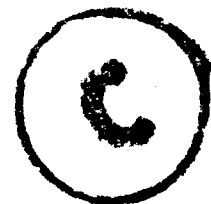


THE BHARATA DHARMA

VOL-XII NO-8

NOV-1934

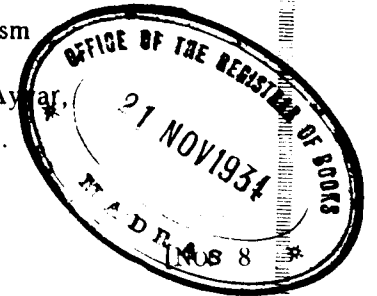


1
32
RAMS, N-300
MS. 4.12.8-5
145009

THE ^{one}
Bharata Dharma

A Magazine of Liberal Hinduism

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



VOL. XII]

NOVEMBER, 1934



On the front parapet of THE TEMPLE OF LIGHT, Adyar

चित्रे वदन्ते मूले वृक्षे शिष्या गुरुयुवा ।

गुरुस्तु मौने व्याख्यानं शिष्यास्तु चिन्तनशयाः ॥

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.

PUBLISHED ON THE 15TH OF EVERY MONTH AT "MOKSHALAYA", ROYAPETTAH.
Yearly : India, Rs. 2 ; Foreign, 4s. Single No. : India, As. 3 ; Foreign, 4d.

For

UNBEARABLE HEAT

OF

THE TROPICAL INDIA

— NOTHING AS GOOD AS —

MALABAR

LIMDA SOAP

MARGOSA

NEEM OR

VEP OIL

SOAP



PURELY

A

VEGETABLE

PRODUCT

Manufactured by:—

THE VEGETABLE SOAP WORKS

CALICUT

Props:—

SAIT NAGJEE PURUSHOTHAM & Co.,

(of SUN BRAND UMBRELLA Fame)

Madras Branch—

247, CHINA BAZAAR ROAD.

1934]

THE BHARATA DHARMA

CONTENTS.

THOU DISPENSER OF INDIA'S DESTINY (A Poem)	159
By Rabindranath Tagore	...
VEDANTA IN DAILY LIFE By P. P. S. Sastri...	161
SHIPPING AND MARITIME ACTIVITY IN ANCIENT INDIA	...
By K. A. Nilakanta Sastri, M.A.	164
REVIEW	167
"VIRGIN BIRTH" AND "IMMACULATE CONCEPTION"	...
WHAT THEY MEAN	168
KUCHELA THE ORDEAL OF DEMOSTIC SUFFERING	...
By K. V. Sessa Ayyangar	169
GANDHIJI ON VARNASHRAMA	171
WHO KNOWS HOW MOTHER PLAYS (Poem) By Swami	...
Vivekananda	177
A POEM By Swami Utpalla Deva of Kashmir	178
JOURNALS RECEIVED IN EXCHANGE	179

THREE RENOWNED SPECIALITIES
of Ayurveda Vidwan

Poo Pundit

BALIX

Safe laxative pills. Bottle As. 2

Es'kaepie

Checks cold, fevers and infections. Bottle As. 2.
USEFUL IN DELIVERY.

GINGCHIP

Pleasant carminative and digester. Bottle As.2.
N.B.—Remit As. Ten for one in each.

Rs. 2-8 0 for six in each post free. No V.P.P.

Sole Agents:—United Concern, 54, Bunder Street, Madras.

"NANJANGUD TOOTH-POWDER"

Radiates dental sunshine and health. Anna one (Medicated) As. 4.

THE CHILDREN'S NEWS.

Largest Number of Boys & Girls Read it Regularly.

It's a favourite with them because each issue is crammed full of just the things they like and want.

THE CHILDREN'S NEWS is just the magazine for the boy or girl between twelve and twenty years.

Every monthly issue brings hundreds of things to give the boy or girl the thrill of adventure, to engage those wide-spread interests of the boy or girl and to help him or her accomplish the things he or she most wants to do.

Regular stories and articles bring him into contact with all lines.

A constant source of interesting, entertaining and educating material comes to him through regular departments on all boy bobbies—Photography, stamp collecting, handicraft, puzzlecraft, etc., etc.

A Sure To-Be-Treasured New Year or Birthday Gift.

One Year Rs. 2-8

Two Years Rs. 3-8

(12 Issues)

(24 Issues)

Send for Sample Copies from :

THE MANAGER.

The Children's News, Egerton Road, DELHI.

ASTOUNDING TREATISES

On Hindu Religious Literature

dealing with

(the Scientific exposition of Shrutis Upanishads etc.)

Practical Religious philosophy AND Science of Yoga.

In English with Sanskrit quotations.

1. **Maha Bharata** or Karma Yoga ... 4 8 0

2. **Vilified Vedas Vindicated** ... 5 0 0
Highly critical and constructive

3. **Sandhya Vardanam** ... 2 0 0
The Practical Philosophy of Hinduism...

4. **The Ramayana** or Jnana Yoga. in the Press

Apply to Author:—

K. NARAYANA IYER, B. A.

Cotton Hill, Trivandrum.

STAR & CO.,

**WHOLESALE & RETAIL
CHEMISTS & DRUGGISTS**

42, Egmore High Road, Madras.

Stockists of:—

All Kinds of Drugs
and patent medicines

Dispensary Open from 8 a.m. to 8 p.m.

FEDERATED INDIA.

AN ALL-INDIA WEEKLY

With an Influential circulation in British Provinces and Indian States, full of interesting articles on all topical affairs.

Subscription: Rs. 5

per annum only. An Excellent medium for high class advertisements

For contract rates apply to: MANAGER,

FEDERATED INDIA, Tondiarpet, Madras.



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]

NOVEMBER 1934

[No. 8

THOU DISPENSER OF INDIA'S DESTINY

By

RABINDRANATH TAGORE.

Thou art the ruler of the minds of all people,
Thou Dispenser of India's destiny.
Thy name rouses the hearts of the Panjab, Sind,
Gujrat and Maratha, of Dravid, Orissa and Bengal.
It echoes in the hills of the Vindhya and Himalayas
mingles in the music of Jumna and Ganges,
and is chanted by the waves of the Indian Sea.
They pray for thy blessing and sing thy praise,
Thou Dispenser of India's destiny,
Victory, Victory, Victory to thee.
Day and night, thy voice goes out from land to land,
calling Hindus, Budhists. Sikhs and Jains round thy throne
and Parsees, Mussalmans and Christians.
Offerings are brought to thy shrine by the East and the West
to be woven in a garland of love.
Thou bringest the hearts of all peoples into the harmony
of one life.

Thou Dispenser of India's destiny,
 Victory, Victory, Victory to thee.
 Eternal Charioteer, thou drivest man's history
 along the road rugged with rises and falls of Nations.
 Amidst all tribulations and terror
 thy trumpet sounds to hearten those that despair and droop,
 and guide all people in their paths of peril and pilgrimage,
 Thou Dispenser of India's destiny,
 Victory, Victory, Victory to thee.
 When the long dreary night was dense with gloom
 and the country lay still in a stupor,
 thy Mother's arms held her,
 thy wakeful eyes bent upon her face,
 till she was rescued from the dark evil dreams
 that oppressed her spirit,
 Thou Dispenser of India's destiny,
 Victory, Victory, Victory to thee.
 The night dawns, the Sun rises in the East,
 the birds sing, the morning breeze brings a stir
 of new life.
 Touched by the golden rays of thy love
 India wakes up and bends her head at thy feet.
 Thou King of all kings, Thou Dispenser of India's destiny,
 Victory, Victory, Victory to thee.*

[* This is an English translation, by Dr. Rabindranath himself of his famous song, "Jana Gana Mana". The song, though in Bengali, has become a real national anthem for the Indian people. It is to-day sung throughout the length and breadth of the country, and it is not unknown even in distant Ceylon. The translation was done in January, 1919, when the poet was spending a restful week at the Madanapalli College. (Madras Presidency). It is always a difficult task to translate a poem or song from one language to another and the task is specially difficult when one of the languages is of the Orient and the other is of the Occident as the ideals and visions of the two vary much. But where the translator is himself the writer or composer of the original, and is also so great a master of the language into which the translation is made as Dr. Rabindranath Tagore is of the English language, there is less likelihood of the spirit, the cadence and the beauty of the original being missed. We have taken this translation from the Visva Bharati News for October, 1934.]

C. V. K.

VEDANTA IN DAILY LIFE

or

THE PHILOSOPHY OF RAMANA MAHARSHI.

BY

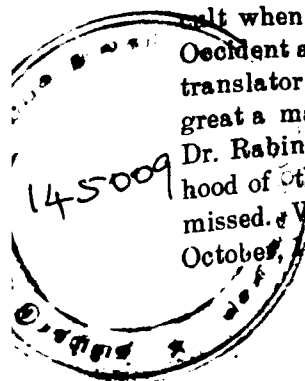
VIDYASAGARA PROFESSOR P. P. S. SASTRI.

Presidency College, Madras.

In our last article*, we stated that "the characteristic contribution of Ramana Maharshi is the non emphasis on the traditional and orthodox methods for the acquisition of true knowledge". This is not a new doctrine. It is as old as the Brahma-Sutras of Badarayana. Even before the dawn of the Epic Age in Sanskrit Literature, Dynamic Hinduism felt the strong shackles imposed on it by custom and tradition which preserved the Upanishadic lore from the sacrilegious eyes of the fourth caste, not to speak of those destined to rot as members of the casteless fifth caste. It was then that Gotama Buddha the first and foremost of Indian religious reformers dealt his terrific blow on the citadels of priest-dom and opened the gates of knowledge and emancipation to all, in whatever caste they may have been born. Great discontent there was, against Hinduism, as the priests refused to divulge the sacred teachings to those who were not twice-born. And Buddhism stepped in to teach all that must be known not only to all who would listen, but also in a language which could be easily understood by the masses. Thus, from this twofold attack, Hinduism suffered for a while.

But the genius of Hinduism which has been the secret of its abiding popularity and existence, came to its rescue. It adapted itself to the changing conditions, rather than allow itself to be swept away by Buddhism. The Ancient Seers, Valmiki and Vyasa, saw through the dark enveloping clouds of priestly discontent and popular dissatisfaction and came forward boldly to proclaim the teachings of the Upanishads in a language, at once popular and appealing to the heart and the intellect alike. They composed the great epics in beautiful narrative style, interspread with charming and soul-stirring episodes, calculated to rouse the imagination of the hearers. The Ramayana and the Mahabharata are the first products of this revitalising effort to make Hinduism live again in the land of its birth. And these Epics were thrown open for study and hearing to all the castes. Brahman-knowledge ceased to be the monopoly of the Brahmins alone. True to its real concept, it became the common

* "Vedanta in Daily Life"—June 1934, Bharata Dharma.



property which could be acquired by all who wanted it. This Reformation, whether it achieved anything else or not, certainly drove out Buddhism, bag and baggage from the land of its birth, to seek fresh fields in far-off China and Japan, leaving traces of its existence in Ceylon and Burma on its wake.

It was not long before Scholasticism asserted itself once again. The six Darsanas came into vogue. The revival of the old prejudices based on class-consciousness led to the tightening of the social and intellectual barriers between caste and caste. A striking example of such narrow-mindedness is the way in which the old literature was interpreted and commented upon by the new enthusiasts.

