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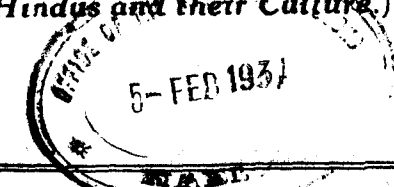
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THE HINDU MIND.

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NOTICE.

- 1 The "HINDU MIND" will be published on the 26th of every month.
- 2 Those desirous of sending articles must send them to the Editor before the 10th of every month.
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VOL. 1.

JANUARY 1934.

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TO HINDU YOUTHS

It is a matter of extreme regret for us Hindus that *Bharatavarsha* which was once the cynosure of all eyes of the nations of the earth, should now pine away for no other reason but for want of support from its own young generation. It is also specially unfortunate that the mind of young India has been concentrated on one single topic 'Politics' and subjects of vital importance to the preservation and integrity of the holy Hindu Nation have not been given their due and legitimate attention. Our Sanatanist leaders have not yet fully realised that the existing condition of the Sanatanist Hindus is to a great extent due to the indifference to religious ideals as set forth in the Hindu Scriptures, indiscreetness and a mania for everything modern and western, which the youths show in their everyday life. And the youths are under the delusion that it is quite easy and possible for them to construct anew a state of society or government in which

people shall enjoy a large measure of freedom and liberty. This, their presumptuous claim, is based on a mistaken western notion. The revolt of the youth in the West against religion, culture, morals and all that is good, sends a shudder through our country and a cramp of anger through the nations of the West. So, when such is the state of things in the West, it is highly preposterous on the part of the Hindu youths to turn to the West to tackle all the problems confronting them. Even prominent thinkers of the West do not view favourably the state of their society, civilisation and government, but are looking forward for guidance and enlightenment from the East. Therefore, the youths of the country, instead of allowing themselves to be enamoured of the smooth phrases, saintly poses and vain promises of the social reformers of our country and instead of trying to wreck the holy and time-honoured social and religious institutions, will do well to pause awhile and consider without prejudice, whether it is not their imperative duty as true sons of the holy India to study and understand the sacred Scriptures under the direct superintendence of a *Guru* and then form clear-cut ideas as to what they should do and what they should avoid, whether their thoughtless act will not produce more harm than good and also whether they have the ability and power to accomplish their object.

MANY young men think, nay, are led to think by some of our reformers, that it is absolutely impossible for India to become a free nation because of the religious differences that divide people. They say also that so long as these religious differences exist real patriotism and love of country are impossible. If that be true, then certainly it is a very serious matter for all lovers of the country. If it be true that the religions of the land make inextinguishable fortress walls that love cannot surmount them, then our hopes and aspirations for a free India are the

vainest of dreams. There exist innumerable religions in our land and they are deeply rooted in the soul. Hinduism is the religion of the vast majority; and there are millions of Mussalmans, Christians, Parsis etc., whose forefathers have lived in this country for centuries, who are Indians just as the Hindus are Indians; and they cannot be excluded from the nation. Our young men cannot undo tradition and history, cannot try to make India, a nation of one religion or no-religion. Indeed, the word religion, comes from a root which means 'to bind,' so that religion, looked at for the moment from the stand-point of the mere meaning of the word is a binding force—something that unites people. Though religions are many, yet religion is *one*. There is only one Supreme Being, one God, acknowledged by all. The Hindu worships his God, the Christian his God, the Mussalman his, but they all worship the One, without a second. Verily the Lord says in the Sri Bhagavad Gita "Even the devotee of other Gods who worship full of faith, they also worship me". So, unity of life which is the central core of religion, is also the basis of true patriotism. Patriotism cannot live without religion. The youths of our country will only add to our sufferings, already great enough, if they attempt to destroy religion altogether. From the system of education which the youths are receiving now-a-days it may be said that they are completely ignorant of the value of religion. They do not care to study the conditions of our country, its thoughts, hopes, ideals and aspirations, traditions, culture and the fundamental principles of its social institution. They are yet to know that a patriot is a patriot because he is religious. History records that the greatest patriots have been religious men. Religion alone teaches unselfishness, a quality which is quite indispensable for a true patriot. Religion alone teaches discipline and devotion to duty without which improvement is impossible; and it is because of this want of discipline that we find it difficult to keep our passions under control, that we are unable to

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act in corporate capacities in harmony, and have frequent quarrels, breaking up of meetings, walk out everywhere, frustrating all our endeavours to improve our condition. We cannot think of any political freedom, unless we learn to act in corporate capacities in unison.

