in spite of the orgy of infant marriages which many Hindu and even some Muhammadan families indulged in just before the Sarda Act came into force, the average age of marriage of our girls has considerably risen. Post-puberty marriages are now admitted, even by the exponents of orthodoxy, to be legal, though at one time they were casting doubts on it. The disabilities of the untouchables which were justified on all sides by our conservative brethren—I won't call them orthodox, for some of us at least claim to be quite as orthodox as they—have recently, save in the matter of temple entry, aroused even their sympathies. They have openly joined the ranks of those who work to remove such disabilities. A further and in my opinion a really important change is the present attitude of some reformers themselves. Not long ago, many of those convinced of the benefits of the changes advocated on platforms such as this, stopped short of actual practice. They gave them plenty of intellectual sympathy, but owing to inertia or the oppression of divided loyalties or some such other reason, they would not or could not act. Not that I undervalue even intellectual sympathy by itself; or that I am willing to cast a stone at their sincerity. Oftentimes, the paths of those placed in such circumstances that they were able to act, have been rendered very easy by such sympathisers. But the failure of large numbers of such reformers to act gave the opponents of reform a good occasion for gibes. Even that defect has considerably disappeared now. More men and women dare to act to-day and there is less difference between precept and practice.

All these hopeful features of the present social situation, we must thankfully acknowledge, are the result of the devoted labours of the fathers of our movement; and I do not wish that this conference should begin its work to-day without paying our tribute of reverential admiration and gratitude to them, specially to Dewan Bahadur Raghunatha Row, to Mahadev Govind Ranade, to Narayan Ganesh Chandavarkar, and to Sir T. Sadasivier, to confine oneself to those actively connected with conferences such as this and who are not now in the land of the living. It is not minimising the effect of their work if we realise also that their endeavours in this special field would not have prospered even to the extent to

which they have prospered, but for two great movements outside it. Nothing has demonstrated the saying that life is a whole and one cannot make water-tight compartments of it, better than the repurcussion which the expansion of political activities in this country has had on the social difficulties of an earlier generation than ours. In those days there were eminent political workers who did not see that the very arguments they used in favour of greater political freedom would and could be used by the breakers of social shackles; and it was not uncommon to find one who was a "fire-brand" on the platform of the Congress, becoming suddenly moderate or even extremely conservative the next day when the Social Conference met and even actively throwing obstacles in its way. Bal Gangadhar Tilak, to whom the country owes a deep debt of gratitude for his activities in other directions, was a conspicuous example of this class of public workers. Even he, in his later days, became conscious of the inconsistency of his position, and to-day there are few political leaders of his eminence or of any eminence who would act as he did in connection with the Poona Social Conference of 1895. They have all become social reformers now, though, naturally, of varying degrees of fervour, and are willing to help in the devising of measures which will consolidate the nation, remove fissiparous tendencies and make for social justice. Some may taunt them by saying that their new enthusiasm has a vile political motive behind it; but it is more just to say that they have become convinced of the need for simultaneous progress in all directions. This is the general result of the political movement. A special result of very recent political activities—a result which must gladden the hearts of us all—is the sudden emergence of thousands and thousands of our dear sisters—aye, even of our mothers—from the ages-old seclusion in which their menfolk had placed them, often at their own initiative. Whatever one's views may be as regards the direct results of the great movement of non-co-operation led by the most popular Indian of the twentieth century, this bye-product of it is one of supreme value. In the days of old, the usual defence of inaction of many men was that their womenfolk would not allow them to move. To-day it is very much the other way, and it would seem that instead of our sisters keeping us back it is the men that have occasionally to pull them up. I have heard that said by more than one enthusiastic friend of social reform in the recent controversies about divorce.

Of equal importance to the help rendered by the political workers,—perhaps of more permanent value—is the assistance which our movement

has derived from the new orientation which has taken place in the conception of Hinduism. The one stock objection to social changes is that the Hindu Social polity is so intimately connected with Hinduism that any the slightest change in the one will shatter the other; and as most of the problems of social reform concerned Hindus only—our Non-Hindu brethren who join us on this platform have fortunately fewer obstacles to surmount—this confusion of social polity and religion did great mischief. It had the disastrous effect of driving away many an ardent and sincere soul from what I think—if I may be permitted to voice my opinion—is the rock on which this social reform movement should be built, viz, a high spiritual outlook on life. To-day, this confusion exists only in a very much attenuated form. For this change we are indebted to two great religious organisations which have done incalculable service to this country, though all may not see eye to eye with them as regards all their activities. I refer to the Theosophical Society and the Ramakrishna Mission. May I be permitted, in this connection, to say a word about the misapprehension that exists in the minds of some about the attitude towards social reform of the greatest woman of the last and this century—Mrs. Besant—whose recent death has deprived us, as it has done workers in other fields also, of a leader of outstanding energy and helpfulness. In the earlier years of her preaching in this country, some people felt that she had shed all the passion for social justice which characterised her pre-Theosophy days in her new found enthusiasm for Eastern wisdom, and they used to twit her admirers with passages from her writings and speeches which explained the origins of several social customs, such as caste and child marriage, which have outlived their usefulness or have taken degenerate forms. But to those who knew her, her attitude was more clear. She thought that Hinduism had, thanks to materialism, become so much damaged that one's first efforts must be directed towards rehabilitating it in the minds of its professed followers, and that readjustments to restore her old beauty could wait a little till that was done, and that the best way to reform Hindu Society was not to begin with an attack on its defects but to explain the origins of its customs to enable people to see that as the circumstances which created them existed no longer the customs themselves must go. It is this preliminary work that looked like defence. It was not a case of difference in aim but one of difference in method. Swami Vivekananda's work was similarly misunderstood for a time. But to-day, the organisations connected with the names of both these illustrious leaders

are out and out supporters of social reconstruction and progress. No longer can it be said, as it used to be said of old, that social reformers were a set of irreligious persons out for the flesh-pots of Egypt. They have now the support of people whose services to Hinduism are beyond all reasonable cavil; and so long as we continue to have that support, our efforts are bound to succeed. The success of the Arya Samaj is proof, if proof was required, that people in this country would agree to the most radical changes even in social polity, if only they are attuned to what they consider is religious authority.

One may fancy that all that has been said by me till now makes these conferences less necessary than before. But he will take a different view if he has regard to two recent happenings. Like the Puranic churning of the milky ocean, the political upheaval that I referred to has thrown out things of divergent values. It has given us many a Lakshmi of surpassing usefulness, but it has also given us the fiery poison of communalism which has destroyed the social harmony that had resulted from decades of strenuous work by the progressivists. This is not the platform on which one should try to apportion the blame for this deplorable state of affairs. But it will be mere affectation to shut our eyes to the fact that there is great danger of its reintroducing caste in a more deleterious form than before. Some persons who objected to members of one caste being given special privileges merely on account of their birth in it, are now, paradoxically, claiming very exceptional rights for birth outside it, and are further adopting a "nothing good can come from Nazareth" attitude towards them. Political safeguards are being sought, which will have the effect of permanently stressing caste differences. Further, our opponents of the conservative variety, are organising themselves to an extent unknown in the days of our elders. Sanatanists' conferences are now becoming common and their deputations are getting vocal to a degree. Their attempts to set the clock back have to be met. Only the other day our sisters at Bombay rightly thought it necessary to meet to object to the whittling down of the Sarda Act. We have therefore to be alive and active to prevent any recrudescence of reaction, if for nothing else. May I add here that, for one reason, I am glad that our conservative friends are active, for I see in it evidence of life. Ages of complacency had dulled their sense of social justice, and as in the saying that a thinking atheist is on the high road to theism, I believe that the active Sanatanist will very soon become a social reformer. It was not long ago that any advocacy

of subcaste inter-marriage would have attracted ridicule if not active opposition. Now Sanatanists find it necessary to sponsor it to prevent persons going in for inter-caste marriage. To-day, as I said, they would join that devoted band of men and women who work for the social and economic uplift of Harijans, if only they would not ask for temple entry, while not long ago they talked seriously that any attempt to alter the position of the Harijans would be interfering with the incidence of the divine law of "Karma". I am looking forward to the day in the near future when there will be a round-table conference of Sanatanists and reformers, wherein, by compromise, an agreed programme of social advance will be formulated. I am free to confess to a feeling that a grand opportunity of that sort was lost when the Sarda Act was fashioned, owing to the attitude of die-hards on both sides. If only "the 11 or 12 years" offer of Pandit Madan Mohan Malavayya, than whom there is no sincerer Sanatanist or progressivist in this country, had been accepted, and the measure had thus secured the support of his followers, the country would have been spared the sorry spectacle of thousands of young girls very much under 12 in age being married in haste to avoid the Act, and, what is worse, the contempt which is shown to established law by those who are allowed to disobey it without fear of anything more than the addition of a few hundred rupees to the debit side of the marriage budget. I venture to think that our cause has really been injured by the failure to seize that opportunity.

It may be that all our energies are not now required at the front at which the battle raged till recently. The concentration there may be unnecessary, and some part of the forces may be released for action elsewhere. The places of the old problems have been taken by new ones which are of equal importance and which are more urgent today. I have already referred to questions like temple-entry and divorce. Others like the expansion of women's right in property, the raising of their position in schemes of inheritance, and other similar alterations of personal laws, now claim our attention. Social purity and the suppression of immoral traffic and cognate problems of social and moral hygiene are becoming more urgent in view of what other countries with which we are coming into closer political contact are doing. Even our old friend "Temperance" has assumed a new importance. The reported failure of local-option in some parts of this presidency, and America getting wet have given a rude shock to those who thought that an effective method of combating the evil of drink had been found, and have necessitated the devising of a new plan of campaign. Further, I

think the time is come when the term "Social Reform" must receive a far more liberal and comprehensive interpretation than our fathers gave to it in the peculiar conditions in which they started their work. It must be equated now with everything that makes for the social well-being of every citizen, in the manner in which that term is understood in other countries. Not that it is, altogether, a new view; even our elders knew it, but their energies were required nearer home. Now that a portion of our energy can be diverted, we may make it run along new channels with great benefit. In a sense, the poor have been, no doubt, always with us. But their cry is becoming more and more insistent, and is apt to go unheeded, at least as regards the caste portion of it, in the enthusiasm for the non-caste part. There are as many slums within the pale as outside it, and work there is as urgent as among the untouchables. Better housing conditions and modern methods of helping the needy, such as poor homes and asylums for the aged and the infirm, will call for more and closer attention than they have received till now. Labour has no doubt become vocal, but it is not able to effectively assert itself yet. It must be helped to a proper share of the world's goods in an *orderly* manner lest, unguided and unhelped, it may violently break its bonds. In a country where caste still determines one's profession to a large extent it is not altogether a question for the economist only, as it may appear at first sight. Problems of sanitation and hygiene—both personal and civic—will have to be faced and solved quickly if the new aggregation of humans in un-thought of forms is not to produce undesirable social wastage and loss of social efficiency. The greater political and personal freedom that all expect to come soon, and the loosening of ages-old shackles will produce repercussions which are not easy to predicate definitely, and those who desire progress to be orderly must be ever watchful and ready to help and guide. How much of this wider field we should cover immediately is a matter for you to decide. But whatever the extent may be, I am sure that that and similar work will find as many active and sincere labourers as that for which the men and women of old toiled.

The Reception Committee has placed before you a varied bill of fare on the Agenda. It does not expect that every one will take the same view of all the resolutions. Some may object to the substance and some to the form of several of them. The omission of any one to divide the house on any resolution may not necessarily indicate that he votes for it. But I am sure that all of us are agreed on the principles this conference stands for. No one here, I believe, would object to social shackles which have out-

lived their usefulness being broken; to social injustice of any sort being remedied. And I trust that all are anxious that every member of our society should have the freest and fullest scope for self-expression.

In the work before us, I hope we shall be able to carry with us even those who are not now with us. It may be that in some spheres those who are not with one must be treated to be against him. I am unwilling to believe that it should be so in the service of justice and humanity which are what we aim at. Some of the new problems touch less those personal laws which can be easily mistaken for religion, and are, therefore, less likely to arouse passions. In any case, we should make a genuine effort to get the support of as many as we can reach, and our work will, I think, succeed largely if we are careful not to take offence easily or to retaliate when it is not absolutely necessary. Sanatanists may be misguided, but we need not question their sincerity, even when some of them attribute base motives to us. Shastras may not cover the entire ground or be divine in origin, but they are not as unreasonable or obstructive as they are commonly supposed to be, and we can usefully make an effort, by careful sifting and proper understanding, to get their support as far as we can, and to conform to their spirit. Men and women are more unselfish and humane than we usually give them credit for, and above all, if I may venture a personal opinion, there is an unseen Power which guides us all and which never allows injustice, inhumanity, and inequality to really prevail. If it were otherwise, mankind would have "fainted and fallen" in its onward march, long long ago. That it has not done so, but that in successive ages, in different climes, human endeavours to right such wrongs have prospered, in the main, is at once our motive power and sustenance in our journey towards our goal.

"KALYAN"

Shravan Annual Number 1933.

This superbly illustrated and ably edited magazine needs no introduction to the readers of the "Bharata Dharma". Though not all of them can read through all its content, which is mostly in Hindi—still a 'foreign' language to many of them maugre the fact that it is devoutly wished for as a *lingua franca* by all nationalists in India—the excellence of its illustrations—some of them reproduced in previous numbers of the Bharata Dharma—have won for it an abiding place in the hearts of our readers. The annual number now under review is so replete with information and illustrations about Siva and His worship that it may

well be given the title "All about Siva in Art and Letters"—And all these for rupees three only. We have nothing but praise for this endeavour of the proprietors of "Kalyan". We believe that we express our appreciation best when we say that we fervently hope that they will soon issue similar numbers in respect of other Indian Divinities.

The following from the pen of one of our readers who prefers to write under the pseudonym "Gemini" and who is the worthy son of an Indian Bakta of great eminence, wellknown to the readers of Bharata Dharma and now alas! not amongst the living, shows how this magnificent volume has struck a soul sensitive to religion and beauty.

"Being a compilation from various sources, not too exhaustive, parts of the book are naturally disjointed, yet there is a connecting thread running through them all. The burden of the song is an exhortation to all to get away from the separatism of Hari and Hara, Saiva and Vaishnava, since the two are but complements of each other, and by introspection grasp the true meaning of the Universe, the laws of evolution, and the purpose of the Supreme, and thus by intelligent co-operation with the Great Plan, realise, each for himself, the fundamental unity of life and the essential harmony of all religions. A deep study of all religions necessarily leads one to the realisation of the identity of their fundamental basis. While Greece and Rome, Carthage and Assyria, Egypt and Babylonia, have vanished, India alone has survived the many shocks and changes of time, because, I believe, she is meant to be the standard-bearer of a Great Message. India is meant, under the grace of God, to be an interpreter to the Nations of a religion of Reconciliation, a religion of Harmony. Proper study of an ancient faith or its adaptation to modern conditions will enable us to draw inspiration from the fountain head of all religions for the regeneration or rejuvenation or revivifying of our beloved motherland."