Badarayana, in his *Brahma-Sutras* I—iii—34 to 38, entitled the *apasudradhikarana* had already stated his view that Brahman-knowledge as such cannot be denied to any enquirer whether it is of the twice-born castes or not. Sankara Bhagavatpada interpreted it boldly to mean the exclusion of the non-twice-born from the attainment of Brahman-knowledge only through the accepted and orthodox methods of scriptural studies, preceded by *Adhyayana* etc. Those who followed him, were not prepared to be so liberal and endeavoured to narrow down the interpretation. And it was left to Sriman Appaya Dikshithar of the sixteenth century to refute categorically all attempts at whittling down the original intent of Badarayana and establish it beyond all doubt that Brahman-knowledge can never be denied to anybody as knowledge as such is of the nature that could not admit of prohibition or injunction. He has said in his *Nyayarakshamani* that all who are seekers are entitled to Brahman-Realisation whether they go about it through the doors of the Upanishadic lore, *Itihasas*, *Puranas* or works written in other languages.

Our revered Ramana Maharshi seems to be alive to-day only to re-emphasise this age old doctrine, not so much through eloquent treatises and hair-splitting arguments as by the silent, none the less efficacious, manner in which he lives the truths of the doctrines of the Vedanta. Here indeed is a case which illustrates before our very eyes the truth of the dictum—"The teaching of the Preceptor is his infinite silence and the result of the teaching is the complete dissipation of all the pupils' doubts."

Are the truths of the Vedanta livable? Yes; an emphatic Yes; for proof whereof you have only to watch what this Sage at Tiruvannamalai does every day.

Of what use is a life like that of this Sage, who is silent and inactive not lifting even his little finger in solace or in amelioration of the ever

recurring grief and dejection of the masses? The answer is easy and difficult. If we have faith and confidence in ourselves, we cannot fail to be influenced by the lives of such eminent Seers, who, even in our very midst, when we are torn between this kind of attraction and that, are still able to practise before our very eyes an absolutely selfless existence. When hundreds of passages packed with wisdom and hallowed by Tradition fail to convince us, the experience of our own eyes should at least make us halt and think.

A personal visit, therefore, to such great Seers, followed by an intensive study of all for which they stand, should therefore be the only answer for all doubting Thomases as well as scoffing critics. For there is no doubt that all these will remain to pray as well.

Yet love, mere love, beautiful indeed,
And worthy of acceptance. Fire is bright,
Let temple burn, or flax. An equal light
Leaps in the flame from cedar-plank or weed.

And love is fire; and when I say at need
I love thee...mark!...I love thee!...in thy sight
I stand transfigured, glorified aright,
With conscience of the new rays that proceed
Out of my face towards thine. There's nothing low
In love, when love the lowest: *meanest creatures*
Who love God, God accepts while loving so.

And what I feel, across the inferior features
Of what I am, doth flash itself, and show
How that great work of Love enhances Nature's

E. B. BROWNING.

SHIPPING AND MARITIME ACTIVITY IN ANCIENT INDIA.

By

K. A. NILAKANTA SASTRI, M.A.,

Professor of History, Madras University.

[It is not uncommon for Western students of Hinduism and for some Indians with ultra-Western outlook to say that the present economic and political conditions of India are due to Hinduism, and to talk in the language of the poet of the East being lost in contemplation, while the West marched past in success. That this is but a half truth, if there is any particle of truth in it at all, will be seen from the nature of the activities of the ancient Hindus. An aspect of which is described in the article printed below. We, therefore, gladly publish it, though 'at first sight, religion which is ordinarily the main objective of "The Bharata Dharma" and maritime activities may be considered to be not very near. C.V.K.]

"The time is gone when a writer on Shipping and Maritime Activity in Ancient India had to eke out the scanty evidence at his disposal by copying Marco Polo's description of a Chinese junk and passing it off as applying to Indian Shipping. There is available at present a large volume of evidence—and it is increasing day by day—which leaves an unmistakable impression of a widespread and prosperous maritime activity in ancient India. It turns out in fact that the so-called isolation of India is a fact of relatively recent history and that communication between India and the outside world was brisker and more unhindered in the past than now.

Mr. Hornell, sometime Director of Fisheries in Madras, carried out some years ago a very interesting investigation on Boat Designs in the Indian ocean and came to very interesting conclusions which are embodied in his memoir on that subject published by the Asiatic Society of Bengal. He pointed out the striking similarity in Boat Designs between the east coast of South India, portions of the Indian Archipelago and the island of Madagascar. The prevalence of similar Boat Designs in regions so remote from one another gives sure evidence of mutual intercourse among the regions. The beginnings of this intercourse are lost in obscurity. But they lie far back in antiquity and are probably prehistoric. In favour of Hornell's conclusions from Boat Designs we may cite the prevalence of some Polynesian race-types in the coastal regions and the interior of Tinnevely to which Hornell himself drew attention. We may also cite the testimony of Arab geographers of the tenth century and later that people in Madagascar and in Java and other islands of the Indian

Archipelago could understand one another without difficulty. A French scholar has drawn attention to the fact that the Malagasi language has an admixture of the Sanskrit idiom.

The evidence from Sumatra points in the same direction. There we find primitive or relatively primitive tribes, wherein the clan names Pandya, Chola, Pallava and Malayala occur besides Tekkana. When these tribes got to be where they are now found in the highlands of Sumatra is hard to say. But their names tell a story the significance of which is hard to impugn.

The evidence of classical writers and Roman coins on South Indian trade is fairly well-known and need not be recounted. A South Indian embassy from Pandya reached Augustus. And it is not sufficiently noticed that the author of *Periplus* distinguishes no fewer than three types of craft used by the people of South India in his time, late first century A.D., and that one of them the Kolandia is said to have been a ship of considerable size meant for navigation on the high seas. Early Tamil Literature amply confirms this.

Andhra coins with double masted ships marked on them come from the early centuries of the Christian era. And as if to confirm their evidence, antiquities specially in the form of images of Gods, Hindu and Buddhist, have been found in such distant lands as the Philippines and the Celebes, which occasionally show unmistakable effects of the art of Amaravati. From Western Java and Borneo we get inscriptions in very early Pallava script, in fact earlier in form than the earliest Grantha inscriptions of the Pallava country itself; while a little later we find employed in Indo-China a script unmistakably South Indian, most alike to Chalukya, in character. The general belief is that FaHian, Hieuen Tsang and I-Tsing were three freaks of Chinese nature, whose visits to India were something very extraordinary and uncommon in their nature. The truth seems to have been on the other hand that the traffic between China and India, religious and economic, was regular and quite a normal feature. I-Tsing enumerates no fewer than fifty to sixty monks personally known to him who visited India in his generation. These pilgrims generally entered India by the North-West and went back to China by the sea route embarking at Tamralipti or Kaveripattanam or Ceylon as the case may be, and touching Java and Sumatra on their way to Indo-China, if they did not take the shorter route by the Isthmus of Kra, which meant landing and re-embarking after crossing the Malay Peninsula at its narrowest part. Sometimes they travelled the reverse way.

Indian monks are known to have accompanied these pilgrims to China and done some remarkable work in the land of their adoption when they did not return to India.

At Takuapa, in Siamese territory, on the west coast of the Malay Peninsula, there has been discovered an old Tamil inscription of the 9th century A.D., which attests the existence of a Manigramam in that locality. A man from Nangur in the Tanjore District went there, built a temple to Vishnu, dug a tank, called it Avani Narayanam after the contemporary Pallava ruler Nandivarman III and placed the temple and the tank under the protection of the local Manigramam. Now what is the Manigramam? It is a Vanik-gramam, an association of merchants, a merchant guild. This great guild is known to have had several branches all over South India. It had one across the bay in Takuapa also.

About the same time or a little earlier we have evidence of the existence of a Bhagavati temple in Campa, that is on the eastern coast of French Cochinchina. Now just imagine this, that Bhagavati who is worshipped on the Arabian coast in South India also found a shrine almost at the eastern extremity of the area of Hindu culture.

When we come to the Chola period, from the tenth century onward, the evidence becomes more copious and striking. The Arab merchant Sulaiman who made several voyages between Arabia and China left behind a very interesting account, which was edited and amplified early in the tenth century by another writer Abu Zayid Hasan by name. Now speaking of the marts in the Persian Gulf Abu Zayid says that whenever Persian or Arab merchants invited their Indian customers for a dinner, there was no end of trouble for them. Two Indians would not eat from the same plate and each had to get a separate drinking vessel. And the Arab and Persian hosts were hard put to it to study the idiosyncracies of their guests, and entertain them in proper style.

The same authors attest the excellence of the handicrafts including the construction of boats in the Maldive islands, and the Chola empire embraced these islands, the greatest Chola ruler Rajaraja I having conquered these old islands, 12,000 in number, towards the close of his reign, about 1010 A.D. The friendly relations between the Chola empire and the great maritime empire of Sri Vijaya in the Archipelago and the great naval expeditions of Rajendra I against that empire which met with a considerable measure of success are chapters of Chola history that have only been recently recovered. To the same chapter belongs the fragmentary Tamil inscription found in Sumatra dated 1088 A.D.,—a Fragment

left behind by another great Tamil mercantile corporation, *Uccaiyirattu-annurruvar*. There are three regular embassies to China mentioned with dates in the Chinese Annals of the Sung period. In 1010, 1033 and 1077 the Chola rulers, Rajaraja, Rajendra I and Kulottunga are reported to have sent embassies; but these embassies so called were really visits of trading merchants, and the tributes carried on the one side and the presents given on the other form really part of an international trade transaction as we should now call it. The later Arab writers on nautical affairs often refer to the findings of Chola nautical manuals and either correct them or confirm them by their own investigations.

About the beginning of the fourteenth century (1323) we find a king of Java bearing the title Sundara Pandyadeva and his seal exhibits the Pandyan emblem of a double carp. Still later in 1375 a king of Sumatra, Aditya Varman by name, issued an edict which was engraved in two scripts, and one of the scripts employed is the South Indian Tamil Grantha. In Siam and Cambodia to this day there are found court Brahmins in charge of idols (including Nataraja) and of the Akom. They chant on ceremonial occasions in Siam, corrupt Tamil hymns, which bear a close resemblance to the Thevaram.

I think I must stop here. I have barely mentioned the salient facts relating to a long history. There is nothing doubtful or disputable about these facts. They are as well established as any facts of history can be. I submit that, taken together, they place a heavy discount on the old views regarding the isolation of India. I go farther and suggest that they form a sufficiently impressive testimony to a more or less sustained maritime activity on the part of the people of South India. I have generally refrained on purpose from mentioning facts which, while proving the existence of trade relations between South India and the outside world, may not establish activity on the part of the South Indians themselves.

REVIEW.

The Message of Theosophy, Vol. III No. 3.

This journal is published by the Burma Section of the Theosophical Society; Vol. III No. 3 is for April, May and June 1934 and contains much readable matter. The place of honour is given to the speeches of Mr. Warrington the retiring *pro tem* President, and of Mr. G. S. Arundale the newly-elected President, at the inauguration of the latter soon after his election. They are followed by the incoming President's address to Members, his letters to the general Secretaries, T. S., to the General Public and to Senior Members of the T. S. Then come a brief sketch of Dr. Arundale's life and achievements, bits of T. S. news and book reviews. The frontispiece is his likeness. Those in and out of the T. S., who wish to know what Theosophy stands for and what the T. S. has done in the past and expects to do in the immediate future will find much that is interesting and instructive in this issue. C. V. K.

"VIRGIN BIRTH" AND "IMMACULATE CONCEPTION" WHAT THEY MEAN.