WHAT is the danger of the several popular movements in India? Selfish leaders, incessant quarrels and party bickerings. What is the remedy? Unselfishness; willingness to tread on the right path; unwillingness to pick up quarrels with others; all these wholesome precepts we learn from unselfish love to our country in the spirit of religion. Hence in a previous issue we laid emphasis on the necessity of spiritual culture.

SO, it is high time that our youths who are the future citizens of this great continent, have realised that no useful purpose will be served by their heeding the words of the 'volunteer slaves of the West, who seek for direction and guidance even as to such trivial matters as the cropping of the hair or the cut, colour and moustaches, who have no ideas of beauty of their own, who while they speak of reforms, do so but as gramaphones of the West speaking their master's voice'.



'I do not understand what is meant by the civilizing of the Hindus;..... if a good system of agriculture, unrivalled manufacturing skill, a capacity to produce what-ever can contribute to convenience or luxury, schools established in every village for teaching, reading, writing and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect and delicacy, are among the signs which denote a civilized people, then the Hindus are not inferior to the nations of Europe; and if civilisation is to become an article of trade between the two countries, I am convinced that this country (England) will gain by the import cargo.'

—Sir Thomas Munro.

THE TEMPLE ENTRY BILL*

I

By R. Krishnaswami Aiyer, M. A., B. L.,
(Advocate, Tinnevely.)

1. Introduction.

The object of the Bill as definitely mentioned in the preamble is to remove "the disabilities imposed by custom and usage on certain classes of Hindus in respect of entry into the temples" and the remedy proposed is to empower the trustee "to make any innovation contrary to the established custom or usage of the temples" and thus to allow to "any class of Hindus who might have been excluded from a temple under his management, entry into such temple if the Hindu community in the locality is generally minded to allow such entry." The Bill defines the method of ascertaining the sense of the "Hindu community" by counting the votes of "Hindu voters" of that locality who will be determined on a monetary basis. The statement of objects and reasons is not only an amplification of the above-mentioned ideas but also contains a definition of "Public Hindu temples" as "being places

of more or less free and equal association of all sections and denomination of caste Hindus in the worship of their common Gods."

At the outset, I feel bound to point out that the Bill is based on entire ignorance of what "untouchability" is, of the powers of the legislative bodies to deal with it, and of the constitution of temples.

2. The Principle of Untouchability.

Untouchability is *not* a secular "disability" imposed by custom or law. It is a religious *status* which fixes itself to one who is born under particular circumstances which are detailed in the Hindu Shastras. It attaches itself to the off-spring of certain unions prohibited by the Shastras and the descendants of such off-spring. In the Hindu religious system, a man's caste status which alone has to guide his religious activities throughout

*Opinions forwarded to the Government.

his life is born with him. In fact the Sanskrit word for caste is Jati which means birth. The only way, therefore, known to the Hindu Religion in which a man can be a "touchable" or an "untouchable" is to be *born* as such. A Brahmana is a Brahmana, not because *he* thinks so or initiates a Brahmana or is voted to be so by his friends, but only because he is *born* of a Brahmana father to a Brahmani mother lawfully married. It is, therefore, an impossibility to invest a person anew with the status, for instance, of the Brahmana, for, we cannot do it without making his *parents* Brahmanas; for doing the latter, *their* parents must be made Brahmanas and so on. It is equally impossible under the Hindu Shastras to make an untouchable a touchable or vice versa as long as the particular body in which he has taken birth subsists.

I may point out in this connection that the Shastric injunction as regards untouchability mentions the untouchable classes along with a woman in her monthly period or just confined. It will be quite clear, therefore, that untouchability is not based on any sense of arrogance but only on principles of ceremonial pollution, on which

matter the Shastras alone can be the guide for all who really have any faith in Hinduism.

Untouchability is of two sorts, occasional and congenital. Even the Brahmana is an "untouchable" on occasions of certain births and deaths of close relations and is not then allowed to enter a temple. Even in our body, the Shastras tell us that the portions below the navel are in a sense "untouchable"; the head, the highest and purest portion of the body is certainly touchable but not the hair on it; the eyes, the most important of the sensory organs are quite touchable but not when there are tears in them. Thus the doctrine of ceremonial pollution or untouchability in varying degrees is inseparable from Hinduism. To say that it is an excrescence or a "blot" on Hinduism is to betray one's own colossal ignorance of Hinduism altogether. The occasional untouchability disappears when the occasion which makes one untouchable ceases to be. The congenital untouchability which makes one untouchable can cease to be only when the embodiment got at birth ceases to be. An embodiment is *not* due to mere chance but is the result of appropriate past deeds, good or bad, done

in previous lives. Just as a child is born blind or an imbecile, so is it born a touchable or an untouchable. "Oppression" or "Depression" has no hand in the child being so born. The Law of Karma alone is responsible for it. And no person who does not accept this Law of Karma as explaining the variety in the world has any claim to call himself a Hindu.