"The cullings from the various Upanishads, to use Prof. Vaswani's words, in a different connection (when the professor controverted the idea of Deussen)—are essentially optimistic, idealistic, full of reverence for life and forms of life, human and sub-human".

"The chapters on Uma's terrible Tapas and Lord Sankara's own self-imposed Tapas tell us of the proper training of the senses."

"Complete and voluntary self-surrender to the Supreme (Hari or Hara or Hari-Hara) is the way, a man must tread, if he is to attain Truth, just as in "Islam", (I wonder how many readers of mine, have perused that priceless pearl, the "Pearls of the Faith", by Sir Edwin Arnold), the

Bakti-marga is, par excellence, the safest guide to the sandals of the lotus feet of the Lord."

"To attain the kingdom of the Atman, the four vows of purity, poverty, service and meditation must be taken. To confound true happiness with pleasure is but a blunder-worse than crime—and slavish servitude."

"The value of Silence and Meditation (and Tapasic fasting too, if there is an inner urge and the occasion demands it) need not be expatiated on to the present generation that has the unique privilege of living as contemporaries of that Great Apostle of both, our saintly countryman, Mahatma Gandhi."

"Barring a few minor typographical errors such as venous for venous, and katebolism for katabolism, as also a slightly varied version, in the quotation of the final stanza of the well known Nirvana Shatka of Sri Adi Sankara (so beautifully translated by that arch apostle of Hinduism, the late Swami Vivekananda) a slight mistake in the portrait of Seemanthini, on the banks of the Jumna, in one of the pictures—for, Seemanthini was condemned, according to the legend, to widowhood, before she was fully fourteen, and the portrait depicts her nearer double that age, than otherwise—the volume is free from blemishes."

RESOLUTIONS.

Passed

At the Indian National Social Conference.

HELD. AT MADRAS, ON 29TH DECEMBER 1933.

I. (a) *Welfare Work.* This Conference desires to place on record its appreciation of the labours in the cause of national service of the various welfare-work institutions throughout the country. While welcoming the rapid growth in the number of such institutions including those devoted to rural reconstruction, this conference is of opinion that their endeavour for national uplift needs and deserves to be amply supplemented by State aid either through legislative action or through financial assistance or through both.

(b) *Social Programmes.* This Conference is of opinion that the time has arrived for the formulation of Social programmes including those relating to housing and health and for training and utilising the growing enthusiasm of the country for constructive work in the various departments of national life.

(c) *Study of Social Science.* This Conference is of opinion that the

study of Social Science with special reference to Indian conditions should be actively promoted by the Universities in the country.

II. (a) *Untouchability*. This Conference is of opinion that the practice of untouchability and unapproachability works great social injustice and is a blot on humanity and therefore urges all those interested in the welfare of the country to remove all such disabilities in all departments of life and see that no one suffers any disabilities by reason only of his birth.

(b) *Temple-Entry Bill*. This Conference approves of the principle of the Temple-Entry Bill now before the Legislative Assembly.

III. (a) *Woman's Rights in Property*. This Conference approves of the recent legislative attempts to extend the rights of Hindu Women in property and is of opinion that while the small changes till now advocated are beneficial to the extent to which they go, there is urgent need for a comprehensive survey of the whole question. It therefore requests the Government to appoint a committee, one third of whose members shall be women, to investigate and report on the changes required to give women a legitimate share in joint family property and in the separate property of their husbands.

(b) *Purdah*. This Conference is opinion that the custom of Gosha leads to serious injury to the health and intellectual advancement of women and exhorts the public to take all possible steps to alter it.

(c) *Domestic Science Colleges*. This Conference views with satisfaction the great advance that has been made in the matter of higher education of women, and requests the Government and the Public to arrange for the establishment in each Presidency of at least one college on the model of Lady Irwin College, recently established at Delhi, so that women's education may be of even more practical use than it is at present.

IV. (a) *Age of Marriage*. This Conference while feeling grateful to the Government for the passing of the Child Marriage Restraint Act is of opinion that more effective steps should be taken than at present to enforce its provisions. It is further of opinion that the provision for a deposit by the complainant should be deleted, and that the penal provisions of the Act should be more rigorously enforced.

(b) *Age of Consent*. This Conference is of opinion that the age of consent outside marriage should be raised and taken up to 18 years.

(c) *Marriage Expenses*. This Conference deplors the continuance of Kanya-sulkam and Vara-dakshina and the high and ruinous expenses connected with marriage celebrations. It calls upon all to simplify the marriage ceremonies so that the celebration of marriages

may be felt to be less of a burden than it is at present. It welcomes the law promulgated in some of the Native States to put down this evil.

(d) *Unequal Marriages*. This Conference is of opinion that unequal marriages between old men and young girls should be prevented by suitable legislation.

(e) *Widow's Rights on Re-marriage*. This Conference, while viewing with satisfaction the diminution of opposition to widow re-marriage, is of opinion that the present law depriving the widow of the property inherited from her former husband, on her re-marriage, works great hardship in several cases where the second husband is not rich enough to provide for the re-married widow also, and that suitable amendments should be made in the Hindu Widows' Re-marriage Act to remedy this defect.

V. *Suppression of Immoral Traffic*. This Conference approves of the legislation recently enacted to prohibit immoral traffic and is of opinion that its operation should be extended to the whole of British India. It calls upon the Government and the local bodies, to establish homes where girls that have to be dealt with under the Act can be trained to become normal citizens of the State.

VI. (a) *Temperance*. This Conference views with regret the set back which the movement for total abstinence from drink has received by the abolition of Prohibition in the United States of America and by the reported failure of local option in certain parts of the Madras Presidency. (b) This Conference requests the Government to appoint a committee to investigate and recommend measures to eradicate altogether the evil of drink. (c) This Conference calls upon the public to take vigorous measures to put down the drink evil, through propaganda, organisation of counter attractions, social boycott of those addicted to drink, closing of the facilities now provided in some clubs and similar institutions for getting alcoholic drink, and the prohibition of the supply of such drink in all functions arranged with public subscriptions.

VII. *Poverty and Unemployment*. (a) This Conference notes with great regret the prevalence of poverty and unemployment throughout the country and is of opinion that the situation is one which calls for immediate remedial measures.

(b) *Vocational Education*. This Conference desires to draw the attention of the Government and of the Public to the need for the extension of vocational education closely related to the industrial needs and possibilities of the country.

(c) *Labour legislation.* This Conference while appreciating the action of the Government in carrying out some of the recommendations of the Whitley Commission, emphasises the need for early action on all its recommendations and particularly the following.

1. The application of the recommendation of the summary procedure for liquidation of debts of industrial workers to agricultural workers also. (Whitley Commission.) 2. The adoption of the measures for liquidation and settlement of debts as proposed by the Royal Commission on Agriculture. 3. The introduction of the agricultural income-tax, death duty and succession duty. (Taxation enquiry Committee.) 4. Legislation for protection of tenants. 5. Recognition of the rights of association, extension of the benefits of Workmen's Compensation Act., and the raising of the age for admission of children to employment in agriculture. (International Labour Office recommendation.)

VIII. *Cruelty in the Name of Religion.* (a) This Conference heartily supports the recent action of the Madras Government to prevent the practice of hook-swinging and hook-dragging in certain festivals in South India and requests the Government to rigorously enforce their order passed in 1894 prohibiting them. (b) This Conference is of opinion that the public exhibition of similar practices of self-torture during popular festivals should be sternly prohibited and calls upon the public to discourage the resort to self-torture under any conditions.

IX. *The Caste System.* This Conference deplores the existence of the system of caste and is strongly of opinion that its prevalence is detrimental to the welfare of the country and urges on all those interested in its welfare to discountenance it both by sincere practice and precept.

X. *Civil Marriage Act.* The Conference, while it appreciates the recent changes which have made marriages between members of different castes legally valid, is of opinion that the time is come for the enactment of a purely Civil Marriage Act.

XI. *Divorce Bill.* This Conference is of opinion that in the present circumstances of the Hindu society the total absence of the right of divorce works great hardship on Hindu women. It approves of the principle of Sir Hari Singh Gour's Bill now before the Legislative Assembly and requests the Government and the members of the Assembly to enlarge its scope and pass an enactment providing for divorce in all cases in which divorce is allowed under the Indian Divorce Act and also in cases where a Hindu husband marries another wife without the petitioning wife's consent.

XII. *Birth Control Clinics.* Having regard to the prevalence even now of early marriages and the consequent early motherhood and frequent pregnancies, and the resultant deplorable deterioration in the health of young mothers, this conference approves of the proposal to open birth control clinics under the charge of competent medical authorities to give advice in proper cases.

XIII. *Enforcement of The Children Act.* This Conference urges upon the Government the desirability of enlarging the scope of the Children Act and of widely enforcing the Children Act in the several provinces and calls upon the Public actively to co-operate with the Government in the carrying out of its provisions.

XIV. *Committee to frame Constitution.* This conference appoints the following committee to take the necessary action to give effect to the resolutions passed, frame a constitution to be placed before the next session of the Conference and carry on the work of the Conference till the next Conference.

Members of the Constitutional Committee:—1. Mr. Devadar. 2 Mr. C. V. Krishnaswami Ayyar. 3 Srimathi Alamelumanga Thayarammal M.L.C. 4. Mr. O. Rajavelu Chetty. 5 Mr. K. V. Sesa Aiyangar (Convenor). 6 Mr. C. D. Nayagam. 7 Srimathi Sivaraj 8 Mr. A. Ramanjulu Naidu. 9 Mr. K. G. Sivaswami. 10 Mr. J. Sivashanmugam. 11 Rao Bahadur R. Sreenivasan. 12 Mr. Basheer Ahmed, M.L.C. 13 Mr. A. A. Paul. 14 Mr. T. Sundara Rao Naidu, M.L.C. 15 Rao Bahadur Krishna Rao Bhonsle, I. S. O. 16 Mr. K. V. Venkataraman. 17 Mr. Abdul Wahab Bokhari. 18 Mr. Sudarsanam 19 Dr. P. Varadarajulu Naidu 20 Mr. S.P.I. Balaguruswami.

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Sudhu T. L. Vaswani writes :—The "Bharata Dharma" is precious to me for its noble aspiration to interpret the ancient wisdom in the light of the modern spirit. Great is India's destiny and great the mission of the Hindu Dharma in the new age. May you and your work be ever increasingly blessed in the service of Satyam Sanatanam!

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"Our Exchange List."

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| 1. Achyutha | 20. Kalyan |
| 2. Arya Dharma | 21. Liberal Catholic |
| 3. Andhra Historical Research Society. | 22. Longivity |
| 4. Astrological Magazine | 23. Madras Criminal Cases |
| 5. Astrological Monthly | 24. Mayurbhanj Gazette |
| 6. Business Magazine | 25. Meher Gazette |
| 7. Citizen of India | 26. Merry Man |
| 8. Children's News | 27. Peace |
| 9. Christian Esoteric | 28. Peace Maker |
| 10. Excise Herald | 29. Rationalist |
| 11. Federated India | 30. Scholar |
| 12. Harijan | 31. Sound & Shadow |
| 13. Health | 32. South Indian Boy Scout Magazine |
| 14. Hindu Mind | 33. Stri-Dharma |
| 15. Hindu Theological High School Magazine | 34. Suddha Dharma |
| 16. Homoeopathic Director | 35. சமீப காலத்தில் |
| 17. Indian Educator. | 36. Theosophy in India |
| 18. Indian Mirror | 37. Vedanta Kesari |
| 19. Kalpaka | 38. Vision |
| | 39. Viswa Bharati News |

VEGETARIAN FOODS

We append a short list of Vegetarian Foodstuffs, which can be recommended for their nutrient value and for their appetising flavours. Some are ready for use, and others may be made to form the basis of a variety of delicious dishes. Many are rich in vitamin content.

CEREAL FOODS (Breakfast)

Quaker Oats, Grape Nuts, Force, Puffed Rice, Corn-Flakes, Shredded Wheat, etc.

CEREAL FOODS (Various)

Macaroni, Vermicelli, Sago, Tapioca, Semolina, Corn Flour Barley, Oatmeal, etc.

DRIED FRUITS

Currants, Raisins, Sultanas, Figs, Apricots, Peaches, Prunes, Apple Chips and Rings, etc.

HONEY

Various, with or without comb.

SYRUP

Golden and Maple.

JAMS AND MARMALADE

Various best English Brands.

BISCUITS

Various, Huntley and Palmer's etc.

FRUITS IN SYRUP

Apricots, Peaches, Pears, Pineapples, Greengages,

FRUITS IN SYRUP (Contd.)

Strawberries, Cherries, Fruit Salad, etc.

BEVERAGES

"Tomango" Orange and Lemon Squash, Rose's Lime Juice, etc.

MARMITE

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THE Bharata Dharma

Magazine of Liberal Hinduism

Honorary Editors : { C. V. Krishnaswami Ayyar,
K. V. Sesha Ayyangar.

VOL. XI]

FEBRUARY, 1934

[No. 11



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

दिवे ब्रह्मं मूले इन्द्रा विद्या गुरुमुखा ।

गुणान्तु मेने व्याख्याने विद्यान्तु छिन्मंशया ॥

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

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It is requested that all manuscripts for publication, books etc., for review periodicals sent in exchange and other communications to the Editors be in future be addressed to "SOUNDARYA" PILATOPE, MYLAPORE. All business communications may, as before, continue to be addressed to "Mouryalaya" Royapettah, Madras.

SOME APPRECIATIONS

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

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

THE HONBLE MR. JUSTICE VENKATASUBBA RAO.—The ideal of the Bharata Dharma is a lofty one that of enabling the readers to approach the problem of life in a spirit of reason....There is greater need in India to-day than ever to examine old customs and old conceptions and to discard courageously such as are bound to be unsuitable. The Bharata Dharma offers to its readers helpful suggestions in this direction.



THE Bharata Dharma

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

VOL. XII]

FEBRUARY, 1934

[No. 11

THE SANKARACHARYA ABROAD.

Shastras—Test of their Validity.