[At the closing session of the American Neurological Association held in Atlantic City, in the early part of June, 1934. Dr. Walter Timme of New York advanced the hypothesis that "immaculate conception or virgin birth is a biological possibility, but not a probability." Commenting on that statement "The Sign" a national Catholic Magazine of Union City N.J.U.S.A. states as follows. We publish this extract as those terms are not unoften wrongly understood in this country ago. C. V. K.]

"Once more we were treated to a confusion of ideas about ecclesiastical terms on the part of a man who is regarded as a scientist. Now, science, if it means anything, stands for exact thinking. But in the above hypothesis Dr. Timme, presuming that he was reported correctly, and that he used his words with an eye on Catholic belief, has yet to learn the elements of Catholic doctrine. *The Virgin Birth and the Immaculate Conception (Catholics write these things in capital letters) are totally different things.* The Virgin Birth refers to the extraordinary manner in which Christ was born into this world; the Immaculate Conception means that the soul of the Mother of Christ was preserved, by the special Providence of God, from the least stain of sin at the moment of her conception in the womb of her mother, Saint Ann. Therefore, to lay down the hypothesis that an immaculate conception or virgin birth is a biological possibility, is to reveal that one has a very hazy idea of what one is saying.

When will scientists use as much care in learning the definition of the dogmas of the Church as they do of other branches of knowledge? Is it too much to expect that they who compass sea and land to discover one fossil, should, with equal care, find out the meaning of terms which explain the mysteries of religion? Are the principles of faith the only ones which are not worth the trouble of studying with exactness?

The Catholic Church teaches that the Mother of Christ was a most pure virgin, always—before, during, and after the birth of Christ. He had a human mother, but no human father. His birth was a stupendous miracle of the highest order. To claim that such a birth is biologically possible without special Divine intervention, is to hold that nature can accomplish miracles; something which is outside the whole scope of its power. To maintain that a woman can furnish, naturally, both female and male elements in the generation of human offspring, so that she will, without ceasing to be a virgin, be both mother and father of the child, is to state sheer nonsense."

Kuchela

The Ordeal of Domestic Suffering.

K. V. SESA AYYANGAR.

In spite of all that has been said in praise of the second *ashrama*, it was in Kuchela's days—as it is now—one of the most difficult stages to pass through. In many cases the descent from the school into what is called "Life" is a fall from heaven into hell. When to this is added, as happens invariably, physical privation, the reaction on the personality is disastrous. Poverty, which is not serious when the party affected is oneself alone, acquires tenfold stinging power by its effect upon others for whose care and provision one is responsible. The result is a rapid fading away of the visions glimpsed in the atmosphere of youth and idealism, a definite slackening of mental and physical vigour, and a gradual deadening of responsiveness to elevating thoughts. The emotions become warped. Growth is arrested. Strength is replaced by weakness. The whole life becomes starved and stunted and ends in premature decay.

One of four courses is possible in a situation like this. The man may pass through the ordeal in stoic indifference. He may become crushed under the multiplying afflictions of a growing and destitute family. He may earn wealth in the various ways in which wealth is acquired and which involve painful compromises of cherished principles. Or he may limit the extent of his commitments and practice family limitation. It is no great merit to go on creating bodies for souls seeking incarnation when those that have already come are unprovided for. Nor can there be anything intrinsically wrong in omitting to bring down souls into earth in such a situation. The choice of methods is one which admits of debate. But the course itself is one which presents the middle path for the aspiring soul. It avoids the acute suffering of the first and the second, and the serious temptations of the third.

Kuchela appears to have belonged to the first of these groups. He lacked the training that would have enabled him to earn wealth by his intellectual or manual labour, and had to subsist only by begging. At the same time the family multiplied. More and more children came into a house whose resources were incapable of expansion. Every additional child meant a proportionate reduction of the necessities of life to the already existing children. In a few years Sudhama became known as 'Kuchela' the man in rags, and was despised by his fellowmen as a person abandoned by fortune. What was the reaction of the freezing penury of his condition

upon Kuchela? That is really the more important thing. Did he go down under his misery or stand up against it? We are told that Kuchela attained mastery over sense attractions. He became a conqueror of the senses. He acquired by discipline an unruffled mind. In other words he voluntarily withdrew from sense contacts and steadily repressed his desires. Not that desires did not flow into his mind. But they did not disturb his mental serenity. Kuchela established his mental and emotional home "in realms of lofty contemplation outside the stress of passion, fear, and anger."¹ A dreadful condition from some points of view, but inescapable on the path of spiritual progress, and one prized by aspirants on the path. The net result was that Kuchela took his situation as it came to him and tried to make the best of it in the light of his faith.

Of that faith something has been said before but it is worth while recording that it was shared both by the husband and by the wife. One part of that faith was devotion to Sri Krishna. Kuchela's attachment to Krishna was so great that he made a convert of his wife. Not however possessing the same mental discipline as her husband it was a puzzle to her why a friend of the Lord of Lakshmi should suffer so much privation and should be subjected to the intolerable pain of seeing his children suffer. Ultimately there dawned in her mind the idea of asking her husband to go and see Sri Krishna. If only Kuchela saw Sri Krishna that was enough. Prosperity was assured. Great was the faith of Kuchela's wife! Not having ever seen Sri Krishna she yet believed in him. When we remember that Kuchela never asked for any favour when he met Krishna and was sent back empty handed, can there be any doubt that it was the prayer of his wife that was answered and that it was through her faith the family was lifted from penury to affluence?

Who was right, Kuchela who refused to ask Sri Krishna for riches, or his wife who sent him to Sri Krishna expecting that Sri Krishna would give them wealth? It is not necessary that this question should be answered only one way. Most men desire prosperity and shun adversity. Human enterprise from the dawn of time has been directed towards securing a good time for men upon earth. Destitution and want are some of the most frightful afflictions that can overtake a man. The sense of distress is keener today than in Kuchela's time by reason of the bigger gulf that intervenes between wants and the means of their satisfaction. Men "have grown literally afraid to be poor. We despise any one who elects to be poor

(1) Bhagavat Gita Chap. II.

in order to simplify and save his inner life. If he does not join in the general scramble and pant with the money making street we deem him spiritless and lacking in ambition"¹. Men always turn to religion for help in the solution of life's difficulties. The Kuchela episode is an instance of the manner in which God befriends the friendless in their need. Some feel that it is not quite proper to bring before God such trivial things as one's personal wants and that true worship should be an affair of the spirit, even though the major portion of their time is spent in desiring and seeking riches and comfort. It is forgotten that it is much more worshipful to realise in all humility that we owe to God the satisfaction of our physical needs than to imagine that we get it from some extra divine source. It is not unspiritual to practise the faith that a healthy and even prosperous life is the legitimate right of every human being and an essential part of the higher life which we believe is vouchsafed to us by God.

GHANDIJI ON VARNASHRAMA.

Varnashrama Dharma is a compound word known to all our vernaculars, and, though the word *Dharma* (law) is related to both the components *Varna* and *Ashrama*, the words are rarely used in separation. Hinduism is but another and imperfect name for *Varnashrama Dharma*. The word 'Hindu' was apparently coined by foreigners and has more a geographical than any other content. The *dharma* (religion or law) that Hindus have professed to observe is *Varnashrama Dharma*. To say that the *dharma* of the *Hindus* is Aryan does not carry us very far. It simply means that the Hindus or those who lived in the east of the Indus called themselves Aryas and others non-Aryas. To give our *dharma* this kind of ethnic label is in my opinion misleading. It should have a name that declares its predominant characteristic, and every one will admit that Hinduism is nothing without the law of *Varna* and *Ashrama*. It would be impossible to find any *Smriti* work of which a large part was not devoted to *Varnashrama Dharma*. This law of *Varna* and *Ashrama* is to be traced to our most ancient scriptures—the Vedas, and so no one who calls himself a Hindu may ignore it. It is his duty to study it in all its bearings, and to reject it if it is an exorcism, and to foster it and restore it to its pristine purity, if it represents a universal law.

1. Varieties of Religious Experience by Prof. James.

So far as the law of *Ashrama* is concerned, it is extinct, alike in profession and observance. Hinduism lays down four *Ashramas* or stages—the life of a *Brahmachari* (continent student), the life of a *Grihastha* (householder), the life of a *Vanaprastha* (who has retired) and the life of a *Sanyasi* (renunciator)—through which every Hindu has to pass to fulfil his purpose in life. But the first and the third are practically non-existent to-day, the fourth may be said to be observed in name to a small extent. The second is professed to be observed by all to-day, but it is observed in name, not in spirit. *Grihasthas* or householders of a kind we all are, inasmuch as we eat and drink and propagate our kind, like all created beings. But in doing so, we fulfil the law of the flesh and not of the spirit. Only those married couples who fulfil the law of the spirit can be said to observe the law of *Grihastha Ashrama*. Those who live the mere animal life do not observe the law. The life of householders of to-day is one of indulgence. And as the four stages represent a ladder of growth and are interdependent, one cannot leap to the stage of a *Vanaprastha* or a *Sanyasi*, unless he or she fulfilled the law of the first two *Ashramas*—*Brahmacharya* and *Grihastha*. The law of the *ashrama*, therefore, is a dead letter to-day. It can be revived only if the law of *varna*, with which it is intimately interlinked, is revived.

That brings us to a consideration of the law of *varna*. *Varna* can certainly be said to exist, though in a distorted form. There are four *varnas*, but the distortion that passes as *Varna* to-day is divided into countless castes. All the four *varnas* are divided into numerous castes and sub-castes, but whilst those who belong to the first three are not ashamed to declare that they belong to them, those who belong to the fourth, *viz.*, Shoodra, prefer to declare the sub-caste as their label rather than their *Varna*, which they regard as a badge of humiliation.

But labels never reveal a man's character, nor does the fact that a man clings to a label show that he deserves it. A black man will not be red, no matter how repeatedly he calls himself red. In the same way, one does not become a Brahmana by calling oneself a Brahmana. Not until a man reveals in his life the attributes of a Brahmana can he deserve that name. Considered in this light, *Varna* may be said to be extinct. If we may, indeed, claim a label, we can call ourselves Shoodras, though really we are not entitled to that name either, inasmuch as we do not observe the law of that *varna*. The law is the law of one's being, which one has to fulfil. The fulfilment should be spontaneous and no matter of honour or shame. How many are there who are fulfilling the

law as law, *i.e.*, spontaneously? We fulfil it because we cannot help it, we are all serfs, whether we will it or no. Let no one contend that *Varna* exists to-day, because all the functions of the different *varnas* are being performed by some one or other and somehow or other. *Varnas* are intimately, if not indissolubly, connected with birth, and the observance of the law of *varna* means the following on the part of us all the hereditary and traditional calling of our forefathers in a spirit of duty. Those who thus fulfil the law of their *varna* can be counted on one's fingers' ends. This performance of one's hereditary function is done as a matter of duty, though it naturally carries with it the earning of one's livelihood. Thus, the function of a Brahmana is to study and to teach the science of Brahman (or spiritual truth). He performs the function, as he cannot do otherwise, as it is the law of his being. That secures him his livelihood, but he will take it as a gift from God. A Kshatriya will perform the function of protecting the people in the same spirit, accepting for his livelihood whatever the people can afford to give him. A Vaishya will pursue wealth-producing occupations for the welfare of the community, keeping for himself enough for his own maintenance and rendering the balance to the community in one shape or other. A Shoodra will perform physical labour in the same spirit of service.

Varna is determined by birth, but can be retained only by observing its obligations. One born of Brahmana parents will be called a Brahmana but, if his life fails to reveal the attributes of a Brahmana when he comes of age, he cannot be called a Brahmana. He will have fallen from Brahmanahood. On the other hand, one who is born not a Brahmana but reveals in his conduct the attributes of a Brahmana will be regarded as a Brahmana, though he will himself disclaim the label.