Further, the present rage against "untouchability" is based on an entire misconception. Its opponents seem to think that some people have deliberately imposed such a disability on others. First of all, this assumption is patently absurd, for no man will submit to a disability simply because *another* wills it. Secondly, the "untouchables" are not a few individuals who could have been coerced into such a status by the caste Hindus. Thirdly, "untouchability" of varying grades is rampant among the untouchables themselves as anybody really acquainted with them can see for himself; certainly no caste Hindu is responsible for these sub-divisions. In fact, untouchability is not a creature of system or is imposed by the dominant will of anybody but is a religious institution based on the *fundamentals* of Hinduism.

3. The Competence of the Legislature.

For what has been said above, it will be clear that it is within the province or competency of *nobody*, however powerful or influential he may be, to clothe anybody with, or deprive anybody of, "untouchability" or "touchability" as he likes. The only *Person* that can do it is God; and the only *way* in which even He can do it is to give him a different body *after* the passing away of the present body. While so, it is the highest presumption to assume for any legislative body the power to legislate on such matters. Further, the legislature as at present constituted contains a large number of persons who belong to alien faiths; and even among those who profess to be Hindus there are many who have not cared to know what their religion is or who are express dissenters from it. The Assembly trying to deal with this matter can only be compared to an association of Scotch engineers trying to solve an intricate problem of Mahomedan Law. Dharma, according to the Hindu, is supreme and rules all; even a Hindu king has no power to interfere with it; while so, no Hindu can tolerate for a moment the interference with his religion by an alien or mixed

Government or by a set of westernised gentlemen who call themselves Hindus only for the purpose of swelling the census figures, tender but lip homage to Hinduism and flout it in every act of theirs.

4. The Constitution of Temples.

Further, the Hindu temple is *not* a building where a congregation meets for common prayer but is the *Home of a living Presence*. God is Omnipresent, no doubt, but the Agama Shastras prescribe some special rites the performance of which will induce Him to manifest Himself in a particular manner. The scientist tells us that electricity is present everywhere; but this is not inconsistent with its manifesting itself as light in a bulb of limited dimensions. As there are definite rules which lay down the conditions under which alone the omnipresent and invisible electricity will manifest itself in a particular bulb, so does the Science of God-manifestation embodied in the Vedas and the Agama Shastras, lay down very definite rules as to how that Living Presence is invoked, maintained, reduced, or annihilated. The Hindu temple has no value to the person who does not believe in such a Living Presence and in the Science dealing with

it. Among such rules are found those which regulate the entry of persons into temples. They allow certain castes to come into the temple upto a certain limit, certain others upto another limit and so on. That they are *not* based on "caste-arrogance" will be patent from the fact that the Archaka or temple-priest whose caste-status is ordinarily "lower" than other Brahmanas is allowed entrance into the inmost chamber while the latter are not. When such rules, therefore, declare that the untouchables ought not to enter the temple, there is no use of quarrelling with them or trying to modify them *if* one has any faith in the existence of the Living Presence in the temple. If he has *not*, the temple has no spiritual significance for him; and it passes our understanding why he insists on entering or making others enter a temple which is really nothing to him.

The conception again that the majority of the monied residents of the locality or the trustees of the temple with their support can make any innovation is, to say the least of it, baseless. The temple is a creature of Agama Shastras and has to be regulated only by them. No majority, however large, has any right to flout their authority or impose

its will on the others. The residents of a locality may, for practical convenience, be vested with the management of the temples in the vicinity; but the temples are in no sense their *property* with which they can do as they like; their right of management also is restricted to secular matters and cannot possibly extend to the extent of enabling them to interfere with the religious rites. Further, though the right of management may for purposes of convenience be with the local people or with a trustee as a representative of theirs or of the ruling power, the persons entitled to worship there and therefore entitled to have their voices heard are *all* the Hindus throughout the length and breadth of India who are entitled to admission by virtue of their caste status. For example, if God Visweswara's temple can be conceived of as the "property" of any body, it is not only the Municipal residents of Benares that are entitled to it but all the caste Hindus in the *whole* of India. When such is the conception of a temple, it is absurd to suggest that the residents of the locality in which the temple happens to be situated can do with the temple as they like.