BY

C. V. KRISHNASWAMI AYYAR.

In our issue of April last, we drew the attention of our readers to a new interpretation of Manu's Text on "Independence of Women," by His Holiness the Sankaracharya of Puri, and pointed out how the learned Swamiji had made a commendable departure in the performance of the duties of a Sankaracharya. In a lecture of his, reported in the new weekly founded by him "The Dharmarajya" (which, by the way, we heartily welcome into the ranks of journalism) he says :—

"Our ancient Sanatana Vaidika Dharma has this great and tremendous advantage for us that, whereas other religions while enjoining on their followers the necessity for and meritoriousness of Truth-speaking do not, at the same time, call upon their followers to enquire into, consider the merits of and decide the truth or otherwise of themselves (the Religions in question), it is our Sanatana Vaidika Dharma alone that possesses the unique peculiarity of not merely enjoining on others the Duty of Truth-speaking, but lays even its own teachings too, absolutely open to enquiry and determination on the basis thereof, as to the truth or otherwise of its own doctrines in respect of Karma (Action), Bakti (Devotion) and Gyana (Knowledge). For example;

1. The scriptural text;—

सत्यान्नास्ति परो धर्मः

(There is no Religion higher than Truth);

2. Kalidasa's lines:—

पुराणमित्येव न साधु सर्वं ।

न चापि काव्यं नवमित्यवद्यम् ॥

(Nothing is good merely because it is ancient and no composition is faulty merely because it is new); and

3. the well-known dictum:—

युक्ति युक्तं वचो ग्राह्यं

बालादपि शुकादपि ।

युक्तिं हीनं वचस्त्याज्यं

वृद्धादपि शुकादपि ॥

“(Whatever is based on sound reasoning ought to be accepted even if it proceeds from a boy or from a parrot; and what ever is not based ought to be rejected even if it emanates from an old man or from the great sage Suka Brahmarishi himself);” are instances in point, proving beyond all possibility of doubt that the Touchstone of Critical Enquiry and Research is one to which not merely are others ordered to submit themselves but Sanatana Vaidika Dharma itself has always voluntarily submitted itself and even been calling upon all enquirers to test it too, on !

“We, therefore, should not enter upon such an enquiry as the one before us, with any axes of our own to grind or any vested interests of ours in favour of this side or that side but merely and entirely as honest, earnest, and conscientious Seekers after Truth and Correct Knowledge, with our dominating interests simply and solely concentrated upon the correct determination of the Truth in all the various departments of life; and this too we have to do, merely because it is only finding out of the correct Principles and Laws of Nature and acting in accordance therewith, that alone can lead us to Peace, Happiness and Joy, here as well as hereafter.”

That His Holiness has not been incorrectly reported will be clear from the following extract from his “Foreword” to Mahamahopadhyaya Anantakrishna Sastri's new edition of Brahma Sutra Bhashyam:—

“This does not mean that these problems are to be solved by means of *Blind Faith* in the Scriptures, *heedless of reason, logical references, arguments and the like*. No; on the other hand, our Scriptures clearly and categorically say:—

1. श्रोतव्यो मन्तव्यो निदिध्यासितव्यः i. e., Learn (from a Guru who has realised the Divine Truth) *Reflect (on his teachings with the aid of Reason)* and then (when the Doctrine has been absorbed) *Concentrate on and assimilate it making it the Working Principle of your Daily Life!*

2. यस्तर्केणानुसंधते स धर्म वेद नेतरः i. e., He alone—and none else—can understand the Dharma who has studied it, *weighed it and meditated on it in the light of Rational and Logical Reasoning!*

3. तद्विद्भिः प्रणिपातेन परिप्रश्नेन. i. e., Learn with the utmost humility (for humility alone befits the Seeker after Knowledge) but by inquiring (*asking questions from every possible view-point and clearing off all doubts and difficulties that may possibly arise*). ”

“Thus, Truth for its own sake and as arrived at by dispassionate Reflection is the goal of our Religion (the Sanatana-Dharma of the Vedas and other ancient scriptures of India). Other Religions too enjoin Truth-speaking and other virtues on their followers; but, as for themselves, they shelter themselves behind such Expressions as “But I say unto you”, claim to be beyond the region of Reason, and therefore—ultimately and in reality—call for and depend on Pure Blind Faith! But Sanatana Dharma is unique in offering itself too to be tested by the absolute touchstone of Truth.”

“And the emphasis thus laid on Truth and Intellectual Conviction is not merely a theoretical thing for display's sake or for mere sentiment, but is illustrated and consecrated in actual historic practice by the Lord Sri Krishna Himself in the Bhagawad Gita! For there, although we find the great devotee Arjuna throwing himself at the feet of the Lord and praying:—

यच्छ्रेयः स्यान्नखितं ब्रूहि तन्मे ।

शिष्यस्तेऽहं शशि मां त्वां प्रपन्नम् ॥

(i. e., Decide for me what is for my welfare and tell me: I am thy disciple and have sought shelter under thee; Order me what I should do), yet, even in response to that most devout supplication of His devotee, the Lord does not order him but explains, expounds, enlightens and illumines by answering all questions (including even supplementary interpellations) at great length, in 17 chapters, and removing all doubts and difficulties and finally says to Arjuna:—

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्र्येण चेतसा ।

कच्चिदज्ञानसंमोहः प्रणष्टस्त्वे धनञ्जयः ॥

(i. e., I hope you have, with concentrated mind, heard all that I have

been saying? and I hope the Darkness of Ignorance has now gone!). And Arjuna replies:—

नष्टोमोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गदसंदेहः करिष्ये वचनं तव ॥

(i. e., Thanks to your grace, my ignorance has gone, I have recollected myself, all my doubts have been dispelled. I shall act as advised by you). From this it must be obvious that not only by precept but by His own superb Example too, the Lord Sri Krishna Himself has taught us the Right procedure herein i.e., of श्रवण, मनन and निदिद्यासन (viz., learning from the Illumined ones, meditating thereon with the aid of *Right Reasoning* and Assimilation thereof thereafter!)"

We would like to know what, our friends, the "Sanatanists", have to say to all this, from the revered Swamiji, no iconoclast, no "Social reformer", no "ignoramus"—not one intoxicated with western civilization. They pin their faith so much on the traditional interpretation, *as such*, of the Shastras that one of them has recently stated with reference to Mr. Tilak's attempt to rationally interpret the Gita that it is a case of "*Prostitution*" of the intellect and that none can understand the Gita unless he accepts Sankara's interpretation. We do not say that the traditional interpretation is *per se* either correct or incorrect. For aught we know it may be correct in many cases, and the new ones also may not always be correct. It may well be that a student should start with the traditional interpretation as the one holding the field till a better one is found, and as the basis of discussion and reasoning. It may also be that it should be discussed with the reverence due to their authors. But what pains us really is the injustice done to our ancient and glorious heritage by the interdiction of *all* attempts to rationally discuss the correctness or otherwise of and testing their interpretation of the Shastras, in finding out what is eternal and what is transitory or is conditioned by time and circumstance. That, unfortunately, is the attitude of most of the present day Sanatanists and we sincerely hope that this weighty pronouncement of the Sankaracharya will open their eyes.

ARJUNA'S EMOTION.

*Compassion or Attachment?

BY

T. L. VASWANI.

Arjuna is swayed by emotion. Of this emotion Arjuna himself speaks as pity. It is not really the emotion of pity. Arjuna flatters himself with the thought that he is swayed by *kripa*. Later on, Krishna makes it clear to Arjuna that it is not *kripa*. Arjuna does not pause to analyse his own consciousness. Analysis is necessary for spiritual growth. Every one who wants to walk the way of the Life Spiritual must guard himself against self-deception. Krishna says:—Arjuna! you are *not* swayed by *kripa*; you are moved by *moha*. One important teaching of the Gita is: Be *nir-mohi*. Let us pause for a minute. What is this *moha*?

Hindu Classification.

Let me remind you, in this connection, of the Hindu classification of sins,—*Kama*, *Krodha*, *Lobha*, *Moha* and *Ahankara*. What is the basis of this five-fold classification? The list starts with *kama*. *Kama* is the principle of desire. According to Buddhist and Hindu psychology, the root of our suffering is desire, *trishna*, *tanha*, thirst. We are unhappy as long as we have not learnt to control our desire. This is called *trishna* (thirst) in the pictorial language. In abstract language we call it 'desire,' *kama*. Now note that, in the list, after *kama* comes *krodha*. We start with desire. I seek a thing: I wish to possess it; I run after it; I long for it; I desire to be its master; I want to grasp it, thinking mistakenly that my happiness lies in possessing it; I find you cross my path, you come in conflict with my desire. *Krodha* comes. There would be no *krodha* if our desires were not crossed. So we see that naturally, psychologically, *krodha* comes after *kama*. Now see how after *krodha* comes *lobha*. There is *kama* (desire), *tanha*; to conquer it is to conquer sorrow. To conquer craving is to possess the kingdom of happiness. Why is there conflict? Because not only I but you, also, want the same thing; many others want it too, and so there is conflict. We move on a plane of friction and fight, struggle and competition. After desire, I said, comes anger (*krodha*). How does *lobha* (greed) arise after anger? There are different objects which I desire. Here on the plane of matter, on the plane of forms, I run after various objects. Now these forms are classified. There are forms of matter. Sometimes I run after forms of matter. I want a house, I want

* Being notes of a discourse on the Gita, Chapter I sloka 22.

gold, silver, and what not. I want to possess this thing or that. These things belong to forms of matter. Now, when we want forms of matter, we have *lobha*. But, in this world of desire, there are not only forms of matter; there are, also, forms of *consciousness*. *Lobha* is greed. But there are forms of consciousness; e.g. here you are before me; every one of you has a *rupa* (form). It is not only this temple that has a form; every one of us has a form. For we have entered a world of manifestation. A form of a particular person may please you or displease. So note how *moha* arises. When you have desire for forms of matter, you suffer from *lobha*. But when you have desire for forms of consciousness, you suffer from *moha*. There is a friend; he leaves me, and I feel unhappy. Why? Because I miss the *form* of that friend. Sisters suffer from *moha* more than brothers. Men spend their time in many activities of life; women cling to forms. When the son leaves his mother and goes out to a far-off place, she feels unhappy. Sri Krishna says to Arjuna:—You are clinging to forms. You must distinguish between *essence* and *form*. The essence is the *Atman*. When do you cling to forms? When you forget the *Atman*. Lastly, comes *ahankara* (pride). It is a form of *moha*. Desire for (1) forms of matter is *lobha*; (2) for forms of consciousness is *moha*; and (3) for my own form is *ahankara*. How do I become egoistic? I think of this form, Vaswani. I say:—I am so and so and you must submit to me. Why do I have this *ahankara* or egoism? I love my form viz., Vaswani. This form will perish. One day this form will be no more and you will know nothing of it. You have had so many other forms, other names, in other births. Why do you think so much of this particular form? The Gita says:—When I cling to my own form, it is *ahankara*. Some of the world's great men have suffered from *ahankara*. Napoleon, perhaps, the most dynamic personality of his times, had several fine qualities of head and heart, but he had egoism. In this respect, Shivaji was greater than Napoleon; Shivaji was a man of humanity, whereas Napoleon was not. *Ahankara*, then, is desire clinging to one's own form. Now, *moha* is clinging to an outer form missing the reality. One great teaching sounded by Krishna is this:—Distinguish between form and *Atman*. *Atman* is not the outer form. It is only when we understand this that we shall understand aright the teaching of Gita. "You have not the courage", says Krishna to Arjuna, "to stand on the battlefield, because you are clinging to forms." Arjuna says:—My mind is whirling, I feel giddy. Why does he feel giddy? He suffers from nerve-fatigue. One meaning of *vishad* is exhaustion. At this time, Arjuna is suffering from exhaustion. When the body

is tired, you become gloomy in your outlook upon life. Poor Arjuna! He feels tired physically; therefore he says:—"my mind is whirling." Surely, a great warrior should go to the battlefield refreshed. But Arjuna has thought too much of the suffering inflicted upon him and his brothers and Draupadi. Thinking too much of the calamities inflicted upon them by Kurus, Arjuna feels tired, nerve-fatigued. Arjuna is suffering from nerve-exhaustion. I see omens,—says Arjuna, Poor Arjuna! He talks like old women! He sees omens! In every country they talk of omens. Perhaps there is a tea-leaf in your cup of tea. It is an omen! Arjuna is the very flower of the *Kshatriya* family; Arjuna the man of strength, Arjuna is talking of the power of omens. He suffered from nerve fatigue, nerve prostration. Sometimes even a very stout heart may quail. Arjuna says:—I see omens! perhaps his left eye is throbbing, or perhaps the cock is crowing, or perhaps a crow is flying overhead. Poor Arjuna! He sees omens!

MY PRAYER.

Great God, I ask thee for no meaner pelf
Than that I may not disappoint myself;
That in my action I may soar as high
As I can now discern with this clear eye.

And next in value, which thy kindness lends,
That I may greatly disappoint my friends,
Howe'er they think or hope that it may be,
They may not dream how thou'st distinguished me.

That my weak hand may equal my firm faith,
And my life practise more than my tongue saith;
That my low conduct may not show,
Nor my relenting lines,
That I thy purpose did not know,
Or overrated thy designs.

EMILY BRONTE.



**BHAJA GOVINDAM :
THE BOUQUET OF THE LORD.**

Translated by

RANGA N. AIYANGAR AND MRS. J. D. WESTBROOK.

And thus it came to pass that one day the great Guru, Sri Sankaracharya, with his fourteen disciples, was going along when he met a learned man, aged in years, intently studying his grammar, but woefully ignorant of God and Soul, of the true meaning and purpose of this Life on earth. Great compassion for the poor man then filled the Sage's heart to overflowing. And he spoke to the man words of wisdom setting forth a complete philosophy of Life and Conduct in twelve stanzas, containing the essence of all the Vedas and the Upanishads; twelve flowers of spiritual thought offered in worship to the Almighty God. Then the fourteen disciples followed, each with a stanza of his own offering, all together making up a blossoming bunch of spiritual fragrance.

O pray to God, for useless is thy lore !
Fool, leave thine idle grammar and thy greed,
Make steady and content thy humble mind,
Doing thy duty, earning for thy need.

In woman's beauty thou shalt only find
Evil, and false enchantment for the mind.

As drops of water on the lotus leaf,
That slide, and gleam, and change, and fall, and cling,
So all this faithless world is full of grief,
And endless pain, and weary suffering.

When thou art rich thy friends are round thy door,
When gold and health are gone, they come no more.

How farest thou on thine indifferent way
While in thy body lives the vital breath ?
For even thy dearest fears the fatal hour,
And every man alone must face his death.