Varna thus conceived is no man-made institution but the law of life universally governing the human family. Fulfilment of the law would make life livable, would spread peace and content, end all clashes and conflicts, put an end to starvation and pauperisation, solve the problem of population and even end disease and suffering.

But if *Varna* reveals the law of one's being and thus the duty one has to perform, it confers no right, and the idea of superiority or inferiority is wholly repugnant to it. All *varnas* are equal, for the community depends no less on one than on another. Today *Varna* means gradations of high and low. It is a hideous travesty of the original. The law of *varna* was discovered by our ancestors by stern austerities. They sought to live up to the law to the best of their capacity. We have distorted it

today and have made ourselves the laughing stock of the world. No wonder that we have today amongst the Hindus a section which is bending its energies to a destruction of the institution which in their opinion spells the ruin of the Hindus. And certainly one need have no mercy for the hideous distortion, which means nothing but destruction of Hinduism.

II

I do not for a moment suggest that there should be no restrictions about food and drink or about marital relations. I do not myself regard it a duty to eat whatever is offered and in whatever company I should chance to be, and I regard it as nothing short of self-indulgence to marry according to one's fancy. Strict restraint is the law of life and must, therefore, govern these relations no less than others. I hold that there are rules about diet. Man is not an omnivorous animal, nor may he pick up his mate wherever he likes. But restrictions on marital or social relations have nothing to do with *Varna Dharma*, which is a different thing altogether. I can conceive blameless marital relations between different *varnas*, and people of different *varnas* seated together to eat food permissible to all. There is evidence enough to show that in ancient times there were no watertight compartments between *varnas*, so far as marital and social relations went, and I have no doubt that, in making *Varna* a mere matter of restrictions about food and drink and marriage, we have done Hinduism grave harm.

Though the law of *varna* is a special discovery of some Hindu seer, it has universal application. Every religion has some distinguishing characteristic, but if it expresses a principle or law, it ought to have universal application. That is how I look at the law of *varna*. The world may ignore it today but it will have to accept it in the time to come.

I would define the law briefly thus: The law of *varna* means that everyone shall follow as a matter of *dharma*—duty—the hereditary calling of his forefathers, in so far as it is not inconsistent with fundamental ethics. He will earn his livelihood by following that calling. He may not hoard riches, but devote the balance for the good of the people.

The four *varnas* have been compared in the Vedas to the four members of the body, and no simile could be happier. If they are members of one body, how can one be superior or inferior to another? If the members of the body had the power of expression and each of them were to say that it was higher and better than the rest, the body would go to

pieces. Even so, our body politic, the body of humanity, would go to pieces, if it were to perpetuate the canker of superiority or inferiority. It is this canker that is at the root of the various ills of our time, especially class-wars and civil strife. It should not be difficult for even the meanest understanding to see that these wars and strife could not be ended except by the observance of the law of *varna*. For it ordains that everyone shall fulfil the law of one's being by doing in a spirit of duty and service that to which one is born. Earning of livelihood is the necessary result. But the law has to be fulfilled for its own sake. Its due observance by a large part of mankind will end the conflicting inequalities and give place to an equality in diversity. All callings would be equally reputable—whether that of the minister or of the lawyer, of the doctor or the leather-worker, of the carpenter or the scavenger, of the soldier, of the trader, of the farmer, of the spiritual teacher. In this ideal state of things, there would be no room for the monstrous anomaly of the three *varnas* lording it over the Shoodra, or of the Kshatriya and the Vaishya enjoying themselves in their palaces and the Brahmana contenting himself with a cottage and the Shoodra toiling for the rest and living in a hovel. This chaotic state of things indicates that the law of *varna* has become a dead letter.

When; if ever, the ideal state of things, as indicated above, had been reached in India, I do not know. But I do hold that it is the only ideal state that is easy enough to approach and that it is not only for the Hindu but for the whole of humanity.

Under such a dispensation, all property will be held by its respective holders in trust for the community. No one will claim it as his own. The King will hold his palace in trust for his people and will collect the taxes only to be used for the benefit of the people. He has the right to have no more than is enough to keep him, the rest belongs to, and shall be spent only for, the people. Indeed, he will, by virtue of his resourcefulness as a ruler, add to what he collects from the people and return it to them manifold. The Vaishya likewise is such a trustee. The Shoodra is made so. Indeed, if one may have preference, the Shoodra, who performs body-labour in a spirit of service and duty, who has nothing to call his own and who has no desire for ownership, is worthy of the world's homage; he is the lord of all, because he is the greatest servant. The dutiful Shoodra will, of course, repudiate any such claim, but the gods will shower their choicest blessings on him. One may not say this of the proletariat of the present day. They certainly own nothing, but I expect they covet owner-

ship. The calling of labour and service is no pleasant duty to them. It is a painful task, for it does not satisfy even the cravings of the flesh. My praise is for the ideal labourer. It is the estate I have longed to attain.

But this duty of labour cannot be imposed on anybody. In fact, the panegyric may be uttered only by those of the three *varnas* who fulfil the law themselves, viz., the law of regarding and behaving themselves as the servants of the community and holding all the property in trust for it. The three *varnas* exist today only in name; they are supposed to invest one with a higher status than that of the Shoodra and have ceased to imply any duty to be performed. There is nothing, therefore, to be surprised at, nor to be sorry for, when in such a state of things the Shoodras should be jealous of the others, possessions and their estate and seek to share them. When the law of *varna* was discovered, there could be no compulsion from without. The world can only be sustained by a willing and dutiful observance of it.

In an age where competition is held to be the law of life, and possession in the largest measure of the world's goods the *summum bonum*, and when everyone counts oneself free to follow any calling one likes, this attempt to hold up *Varna* as the law of life may well be regarded as an idle dream, and an attempt to revive it as childish folly. Be that as it may, it is my firm conviction that it is true socialism. In the language of the Gita, it is equality of the spirit, without which no other equality is possible. The performance of it, no matter how slight, bodes well both for him who performs it and for the rest of mankind.

I may add that, though the *varnas* are to be four, the number is not, in my opinion, unalterable. In the future reconstruction, the number may be more or even less than four. What is essential is that one must seek one's livelihood, and no more, from following the vocation to which one is born.

(From *The Harijan*.)

WHO KNOWS HOW MOTHER PLAYS.

Perchance a Prophet thou—

Who knows ? Who dares touch

The depths where Mother hides

Her silent failless bolts.

Perchance the child had glimpse

Of shades, behind the scenes,

With eager eyes and strained,

Quivering forms—ready

To jump in front and be

Events, resistless, strong.

Who knows but Mother, how,

And where, and when, they come ?

Perchance the shining sage,

Saw more than he could tell,

Who knows, what soul, and when,

The Mother makes Her throne ?

What Law would freedom bind ?

What merit guide Her will,

Whose freak is great'st order,

Whose will resistless law ?

To child may glories ope

Which father never dreamt ;

May thousand-fold in daughter

Her powers Mother store.

SWAMI VIVEKANANDA.

A POEM.

BY SWAMI UTPALLA DEVA OF KASHMIR.

May I by merest wish free access find
 Within the mansion of my Lord and there
 Partaking of the draught of grace
 Attain to stirless rest !

Would that imbibing deep at ev'ry pore
 Of ev'ry sense thy love's ambrosial wine—
 In brimful cups of all that is—
 I might for ever feel divinely drunk !

Thy lovers worship thee with thoughts sublime
 Whose lightest touch makes all things fair impart,
 Thus touched, a solemn sweet surprise'.

The joy of worship and light of truth
 Are seldom realised apart,
 For neither can without the other be
 But both at once are by thy own enjoyed.

Nay, should thy lover say 'I'm wise and fair
 And puissant—Who on earth can rival me?'
 Such pride becomes him well and him alone.

Alas! thy ways mysterious won't be scanned:
 Thou gavest me the sense to love thy Form—
 A brimming cup of joy within my grasp—
 Why dost thou not consent to let me drink ?

Thy choice bestowed on me Thy servant's badge
 Why then am I not blest by being given
 To wait on thee or ev'n to wash thy feet ?

(To be continued)

JOURNALS RECEIVED IN EXCHANGE SINCE
OUR LAST ISSUE.

1. Kalyan Kalpataru, Gorakpur, Vol. I Nos. 9 & 10.
2. Kalpaka, Tinnevely, Vol. XXIX. No. 10.
3. New Dawn. Hyderabad (Sindh), Vol. V, Nos. 4 & 5.
4. The Liberal Catholic. London. Vol. XV, No. 1.
5. Stri Dharma. Madras. Vol. XVII, No. 12.
6. The Scholar. Palghat. Vol. IX, No. 12.
7. தமிழ் பெரியார். Tanjore. Vol. X, No. 4.
8. The Christian Esoteric Applegate. California, U. S. A.
Vol. IX. October and November, 1934.
9. The Astrological Magazine, Vol. XXIII, Nos. 1 & 2.
10. The Vision, Kanhangad S. I. Vol. II, Nos. 1 & 2.
11. Children's News, Delhi. October and November, 1934.
12. Arya Dharmam (Tamil) Kumbhakonam.
13. Dharmarajya, Madras.
14. Harijan, Madras.
15. Federated India, Madras.
16. Vedanta Kesari, Madras. Vol. XXI, No. 7.
17. Health, Madras. Vol. XII, No. 11.
18. Peace. Santi Asrama, East Godavari. Vol. VII, No. 11.
19. The Light of Asia. Trichinopoly, Vol. II, No. 10.
20. The Meher Gazette, Vol. III, No. 4.
21. The Hindu Mind, Vol. II, No. 4.
22. The Indian Educator, Vol. X, No. 8.
23. Sahakaramu. (Telugu), Vol. XII, No. 2.

SADHANA

AUSADHALAYA

DACCA (Bengal.)

Branches : { **Shyambazaar, CALCUTTA** (Near Tram Depot)
213, Bowbazaar, Calcutta

ADHYAKHA : **Joges Chandra Ghose, M.A., Kaviratna**

Formerly Professor of Chemistry, Bhagalpur College

Guaranteed Pure and Genuine. Medicines, prepared strictly according to the Ayurvedic Sastras.

Catalogues are sent free on application.

On describing the nature of diseases, prescriptions are given gratis with great care.

PURE CHYAVANPRAS

It is a sure remedy for catarrh, cough, consumption, asthma and other diseases of the chest and lungs and all sorts of debility. Those who habitually suffer from cold may use this Rasayan. It can dispense with the use of Cod Liver Oil. Rs. 3 Per seer.

SARIBADI SAEBA

A wonderful, infallible medicine for Syphilis, Mercurial poisoning. Gonorrhoea, urinary troubles and all sorts of blood impurities.

Rs. 3 per seer.

SUKRA SANJIBAN

It is a very powerful medicine for sexual debility, thinness of semen, impotency, night-pollution, debility in general. Rs. 16 per seer.

ABALA BANDHAB JOG

A great remedy for all female diseases as leucorrhoea, with yellow or dark discharges pain in the waist, back or womb, irregular monthly courses, sterility, etc. 16 doses, Rs. 2. 50 doses, Rs. 5.

THE INDIAN EDUCATOR, MADURA

AN ILLUSTRATED HIGH CLASS
CHEAP MONTHLY

Editor: **V. ARAYAMUDA IYENGAR,**
B.A., L.T.,

Annual Subscription Rs. 2 only
Sample copy As. 3

For use in Schools, Colleges, Clubs
and Libraries

—Best Advertising Medium—

Send M. O. to the Manager

The Indian Educator, Madura.