5. Conclusion:-

The proposed bill is therefore

(a) quite incompetent to put an end to "untouchability" as it is a creature of religion based on the principle of ceremonial pollution attaching by birth and not a creature of mere custom or of the wanton oppression by any

(b) quite beyond the competency of any secular body, much more so of the legislative assemblies which are only mixed associations of persons for mainly political purposes

(c) destructive of the sanctity of temples which are and can be built, maintained and regulated only according to the special Shastras dealing with them and

(d) highly mischievous in that the effect of the bill will be and has been only to create hatred and discontent where there has been none and will ultimately lead to acute communal discord and discussions ending in riots and bloodshed, as anybody who knows the depth of the religious feelings of the *ordinary* Hindu (not the "civilised" gentlemen who do not believe in temples or in the

existence of any Living Presence there) can easily see and foresee for himself.

In the foregoing I have not thought it necessary to quote religious texts to justify the above opinion or to consider the legal aspect of the question, as the Government will, I am sure, be receiving a large number of representations dealing with them. I have, therefore,

confined myself to giving expression to the opinion of the "lay people likely to be affected by the Bill".

It is, therefore, prayed and hoped that the Government and the Legislature will throw out the Bill both on the salutary principle of religious neutrality and in the interests of peace and order and thereby prevent a great injustice to the votaries of Hinduism.

II

By J. Ramayya Pantulu, B. A., B. L.,

Retired Deputy Collector & Ex-M.L.A., Muktiswaram.
(East Godavari)

 am entirely opposed to the legislation which aims a fatal blow at the most cherished religious beliefs and observances of a whole continent. Whether the so-called depressed classes are or are not Hindus is a moot point but they have admittedly been outside the pale of the religious life of the caste Hindus from time immemorial. Caste is of the very essence of the Hindu religious life. It is predicated in the earliest records of Hindu culture, viz., the Vedas and is inextricably interwoven into all departments of Hindu life. In fact, Hindu literature, whether

sacred or secular, would be meaningless without an appreciation of the caste system. The proposed legislation is, in essence, an attempt to abolish the caste system by a stroke of the pen.

2. The vast bulk of the Hindu community is opposed to the proposed legislation. Those who are in favour of it do not represent even one in ten thousand and it should not certainly lie in the power of this extremely small minority to legislate against the will of the vast majority of their fellow subjects

3. The Dharma Shastras which are in the nature of codified law, have been based on established customs and that is the principle on which legislation should be based. Legislation which is not merely far in advance of, but is directly opposed to, established custom cannot be defended.

4. The movement, in furtherance of which the proposed legislation is undertaken, is essentially a political one and is not a genuine social movement, whatever its sponsors might say. There has been a social reform movement in the country for a long time. Originally it was a real social movement and aimed at bringing about social reform by educating public opinion and not by legislation. Subsequently, thanks to the activities of that "very astute politician" Mr. Gandhi, it has become a plank in the platform of that essentially political body, the Indian National Congress and it is the belief of many that the ulterior object of the so-called "Harijan" movement is, on the one hand, to make the British Nation believe that all classes of Hindus are united in demanding the Congress scheme of political reforms and, on the other hand, to placate the depressed classes so that

they may not act contrary to the Congress policy. If Mr. Gandhi is "dying" for bringing about the social amelioration of these people, why has he not thought of it earlier?

5. None can deny that the Hindu temples have been built and endowed by caste Hindus for caste Hindus and it would be a criminal breach of trust to throw these temples open to Panchamas. The point at issue in this connection is "would the founders of these temples have consented to their being thrown open to Panchamas"? The answer is undeniably in the negative.

6. Granting that the "depressed" classes are Hindus, they constitute a sect distinct from the caste Hindus and should this sect be given a right to enter the temples of the other sect? There are religions in India other than Hinduism and they have their own sects. The Christian Religion has, for instance, the Roman Catholic and Protestant sects (to mention only two). Mohammedanism has Sunnis and Shias and Jainism has its Svetambara and Digambara sects. Each of these sects has its own temples and I have yet to learn that any of these sects has ever claimed or can ever claim a right to enter

the temples of the other sects. In South Canara there are three sects among caste Hindus themselves, viz., the Dravidians, the Sarasvats and the Konkanas and each sect has its own temples which the other sects have no right to enter.