Useless and vain are wordly power and gold,
By casting out desire is freedom won.

Heartless this cruel world and all its ways,
The rich man even fears his only son.

To youth the wild delight of sport is dear,
The lover yearns for the beloved one,
And aging folk cling to their memories,
But He, the Lord of all, is loved by none.

Who are thy wife, thy son, thy dearest kin ?
Nothing but phantoms in a dream are we.
Whence do we come, and whither do we go ?
Naught is, but *Truth* it lives eternally.

Learn from thy friends, the wise and holy ones,
To strive unto renunciation's goal ;
Thine earthly bonds shall break, and there shall dawn
Salvation e'en to thee, poor stupid soul.

As in a parched pool no waters move,
So in the heart of age no passions spring ;
No friends hath poverty, but learn, O soul,
Knowledge can cure *Samsara's* suffering.

Boast not of youth, nor wealth, nor following.
These things endure not ; like a dream they fleet ;
Maya the world and all its pagentry ;
Then cling thou fast to Brahma's lotus feet.

Day follows night, and night succeeds the day,
Spring follows Winter, Autumn Summer's fire,
This life is passing and our spirits droop
Bound to the wheel by fetters of desire.

So these twelve precepts like a bunch of flowers
Spoke Sankara, the holy and the great.
Thus the Grammarian heard and quaffed with joy
Nectar of knowledge, wisdom all divine.
And learning these may all that live attain
All peace and love and happiness sublime.

Padmapada said :—

Over the waves of dark *Samsara's* sea
Safe in the boat that bears the good and pure,
Sailing with them unto the land of peace
Seek thou, O struggling soul, salvation sure.

Tantrotaka said :—

With shaven head or fakir's matted hair,
So many men with many different creeds
Wear orange robes or white, but, lacking faith,
They only strive to quench the body's needs.

Hastamalaka said :—

Though age comes on and strength ebbs day by day,
Though heads grow grey and the proud spirit tires,
Though feet that ran move now reluctantly,
The heart still clasps its unfulfilled desires.

Subhoda said :—

To sacrificial fire or flaming sun
By night or day bent lowly to the ground,
Begging for bread, or shelter from the cold,
Still man to earth by his desires is bound.

Vartika said :—

A hundred creeds lived in a hundred lives
Are vain even as penances or suffering,
Or bathing in the Ganges or in the sea,
Only self-knowledge can salvation bring.

Nityananda said :—

Under the trees, beneath the wide-spread sky ;
On bed of earth, open to wind or rain ;
Desiring, needing naught ; content and pure ;
The soul its true salvation shall attain.

Anandagiri said :—

In meditation's calm or pleasure's whirl,
With loving friends, or cold, withdrawn, apart,
Listening attuned to the music of the spheres,
Dances in joy divine the happy heart.

Drida-Bhakta said :—

Sing thou the Gita's holy song and drink
The Ganges water, pray to God and put by
The idle world, and with a steadfast mind
Thou shalt dare Yama and his scourge defy,

Nityanatha said :—

The crushing wheel of life and death rolls on,
Birth after death, death after birth again,
Helpless we atoms turn and rise and fall
Until the Grace of God our souls attain.

Yogananda said :—

In knowledge of all good and evil wise,
Clothed in a simple pilgrim's scanty dress,
The soul—a child in harmony with life,—
Seeks in the love of God its happiness.

Surendra said :—

Whence comest thou, O soul, where does thou go ?
Who is thy father, who thy mother seems ?
Consider thou the world a shadow show
Only the *self* exists !—all else are dreams.

Medatiti said :—

Vain are the differences twixt thee and me,
For I am thou—there is no mine and thine ;
In unity seek truth, and thou shalt see
Behind all fleeting semblance the Divine.

Bharativamsa said :—

The man who never good from evil knows,
Moved by desire, by greed and passion tossed,
Who knows not God nor Soul, and careth not,
He shall abide in darkness and be lost.

Sumati said :—

O, sing to God, utter his thousand names,
The Lord in all his many aspects praise ;
Seek thou the society of the good and pure
And charitable be in all thy ways.

Thus the fourteen Disciples and the Sage,
Great Sankara, to the Grammarian taught
How to escape from out *Samsara's* sea.
Right action, knowledge True, and Grace of God
The only paths unto salvation are ;
Not learning, pride, nor power, riches nor kin,
But action, word, and thought, controlled and pure ;
By these the Soul attains the love of God.

ANNUAL CONVENTION OF THE BHARATA SAMAJA ; 1933.

The thirteenth Annual Convention of the Bharata Samaja was held on 28th December 1933 in the Theosophical Society Head Quarters Hall. As the President, Dewan Bahadur Rajadharma Praveena K. S. Chandrasekhara Iyer could not be present, Mr. C. V. Krishnaswami Ayyar was elected to the Chair.

The Annual report of the Samaja for the year 1933 was then read by the Secretary and approved. The undermentioned 16 members were elected to the Council of Management for the ensuing year.

- | | |
|-----------------------------------|-------------------------------------|
| (1) Mr. K. S. Chandrasekhara Iyer | (2) Mr. C. V. Krishnaswami Ayyar |
| (3) Mr. A. Ranganadha Mudaliar | (4) „ C. Subbaramayya |
| (5) „ C. Subbarayudu | (6) Dr. G. Srinivasamurti |
| (7) „ Manjeri S. Rama Iyer | (8) Mr. C. R. Parthasarathi Iyengar |
| (9) „ Maungji Govindji Sheth | (10) Mr. Jamshed N. R. Mehta |
| (11) „ H. K. Mehta | (12) „ M. D. Kanitkor |
| (13) „ K. D. Shahani | (14) Dr. K. V. Hora |
| (15) „ L. B. Raje | (16) Mrs. G. Srirangammal |

The Secretary having mentioned in his report that the members are losing interest in the Samaja as nothing was being done, during the whole year except during the Annual Conventions, to intimate to them as to what was being done by the Samaja so as to keep the members in touch with the moment, it was resolved to request the Executive Committee to make arrangements for the publication of news and notes relating to the Samaja in the "Bharata Dharma" published by the "Arya Mata Sabha"

A meeting of the new Council of Management was held the same day, 28-12-33, and the under mentioned office bearers were elected for 1934.

Mr. K. S. Chandrasekhara Iyer	President.
Dr. G. Srinivasamurti	Chairman Secretary } Executive Committee
Mr. C. Subbaramayya	
Mr. A. Ranganadham Mudaliar,	
Mr. C. Subbarayudu	
	C. Subbarama Ayyer Secretary.

INDIAN NATIONAL SOCIAL CONFERENCE, MADRAS, 1933.

Extracts from the Presidential Address.

OF

MR. G. K. DEVADHAR, M.A. C.I.E.,

President, Servants of India Society.

It is customary with us on such national occasions to take stock of losses and gains, by way of recognition of our debt to the elders or builders of the nation (पितृभ्यः). I shall have to put in the first category the great loss we have sustained in the death of Dr. Annie Besant of revered memory who recently passed away, and whose loss has been mourned from several platforms. In her later days she preached social reform viewing it from spiritual and scientific aspects. In her, our cause found a most vigorous and eloquent advocate, though religious revival, in her own way of thinking, absorbed her energies to a very considerable extent in India. She always had for its background the purer and freer days of Aryan Civilization. Moreover, she put forward the emancipation of the Indian Race as the goal of social reform. I have no doubt her influence has produced the most abiding results and they bear testimony, if any were needed, regarding the extent of that benevolent influence on the lives of the past one or two generations. Your province bears the greatest testimony and the results could be seen more very vividly here.

While on this subject I would like to refer also with great pride and gratitude to the meritorious and abiding social service to the cause of general amelioration in social sphere rendered by three of our great countrymen, in whose honour great ceremonies have either been organised or would soon be organised to commemorate their memorable social work in the cause of the country. I mean Raja Ram Mohan Roy, Swami Dayananda Saraswati, and Seth Karsendas Mulji of Bombay. Each one of these struggled very hard, for putting their convictions into practice and suffered all kinds of hardships. All honour is due to them. The centenary of Raja Ram Mohan Roy is being celebrated at this time with great pomp and universal support. In last May the *half a century* celebration of the second was attended at Ajmere by thousands of people devoted to the Aryasamaj, and the centenary of the third social warrior will soon be celebrated in Bombay.

It is necessary to answer, if that were possible, at the outset of our exposition of the uses of Social Conferences, the question what are the ideals for which the Social Reform Movement stands; and while explaining this position it would not be quite out of place to interpret the meaning of orderly progress in the constantly changing world as it affects (1) man, and (2) the human Society in their relation to science, religion and morality. In this connection, I would make a brief extract from the preface written by Edward Carpenter to his book. "Civilization, its cause and cure." He says "morality has at last to become truly human and the real expression of our organic need. Man has to be liberated from the cramps and suppressions and fixations which have hitherto paralysed him in the moral field. He has to emerge from the swathing bands of his pupal stage into the free air of heaven, and to become in the highest sense self-determining and creative."

Three things, (1) the realisation of a new order of Society in closest touch with Nature and in which the diseases of class-domination and

parasitism will have finally ceased; (2) the realisation of a science which will no longer be a mere thing of the brain, but a part of actual life; and (3) the realisation of a morality which will signalise and express the vital and organic unity of man with his fellows—these three things will become the heralds of a new era of humanity—an era which will possibly prefer *not to call* itself by the name of Civilisation. This in brief, in my opinion, ought to enlighten us—social reformers—on the ideals, to be aimed, principles and policies to be perused and methods to be adopted. This should establish the claim of social reform, being now more correctly interpreted and its scope defined. By this process man will evolve a higher social consciousness as against his individual consciousness. Mr. Carpenter adds in this connection, "And by becoming thus one with the social self, the individual, instead of being crushed, is made far vaster, far grander." Some might contend that this barren Vedant of the Advaita Philosophy is thus, beyond the pale of practical application. This is not the way to look at it. Because some of our fore-fathers in their heights of religious and philosophic thought, realised the value of such sentiments on these or similar lines their works of religion and philosophy—two quite distinct branches of life of action—left their mark on the history of the world. If we, their descendants of the modern times, have to interpret rightly the forces of modern life more correctly, we shall have no difficulty to ward off the harmful spirit of communalism, bogey of the safeguards for the minorities and to drop off suspicions and communal hatreds which unfortunately have trampled the fair name of this beautiful land which Mr. Gokhale always used to describe in some such phrase as "a country blessed by God but cursed by man": Communism will drop off its terrible nails and democracy, instead of being the wild demonstration of demoslife will, in the words of the same writer who further states, operate gently so that "the true democracy, wherein this larger life will rule society from within—obviating the need of an external government—and in which all characters and qualities will be recognised and have their freedom, waits (a hidden but necessary result of evolution) in the constitution of human nature itself." These sentiments would suffice to provide the necessary motive power or momentum to march onward—though such marches are only possible under circumstances of an exceptionally favourable nature; and viewed in this light social reform naturally assumes a more human and comprehensive meaning than at present. And if these lines be perused and adhered to, our movement would not run counter to the steady growth of true nationalism; nay it would help to promote it, would derive strength from it, and invest our countrymen with the true spirit of wider and broader citizenship.

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Social Reform so far in this country had naturally to direct its attack against the citadel of orthodoxy and conservatism in which all reactionary and onesided factors of the so-called national advance remained perched but now in my opinion the time has arrived when social reform could be freed from that narrow rut and placed on a wider and more constructive and less critical plane of social reconstruction in which several have been labouring without much moral support from the politicians. But luckily the spirit of the age and the shrinking of distances have caused even involuntary change of heart and outlook, which would facilitate the work of amelioration of the Society as a whole. In the past it was quite necessary to deal with the elementary problems of social reform such as sea-voyage, women's education, abolition of caste, stopping of infant marriages, promotion of widow remarriages, and of post-puberty marriages, and furthering the age of consent, inter-dining and even intermarriages, etc.

The bogey of untouchability and unapproachability still haunts us, but its days are numbered as its foundations are unmistakably shaken by the most powerful influence of Mahatma Gandhi whose work in this connection, I have always likened, to that of a powerful and tremendous blast. While, therefore, not neglecting work in these abovementioned directions, we must now begin to concentrate our attention on problems that embrace wider fields and touch the bottom and the top of Society. The justification for such widening of the outlook of Social Reform work lies clearly in the imperative necessity of flowing with the world currents of the rapidly advancing tide of what we call civilization—not necessarily a disease according to Edward Carpenter. India fortunately has not lagged much behind though the inevitable need for social reform is recognized by only the so-called educated few—using the phrase in its widest sense; it is a matter of no small surprise, however, that even after a century and a half of the spread of English education and contact with Western Culture improvement in evil customs and demoralizing superstitions has not yet taken place on a wider basis, and advanced view or higher thought in social life is today possibly the *luxury* of the comparatively small number of those who crowd into big cities and towns where reformed life has its attendant evils as well.

We are all increasingly anxious now to lead a higher, purer, and truly nobler national life, in keeping with the changing ideals of higher social being so as to secure advance of our Society along lines of advance of the whole human race or humanity. In our search for truth of the science of human society we may in vain expect today, at any rate, any guidance to lead us safely to the goal, because among the many seekers after scientific truth and foundation for the human Society there has not yet been reached any unanimity of basic principles that ought to regulate the conduct of human beings that constitute the society as we see it developing today. Science has very miserably failed in this direction of supplying the much needed guidance, though its vast, wonderful, and epoch-making achievements have surpassed the imagination of even those toiling long in the field with great faith and expectations.

If we go on worrying ourselves with the results of the so-called scientific research in the sphere of human society and wait till the guidance in forthcoming we may have to wait till Doomsday. We must, therefore, be prepared for onward march to take stock of the progress which society has made so long with the help of historical records in various countries and in different times with special reference to the history and institutions of our race; we would be securing sufficient data for us to proceed in that way. Most of our trouble is due to the confusion caused by the mingling of the little spheres of religion and Hindu social polity and political public policy. If we could only avoid this confusion much trouble could be saved.