No Educated Home Should Go Without.

The Scholar

An Illustrated monthly journal devoted to Literature, Art and Science.

Annual Subscription : Rs. 3 only. For
Students Rs. 2 only.

Foreign : 6 Shilling. Single copy As. 4

For advertisement rates write to
The Manager

"THE SCHOLAR," PALGHAT.

The Premier Shop that serves the City

PURE KHADDAR!

GENUINE SWADESHI!!

Stockists of Handloom goods choicest variety & Best quality
Woolen Sweaters, Balaclava Caps, Mufflers, Pullovers and Coats.

Ladies—GENTS—Children

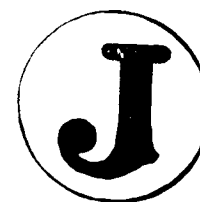
SWAMI SWADESHI STORES.

No. 1, Govindappa Naick Street, G. T., Madras



Ask your Grocer
ASAFOETIDA
 ESWAR

THE RIGHT THING
FOR
THE RIGHT PRICE



MISKY QUALITY

ASAFOETIDA

LEADS OTHER TO FOLLOW

SOLD

EVERY-

WHERE

PRICES

1 Pound	Rs. 1 10 0
1/2 "	" 0 13 6
1/4 "	" 0 7 0
1 seer	" 1 0 0

SOLE IMPORTERS—**GOPALJEE & Co.,**

No. 203,
Govindappa Naick
St., Madras.

AND ALSO AT BOMBAY. KUMBAKONAM & MADURAI.

VEGETARIAN FOODS

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

CEREAL FOODS (Breakfast)

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

CEREAL FOODS (Various)

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

DRIED FRUITS

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

HONEY

Various, with or without comb.

SYRUP

Golden and Maple.

JAMS AND MARMALADE

Various best English Brands.

BISCUITS

Various, Huntley and Palmer's etc.

FRUITS IN SYRUP

Apricots, Peaches, Pears,
Pineapples, Greengages,

FRUITS IN SYRUP (Contd.)

Strawberries, Cherries,
Fruit Salad, etc.

BEVERAGES

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

MARMITE

A Yeast Extract, purely vegetable
yet having the properties of meat
extract.

VEGETABLES

Asparagus, Tomatoes, Green Peas,
Corn, Saccotash.
Vegetarian Baked Beans (contain-
ing no meat), Mushrooms, Par-
snips, etc.

SALAD OIL

Pure Olive.

BUTTER

Government Dairy, Finest Austra-
lian, etc.

CHEESE

Cheddar, Dutch, Cream, etc.

For Prices of the above and other Vegetarian
Foodstuffs see our Stores List
sent free upon request

SPENCER & CO., LTD.,

MOUNT ROAD, MADRAS.

Printed by V. C. Krishnaswami at the India Printing Works, and Published by the
Secretary, Arya Matha Sabha, "Moryalaya", Royapettah, Madras.

THE ²⁹⁸ Bharata Dharma

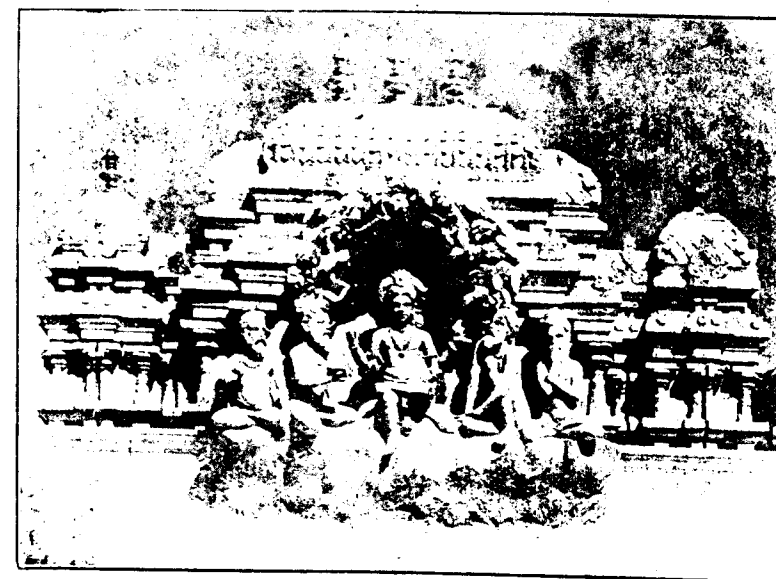
A Magazine of Liberal Hinduism

—The Official organ of the Arya Mata Sabha

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

VOL. XII]

DECEMBER, 1934



चित्रे वटतमूले वृद्धा शिक्षया गुरुयुवा ।

गुरुस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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

PUBLISHED ON THE 15TH OF EVERY MONTH AT "MORYALAYA", ROYAPETTAH.
Yearly : India, Rs. 2 ; Foreign. 4s. Single No. : India, As. 3 ; Foreign. 4d.

For

UNBEARABLE HEAT

OF

THE TROPICAL INDIA

— NOTHING AS GOOD AS —

MALABAR

LIMDA SOAP

MARGOSA

NEEM OR

VEP OIL

SOAP



PURELY

A

VEGETABLE

PRODUCT

Manufactured by:—

THE VEGETABLE SOAP WORKS,

CALICUT

Props:—

SAIT NAGJEE PURUSHOTHAM & Co.,

(of SUN BRAND UMBRELLA Fame)

Madras Branch—

247, CHINA BAZAAR ROAD.

1934

THE BHARATA DHARMA

CONTENTS.

WHO IS A BRAHMANA? By C. V. Krishnaswami Ayyar	181
INDO-ARYAN CONCEPT OF THE UNIVERSE (And modern Science) By Hamish McLaurin	184
VICARIOUS ATONEMENT? Vipaschit By C. V. K.	187
THE ETHICS OF EAST AND WEST By Stanley Rice	189
THE ARYA MATA SABHA—AN APPEAL	197
RULES OF THE ARYA MATA SABHA	199
JOURNALS RECEIVED IN EXCHANGE	201

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 "SOMADARVA" PILATOPE, MYLAPORE. All business communications may, as before, continue to be addressed to "Moryalaya" Royapettah, Madras.

Advertise in The Bharata Dharma. It circulates widely in India and Burmah, and has subscribers in England, Kanya, New York U. S. A., Holland Australia, South Africa, Malaya, Mauritius and Fiji—Besides individual subscribers it is placed on the tables of over sixty clubs, public libraries, reading rooms, schools and colleges—An excellent means of advertising. For terms apply to the manager. MORYALAYA, ROYAPETTAH, MYLAPORE

THREE RENOWNED SPECIALITIES
of Ayurveda Vidwan

Pae Pundi

BALXX

Safe laxative pills. Bottle As. 2

Es'kaepie

Checks cold, fevers and infections. Bottle As. 2.
USEFUL IN DELIVERY.

GINGCHIP

Pleasant carminative and digester. Bottle As. 2
N.B.—Remit As. Ten for one in each.

.Rs. 2-4-0 for six in each post free. No V.P.P.

Sole Agents:—United Concern, 54, Bunder Street, Madras

"NANJANGUD TOOTH-POWDER"

Radiates dental sunshine and health. Anna's one (Medicated)

RL 002 N23 BD 10 14 8009

"The *Jiva* or the self is not the Brahmana, because the *Jiva* has the identical form in all the exceedingly unknown manifold bodies; because the occurrence of the many bodies is due to *Karma*, though the *Jiva* is one; and because the same *Jiva* dwells in all the *Sariras*."

"The body is not the Brahmana as the bodies of all the mortals from the Chandala upwards, are composed of the five elements, and are identical in form; as birth and death, *dharma* and *adharma* are equally to be seen in all; as there is no rule such as that a Brahmana ought to be white in colour, a Kshatriya red, a Vaishya yellow and a Sudra black, and as there falls upon the sons when the bodies of their parents are burnt the sin of having killed a Brahmana?"

"Birth (in a particular caste) does not determine Brahmanahood, either. There have been many great seers born of different beings of different origin. Rishyasringa was born of a deer, Kausika came from grass, Jambuka was the offspring of a jackal, Valmiki rose from an ant-hill, Vyasa was the child of a fisherwoman, Gautama arose from the back of a rabbit. Urvasi begot Vasishtha, Agastya came out of a vessel. Even among other kinds of beings besides these, there have been Rishis who have propounded the highest wisdom."

"Nor does knowledge determine Brahmanahood; many even among the Kshatriya and other castes have had a realisation of the *Paramartha* (the Supreme Truth)".

"One's activities cannot be the test of Brahmanahood as all Beings are impelled by *Karma* such as *Prarabha*, *Samchita* and *Agami* to perform their actions. Therefore one's activities cannot make one a Brahmana."

"He who practises *Dharma* cannot by that alone be said to be a Brahmana. There are many among the Kshatriya and other castes who are givers of gold and practise other virtues."

"Who then can be called a Brahmana?"

"He alone is a Brahmana who realises the Atman which is the one reality, which has no *Jati* or *gunas* and action, which is without blots such as the six-fold changes of body and mind, whose form is eternal Existence-Knowledge-Bliss: which is the basic Reality, which pervades in and through all beings, which fills both within and without even as the Akasa, which is of the nature of boundless infinite Bliss, which can be known by intuitive experience alone, and which shines through inner light. He is a Brahmana who, thus sanctified by such realisation, has no vices like passion and desire, who has controlled his inner and outer senses, who is free from avarice, thirst, longing, and other passions, whose mind is un-

touching by pride and egotism, and who has these and other indications of a liberated soul. This is the teaching of the *Shruti*, *Smriti* and *Itihasa*. *Brahmanahood is attained in no other way.*" *Anyathahi Brahmanathva siddhirnasthyeva.*

The last sentence is too clear to be whittled down by ingenious commentaries and glosses. We wonder what our Sanatanists friends have to say on such an authoritative condemnation of their attitude.

He who is self-controlled, of noble disposition, compassionate; all enduring, free from desire, honest, mild, innocent, patient, is a Brahmin, and not any other man whose acts are sinful.

Mahabharata XII. 2363.

To own too ample stores of wealth
Destroys a Brahmin's moral health.

Mahabharata XIII. 3082.

A Brahmin must from honour shrink
As he would poison dread to drink;
And love contempt as if he quaffed
A sweet celestial nectar-draught.

Manu II. 162.

No better than a Sudra deem
The Brahmin wise in sin, the slave
Of low degrading vice, the knave
Who fain a holy man would seem.

Mahabharata III. 14075.

when a dollar is spun on a table it takes on the appearance of a sphere. This illustration, of course, is based upon the familiar optical illusion created by the persistency of images on the retina, the same principle which makes the inanimate figures on a motion picture film take on the semblance of motion when the film is run rapidly through a projector. Nevertheless, the fundamental concept of a point in space being converted, by certain complex modes of motion, into something which seems to have length, breadth, and thickness, is the concept upon which the monist bases his theory of matter.

A professor of higher mathematics probably could pick the reader up at this juncture—or the writer, for that matter—and render him quite dizzy with a dissertation on the possible existence of a fourth dimension which ought to be taken into consideration if the riddle of the universe ever is to be correctly solved. As this is generally considered as being a three-dimensional world, however, and as most of us will do well if we ever comprehend it, even on that basis, there will be no attempt to discuss the fourth dimension in this purely elementary treatise.