7. It is a widely known fact that the leaders of the depressed classes, such as they are, look askance at Mr. Gandhi's "Harijan" propaganda and that the rank and file of these people have no appetite whatever for temple entry. If the Panchamas wish to have temples, there is nothing to prevent them from having their own temples. Caste Hindus would be glad to help them pecuniarily to build such temples. The effect of throwing the present temples open to the casteless people would be to compel the caste people to abandon them as having been defiled and to place them exclusively at the disposal of the casteless people who neither care for nor know how to maintain them.

The bill provides that the question of admitting the depressed classes into a temple should be decided by a reference to the body of voters on the electoral rolls of Municipalities or Local Boards as the case may

be. These bodies are created for administrative purposes and are not fit to be entrusted with the task of deciding religious problems. A very large number of these voters are illiterate and those that know the corruption, intimidation, dishonesty and even perjury that have characterised the last elections to Local Boards in this District, are convinced that the present system of voting is anything but suitable for ascertaining the real opinion of the electorate.

9. The Legislative Assembly is composed of members professing different religions and is consequently unsuited to deal with matters pertaining exclusively to the Hindu Religion.

10. The British Government have, through the mouth of their greatest Sovereign, the late Queen Victoria, pledged their word to a policy of strict neutrality in matters affecting the religious and social customs of the people of this country and they have consistently followed this policy till now and the people have learnt to trust them to continue this policy for all times. The passing of the Sarda Act gave a shock to this faith. The full effect of this shock is not, however, so very evident because people have, to a very large extent

been able to evade the provisions of this law. If the present bill should pass into law, the Hindus, as a class, cannot be prevented from coming to the conclusion that the Government have definitely gone back on their pledge. The man-in-the-street holds the Government responsible for every Act passed by the Legislature and cannot be expected to make any distinction between the private and official members of the Councils. If such a contingency should arise, I, for one, am

afraid that it would lead to a widespread agitation in the country-wider than that organized by Mr. Gandhi. If, on the other hand, Government should use their strength to prevent the bill from becoming law, it would, I have no doubt, earn the undying gratitude and loyalty of the vast bulk of the Hindu community.

For these, among other reasons, I am opposed to the bill under consideration.



THE PHILOSOPHY OF DHARMA

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

(Continued from page 258)

V

The term Dharma in its etymological significance connotes that which keeps or sustains and hence it is used to denote the inherent property or function of a thing. Thus we speak of heat as the Dharma of fire and drenching as the Dharma of water. In its special signification the term denotes the duties prescribed by the Shastras for people to follow. It is in this sense that we speak of the Dharma of the Varnas and Asramas. The etymological derivation being the same in both cases it is necessary that there should be a common feature in them that alone could justify the use of the same expression. Hence it follows that the original idea that gave

rise to such use was that the Varnasrama Dharma is as natural and necessary a function which inheres to those for whom it is prescribed as the properties and functions of the physical objects inseparably appertain to them; for, in both cases the Dharma is but the natural and legitimate expression of the quality within. Thus the six duties prescribed for the Brahmana, viz., studying and teaching of the Vedas, performance of yagna and officiating at its performance, making and receiving gifts, appertain to him as naturally and inherently as burning to fire or drenching to water. This is because the ultimate basis is the same in as much as the *raison d'être* in each case is to be traced to the composition of the material which functions. In the case of fire we have a combustible material, say a piece of dry wood to which fire is transmitted from another burning piece and then it begins to function by glowing or burning. Here the composition of the material is the base upon which the function is to operate. If instead of a piece of dry wood we take a clod of earth and bring it into contact with fire it will neither

glow nor burn, for, the material is inappropriate. Thus the first requisite for proper functioning is the fitness of the material; for, it is the material that possesses the particular property which manifests itself in its function. The material is the storehouse of the property which lies latent until brought into play at the functioning or kinetic stage. Hence material, property and function or Dravya Guna and Karma, as our Shastras put it, form an inseparable triad naturally linked to one another forming as it were the threefold aspects of every object. The plan of the creation is itself based upon this principle viz., that each kind of material has an appropriate property and an appropriate function which serve to differentiate it from every other. In fact, but for this differentiation the world will cease to be and Pralaya or chaos will reign supreme.