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The arena of the politics is more attractive to those that wish to carry on their public activity along more constructive lines, and be least critical. Now we shall have to examine whether the work of fighting, on destructive lines, so heroically done by the early venerable pioneers in this field is not sufficient and whether the time has not come to interpret now, the correct scope or sphere of social reform in the terms of the changing conditions of the world which are sooner or later bound to affect us. This will establish the necessity not only for our familiarity with the culture and science, of the Western Christian Countries, but, also that establishes a clear necessity for a living contact with the growing life under modern conditions in the New Far East Countries as well. India has always been a source of spiritual inspiration to many of these nations of the world and if now any

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of these nations have to supply any lessons to us it would be our right to receive them and their duty to give them though, both the West and the New Far East would not desire a cultural separation from Indian spiritual eminence which is her special contribution to the world's happiness, and which is being recognised in an increasing measure from day to day in fields of religious and philosophical thought. If Western nations have produced philosophies in common with India, more or less, a matter based on heights of reason, India has supplied a unifying philosophy in relation to life which the rest of the world described as religion as distinguished from philosophy. And this when interpreted in the terms of Karma Yoga and Raja Yoga, and in the light of Bakhti ought to be our country's beacon light to the world, and precious treasure to us. It might be argued that all this is sterile philosophy, has not much bearing on the live problems of the day, but a deeper consideration of the changing environment will convince a student of Social Reform that his path would be rendered much simpler and smoother if he were to grapple with the problems with the help of some of the basic ideals.

Women of to-day have learnt to organise, to educate public opinion with regard to their needs have now a regular net-work of their organisations all over the country. They have all along supported men in their advocacy for their wider franchise and some of them have also emerged out of their seclusion or purdah in a few places only to participate actively in the struggle for freedom; I hope not like the women of Turkey in the earlier days of her struggle for unity and progress to go back into purdah again. But I would like to see them engaged in common with men in day to day spade work for the general amelioration of their sex to entitle them to secure the fullest possible measure of freedom and liberty from men who have also to learn to trust women as their equal partners in national and social uplift. Active participation in public life should not be a mere matter of momentary sentimental enthusiasm. They should not commit the mistake of devoting all their energies to some of the barren fields of politics but should take upon their shoulders sufficient responsibility of sharing men's national work in the spheres of education of the masses, social reform for their advancement and the economic and other improvements of the rural parts of our country.

Of the communities formed into caste are religious and racial groups—the so-called caste groups—is, in my opinion, one of the most practical problems for solution before our country. It must be both the creation and restoration of harmonious, relationships among members of various communities. So long we have not learnt to trust each other and allowed ourselves to be guided by the narrow interests of our groups. All will suffer because the rest of the world has no concern whatsoever with our local differences which we have not yet learnt to adjust ourselves, and intervention with which on the part of outsiders would be a clear indication of our unfitness to rule ourselves. A social reformer does not mince matters as he has to be true to himself. If we, therefore, have properly attuned with the rest of the universe, we would learn to trust each other, leaving no room for the theory of the "Elder Brother" conceding to the one-sided wishes of the "Younger Brother" without reference to the duty of the latter to trust the former. Caste like different creeds have disintegrated completely our Society, to which process momentum has been added by the preponderance of the widely different creeds, in our social policy. The only solvent of this situation is the attitude to learn to look upon ourselves as our master the late Mr. Gokhale used to say, that we must be Indians first and Moslems, Hindus, Christians, Jains, Parsis, afterwards.

Some classes have to make a beginning to adjust their life along these lines, and it must be seen how, consideration of larger self will propel some of them to practise these principles in life and realise the true unity of the Society.

The next large question which should attract our attention is the position in our midst of the so-called depressed and suppressed brethren numbering between 40 to 50 millions. It is, the duty of the Hindus, as also of those in whose power it lies to improve their lot in most constructive ways, though such improvement is an equal necessity of the vast majority, in common with them, of the community at large. But their need has been rendered greater and more urgent by the fact of their being ruthlessly subjected to untouchability for generations past in the name of religion, contrary to the spirit of humanity, by our orthodox brethren. Untouchability which is universally condemned by all thinking sections as the darkest spot on the fair face of exalted Hinduism is doomed for ever. But our business as social reformers is to see that no wrong emphasis is put by any of the parties immediately concerned on any wrong principles, and true constructive work is taken up as a lever to lift them up with special reference to the eradication of untouchability and unapproachability. Temple entry and legislation thereabout are bones of contention more so, because, the depressed classes have not shown much active enthusiasm for temple entry for the satisfaction of their truly religious cravings, while others who advocate it, in spite of this indifference of the community in some places that is directly concerned to do so, because in this sphere of social reform they do not like to be accused of allowing a weak point in the Hindu social polity to remain "as inferiority complex."

There was in Japan a class in existence called "*Ita and Hinins*" whose degraded social position was considered so low in their social polity that even a different set of numerals was used in counting that class corresponding to some such phenomenon in our part of the Country in counting units of indigenous sports and games. But Japan woke up more than fifty years ago, to this enormity of great scandal perpetrated on human nature and abolished all those barbarous distinctions among human beings by an edict in a moment: Cannot India do some such thing under the new Reforms now by state legislation? While on this topic, I would like passingly to refer to the furious controversy that raged round the question whether social reform should be pushed on in spite of people's wishes, with the help of legislation. But the controversy is buried now. It had poignancy when the spirit of the administration and controlling forces were mostly moulded by foreign spirit and outside considerations, but now all our Provincial legislative Councils and the Central Legislature are mainly Indian, composed of the representatives of the people and many Provinces, like C.P., U.P., Bombay, Madras, and the Punjab, have lost no time in introducing useful pieces of legislation for the improvement of the general masses of the people in social, economic, and international spheres. Moreover, it is further very refreshing and re-assuring to note that many of the leading Indian States have utilised their legislative machinery and their peculiar position of independence in getting social legislation enacted in many matters of domestic social reform. In this connection I would mention the names of Baroda, Mysore, Travancore, Indore, Cochin, Kashmir, and Hyderabad (Deccan) and other small states. But it is very interesting to note in this connection that the British Government who were in the earlier days of their rule very keen or in

any case friendly on the introduction of social legislation have changed that attitude now. Their present attitude in this behalf seems to many of their admirers and friends as extremely halting if not quite hostile, and some of us would like the central legislature to be much bolder and imaginative in this behalf as they would be pushing on the cause of general upliftment of the vast masses of this country. One of the grounds in support of such an attitude is that Society is advancing, and it would not carry out its functions vigorously with the old worn out clothes in the form of institutions which may have justification in their own days, but which need constant repair and readjustment in the light of the growing bodies requiring new clothes for their full grown bodies.

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Another most important sphere in which a colossal amount of work lies ahead of us is in the direction of the improvement of conditions of life in rural parts. It is a pity that the vastness of the subject and its many sided solutions would require more detailed treatment. But I must content myself with briefly mentioning some of the salient points, the first and foremost of course, is the education of the younger generation residing in more than 700,000 villages with the assistance of local leaders, giving them as far as possible suitable seasonal course as in Denmark. Modern improvement of course in Agriculture, and cottage industries, should not be neglected, as industrial and vocational training should be gradually introduced to make education answer their daily needs. The education of the adults also by more attractive methods of cinema, magic lantern and the drama should be vigorously pushed on so as to change their outlook on life, give them a better grasp of the world situation of which they are preface a factor. We may in fact give them a new philosophy of life. The improvement of the economic condition of the masses had engaged the attention of the state; the greatest impediment in the way of such reform is the chronic indebtedness amounting to over a roughly estimated figure of 900 crores if not more. Owing to the vastness of this problem the British Government have not dared to formulate any scheme of debt redemption; but it is refreshing to note in this connection, that some well meaning attempts are being made by small states, Bhavanagar under the leadership of my friend Sir Prabhaskar Pattani being the first to put into practice some well-defined plan with the help of the State machinery. But there is, however, a very important direction in which the Government of India, all Provincial Governments and many of the leading Indian States took active measures to secure partially this object of economic improvement by the introduction of the co-operative movement, which has yet to make a large leeway, considering the vast potentialities of this great lever.

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Another greater and more urgent need of the people residing in rural parts is public health, and the many problems affecting this vast question, which need immediate attention such as, village sanitation, personal and public hygiene, food reform, so as to secure the best results with the least expenditure as is at present being experimented by some of my colleagues in Bombay in the work of the Bombay Presidency Baby and Health Week Association. Lastly, the new question which has begun to attract attention on the part of the intelligent public as a result of some of the figures published in the recent census report by Dr. Hutton, the Census Commissioner of India. Birth Control has offered a suggestion as one of the tried and possible practical remedies to combat the enormous rate of increase in the population of the whole country. We know our popula-

tion has grown in the past ten years by nearly four crores but to give you a much clearer idea of this enormous growth I can cite figures from Travancore State where the population has risen to 51 lakhs from 41 lakhs ten years ago, thus showing an increase of ten lakhs during the past decade, and in this increase of ten lakhs, five lakhs i.e. 50 per cent of the growth is supplied by one community alone i.e. by the Christians alone who have grown to 16 lakhs and over from 11 lakhs. India's solution of the problem of birth control, will be determined ultimately by the view she is compelled to take of the unit of a family, whether it is a social or a spiritual unit or it has only an economic character and relationship. I am interested to find that in your province barring a few small religious communities a great deal of public opinion is educated in its favour, and whereas some women's conference in Berars held recently adopted resolutions in support of birth-control clinics. Women have even begun to express their opinions emphatically on the need for divorce being sanctioned by legislation.

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Another important problem to the solution of which some of the vested interests of the country will have, to bring to bear all powers of imagination and larger human interests, and of industrial welfare. It is the problem of labour. It is no use our telling them that their compatriots were at the beginning of industrialism in an infinitely worse condition. It would not serve any useful purpose by telling them that labour is overworked in Japan, and labour there is comparatively cheap. Those who need the employment of labour in their industrial pursuits must treat them with better consideration than they show to their tools. Several international conventions, having a more intimate bearing on the daily life of the people engaged in industrial production in British as well as in Indian India have to be given effect to and it falls within the purview of the Central Government, and also when it assumes a Federal character to see that they are put into practice.

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In considering problems dealing with the improvement of rural classes we cannot afford to pass over the need of the problem of temperance and discouragement of the habit of drink among them and the avoidance of unnecessary and wasteful litigation. I am told that litigation and drink have absorbed between them two, a sum of not less than 100 crores of Rupees a year to err on the safer side, though it is reported that some Committee which sat to consider the question of prohibition estimated the total expenditure in India on intoxicants alone to the extent of 100 crores. The rejection of Prohibition by U. S. A. and the comparative failure of local option in this Presidency need not dispirit us. Our efforts at organising temperance leagues and Village Panchayats of settlement of disputes must go on in faith.

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I have enumerated in their general aspects some of the outstanding problems of social reform before the country, but have not dealt with my own views with regard to the method to be adopted for their solution. When a social reform ceases to be fighting in its attitude and lays considerable stress on its constructive side, considering the urgency for work in different fields, it naturally assumes the character of social service which must be and should be rendered by as large a number of Indian men and women as the magnitude of the problem demands. This in brief, in my opinion, is the case for Indianization of social service. To complete our just demands from the political platform for Indianization of

civil services and Indianisation of military services, we must also be ready to take up the responsibility of Indianising without detriment to the work of other friends from foreign lands. in this sphere of social and educational reform. All honour to those who laboured strenuously during the period of over a century in bringing light and life within the reach of those who needed them very badly. In fact we must not be content with merely cataloguing the topics or questions of social reform. That stage is gone. What is needed now is immediate action for which the country must supply a very large army of patriotic young men with missionary zeal for this great task before the nation. If a well thought out and defined programme of social uplift is to be worked out seriously then there is need for those who feel the urge to come forth and husband all their resources. It is a matter in which Government and the people should work conjointly securing help from every available source. To carry on the programmes of such work a vast net work of social service or welfare work organisations will have to be set up in each important district and taluk as well as the States included therein. In countries where most successful work along these lines has been achieved, that achievement is invariably a combination of intelligent study of the two problems assisted by surveys of local conditions carried on by young men and women ready to sacrifice enthusiastically their small interests bent upon service rendered in a spirit of religious devotion.

The draft resolutions bring out the point of view that we have to make and urge on the attention of the Government and the people. There is need for propaganda of our cause being carried on, from day to day and from several platforms. Whosoever, there, renders that service, to this cause of the so-called masses and neglected classes acquires great merit, and I have no doubt that all of you assembled here will carry the torch of reforms and burn before its lustre the devils of ignorance and selfishness. Let each one of us rise superior to smaller considerations and do our utmost to promote the cause of social reform and social service which must be the watchwords of the coming religion, or which themselves are religion, and the modes of worship of the Deity through humanity. In the weighty words of the late Mr. Justice Ranade.

"I want to recognise this fact. I have no authority to suggest to you remedies. These will suggest themselves to you. The fetters of the mind once realized as fetters will drop off themselves. They cease to be fetters, and even become a discipline for a better existence. It may take years and generations to achieve this result. We may all have to die and become manure for the seeds of life in future generations. But once we enter upon the right path, the torch of light blazing inside us, which we only seek to darken with our artificial rushlights, will show to those who come after us the way to heaven. The way to heaven is a narrow path, and one has to tread upon sharp-edged instruments, carefully balancing the weak limbs and spirits. The way to hell is, as you all know, a road well paved with good intentions and we have only to close our eyes and shut our ears, to be listless and indifferent, lead a butterfly existence, and die intellectually and spiritually. We have pursued that way too long and it is time now that we should take due care to set our house in order, as no mere whitewashing and no plastering would remove these hidden sources of our weaknesses. The whole existence must be renovated. The baptism of fire and not of water must be gone through by those who seek a renovation of heart such as this."

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Honorary Editors : { C. V. Krishnaswami Ayyar,
K. V. Sessa Ayyangar.

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MARCH, 1936

[No. 12]



चित्रं वटतमूले वृद्धा शिक्षया गुरुर्युवा ।

गुरोस्तु मौने व्याख्यानं शिक्ष्यास्तु छिन्नसंशयाः ॥

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THE

Bharata Dharma



VOL. XII]

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'THE EVOLUTION OF HINDU MORAL IDEALS'

(BEING THE KAMALA LECTURES, 1934)

By

K. V. SESA AYYANGAR

The Kamala Lectures of 1934 are a valuable and timely contribution to the literature on Hindu Ethics. The subject of the lectures was 'The Evolution of Hindu Moral Ideals'. The title itself is challenging. There are those outside Hinduism who are of opinion that Hinduism is a non-ethical religion in the sense that it is a religion that largely exhausts itself in theology and ritual and that it does not place that emphasis on ethical values which the other great religions of the world do. There are others within the Hindu fold who look upon the present times as the age of Hindu decadence. These people are never tired of lamenting that Hinduism has fallen from the high state it occupied once upon a time. Their minds are full of memories of a Golden Age induced by a reading of ancient legends. According to them the changes which the Hindu Society has undergone from time to time, cannot be called evolution as it is popularly understood, but as its opposite. Indeed the orthodox conception is that Dharma—which includes morality—was walking about like a cow on all its four legs in the Golden Age, but that with the passing of time and the advent of the Kali or the Iron Age, it lost three of its legs and at present it just manages to exist with one leg. In the vision of the future occurring in some of the old books, social institutions and usages are envisaged as uncontrolled by moral rules. To the orthodox Hindu mind changelessness is a necessary ingredient in Dharma. Dharma is Sanatana, unchanging and unchangeable—in theory at least. Change is equated in terms of decay. Therefore, the very idea that the rules have changed with the passing of time is itself of more than usual interest. The additional suggestion that in the actual transitions which Hindu Society has passed through, there has been an evolution of

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moral ideals, is one which compels the attention of all who love Hinduism and are interested in its future.