According to the Vedic idea—and the modern scientific idea, as well—the phenomena of heat, light, and electricity, are caused by varying modes of motion in the same universal substance which constitutes the whole of the Universe. They are impulses arising in primordial matter and conveyed to us in varying wave lengths, heat having one set of wave lengths, light another, and so on. The practically universal familiarity with radio sets which prevails today should make an understanding of that concept much easier than it might have been a few years ago.

It will be seen from this simple outline of Vedic cosmology that it is in complete agreement with the best modern thought along similar lines. In fact, the more revolutionary and far-reaching the revelations of latter-day science have been, the more they tend to confirm the beliefs arrived at by those profound intellectualists of antiquity—those thinkers who had no workshop save the world at large, no laboratory but the human body, no instruments except their highly developed senses.

(Extracts from "Eastern philosophy for Western minds" by Mr. McLaurin).

VICARIOUS ATONEMENT?

Vipaschit.

By

O. V. K.

It is the fashion with a certain class of critics to say that a Hindu aspirant for Liberation cares only for his own soul, and that his efforts in that direction are quite individualistic while similar seekers after God elsewhere, especially in the Christian West, are spiritual socialists in their endeavours. That this sort of criticism is, to put it mildly, erroneous where it is not captious, will be apparent to any one who undertakes even a cursory reading of the Hindu *Itihasas* and *Puranas* which enshrine, at their best, the highest Hindu ideals, though into them (the *Itihasas* and *Puranas*), it must be conceded, much that is dross has been interpolated: How Yudhishtira, the eldest and the noblest of the Pandavas refused to enter Heaven without his faithful dog is well known. Perhaps, not so well known but equally, if not more, exalting is the narrative in the *Markandeya Purana* of the following episode.

King *Vipaschit* was an extremely pious and virtuous man. After his death he was taken to Hell by Yama's servants, for a minor sin of omission to aid in the propagation of his race. When the short period, fixed for such a sin, of stay there was over, the king turned to go out of Hell. Then the dreadful screams of the inhabitants of Hell assailed him with entreaties to stay only a minute longer, as an inexpressibly pleasant breath emanated from him, which alleviated the torments of Hell which they were suffering. To his amazed question, Yama's servant gave him the explanation that, from the good works of a pious man, a refreshing breath is wafted towards the inhabitants of Hell and alleviates their torments. Then said the king:

"Not in Heaven, nor in *Brahman's* world, methinks,
Does man find such bliss as when
He can give refreshment to beings in torment.
If through my presence, racking torture
Of these poor ones is alleviated,
Then will I stay here, my friend,
Like a post, I will not move from this spot."

Yama's servant then spake:

"Come, O King, let us go, do *thou* enjoy
The fruits of thy good deeds and leave the torments
To those who, through bad deeds, deserve them."

The king spake:

"No, I will not go hence, while these
 Poor dwellers in Hell are happy through my presence.
 A disgrace and a shame is the life of a man
 Who feels no pity for the tortured, poor ones,
 Who implore him for protection—even for bitter foes.
 Sacrifices, gifts, austerities serve neither here nor beyond
 For his salvation, who has no heart for protecting tortured ones
 Whose heart is hardened to children, old men and the weak,
 Not as a man do I regard him—he is a devil.
 Even though, through the presence of these dwellers in Hell
 I suffer the torment of purgatory, the stink of Hell,
 And the pain of hunger and of thirst rob me of my senses—
 Yet I deem it sweeter than the joy of Heaven,
 To give them, the tortured ones, protection and help.
 If through *my* suffering many unhappy ones become glad,
 What more do I want?—Do not tarry, depart and leave me."

Yama's servant spake:

"Behold! *Dharma* comes, and *Sakra*, to fetch thee hence.
 Thou must go indeed, King: up, and away from here!"

Dharma spake:

"Let me lead thee to the heaven which thou hast well deserved;
 Enter this chariot of the Gods without delay—away from here!"

The King spake:

"Here in this Hell, *Dharma*, men are tortured a thousandfold;
 'Protect us!' full of agony they cry to me; I will not move from here."

Sakra spake:

"The reward of their *deeds*, these evil ones receive in Hell;
 Thou, prince, must for thy *good deed* ascend to Heaven."

But to the king the dwellers in Hell were not *sinners*, only *sufferers*.
 And, when, in answer to his question how great his good works were,
Dharma himself replied that they were as numerous "as the drops of
 water in the sea, the stars in the heavens, the grains of sand in the Ganges,"
 the king had only the *one* desire, that, through these good works of his,
 the dwellers in Hell may be delivered from their torments. Yama granted
 him this wish, and as the king ascended to Heaven, all the inmates of
 Hell were released from their pain.*

Vicarious atonement or suffering has not occurred only once in the
 history of the world, nor only in one land, blessed though it was.

* Summary and translation mainly from Winternitz's *History of Sanskrit Literature* Vol. I.

THE ETHICS OF EAST AND WEST.

BY STANLEY RICE.

The history of ethics is in effect the history of civilization. It was natural enough that, according to the earliest records we have, man should have worshipped the visible forms of Nature, and when he observed her orderly processes it was natural, too, that he should have supposed some controlling authority and have personified it in his own likeness and in the likeness of his own institutions. Just as in the earliest constitution of society we find the king or chief as supreme head with his subordinate counsellors as his assistants, so we find in the ancient hierarchies a Supreme God with his subordinates presiding over what we should call their departments. Thus it is that we find in Vedic literature Varuna, the king of the sky, with Indra, Pasupati, and the Maruts, and Savitar presiding over the rain, cattle, storms, and the sun, and thus we find in Greek mythology Zeus attended by Apollo and Artemis, Athene as Queen of the Air, Poseidon and Hades. To our ideas the ethical qualities of the deities were not of the highest. We must remember two things—first, that these ancient peoples conceived the gods in the light of what they themselves knew and practised. The king was not bound by the same laws that bound humbler men; he could with impunity do things that they could not do. Next, these ancient peoples seem to have been vastly attracted by the idea of fertility; hence the numerous customs in connection with the spring. It is, to me at any rate, exceedingly probable that the veneration—sometimes described, though wrongly, as the worship—of the cow, which persists, as everyone knows, to this day in India, had its origin in the cult of fertility. It would take too long; even if it were relevant to develop the argument here. The bearing of it on the question of ethics may be seen in the immorality which is ascribed to the gods. All ideas tend to degenerate. The Master Mind speaks and the disciples, only half understanding, put their own construction on his words. The mind of the ordinary man is too finite to grasp abstractions, and the idea gradually becomes crystallized and is expressed in terms of human experience. There is life abundant in Nature, and if you postulate a controlling Deity, it is an easy transition to the conception that all life emanates from the One Source. But the most obvious forms of life, those of the animal world, spring from the union of male and female, and if the Deity is conceived in human shape, it is natural to suppose that He produces life in much the same way as human beings do, but since the life of Nature is so varied and since the gods are not limited by human laws, the process is sublimat-

ed and extended. This conception presupposes the female element, and clearly the female must be of the same nature as the male. If man mates with woman and bull with cow, the gods must mate with goddesses. It is in some such way as this perhaps that we find those legends of drunkenness, immorality, and other vices, which we ourselves recognise as such, for it is inconceivable that the ancients should have deliberately clothed their heavenly conceptions with vices which they themselves despised and rejected. If later—in Homer and elsewhere—we discover these legends related as a matter of course, that is because, having taken shape in the baser form, they have come to be regarded, not as ethical truths, but as the everyday expression of the accepted religion. Christians will find plenty of this sort of thing in the Old Testament, which not so very long ago could be no more questioned than the New. The doings of Abraham, of Jacob, and of Samuel are very far from conforming to our ideas of ethical virtue, but the Israelites chose to exalt them into heroes, and heroes they have remained.

But there is one vice, if you so call it, which is attributable to quite another cause. The God is a god of vengeance, a god of battle, the Lord of Hosts, with thunder and lightning as his weapons, because he is a tribal god. Every ancient people looked upon themselves as the chosen people under the special protection of their god, and it is only because the teaching of the Hebrew prophets exalted the tribal god into a universal Deity that we have come to consider the Israelites as the Chosen People par excellence. Hence it is that we get such unedifying stories as that of Samuel and the Amalekites, and even in the Prophets and the Psalms we are told that "Vengeance is mine" and that the Lord "smote his enemies in the hinder parts" as they fled from this terrible tribal divinity. The Vedic peoples were no less anxious that their gods should lead them on to victory. Islam later on identified itself with Allah, in whose name they went forth to conquer—to the glory of Allah and still more to the great benefit and glory of themselves. The idea persists to this day. The Germans invoked "unser alte deutsche Gott," and the English, though not expressing themselves so crudely, appealed to God to give them victory and to protect the cause of justice—that is, their own cause.

But by degrees these rather crude notions became sublimated. The gods of Nature became gods of ethical qualities—gods of Wisdom, of Justice, of the Purification of the Soul, and so forth. Thus was obtained a starting point for the more detailed ethical systems. In India, in Palestine in Greece, and in Arabia the founders of the great systems of religion

were in fact the products of their respective ages and were greatly influenced by their environment and by the conceptions of the country of their origin. They were all protestants who did not in fact seek to impose upon the world an entirely new product of their imaginations, but rather sought to restore the purity of the older ideas which had become overlaid with superstition, with ritual, and with the worship of ecclesiasticism. In India Gautama protested against idolatry, against artificial divisions of society, against the undue ascendancy of Brahmanism. In Palestine the great prophets denounced the "blood of bulls and goats," the slavish and meaningless adherence to form and the outward trappings of religion and called the people to repent and to practise "justice, to love mercy and to walk humbly with their God." And when the influence of these had again evaporated and the people were again wedded to their forms and ceremonies, Jesus appeared with his fierce denunciations of the Scribes and Pharisees who had divorced religion from ethics, with his withering contempt of the "washing of cups and pots," with his clear-sighted announcement of what it is that defileth a man. In Greece the intellectual cast of the national mind drove her greatest philosophers to discard the worship of anthropomorphic gods and to inquire whether, after all, it was not justice or happiness, or if not these, some other fundamental quality, which was the mainspring of life, the guiding star of human conduct. And finally, in Arabia the camel-driver of Mecca, the servant of Kadija, sought only to purify what he had found, to think out the problems which were presented to him, and so to evolve the system of submission to the Will of God which is enshrined in the word Islam.

The spirit of reform is plainly apparent in the Chinese system also; indeed Confucius said, "I am a transmitter, not an innovator." There was, it would seem, much to reform, but the ancient way of wisdom was still the best way. Like the other reformers, he founded himself upon the religion of his country, purged it of its dross, and presented, as far as he was able, the pure gold for their acceptance. Of the Japanese it is hardly possible to speak with the same precision; they did not produce a reformer who can claim, if not to have founded, at any rate to have offered, a new starting place for ethical religion. That ancestor worship was a special feature of Shinto is clear enough, and it is worthy of passing notice that "at the core of all Shinto ceremonial and at the core of all Shinto beliefs is the idea of fertility." We may also notice that the killing of cattle is classed with such offences as leprosy, incest, and bewitchments, though

there is no evidence that Japan had any connection with India in early times.

Good Bishop Heber, in a hymn which, though not very good poetry, has become a Christian classic, propounded the theory not altogether exploded, that—

“The heathen in his blindness

Bows down to wood and stone,”

but he comforted himself with the thought that—

“They call us to deliver

Their land from error's chain.”