The very art of creation on the part of the Great Maker consists in differentiating the undifferentiated mass of matter by classifying it into innumerable varieties with varying proportions of the three Gunas—

Sathwa, Rajas and Thamas—entering into their texture so as to enable them to serve as vehicles of manifold shapes and forms for the individual souls to get embodied each according to his Karmavasana (acquired tendency). This is what the Lord says in the Geetha:—

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः

“This world of four castes has been created by me according to the differences in Guna (property) and Karma (function).” The intended function determines the particular Guna composition of the body and this principle is the fundamental law of nature running through the entire creation. Modern science has discovered that function precedes and determines the shape of the organ. In other words, there is a tendency to function which is already existing in a potential state which as it were chooses for itself the particular shape of the organ through whose instrumentality it has to manifest itself. This may look somewhat vague and incomprehensible; but if we seek to interpret it in the light of our philosophy the meaning will be clearly

understood. According to our Shastras the death of a body does not mean its total annihilation but only the dismantling of its Sthula (gross) manifestation while its Sookshma (subtle) form consisting of the Elemental Essence or Bootha Sukshma consisting of the Manas and the Indriyas remains in tact and follows the migrating soul in its onward course bearing in itself the impress of the Karmavasana or tendency acquired as the result of the particular course of conduct adopted during the previous life. This Vasana represents the potential state of the Karma or function and this determines the next succeeding Janma or reappearance in the Stulasarira (gross body). This is graphically put in the Geetha in these words:—

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति बायुर्गन्धानिवाशयात् ॥

“The soul when it takes a body as well as when it emerges from it takes with it these subtle functioning centres just as a gust of wind passing through a scented receptacle carries with it the fragrant particles.”

Thus we see how the cycle proceeds. The particular form in which a migrating soul is to be embodied depends upon the Vasana or tendency acquired during its previous Janma and the particular Vasana is dependent upon the course of Karma or conduct that had been pursued in that Janma. Again during the succeeding Janma the course of Karma to be adopted depends upon the Vasana already acquired which again gives rise to the appropriate Vasana and this again leads to a corresponding Janma and so on in endless cycles of births and deaths, the Sam-sarachakra revolves in obedience to the paramount Law of Karma, which has been compared to the endless succession of seed and sprout—the

बीजांकुरन्याय

as it is called—where the preceding stage is the cause of that which succeeds and the effect of that which went before. But the analogy of the Beejan-kura cannot fully hold good; for while the latter is purely a physical or mechanical process of repetition, in the case of the Law of Karma there is a psychological element which

makes all the difference; and it is this that serves to help the evolution of the soul as it enables it to take an upward course by following the lines of Dharma, prescribed for adoption in the Shastras.

It is this difference that distinguishes man from the rest of the creation provided as he is with the opportunity of shaping his own future by his Karma. The creation in general falls into four main groups—viz., Deva (Gods) Manushya (men) Thiryak (the lower animals) and Sthavara (immoveables). Of these the first group, though superior to men who form the second group, yet consisting either of Adhikaripurushas like Indra, Surya etc., who have their appointed duties to fulfil in the universe as per the decree of Bhagawan or of Bhogapurushas i.e., men of this world who by their meritorious deeds such as performance of sacrifices have in after life secured enjoyment of the pleasures of Swarga as a reward for their Sukritha, (good deeds) are not given generally speaking the opportunity of shaping their future by their Karma. Hence

Swarga is known as the Bhoga-bhumi, the place of enjoyment as distinguished from the Earth which is the Karma-bhumi. The Naraka or hell which is the antipode of the Swarga, is the Yathanabhumi where men suffer pain for their previous Dushkritha (misdeeds) and so there too there is no opportunity for the influence of Karma on one's future. Even in this earth the lower strata viz., the Thiryak and the Sthavara being incapable of intelligent choice are not subject to the influence of their own Karma which in their case is altogether intuitive and not discriminative. So it is in the case of man alone that the Law of Karma is brought into active play so that whatever he does leaves a permanent impress behind which in due course of time serves to affect his future for better or for worse or indifferently as the case may be. Hence man's Karma is divided by the Shastras into three classes Sukritha or Punya (virtue) Dushkritha or Papa (vice) and Unubhaya (neither of the two above i.e., indifferent).