A further interest attaches to these lectures by reason of the unprecedented emphasis placed upon ethical values by the times in which we are living. There was perhaps never an age in the past when all the world over ideas and ideals, human knowledge and human effort, were judged by their ultimate incidence on the conduct of human beings towards one another. In Christian countries, Christianity is looked upon more and more as a social gospel, and the tendency has gone so far as to encourage the claim that the social Gospel of Jesus is capable of being looked upon as furnishing an acceptable alternative to communism. In Islam the claim has been made by some of its foremost exponents that it contains the gospel of Humanism and that its ethical message transcends in quality that of any other religion. Confucianism and Buddhism are mainly, if not exclusively, ethical codes. In Hinduism alone similar efforts have not been made to bring to the forefront the beauty and the richness of its ethical concepts. Hindu ethical evolution is a subject which has been awaiting adequate treatment for a long time.

The subject could not have had a better exponent than Sir Sivaswami Ayyar. Few men are better endowed and equipped for the task than he. While his loyalties and affections are deeply rooted in the spirit of ancient Hindu culture, he is liberal, and in some respects thought to be almost radical, in the advocacy of changes which he thinks necessary to enable Hindu society to function with efficiency at the present day. While he is anxious to test ancient ethical values in the light of reason and scientific knowledge, he is a champion of the greatness and sufficiency of Hindu ethical ideals. At more than one point, he expresses his resentment of the wide and sweeping condemnation by foreign critics of Hindu morals, condemnation which often proceeds as much from ignorance as from prejudice. His refutation of such charges are as strong and well grounded as his appreciation of Hindu moral ideals is critical and discriminating. Unsparing in his exposure of the glaring contrast between the injunctions contained in obsolete texts and the actual practices of Hindu society from time to time, he takes equal pains to point out and to dispel the errors in the outside judgment of Hindu moral standards. Elsewhere in this issue is published a summary of the first two lectures, and it is proposed to publish a summary of some of the other lectures in the succeeding issues.

The lectures bear witness to deep and extensive study of ancient Hindu Scriptures and of modern literature on the subject. They reveal the care

and anxiety that have been bestowed in considering fully and dispassionately all the aspects of a position. The author has brought to bear upon his work all his unique erudition and scholarship, the result of careful observation of social facts and experiences, and his unrivalled powers of close reasoning, accuracy of thought, and felicity of expression. Whenever he feels called upon to state his own opinion, he does so with firmness and courage. It is possible to differ from some of his conclusions. But one cannot do so without incurring a certain amount of responsibility. Hinduism and the Hindu public owe a great debt of gratitude to Sir Sivaswami Ayyar.

GOD THE GREAT REALITY. THE ALL PERVADING MOTIVE POWER,

By

H. SRINIVAS, CALCUTTA.

Is it possible in these days of outward refinement and growing materialism to realise the living God of the Universe? This a question of questions—the fact of the existence of God is a sacred mystery. We can no more banish God from our minds than we can banish our own eye and the objects around us. God is an omnipotent spirit. How many of us alas! turn away from Him. It is because of the worldly habits and carnal propensities. The vision of God is a priceless thing, to be attained at the cost of life itself.

In the human and animal creatures we see around us, in the earth below and heavens above, in the light and the air, in the sea and the ocean, in the hill and the mountain, in the world without and within, in history and in biography what is the single force that pervades all, supports and quickens all and which gives to both mind and matter all their vitality and energy? What is it that lies at the root of all the movements of matter and thought in the world? What occult force is that which nourishes and quickens all the known and undiscovered forces? This is God-Force. To the pure in heart, *the Sanctum Sanctorum*, the holy of holies reveals itself, and they see how Divinity far away in the solemn stillness and solitude of that inmost sanctuary is secretly working out. His wise and benevolent scheme works out His great purposes and moves the vast Universe. The pure in heart perceive that a sacred halo encircles the face of creation—that a heavenly hand upholds all things. The same celestial force shines everywhere, acting and interacting through the various forces in the world. Oh! the mystery of the measured beat of the pulse in the right arm! What is it that lies

concealed within the fold of the arteries, that causes this strange thing called pulsation? Is it a dead physical force and nothing more? There is within a living force emanating from God and keeping up and sustaining the entire body. This is a fact and an undeniable reality. What is the mysterious propulsion of vital fluid through the arteries to the remotest parts of the body? Is it forcible propulsion of blood and is it blood force? This is the work of the living God plying the machinery of the blood system in the body. And whence comes the breath so essential to life? Who moves this curious respiratory apparatus within? Is it mere physical force that causes this breathing? Can matter breathe? It is the Higher Power which makes the lungs to give out noxious air and take in fresh air which gives life and vitality. Beneath the respiratory agency is the muscular force, which is nothing but the living force of God that supports the ceaseless activity of inhalation and exhalation. Though dead and dark the human body becomes, when lighted with the light of God-Force, a very Temple of the Living God. It does not creep on the earth, but it stands erect and moves and speaks—it is a sanctuary of the Living God.

So with regard to the whole Universe, the secret springs of Divine machinery keep the Universe in working order. Each wheel is in its place, and the primary force quickens and regulates the movements of all the wheels, giving them law and method, force and harmony. The hidden force is there, but it is not given to all to perceive the mysteries of God.

Look at the huge tree—it grows: the branches and leaves multiply month after month, year after year. Have we not wondered how it grows? It pines and sinks in winter; but with the return of spring it is again clothed with life and beauty. If the roots are unearthed, the hidden cause that keeps the branches, the leaves, and the fruits in freshness and continued growth is revealed. The roots explain the uprising and growth of the splendid tree. The roots send up the vital juice to the branches and leaves and keep them fresh. As the roots explain the tree, the root force upholds the Universe and explains it.

It is a mistaken notion that man sustains and nourishes himself. The blood in the human system cannot go forth without Divine will; neither can the human hand rise—the Lord is in the muscles of the arms; and all the muscular force there is that immanent force; that living force, the source of light and heat, of wisdom and power sustaining all things and keeping up this vast Universe. The world is full of God, full of fire of Divine force. If the central force is taken, in a moment the whole crea-

tion disappears. From morning till night the Lord our God is with us, in our uprising and down-sitting, feeding and nourishing us, and leading us by the hand through the path of life. Not only in contemplation and prayer but in all the secular details of our daily life, in all our social and domestic duties of our daily life there is God always speaking to us and showing Himself to us. In fact, "We live and move and have our being in Him". But unbelievers have ascribed to human agency things which belong to God. In God-Force they live; yet they boast of their own independence and their self-sufficiency.

It is the men of faith, those simple folks, those virtuous saints that perpetually live in God vision. The eye of faith sees the Divine Hand in all things good and beautiful. Let faith and hope fill our hearts and souls. Let us rejoice in the thought of God—and as His Holy Light dawns upon our beloved country, may millions in one united chorus sing His Love!

NEW LIGHT ON THE BHAGAVAT GITA.

BY

V. KRISHNASWAMI AYYAR

Advocate, Madura.

The most cardinal verses in the whole of the Bhagavatgita are verses 61 and 62 in Chapter 18. They say:

"The Great Lord remains stable, O Arjuna, in the mind-consciousness of all beings and he, by his power called *Maya* (*Agniyana-Avidya*) makes all beings illusioned as being fixed up to the wheel in action (wheel of births and deaths)"

"Find out that Lord and seek refuge in him as the only goal from within your mind and its ramifications and by the result of such search you attain that eternal peace and reach the ever lasting abode." Here the Great Lord is no other than *Brahman* itself. He dwells unshakingly in the individualised mind which works in all its ramifications and complexities in the making up of the Universe in all its diversities and hence causing *Avidya* (ignorance) and consequently illusioned and make him believe that the universe is real and the concepts of mind are also real and that man's existence is intended merely for worldly enjoyment. Such a state of the individualised mind is the cause of *samsara* (the wheel of births and deaths) and such a man lives in vain by such a purpose which lands him always in eternal misery. The true purpose of a man's

life is to realise God and his connection with the universe and the universe is unreal and illusory and *Brahman* (God) alone is real and only if you attain that knowledge you become one with him and attain by his grace that eternal peace and reach the ever lasting abode from which no traveller returns. Your mind is the cause of your miserable outlook and your mind alone attuned towards God and its only reality gives you the ever lasting happiness and spoken of in the scriptures as *moksha* (emancipation). The previous verses 59 and 60 clear the position, Arjuna is despondent and would not fight being obsessed by motive (attachment to worldly things) caused by ignorance or nescience (*Agyana*) and hence the Great Lord expounded the philosophy of the *Bhagavatgita* and in the 18th Chapter he summarises the same and in the above verses he explains the position thus, (verse 59): "If entrenched in egoism (*Ahamkara*) thou thinkest thou will not fight, you will find that that resolution is absolutely in vain for your own nature will constrain thee to fight" "Oh! Son of Kunti, everybody in this world is bound by his own nature and predilections and such bondage is brought about by one's own actions and therefore even though you do not wish to act by your own *moha* (attachment to body and its environments) you will act according to destiny (preconceived) though unconsciously."

Therefore in verse 61 the Great Lord as if identifying itself with *maya* becomes the so-called progenitor of the universe and he is supposed to reside in the *chittam* (the seat of consciousness between the two eyebrows) or mind of individuals and thereby causing all beings therein enmeshed in the net of *maya* and makes each individual believe that he is separate and distinct from the rest of mankind and every *jiva* therein thinking he is acting as if independently without for a moment realizing that everything in the universe including individuals, is part and parcel of the Great Lord and is working through His power which is enshrined in the mind. Therefore the great philosophy that Lord Krishna wanted to propound was:

1. That the so-called manifestations of the universe are merely empirical and brought about by mere conceptions of the mind (*chittam*) and has no intrinsic reality and as such utterly illusory.
2. That oneness and duality are mere conceptions and the Great Lord is invisible remaining behind the manifestations as the motive power but becomes visible only if the manifestations are removed as being unreal by those who understand as such.

Verse 6 of the 4th Chapter says:

"I, though the so-called unborn and the undiminishable self and though also the so-called progenitor of the universe, yet by my own power and self-hallucination, taking matter (nature) which is my own nature as my vehicle, I appear in this universe as manifest".

In verse 27 of the 3rd Chapter it is said:

"All actions respectively are worked out by the energies or attributes of matter correspondingly. But they are fools who actuated by egoism think 'I am the doer'".

Verse 28 is

"But he, Oh mighty armed! The wise who know the truth or the essence of the divisions of actions and their attributes and understanding that the attributes (*gunas*) are being merely exhausted by corresponding actions and consequently he remains unconnected with the actions and therefore not bound".

Verse 13 Chapter 7 has:

"The whole universe and its inhabitants are illusioned by the three *gunas* and their consequent ramifications of thought and ideas and therefore they do not understand my true nature which is the highest and indestructible". This shows that so long as you are attached to the things of the world, God is unreachable but if you understand that they are illusory you become one with God's true nature which is the highest and indestructible.

In verses 14 and 15 of the same chapter it is stated:

"My *maya* is no other than effulgence of power manifesting itself in various forms of attributes and it is difficult to overcome the same. But he who dedicates himself to me unswervingly, he alone is able to cross the ocean of *maya*. He who can dissociate himself from the things of the world and understand himself as God, he only can be said to be emancipated."

The vile wretches of the world who are the worst sinners and consequently fools are not able to realise me as their wisdom has been wrested away from them by *maya* and consequently their thoughts are demoniacal."

Chapter 13 verses 19 to 21 run thus:

"Understand that matter and spirit are both without a beginning and understand also that changes and attributes are both offsprings of matter."

"It is said that potential matter is the cause of the generation of causes and effects and in the matter of enjoyment of pleasures and sorrows of life, it is the fundamental principle of *Purusha* (Lord) that is the cause."

Verse 21 says :

"It is the Lord or fundamental principle enveloping matter that enjoys the fruits of action caused by the attributes of matter and is also the reason for the birth in good and bad bodies caused by such contact of matter".

Verse 29 of the same Chapter is :

"It is only when one understands that *Prakriti* (matter) alone is working itself out in actions in various directions that he understands rightly that the Soul itself within is perfectly actionless.

In verse 19 of Chapter 14 we find:

"When the seer perceives by right knowledge that his qualities alone that constitute the actor, himself remaining apart, and when he realises, that he himself as the true entity is higher than the qualities, he really enters into my Divine nature." This alone constitutes the real test of Divine knowledge.

And verse 20 is as follows :

"When the dweller in the body hath crossed over these three qualities, whence all bodies have been produced, liberated from birth, death, old age and sorrows, he drinketh the nectar of immortality".

The last and important verse in the Gita, Ch. 16 v. 66, sums up and lays down what each has to do:

"Casting aside all actions good or bad, seek refuge in me as the one and only reality—I shall liberate you from the sin of births and deaths and give you eternal peace—Grieve not for anything in this world".

RELIGION AND THE NEW KNOWLEDGE.

By

SIR OLIVER LODGE.

I must first ask what is meant by the phrase "the new knowledge." I may summarise what I understand by it, somewhat thus: (a) The fact that electricity is discontinuous, consisting of isolated positive and negative charges called protons and electrons. (b) The electrical constitution of matter, with all that that involves, and the consequent variability of mass or inertia, often wrongly attributed to the theory of relativity. (c) That the atoms of matter form a regular family series, and are all accounted for by groupings or revolving patterns of a fixed number of protons and electrons, on which their chemical power depends. There is a growing tendency to assume that the electric and magnetic properties

of the atom are capable of explaining all its chemical behaviour. (d) That the inertia of matter is due to a magnetic field near it, which exists in *vacuo*, and like all magnetic fields is independent of any material concomitant. (e) That radiation is electromagnetic too, and is only produced by the acceleration or jerky motion of electric charges, so that the clashing together of opposite electric charges, is the most powerful source known. (f) That radiation is thus only produced discontinuously, so that it travels in units, called *photes* or "photons," each of which must be absorbed or emitted as a whole. There is a deep-seated discontinuity, called the quantum, in every relation between ether and matter. (g) The extensive importance of the velocity of light in the scheme of physics is now emphasised, so that it enters into the expression for locomotion of every combined kind, and into all material or kinetic energy. (h) That all activity is in the space between the particles of matter, the matter itself being quite inert apart from those fields of force. (i) According to the most recent theory, every particle is associated with a wave; waves govern the motion of a particle, almost as if they constituted it and were interchangeable with it: in other words, the distinction between waves and particles is getting obliterated.