It was a pretty conception. It struck the right missionary note and invited missionary response. It had, however, one defect; it did not happen to be true. It cannot be laid to the discredit of the missionary that in obeying what he conceives to be the call of his Master, he has carried his message into lands which never asked for or wanted it. The call came from within, not from without, and that for a simple reason; the “heathen” in question was not aware of any error or any chain. The idea that “wood and stone” were the objects of worship was at that time the generally accepted opinion based upon a superficial knowledge and observation of the visible religion of the masses. Later on we find unphilosophical treatises which purport to be an exposition of the religious systems, but whose object is really to prove the super-excellence of Christianity and especially of its ethical ideals....No religious and ethical system can claim to be “better” than another; each has its good points, and the foundation of ethics is still the same, though the categorical valuations may differ. Thus we can call the keynote of Hinduism renunciation, of Buddhism sacrifice, of Christianity love, and of Chinese ethics social rectitude, but all these are only convenient labels which, as likely as not, will end by misleading. A keynote does not make a symphony; that is made up of themes woven and interwoven, varied and combined, in a general pattern. There is submission in Christianity, though it may be the keynote of Islam. There is love in Hinduism; there is social rectitude in Islam, as you will see if you read the sura entitled “Women.” One would say that the comprehensive keynote of all the great ethical systems as propounded by the greatest of their prophets is righteousness, though righteousness may be attained in various ways according to the genius of each place. Buddhism is a quietist religion; it suffered persecution in its own home and travelled far afield. It lighted upon Confucius and his teaching in China, found there a congenial soil prepared for it not only by Confucius

but by the antecedent environment of which he was a product. Perhaps if it had encountered the fierce persecution of the Mussulmans it would have been far different from that which we know. The heresy we associate with the name of Nanak entirely changed its character and consequently the values of its ethical ideals when it suffered the persecution of Aurangzib.

There is a curious uniformity in all religious systems in that they tend to degenerate into legalism and formalism to the exclusion of ethical content. After the simple Vedic worship of Nature-gods there ensued a period in which the method of performing a thing was more important than the thing itself. Sacrifices became more important than the gods; austerities more valuable as a means of getting power than of pleasing heaven. Buddhism came as a corrective to this. Gautama preached the right way of living, and no doubt his ideas were stimulated by the philosophical and metaphysical teaching of the Upanishads. In doing away with the gods and setting up the Absolute in their place, in propounding atheism in its strictest sense, he tried to abolish superstition and the vested interests of sacerdotalism. But the same fate overtook Buddhism. It became formal and legalized. The purely ethical system became a sacerdotal system and the atheism a worship of Buddha himself and his satellites. Much the same thing has happened in China. The ethical content of Confucianism has been depressed in favour of the ritual which the older cults when blended with Buddhism have brought about. Islam has followed the same course, and Christianity began to degenerate from the appearance of St. Paul. Not that there is not a vast amount of ethical teaching of the highest value in his writings, especially for the outside world which he addressed, but it was he who turned the thoughts of lesser men from ethics to dogma and by doing so set Christianity upon the path which turned the Kingdom of God into the Supremacy of the Church. Continence became celibacy, right living was centred in orthodoxy, charity was represented as ecclesiastical almsgiving, and even murder itself was interpreted as the merciful care of men's souls. As Jesus denounced the formalism of the Pharisees, as Buddha sought to purge Hinduism of its baser elements, as Muhammad purified Arabia, as Socrates and the philosophers fought against superstition in Greece, so Luther and his fellows tried to bring back Europe to the higher ethical view. The world has relapsed once more; it is waiting for the periodical reformers. Sacrifice is once again better than to obey and the fat of rams is better than to hearken.

That this should be what might almost be called the natural course of evolution is not wholly due to the priests nor to the glorification of the Law of Dogma. Lesser minds are unable to grasp the deeper part of the ethical teaching; they misinterpret, and in misinterpreting they give disproportionate weight to the letter and the trappings. The common people cannot put into practice the lofty ideals that are set before them. The abstruse learning and dialectics of the Upanishads and the Six Systems are too difficult for the ordinary Hindu villager, and even the Bhagavad Gita is beyond his intelligence. When Bhakti came in with Ramanuja and Chaitanya it supplied a want which is also felt in England. The idea of Bhakti was what the Christian priests call "communion with God," but it degenerated into the meaningless repetition of a name. Of all ethical systems Buddhism is perhaps the freest from dogma; it inculcated right conduct with the ultimate goal of absorption into the Absolute. The prophets of Israel, using the characteristic national method of denunciation as the Hindus used that of philosophic speculation and the Greeks that of subtle ratiocination, seem to despair of making any impression on the people at large. "The position of any legislator who sought to apply to a stiff-necked nation the high ideals of the prophets, and much was accomplished. The book (Deuteronomy) reveals the bitter opposition of the people, and we know that they refused to listen." They went on refusing to listen.

And yet, through all this seeming indifference to the teaching offered, there was something in it which has left its traces on the masses. The Dialogues of Plato are probably the clearest exposition in the world of a reasoned system of ethics; they were far above the comprehension of the man in the street, and the way in which the disputants are led on to admissions and are convicted of error by Socrates is almost reminiscent of Sherlock Holmes and "my dear Watson." But Socrates was condemned by the judges of corrupting the youth of Athens and of "making the worse appear the better reason." In other words, they were afraid that this new teaching would so work upon the masses that it would upset the accustomed order of society, and perhaps also that it would reflect upon the ruling class. In like manner when Jesus preached "the common people heard him gladly," and the priests were afraid to take him "lest there be an uproar of the people." If the disciples could not grasp the meaning of the "Kingdom of God" (for though they were rough men they were in close contact with the Master) it was not very likely that the common people would have understood these transcendental ideas. But

they understood well enough the more homely teaching which was in conformity with experience. In fact, Ramanuja and Gautama and Socrates and Jesus were building upon foundations which were already laid. They were reformers, but, like all reformers with originality, they not only used the foundations of the national ethic, but added something of their own to it and transformed a great deal more. The people were not wholly ignorant of ethics; the prophets gave them a new direction which turned the people's lives into a new current, however slightly divergent from the old, however imperceptible the influence which took effect. If there is one thing that specially distinguishes the Christian ethic today it is the idea of social service. "But he said unto Jesus, 'And who is my neighbour?' And Jesus answering said, 'A certain man went down from Jerusalem to Jericho.'" That, if nothing else, has become a part of the people's life; to desert a neighbour in difficulties is thought to be shameful. It has not always been so in other countries; it has not always been so in India, where at one time the preservation of caste seemed more important than the relief of suffering. Not, however, that Christianity has any monopoly of such service? It is only that that system has laid greater stress upon it than have others. Again, the law of Karma has undoubtedly influenced the people. It is often misunderstood. It has been said of it that "personality is merged in the mass and its nerve is too often cut—a fatalistic attitude being very usual." What is meant by this I for one do not know. If there is one tenet of the Hindu religion that appeals to personality it is Karma. Critics complain that the end at which the Hindu aims is the extinction of individuality, but Karma is surely special to the person. It is the very opposite of fatalism. For whereas fatalism implies that since all things are ordered by an outside agency, so that it does not matter what a man does, it is of the very essence of Karma that what a man does makes all the difference. As caste, whatever its defects, has held Hindu society together for centuries, so the doctrine of Karma has in company with instinct and tradition gone far to preserve the Hindu ethic, not only in the educated classes, but in the uneducated masses too.

Similarly, much that we can discern as the special characteristic of China may be traced back to what has been called the root concept of Chinese ethic—"Man is essentially nature's child; let him be natural." But Nature proceeds by orderly methods, and the Chinese therefore deduce a cosmic order "in sympathy with human endeavour, and to be followed in their further progress." The Chinese ethic, founded in this concept and putting filial piety in the forefront, is of just that homely, practical

description which we would expect to produce the practical virtues. It is generally admitted that the people as a whole are peace-loving, honest in business affairs, simple in living, patient and industrious. As usual, however, the lower has in certain respects conquered the higher. Love of social order has developed into arrogance among the higher classes; propriety becomes an exaggerated ceremoniousness. "If self-control, is inculcated, it is often lost in the flood of passion; if reason holds sway, it is often dethroned; and as the impartial student reads the long story of China's evolution, he will see that with many noble qualities she has stagnated and degenerated after each period of progress and vigour; that without constant accession of barbarian blood she has allowed her *vis inertiae* and her detached aloofness to ruin what her strong men have achieved."

The foundations of ethics are much the same in every nation. As every people gets the government it deserves, so every people has the ethical system most suited to itself. For when any religion travels beyond the land of its birth, it impinges on its ethical side upon already developed national characteristics, and while it modifies them, it is also modified by them. Christianity started (in spite of its origin) by extolling the gentler virtues of humility, patience, charity, endurance under persecution. As it travelled westwards it became more militant, more aggressive; it moved towards the Archangel Michael and away from the Archangel Gabriel. So also, Buddhism in China, alien in some respects and especially in celibacy, has gradually adapted to Chinese conditions. Japan has not sacrificed the cult of beauty, which she shares with the ancient Greek world, though beauty has little part in Buddhism except in so far as "beauty is truth, truth beauty." And finally we may notice that, although at all ages the cardinal virtues have been recognized, they have not always meant the same thing, nor have they been appraised in the same order. When Krishna causes the defeat of an enemy by a rather shady trick, Indian apologists have sought to "explain" away such a lapse from virtue; it is more probable that it was looked upon by the chronicler as something quite venial or possibly even no lapse at all. When Peter struck down Ananias and when Paul smote Elymas with blindness they were practising a primitive ethic which we should not approve in these days. In the eyes of the early Church such things seemed right and proper. Human sacrifice, mutilation, prostitution, and unnatural vice were no doubt justified in the eyes of those who practised them, or custom blunted sensibility; slavery even in modern times was upheld not only on utilitarian but also on moral grounds. We are always seeking after righteousness and the quest is endless; no one has or every will have the monopoly. From "*The Asiatic Review*".

the
But

THE ARYA MATA SABHA.

(REGISTERED UNDER ACT XXI OF 1860)

Eight and forty years ago, in the year 1886, the Arya Mata Sabha was founded by the late Dewan Bahadur R. Raghunatha Row of blessed memory, with the primary object of propagating sound ideas on Hindu religion and encouraging the study of the Vedas and the Shastras. From the beginning it obtained influential support. The late Ex-Maharaja of Venkatagiri gifted to it a substantial building in Mount Road Madras, which during the last few years, has been yielding an annual rent of about Rs. 2,500. Amongst the Sabha's early members were the late Sir T. Sadasivier who continued to take a most active interest in it till he died in 1927, the late Messrs. G. Subramania Ayyar, the famous editor of "*The Hindu*," P. Somasundaram Chettiar, G. Rangiah Naidu, Yogi Parthasarathi Ayyangar and Justice T. V. Seshagiri Ayyar—all well known for their services to our Motherland. Its present members include eminent men like Justice Sir Vepa Ramesam and Mr. Justice Venkatasubba Row who are also Vice-Presidents of the Sabha, Messrs. T. V. Venkatarama Ayyar and T. R. Venkatarama Sastri well known and highly respected Advocates of Madras who are the President and one of Vice-Presidents, respectively, of the Sabha, Mr. S. Muthiah Mudaliar, Ex-Minister of the Madras Government who is also a member of the Managing Committee, and Rao Bahadur K. V. Sesha Iyengar the secretary of that very useful body, The Madras Vigilance Association. The Sabha has, like similar societies, had its years of intense activities and years of comparative quiescence. It is felt that at the present moment work like that for which the Sabha was started is very necessary. What with the doings of the Fundamentalistic "Sanatanists" on one side and the activities of the "Self Respectors" on the other, there is great danger of people losing sight of true Sanatanism and the really good points in our ancient Aryan Faith. To further its objects the Sabha is now conducting a monthly journal called "*The Bharata Dharma*". Further, for several years it has been giving monetary help in the shape of yearly contributions to such institutions as the Madras Seva Sadan, the Mylapore National Girl's School, the Yuvajana

Date..... Place.....
To

The Assistant Secretary and Treasurer,
Arya Mata Sabha, Moryalaya, Mowbray's Road, Royapettah, Madras.