Now the question arises as to the data by which we

could ascertain the Punya and the Papa. As for the third, it can be easily found out by a process of elimination as what is not contained in either of the two former. Philosophers in other lands have widely differed as to the source of authority for the distinction between virtue and vice and as to the rationale of such distinction. Some say that the utilitarian principle applies i.e., whatever tends to the greatest good of the greatest number is virtue and whatever is opposed to it is vice. This is a very vague position to take for it is impossible for any human being to determine or assert what all forms the greatest good of the greatest number. Moreover, if the good of the greatest number alone should be taken note of what is to become of the smaller number and what is the proportion which could be called greatest? No doubt many eminent names among western philosophers are mentioned as having subscribed to this idea but that is not sufficient to gain acceptance to a theory which in the face of it is untenable as a practical proposition. Moreover, one cannot help thinking that the

democratic sentiment which assumes that the majority has the right to dictate to the minority in all matters, a position whose disastrous results are manifest everywhere in these days was largely responsible for the adumbration of this theory which on scrutiny appears to be more in the nature of improvising a rationale for the majority-rule than an independent principle of philosophy based on *apriori* reasoning. Hence it is but natural that it was the very apostles of democracy who hailed its advent with great enthusiasm during the last century as the heaven-sent panacea for all the ills of the world that were also the staunch upholders of this theory.

Again, there is another group of philosophers who attribute the origin of the distinction to human intuition. They say that man's conscience has an innate capacity to choose between right and wrong and if it be left to make a choice itself undeflected by other disturbing circumstances such as association, advantage etc., it will be capable of discriminating virtue from vice and it is to such choice that

the distinction as we know it to be current in the world should be attributed. This again is a theory that can have no practical merit. To think of a state of the mind when it will be free from all influences is something chimerical so far as ordinary men are concerned whom alone the persons who propound this theory could have in view. Moreover, it is common knowledge that even honest men who do not think in terms of personal gain have differences of opinion on vital matters and the same man changes his views at different times quite sincerely. These and various other considerations of the like nature are sufficient to establish the futility of this theory. Similarly with regard to every other theory which is based upon mere speculation it can be confidently asserted that it must fall far short of furnishing a suitable answer.

Speculative philosophy having thus failed to solve the problem let us see what religion has to say. At the outset it may be freely affirmed that in this matter all religions are in agreement in as much as they unanimously lay down

that the Command of God is the authority for distinguishing virtue from vice.

श्रुतिस्मृतीममैवाज्ञा

i.e., "The Vedas and Dharma Shastras are my command," so says the Lord. Again, तस्माच्छास्त्रं प्रमाणं ते कार्याकार्ये

व्यवस्थितौ

i.e., Hence it is the Shashtra that is your authority for distinguishing what to do from what to avoid." The very term शास्त्र means शासन

i.e., command. So all the other religions refer to God's commandments in order to determine what is right and what is wrong. It is one of the first principles of reasoning that as between two sets of opinions that which is unanimously attested is entitled to greater weight than what is not. In the Ramayana opinions are divided into three classes

उत्तम मध्यम and अधम

first, second and third as we may call them. The first consists of opinions on which the persons giving them have been unanimous all through. The second consists of opinions regarding which there was difference originally but unanimity is arrived at finally after

discussion. But the third or Adhama is where there is no unanimity at any stage but the difference continues throughout. Judged by this standard which of course is unexceptionable the theory of the men of religion belongs to the Uththma category while that of the speculative philosophers to the Adhama category. This by itself is sufficient to silence all those who in these days are loud in their assertions that reason and not religion must be our guide in matters relating to individual or social conduct, that wisdom consists in breaking away from tradition and freeing ourselves from the hold of custom which has been imposed by religion and so on. But if asked what definite guidance reason could give us in these matters, whether there is any chance of our agreeing as to a uniform course of conduct if it should depend upon individual reason alone, whether our actual experience of the disunion, difference and strife which is so patent in matters that have been left to be decided by individual choice does not afford sufficient lesson for

condemning reason as a safe guide, and whether by enthroning the so-called reason in matters of individual and social conduct we will not be perpetuating the rule of license, corruption, confusion and chaos which will certainly lead to perdition

सङ्करोनरकायैव

as the Geetha puts it, these apostles of reason do not care to answer, for the obvious reason that it is too inconvenient for them to answer. But at the same time they do not cease to attack the injunctions of religion and the conduct based thereon as mere superstition, meaning thereby that it cannot stand the test of reason and that the mere fact that it has the sanction of time being the incrustation of ages—as they delight to put it figuratively—

can carry no weight in the eyes of the wise men of these days whose vision has been expanded by the advance of scientific thought. They also retort by asking how if all religions are agreed that God's command is the only source of authority for our conduct it is possible that different religions lay down different rules of conduct for their votaries which furnish the breeding ground for all the dissensions and strifes that have rent the world throughout the ages.