Many of these ideas seem in themselves to have no connection with religious doctrines, but a difficulty does arise when they begin to be applied, as they are being brilliantly applied, to cosmogony. Some people have been upset by all this "new knowledge"; but on the whole it appears to me helpful and confirmatory, or, at least, not hostile. Certain speculations about the so-called fate or destiny of the universe are certainly depressing; but then, they have no philosophic basis; they do not really treat the universe as a whole; they deal with the inorganic or physical universe only, and tell us what seems likely to happen to that.

Such a speculation about the fate of the universe is founded upon the data now available to mathematical physicists, who definitely limit themselves in their considerations to the physical universe alone. A prediction like that is an attempt at philosophising, and philosophising with insufficient data. We cannot philosophise unless we take not only the physical universe into account, but the *whole* universe, as General Smuts in his Presidential Address to the British Association and in his book, *Holism* has been telling us. We cannot understand really the smallest thing unless we take the whole, every aspect of it, into account. A theory of what is to happen to the universe as a whole is impossible for us with our present knowledge. Mathematical physicists can trace the fate of

the material universe so far as the data allow. If they limit themselves to purely inorganic data they arrive at the conclusion I have indicated. Yet conspicuously the universe contains far more than matter and energy, it contains a number of things which physics does not take note of, and which if taken into account may upset the conclusions and render them quite futile.

Moreover, even in physics alone there are many discoveries in the womb of the future still waiting to be made. We have only recently discovered that matter turns into energy. Why should we not, in the course of years, discover that energy can turn into matter, that the process is reversible, and that we have taken only a one-sided view of it? There are many facts now beginning to be known which hint at such a process, that is, at the reconstitution of matter out of radiation. Whether this is ever discovered or not, I would not build upon it too energetically. My belief is that it will be found that the running down of the universe is only a human conception, and that it need not really come to an end in the dreary way now imagined. If that should be the end, it must mean that the universe had a beginning, else it would have run down already. The fact is we are not entitled to speculate with our present knowledge upon these tremendous themes. One cannot imagine a time before the physical universe came into being, nor can we imagine a time after which it will have ended. But what I want to insist is that even if these temporary deductions are substantiated, and if it be found that matter is, after all, an ephemeral phenomenon, which having gone through a process of evolution will come to an end, still we need not be depressed. For the amount of matter in the universe is after all very insignificant as compared with the extent of space. The heavenly bodies are at an enormous distance from each other. The things that should really attract our attention are not the particles of matter, but the properties of the space between them. And when we turn to that, all our ideas are modified. We gradually find what the true function of matter is.....

Many philosophers since ancient times have called our attention to the "void" or space between the atoms, and Faraday especially showed that there in that space all the activity and forces of the universe exist, that matter is only the means whereby we investigate these forces. The important thing is not the atoms of matter, which are inert, and only move in response to the forces acting on them: the thing that really requires attention is the nature of those forces and of the space in which they exist. An electric field, a magnetic field, a gravitational field, even a cohesive

field, and the force of chemical affinity, are only indirectly associated with matter. They are all properties of what we call vacuum, that is, of the ether of space. This is a thesis I have elaborated in many of my books, and so far it is quite orthodox physics. Faraday showed that if you move a wire in the space near a magnet, a current is produced in that wire. The space in which it moves is modified, and the modification was expressed mathematically by Maxwell. We do not fully understand all that is going on, but the result is undoubted. The space is modified so that its properties are demonstrated by the movements of a metallic wire. And even when we get an electric current, we cannot directly perceive it, we can only realise that there is a current by some effect which it produces upon matter. It can heat a wire till it makes it red hot, or it can deflect a magnetic needle in its neighbourhood, or it can decompose a liquid; in every case it produces some material result which we can observe. And that illustrates in elementary form what the function of matter really is. Its function is demonstrative. It shows us activities which otherwise would not be apparent. The activities do not really belong to it. Matter is not so important as we naturally think it is. It is only important to us because without it we should be unaware of what is going on: it is the only thing that appeals to our senses. For some reason or other our senses tell us of nothing but matter. We cannot appreciate electricity or magnetism or even light except by their effects upon matter. Our eyes do not tell us about light itself, but about the material body which is illuminated. What we see is a material object: it may be dust dancing in a sunbeam, but it is all we see of the sunbeam. Our knowledge of light is an inference from the behaviour of matter. So is an electric current, so is a magnetic field. In short, that is the function of matter generally: it manifests and displays to our senses activities which themselves have no existence apart from it.

I would apply this consideration to the matter we call animated. We do not see life or mind directly, we only study them by the behaviour of an organism which is animated by them, that is by what we call its "behaviour." All we see of each other is the bodily organism, all the rest is an inference. We cannot tell another person's thoughts except by his actions, or by the vibrations which he may choose to emit. I do not say that this is inevitably so, but it is so under our present circumstances, and supplied only with our present senses. If our senses do not perceive matter, they perceive nothing. We live in a mysterious universe, full of all manner of things of which we are conscious, conscious in our own

selves. We appreciate colour and beauty; but colour after all is only vibrations—that is all we get from a coloured object; we interpret the rapidity of vibration as colour. Colour and beauty are interpretations of the mind. So are art and music and literature: they are all interpretations. They can be recorded or incarnate in matter, which we then call a work of art; but the work of art in itself consists only of pigments on canvas or black marks on a bit of paper. All the reality of these things is in the region of the unseen, the unsensed; they are mental interpretations.

Our sense organs, including the brain, only give us indications of the physical objects around. The realities underlying them we have to infer; and we do this, not by the brain, but by the mind. It is *yourself* that admires a landscape or a work of art; it is *yourself* that has the feelings of beauty and design; *aye*, and it is *you* that have the aspirations and the hope and the love of which you are conscious, not any material organism or any part of that organism. The organism we have ourselves constructed, and we use it for a time. Matter seems to have an ephemeral purpose; it does not last very long, it wears out and decays, and ceases to be useful; then we discard it. But it never was a part of ourselves, it was the instrument we used for manifestation, for making signs to our fellows, and for getting signs from them; its function is to display, to manifest, what by all analogy is not in matter at all but in space.

What life and mind are I do not pretend to say; but I know that they are not functions of matter. We employ matter in the exercise of our functions at present; but there is every reason to believe that we ourselves continue to operate even apart from matter, and that the destruction of the material organism only interferes with our mode of manifestation. Things which are not associated with matter have no obvious effect upon us, at least to our present senses. They are outside our ken, and we are apt to imagine that they do not exist. The Behaviourists are physiologists and pathologists who study the behaviour of an organism, its reaction to drugs, the way its own gland-secretions act upon it. They study these things with minuteness and skill, and their results are well worthy of our attention, so long as we remember that they are telling us about what they know and can observe. But we cannot trust them to philosophise; they are attending to a small part of the universe, a merely material part, and we cannot philosophise on a part only.

The business of science as now understood is mainly concerned with mechanism, some time ago we might have said with material mechanism, and that is what chemists and most biologists are still mainly concerned

with. They still very often limit themselves to a study of the structure and behaviour of organisms; all which is in the main true, but by no means the whole truth or the most important truth. The physicist has gone beyond material mechanism, he deals with radiation and many etheric phenomena; and now, under the influence of Faraday and Maxwell and Einstein and other great philosophers, is more concerned with the phenomena that occur in space, or in what may be called the ether.

A physical theory is by no means complete when it describes the behaviour of matter alone; it is constantly referring to the fields in space, wherein all the energy and activity really lie. It teaches us that matter is inert, takes the path of least resistance, and obeys the forces acting on it with perfect accuracy; but it has no spontaneity, no real energy, it is the index and the sign of something which eludes our senses, but which we can infer by its aid.

If, then, we find in ourselves, or have reason to infer in the universe, things which are only partly displayed by matter and still largely concealed, we need not deny their existence because they are outside our sensible ken. We may feel assured that they are realities, the ultimate realities of existence, and that they will last much longer than any material mode of displaying them can possibly last.

The universe seems to me a great reservoir of life and mind; realities which I believe exist in space, and which will survive the birth and death of worlds, and continue long after the material universe has run down, if its fate is to run down. Life and mind do affect the material universe in a way which is not open to prediction or calculation. Laplace's calculator could predict all the behaviour of the molecules, given their positions and velocities and accelerations at any one movement; but he could never attempt to treat in that way the action of a live thing. That has a spontaneity beyond his equations. The physicist ignores live things, keeps them out of his laboratory, does not attend to them, they are too complicated. A biologist attends to them, but only from the point of view of their material structure. To philosophise truly requires more than that. The region of religion is not concerned with material objects, it is concerned with the higher entities of which we have some dim apprehension in ourselves. We have to trust our instincts and intuitions. We infer these higher entities in human beings; but spiritual or cosmic existence is not limited to human beings; there are many entities which give no material sign of their existence, and which can yet operate on the physical universe.

How do we know about the effect of Mind operating on the physical world? We see it all around us. Mind is an organising arranging principle, sorting and ordering. When life and mind are absent, so that unorganised forces are dominant, operations go on, but they always tend towards disorganisation and chaos; order is shattered, buildings crumble into ruin, refuse accumulates, organisms decay. There is a tendency to return to chaos. When life and mind operate a reign of law and order begins, things are built up into organised structures, and are prevented from tumbling down, except when inorganic forces are too strong as during a tornado or an earthquake. Under the influence of Life a tree is compounded of the elements of what is commonly called soda water, put together with the aid of sunshine; the solar energy is directed to that end and to the production of the oxygen essential for animal life on this planet. The energy is derived from the sun, but is controlled and directed by life into structures which otherwise would be impossible; an analogy is the directing power of an organist over the energy supplied by the bellows; he arranges it into music. So also a formless mass of wax becomes changed into a honeycomb, by the agency of life. The stones of a quarry are arranged and converted into a cathedral, and an element of beauty is added by the designing power of mind. Wherever we see order and beauty we may know that mind has been at work. A mindless operation, such as often occurs in the inorganic world, usually results in an increase of disorder and mere random confusion. So much so that some hold that disorganisation is bound to occur sooner or later, and that that must be the end of the present cosmos. But they are leaving out the controlling, guiding, ordering effect of mind. Clerk Maxwell showed how the activity of sheer intelligence could sort out confusion into order, could redistribute heat which had run down into inequality of temperature and could undo the effects of the second law of thermodynamics. People are apt to make too much of that law; it only applies to inanimate physical agency. The physical universe left to itself may be running down; but mind can reorganise it, can reverse the process, or can start it afresh.

If we are raising stones to form part of a structure, it takes the same amount of work to place them in positions of ugliness as in places where they will add to the beauty of the whole. This is the result of design. Can we not see evidence of similar design in a bird's feather, an insect's wing, aye, even in a crystal structure? The design is deep-seated, not obvious as it is in the work of a human artificer. The things as it were make themselves—measures are taken to that end—a still higher feat of archi-

itecture; but they positively shout that Mind has been ultimately responsible for their organisation.

Why do we not bring theology more prominently into science? For a very good reason. It would be shirking the issue, it would be jumping all the intermediate steps. Everything is done by God; but it is our privilege to find out how; to understand the mode of working. Mind does not act directly, it acts through certain processes and intermediate stages which can be understood. The mechanism seems to run of itself: that is what perfect mechanism often seems to do, to a superficial observer. The business of the scientific enquirer is to ferret out the details of the mechanism, whether it be chemical mechanism or any other, and to ascertain its object. Every result has a cause which can be traced. We can point out the stages of the process, we can trace the operation of the secretions which bring a result to pass. To decline to do this would be to throw up the sponge and admit defeat. Sooner or later we may have to admit that we can penetrate no further, but we postpone the collapse of our scrutiny as long as we can. We are conscious of some planning and designing power in ourselves, aye, and of some creative power. A poem or a drama or a work of art is in a sense a creation. It had not previously existed, its parts were put together and arranged in due order by a mental effort. We can learn from that, in infantile fashion, what creation feels like. The greater the Artist the more he is hidden, concealed in his work. Not much is known about Homer or Shakespeare. We can hardly follow all the steps by which they proceeded on their way to the small kind of perfection which they managed to achieve. How can we hope to follow all the operations of the Creator of the Universe save in a spirit of awe and reverence, that is, in a spirit of religion? Science probes and investigates, religion accepts and worships. There is room for both, in different moods. If we attempt to mix them there is confusion, there may appear to be conflict. Some people avoid the conflict by keeping the two moods or atmospheres distinct. That is legitimate enough. But if we can contemplate the whole in a spirit of unification, we shall attain a calmer and nobler philosophic standard, more worthy of our human attributes, more akin, we may conjecture, to the Divine.

We have learnt even in physics that there are mysterious guiding entities. We call them waves, or we call them *ipsi*, and have begun to deal with them, though we do not know what they are. I am inclined to speculate and say that these things of which the first glimpse has been caught by recent physics may be part of the manifestation of life and mind, and that it is by their aid that mind operates and guides events in

the physical universe. This speculation may be wrong, but whether wrong or not, we may be certain that spiritual entities exist, and have far more to do with our actions and our thoughts, our hopes and sublimer feelings, than we have yet been able to imagine.

The unseen universe is a great reality, that is the region to which we really belong, and to which we shall one day return. We are only associated with matter for a time; we can use it thankfully while we are here, but need not make the mistake of assuming that it is all that exists. In ourselves we know better. A church in every village testifies to belief in the existence of a spiritual world. We are still groping after God if haply we may find Him. Let us not be perturbed by the mechanistic teaching of science, but accept it for what it is, a true and laborious attempt to interpret the meaning of the things around us, a finding of pebbles on the beach, as Newton said, while the whole ocean of truth extends unexplored before us.