Please enroll me as a member of the Arya Mata Sabha
subscriber of the Bharata Dharma for one year.
in cash herewith;
n sending Rs. by a separate m.o.
by cheque.

Yours truly.

Samajam, the Mani Ayyar library, the Neo-Malthusian League and others, besides running the Sir T. Sadasivaier Night School. The work of preventing the untoward result referred to above and of continuing the other useful activities of the Sabha will be greatly facilitated if its membership is augmented considerably. Will you help this good work by becoming a member? If so, kindly fill up the form overleaf. The minimum subscription is only one Rupee per year (admission fee 8 As. extra). If you pay Rs. 2 more per year, you will get "The Bharata Dharma" the journal of the Sabha free. A copy of the rules and a specimen copy of the journal will be sent free on receipt of postage stamp of the value of nine pies.

Pilathope }
Mylapore }

C. V. Krishnaswami Ayyar.
(District and Sessions Judge Retired),
Secretary.

Present Office-bearers.

President:	M.R.R.Y. T. V. Venkatarama Ayyar Avl. Advocate, Mylapore.
Vice-Presidents:	The Hon'ble Mr. Justice Vepa Ramesam Kt. Judge, High Court, Madras. The Hon'ble Mr. Justice M. Venkatasubba Rao. do. M.R.R.Y. T. R. Venkatarama Sastriar Avl, C.L.F., Advocate, Mylapore.
Secretary	Mr. C. V. Krishnaswamy Ayyar, Retired District and Sessions Judge, Mylapore.
Asst. Secretary } and Treasurer }	Mr. T. S. Swaminatha Iyer, Advocate, Moryalaya, Royapettah.
Other Members of } the Managing } Committee. }	Rao Bahadur K. V. Sesha Ayyangar, Advocate, Mylapore. Mr. V. Ramadoss, do. „ A. R. V. Achar, Journalist, do. „ K. Sreenivasa Iyengar, Retired, Executive Engi- neer, Gopalpuram. Mrs. Krishna Bai Nimbker, Poonamallee Road, Madras. Mr. S. Muthia Mudaliar, Advocate, Mylapore.

Advertise in The Bharata Dharma. It circulates widely in India and Burmah, and has subscribers in England, Kanya, New York U. S. A., Holland, Australia, South Africa, Malaya, Mauritius and Fiji—Besides individual subscribers, it is placed on the tables of over sixty clubs, public libraries, reading rooms, schools and colleges—An excellent means of advertising. For terms apply to the Manager. MORYALAYA, ROYAPETTAH, MADRAS.

the
But

RULES
of
THE ARYA MATA SABHA.
(Established in 1886).

by

DEWAN BAHADUR R. RAGUNATHA RAO, C.I.E.

(REGISTERED UNDER ACT XXI OF 1860).

1. The Association shall be called "Arya Mata Sabha" or "Society for the propagation of Aryan Vedic Religion."

2. Its objects shall be. (1) To form, enjoy and maintain a brotherhood of man; (2) To promote the study and knowledge of Vedic and Shastric literature on religion; (3) To inculcate and practise toleration to all other religions. (4) To worship God, to be loyal to the Sovereign and to love *Bharata Varsha*; and (5) to work for the amelioration of our backward brethren.

3. The objects of the Sabha shall be attained. (a) by holding meetings and classes for preaching. (b) by establishing and helping suitable reading rooms and libraries (c) by affiliating Societies with the same or one or more of the same or similar objects; (d) by appointing special committees for any purposes connected with the above objects. (e) and by such other means as the society deems fit.

MEMBERSHIP.

4. Any person of more than 18 years of age who sympathises with the above objects and is recommended by two members shall be eligible for membership of the Sabha and he or she may be admitted a member by the Managing Committee.

5. (a) Every member shall pay an entrance fee of eight annas and an annual subscription of not less than one Rupee. (b) Any member can become a life member by payment of Fifty Rupees or more in one lump.

MANAGEMENT.

6. The management of the Society shall be vested in a Managing Committee consisting of a President, three Vice-Presidents, one Secretary, one Assistant Secretary who shall also be the treasurer, a preacher, and five other members.

7. The members of the Managing Committee including the office bearers shall be elected once a year at its annual meeting.

8. The president shall preside at all the meetings. One of the Vice-presidents shall preside in his absence. In the absence of the president and the vice-presidents the meeting shall elect a chairman from the members present.

9. The secretary, or the assistant secretary with the consent of the president, shall. (a) call meetings of the society and of the committee.

(b) organise lectures, meetings etc.. (c) be responsible, subject to the control of the committee, for the management of the affairs of the Sabha. (d) prepare the annual report of the Sabha each year, obtain the approval of the committee thereto, and submit it at the annual meeting of the Sabha. (e) prepare the budget of the coming year for sanction at the annual meeting of the Sabha. (f) and have power to appoint, punish and dismiss servants employed.

10. The assistant secretary shall, subject to the control of the secretary, (a) circulate among members the items of business to be discussed at the meeting. (b) record proceedings of each meeting in books kept for the purpose. (c) carry on correspondence. (d) maintain accounts, be in charge of records and properties etc. of the Sabha. (e) make all disbursements connected with the Sabha. (f) be the custodian of all moneys except what may be vested in the name of the president. (g) collect subscription, donations and other monies. (h) and lay accounts of income and expenditure before the committee at its meetings.

11. The preacher with the help of assistants and pandits shall carry on the propaganda work to fulfill the objects of the Sabha.

12. The Managing Committee shall. (a) have power to fill vacancies in the constitution as it thinks best, provisionally until next election. (b) have power to sanction expenditure according to the rules of the Sabha. (c) be responsible for the due management of the affairs of the Sabha. (d) and have power of making, passing or altering bye-laws subject to the approval of the Sabha at its next meeting.

MEETINGS.

13. The year of the Sabha shall be the calendar year and the annual meeting of the Sabha be held once in a year, ordinarily in the month of March.

14. (a) Three members of the Managing Committee shall form the quorum for the meetings of that committee. (b) The quorum for a general meeting of the Sabha shall be five.

GENERAL.

15. The properties of the Sabha shall be vested in the President of the Sabha and the management of the properties, moveable and immovable, belonging to the Sabha shall be vested in the Managing Committee of the Sabha.

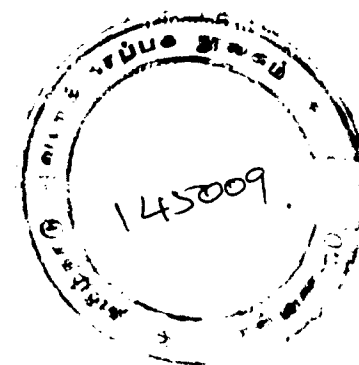
16. The accounts of the Sabha shall be audited once in a year, before the annual meeting, by an auditor appointed by the general body at its annual meeting.

17. The secretary of the Sabha shall convene a meeting of the Sabha on a requisition of the Managing Committee or of not less than five members.

18. The Sabha shall sue and be sued in the name of the Secretary.

JOURNALS RECEIVED IN EXCHANGE SINCE OUR LAST ISSUE.

1. Andhra Historical Society—Journal of, Rajahmundry, Vol. VIII p. 4.
2. Ardra, Jaffna, Ceylon. Vol. II parts 2 to 5.
3. Astrological magazine Vol. XXIII parts. 3 to 4.
4. Children's News. Delhi—Dec. '34.
5. Christian Esoteric. Applegate, Calif, U. S. A. Vol. LL Nov. '34.
6. Dharmarajya (weekly) Madras.
7. Excise Herald. Madras. Vol. V. No. 11.
8. Federated India (weekly) Madras.
9. Harijan (weekly) Madras.
10. Health. Madras Vol. XII No. 12.
11. Hindu Theological High School Magazine. Vol. IV, No. 2.
12. Indian Educator, Madras. Vol. X p. 9.
13. Kalpaka. XXIX No.
14. Kalyan Kalpataru Vol. I No. 11.
15. Mayurbhanj Gazette, October 1934.
16. Parasakti Magazine, Bangalore Vol. I, p. 8.
17. Scholar. Palghat, Annual number 1934.
18. Stri Dharma, Madras. Vol. XVIII, p. 1.
19. Tamil Pozhil, Avani 1934.
20. Theosophy in India, Dec. 1934.
21. Vedanta Kesari, Mylapore, Vol. XXI, 8.
22. Vision, Ramnagar, Kanhangad P. O. Vol. II p. 3.
23. Visva-Bharati News, Nov. '34.



56
1934

SADHANA

AUSADHALAYA

DACCA (Bengal.)

Branches : { **Shyambazaar, CALCUTTA** (Near Tram Depot)
213, Bowbazaar, Calcutta

ADHYAKHA : **Joges Chandra Ghose, M.A.,** Kaviratna

Formerly Professor of Chemistry, Bhagalpur College

Guaranteed Pure and Genuine. Medicines, prepared strictly according to the Ayurvedic Sastras.

Catalogues are sent free on application.

On describing the nature of diseases, prescriptions are given gratis with great care.

PURE CHYAVANPRAS

It is a sure remedy for catarrh, cough, consumption, asthma and other diseases of the chest and lungs and all sorts of debility. Those who habitually suffer from cold may use this Rasayan. It can dispense with the use of Cod Liver Oil. **Rs. 3 Per seer.**

SARIBADI SARSA

A wonderful, infallible medicine for Syphilis, Mercurial poisoning, Gonorrhoea, urinary troubles and all sorts of blood impurities.
Rs. 3 per seer.

SUKRA SANJIBAN

It is a very powerful medicine for sexual debility, thinness of semen, impotency, night-pollution, debility in general. **Rs. 16 per seer.**

ABALA BANDHAB JOG

A great remedy for all female diseases as leucorrhoea, with yellow or dark discharges pain in the waist, back or womb, irregular monthly courses, sterility, etc. **16 doses, Rs. 2.**
50 doses, Rs. 5.

THE INDIAN EDUCATOR, MADURA

AN ILLUSTRATED HIGH CLASS
 CHEAP MONTHLY

Editor: **V. ARAVAMUDA IYENGAR,**
 B.A., L.T.,

Annual Subscription **Rs. 2** only
 Sample copy **As. 3**

For use in Schools, Colleges, Clubs
 and Libraries

—Best Advertising Medium—

Send M. O. to the Manager

The Indian Educator, Madura.

No Educated Home Should Go Without.

The Scholar

An Illustrated monthly journal devoted to Literature, Art and Science.

Annual Subscription: **Rs. 3** only. For
 Students **Rs. 2** only.

Foreign: **6 Shilling.** Single copy **As. 4**
 For advertisement rates write to

The Manager

"THE SCHOLAR," PALGHAT.

The Premier Shop that serves the City

PURE KHADDAR!

GENUINE SWADESHI!!

Stockists of Handloom goods choicest variety & Best quality
 Woolen Sweaters, Balaclava Caps, Mufflers, Pullovers and Coats

Ladies—GENTS—Children

SWAMI SWADESHI STORES.

No. 1, Govindappa Naick Street, G. T., Mad