So far I have dealt with religion only in general terms. But it seems to me that what I have said about the functions of matter are very applicable to such a problem as that of incarnation. We are all conscious of being spirits, we do not know in what form we previously existed, but we are sure that we shall continue to exist, and that meanwhile we utilise the matter of this planet for an episode of education and struggle and effort; having freedom to obey or disobey the laws which we find in operation here, and on the whole suffering if we disobey them. We have learnt something about the nature of this matter, which is to us a foreign body somewhat difficult to deal with. We do not know very much about it, though for some three centuries we have made heroic attempts to understand; we find that it is built of atoms, which are not indivisible specks as we used to think, but are built of electrical particles on the pattern of a solar system; also that they have the power under certain circumstances of converting themselves into a flash of radiation, and so becoming dematerialised. The animated particles which constitute our bodies can do many surprising things, can perform heroic acts, can display self-sacrifice and human feeling and love and many of our higher attributes. So much so that even our bodies by their structure display something of the purposes to which they have been put: so that a saint or a great man can become the object of veneration even in his bodily form. How far that can be carried we do not know. The soul constructs the body, and a mighty soul may have an influence over the body such as we ordinary folk can hardly imagine. (*Extracts from the Hibbert Journal.*)

EVOLUTION OF HINDU MORAL IDEALS.

By

SIR P. S. SIVASWAMI AYYAR.

[We print below the substance of some parts of the lectures (reviewed in pp. 243 & 244) on "The Evolution of Hindu Moral Ideals," delivered by Sir P. S. Sivaswami Ayyar recently, (as reported in "The Hindu" of Madras). The summary of other parts will follow in subsequent issues. Though some of our readers may have read short reports of them in the dailies of Madras, they are worth re-reading in a more leisurely frame of mind than most persons are able to have when reading daily newspapers. Further, they deserve a permanent record (for reference) as the considered opinions, on matters of vital interest to Hindus, of one who is held in very high esteem in Indian society for his age, wide experience and learning. They have, therefore, unique authority and value—Ed.].

The aspect of Indian life and thought with which Sir P. S. Sivaswami Ayyar dealt was the 'evolution of Hindu moral ideals'. One was confronted at the very outset with the question 'who were Hindus?' For the purposes of his course of lectures he would treat as Hindus all those who acknowledged the authority of the Vedas and other sacred literature in Sanskrit or who had been influenced in their life and conduct by the rules, principles, ideals and culture embodied in the ancient Sanskrit literature or in the vernacular literature derived therefrom.

He said "It is my purpose to deal with the ethical *ideals* rather than with the *practice*, with the rules of conduct rather than the degree of conformity to the rules. The ideal rule is bound to be higher than the standard of attainment, and it is an advantage to society that it should be so. If, on the other hand, the ideal is so high that it cannot possibly be attained by one or is practically departed from by most members of the community, it cannot be treated as an accepted rule or standard. The maxim 'whosoever shall smite thee on thy right cheek, turn to him the other also' may safely be assigned to the category of impracticable ideals.

It has been remarked that compared with the amount of attention given by Hindu thinkers to the subjects of religion and philosophy, the scientific study of ethics has received very little attention from them. If it is meant that there have been no systematic treatises dealing with the theory of ethics as distinguished from religion, the charge is probably true. The difficulty, which is experienced in marking off the spheres of law, religion and ethics, is far greater in the case of ancient systems and treatises. It is only in later times that a differentiation is made between these three subjects. The books of the Old Testament and the Hindu law books mix up the topics of law, religion and ethics and claim to deal with the whole conduct of life by man. The topics which are usually considered in modern ethical treatises are the standard or criterion of morality, the conceptions of good, virtue and vice, right and duty, the origin of the

moral sense and the sanctions of duties. There is a great difference between the manner in which these questions have been approached by Greek or modern thinkers and the method of approach of the Hindu thinkers.

SOURCES OF MORAL RULES.

"Closely connected with the question of the moral standard or criterion of morality is the question of the sources of moral rules. The Hindu is satisfied with tracing the origin of rules to some text of scripture or some authoritative tradition and does not press home the question as to the rational basis of the rule, which has engaged the attention of modern thinkers far more than that of the ancients. Hinduism is not the only system which has appealed to the standard of authority and tradition. In early Greek thought, traditional law was supreme. In India the foundations of ethics were sought to be laid upon the firm rock of revelation, that is the *Śrutis* or *Vedas*. The supreme authority of the *Vedas* rested on the ground of their eternal character. The conclusion as to their infallible character was arrived at by different ways by the different schools of thought and in different classes of writings."

The *Puranas* and the treatises on the several *Darsanas*, especially those on the *Purva Mimamsa* system, illustrate this statement. "Though the *Vedas* are held to be the ultimate foundation of our knowledge of *Dharma*, the practice of the virtuous and the approval of an enlightened conscience were, according to the *Dharma Sastras*, also sources of such knowledge and all these were also supposed to be of unquestionable authority. The inquiry whether their authority rests upon any underlying principles or criterion was not encouraged. According to strict theory, the rules of conduct laid down in the *Dharma Sastras* are supposed to be eternal and immutable, but they have in fact undergone change. This will be seen by a reference to the variations of *Yugadharma*, to practices allowed or forbidden in the present *Kaliyuga*, to the recognition of local usages and the usages of particular castes and classes, to rules of *Apad-dharma* or *Dharma* during distress and adversity, and to the principle of accommodation to the ability of persons for performance. A historical inquiry into the subject of the evolution of moral ideals, is beset with difficulties due to the absence of adequate data, the absence of historical sense among the Hindus, their disregard for chronology and the absurd attempt of the Hindu writers on *Dharma Sastra* to ascribe equal validity to all *Smṛiti* writers irrespective of age or epoch. It cannot possibly be suggested even by the most orthodox that the *Smṛiti* writers all lived at the same time. They are however supposed to be equally authoritative for the reason that they are all based upon the *Śruti*. But to search for the source of all *Smṛiti* rules in the *Vedas* is simply to search for something that is not there. The ingenuity of the commentator is not, however, baffled by this circumstance. If no text of the *Śruti* in support of the *Smṛiti* rule can be found, he has recourse to the fiction that a *Śruti*

text must be inferred or might have been lost or forgotten, like the English lawyer who had recourse to the fiction of a lost grant."

CHANGES IN MORAL IDEALS.

The divergences of *Smṛiti* texts were a source of perplexity even in the age of the *Mahabharata* and that in spite of all that, the commentators would still say that they were all of the same authority for all times and all places. Notwithstanding the conservatism of the interpreters of the law and their disposition to rely upon ancient authority, they were compelled by force of circumstances to recognise the changes that had crept into the life of the people. The Hindu law had not in fact been as rigid and stagnant as might have been expected from the theory of the law-books. The changes in Hindu moral ideals were nowhere better illustrated than in the legal conceptions and rules which moulded the personal laws of the Hindus.

WOMEN.

One illustration of the changes that had taken place, was the change which had occurred in the law as regards women. The esteem in which woman was held, the status occupied by her in society, and the treatment accorded to her, had been justly regarded as marks of the degree of civilisation and culture attained in any country. Indian notions in all these matters had been largely moulded by the conditions of the age and country, by their outlook on the problems of life, by their religious beliefs, by the influence of traditions and by intellectual progress and the growth of rationalism. The ideals of womanhood of which they had evidence in the Vedic age, were not the same as those which obtained in the age of the epics and earlier *Smṛitis*. Nor were these latter the same as those which had been preserved in the classical age of Sanskrit literature. As instances of that change, reference may be made to the fact that the marriage Mantras showed that women were not married before puberty in the Vedic age and as to how child marriage came into vogue in the *Smṛiti* period, how during the period of the *Sutra* writers the position of women underwent serious deterioration in many respects, just as there was a degradation in the position of the Athenian wife after the days of Homer, how as regards the character of women contradictory opinions were found in the *Mahabharata* and *Manu* and how, when the theory of '*patria potestas*' came into vogue, it sanctioned physical correction of one's wife and the right to dispose of one's daughter in marriage.

"One important feature of the Hindu religious system remains to be noticed. Unlike Christianity, Hinduism never attached any notion of impurity to sex. Marriage was regarded not as a concession to the weakness of human nature, nor was married life regarded as a morally inferior condition to virginity. No pre-eminence was attached to virginity as distinguished from chastity in the scale of virtues. Nor did any cult of virginity establish itself, as in early Christianity, till later times when

Sakti worship came into vogue. Lifelong celibacy was permitted, but never enjoined as an ideal. The practice of asceticism in India did not have a degrading effect upon the general conception of sex in religion or in society. Asceticism has never been practised in India merely as a temporary method of discipline and self-restraint or as means to the acquisition of magical powers, and the ascetic ideal has never been exalted at the expense of the householder. Numerous are the instances of married persons who attained to the greatest holiness and wisdom, and were regarded as sages and saints entitled to the highest reverence. Nearly all the great Rishis or seers were married men and their wives equally with them were looked upon as exemplars of the highest virtue. The fact that anthropomorphic conceptions of the deity in India included both the female and the male elements is an illustration of the absence in the Hindu mind of all notions of impurity about sex."

THE CASTE SYSTEM

"The institution of caste occupies a most important place in the social organisation of India. It has come to be bound up with the Hindu religion and has pervaded many of the social conceptions of the Hindus and the codes of the Hindu law-givers. There is, however, considerable difficulty in formulating a scientifically precise definition of caste which will apply to all the groups which now consider themselves as separate groups with caste restrictions. The term 'Jati' is at present commonly used by the people to indicate even the minor subdivisions or groups. It might be useful to reserve the term 'caste' to indicate the main fundamental divisions and use other terms to denote the sects and subdivisions."

The definition of the term 'caste' given in the Indian Census Report of 1911 and adopted by Prof. Rapson, was loose and faulty. The 'essential incidents of caste are the restrictions imposed by it upon inter-marriage, inter-dining and occupations.' There are numerous problems raised in connection with caste, indicating the complexity of the subject, viz., whether caste was based upon racial differences, when it first came into vogue among the Aryans, whether it was the result of the development of certain universal instincts of human nature or had its origin in the differences of colour or varna, whether there were any people who were not members of any caste at all, whether the caste rules were always rigid or not, and if not, when they became rigid, and how far law and custom had recognised intermixture between the castes were some of those problems. It was not possible to furnish any precise answer to all these questions. The popular belief of its origin is described in the *Purusha Sukta*. It is difficult to accent the opinion of Prof. Rapson that the institution was essentially of Brahmin origin. The Brahminical theories as to its origin were either allegorical representations or speculative explanations of a pre-existing institution. The institution was not an off-shoot of the theory that the original divisions of Varnas could have been only two, the fair-

skinned Aryans and the dark skinned Sudras. When the divisions of occupation led to separate groups and racial and occupational differences combined to help the formation of separate groups there must have grown up a tendency to use the words 'Varna' and 'Jati' in the same sense of exclusive groups or castes.

Prof. Keith has remarked that there was no 'actual proof in the Rigveda that the priesthood was not then a closed hereditary class'. But as stated by Mr. C. V. Vaidya's the 'germs of caste were probably brought by the Indo-Aryans from their original home or developed during the Vedic period which view was based on Sir H. Risley's remark that 'among the Iranians who were of the same stock as the Aryans who came to India 'there were four divisions of society, viz., priests, warriors, agriculturists and artisans, and that the priests or the Atharvans did not generally give their daughters in marriage to the lower classes.' The social reformers' opinion that castes had originally nothing to do with birth, and was merely a distinction based upon qualities, character and occupation is not correct. The verse in the Gita (IV-13) on which they relied merely stated that the division into four castes was made by the Creator himself with reference to the functional occupations of society and the innate qualities and dispositions of men befitting them for one or the other of the functions and it (the verse) must be regarded as a speculative account of the origin of the four main castes and contained a considerable measure of truth. The passage in the Mahabharata containing the discussion between Nahusha and Yudhishtira usually relied upon by those who said that caste did not depend upon birth, did not support that view. The proper interpretation of this passage is that a Sudra possessing the qualities and virtues of a Brahmin should be treated as a Brahmin and vice versa. If Yudhishtira meant to suggest that caste was determined simply by character and not by birth, his view was opposed to the facts of history. Another interpretation of this passage which was possible was that where on account of mixture of castes, the paternity of an individual was not ascertainable, it should be inferred from his character and conduct, and that the membership of the twice-born classes depended not merely upon birth, but also upon the performance of sacraments for the twice-born.

Changes had occurred during the course of time in caste rules. There are texts permitting inter-caste marriages. Even in the time of King Harsha, a Kshatriya could marry a Vaisya woman and a Brahmin could marry a Sudra woman. Bana, the famous Sanskrit poet, had two brothers that were born of a Brahmin father by a Sudra wife. But at the time of Alberuni's visit (about 1030 A. D.) the practice of a Brahmin marrying outside his own caste had fallen into disuse.

There were no serious restrictions upon inter-dining among the twice-born classes. The Smritis allowed inter-dining even between Brahmins and Sudras in certain cases. As to the occupations open to the castes, certain means of livelihood open to Brahmins such as teaching and

officiating at sacrifices for others and accepting gifts from pure men were forbidden to Kshatriyas and Vaisyas, and there were also similar distinctions as between other castes. Specially noticeable is the ancient rule that even in the case where a Brahmin was reduced to the necessity of adopting the occupations of a Kshatriya or a Vaisya, he was prohibited from the pursuit of agriculture, for the reason that it caused injury to many beings and required external aid like bulls, implements, etc., and that the ploughshare injured the earth and the beings living in the earth. There are however many exceptions to the general rule that every person should stick to his caste occupation. Outcastes seem to have always existed in society and been regarded as untouchable. Apastamba and Yajnavalkya referred to the untouchability of the *Chandala* and the Chinese travellers (Hieu-Tsang and Fa-Hian) found that custom prevalent when they visited this country. "To understand the attitude of Smriti writers with regard to the treatment of Sudras," "it is necessary to bear in mind that the Sudras were different in colour and race from the Aryan settlers and had been conquered by the Aryans and reduced to servitude. The term Dasa or Dasyu which was applied to them originally meant a foe. They were, therefore, treated as slaves or as members of a servile class and their primary duty was to serve the twice-born classes. Just as the Negroes were considered by the European settlers in America as the descendants of Ham meant under the curse of Noah to be kept in slavery, the Aryan settlers in India also set up the theory that the Sudras were created to serve the twice-born classes." Several texts lay down extraordinary rules to the detriment of the Sudras and the advantage of the Brahmin; Those texts 'were intended to convey praise or censure and were to be treated as Arthavada texts having no obligatory force, but only meant to emphasise the merit or demerit of a person, or action, or a virtue or a vice. They were to be invoked only in favour of the ideal Brahmin who conducted himself according to the letter and spirit of the sacred ordinances. Such Brahmins must, from the very necessities of the case, have been exceptionally few, and the rules against Sudras could not possibly have been practically enforced at any time.



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