No doubt the man of religion has to face these questions and it is my purpose to answer them by pointing out how our conception of the Sanathana Dharma contains in it an effective solution of the same.

(To be continued)



THE CONCEPT OF DUTY IN HINDU THOUGHT

By M. S. Srinivasa Sarma, M. A.

It is often remarked that Hindu Ethics is thoroughly unsuited to serve as a guide to everyday conduct on the ground that it is utterly passive, hopelessly anti-social, incorrigibly otherworldly, and consequently futile and uninspiring. These critics further point out that the Hindu system of morals is ridiculously out of date, and woefully negative in its outlook inculcating and revelling in ideas of renunciation, asceticism, and mortification of the human elements. It is further urged that human values are utterly neglected in our system of ethics, and that all the features that contribute joy, worth and sweetness to human existence are treated with supreme contempt, and set aside as insidious snares that lead men away from the path of righteousness. There are yet others who are more aggressive and most uncompromising in their criticism of Hindu morals. Rev. J. N. Farquhar, for example, goes to the extent of saying that "there is practically no ethical philosophy within the frontier of Hindu thinking." Prof. John Mackenzie remarks that "there is in Hinduism no philosophy of conduct." It, therefore, becomes obligatory to fix the meaning of the term "Duty", to understand the value and function of Ethics, and to assess correctly the aim and achievement of the Hindu system of morals with a view to evaluate how far the charges levelled against Hindu Ethical Thought are just, fair and sustainable.

The Science of Ethics is concerned with human conduct in relation to a conception of the Ideal commonly referred to as the "Highest Good". Morality applies to the whole of life in so far as man strives towards this ideal. The realisation of the ideal is not a passive affair, but effortful, thought-out, willed action. That is to say, morality consists in right-choosing and well-doing. This involves steadfast character, awareness of the goal, intelligent choice and an irrepressible sense of obligation. The inspiration for right

action is always derived from the system of purposes which are lofty, sublime, and all-satisfying, and which one consciously accepts as the guiding principle of life. The force that moulds our relations with our fellowmen and forms our character and shapes our destinies, and the most potent urge for self-conquest and self-perfection are all directly traceable to the dynamic of the ideal.

The recognition of the ideal gives rise to that most indubitable and undeniable fact of our inner experience, namely, the consciousness of moral obligation. It is the sense of duty which, in the last analysis, is found to be the basic foundation of all social organisations. The inter-personal relation, whether it is communal or national, is always essentially a moral relation; and the consciousness of the rights and duties that are indispensable for the harmoniously creative social life is ultimately based upon the consciousness of moral obligation. This supreme sense of duty, though personal, is socially initiated. Every individual belongs to a social system. Personal life and social life are so inextricably inter-woven that it is absolutely impossible to separate them. Moral goodness

attaches itself to the concrete act; and the act depends on the place and function of the man in the social group. As personal morality is a necessary condition for social reconstruction, so is the community essential for the perfecting of the individual. Ethics quickens us to realise what is potential in the moral self. We cannot isolate ourselves from society and perfect ourselves *in vacuo*.

The supreme ideal of Hindu Ethics is "*lokasangraha*", the well-being and the solidarity of the world. It is not right to say that the Hindu sages cared only for their personal salvation. The Gita tells us, that the Rishis, after their sins have been destroyed, perfectly controlling themselves, are intent upon the welfare of all beings and obtain eternal peace. V: 25.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैषा यतात्मानः सर्वभूतहिते रताः ॥

Again Sri Krishna points out that the enlightened beings, restraining and subduing the senses, regarding everything equally, rejoicing in the welfare of all, come unto God. XII: 4.

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

Again in the familiar stanza

which contains the quintessence of all the ethical treatises, we are given in a nutshell the central principle of all moral and religious life. Moral excellence consists in doing good to others; and sin is causing injury:

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।
परोपकारः पुण्याय पापाय परपीडनम् ॥

Philanthropy and social service, therefore, constitute the life of morality among the Hindus. The welfare of the society, and its solidarity and integrity are achieved by Dharma, which in the ethical code of India connotes the supreme duty of man. Dharma is a unique term peculiar to the Hindu mind. It is the manifestation of the true personality in practical conduct. It is a comprehensive concept which comprises all those forms of human activity which are indispensable for the growth and maintenance of moral and spiritual life. It signifies not only right living but also right being.

धर्मे सर्वं प्रतिष्ठितम्

Everything in the universe is rooted in Dharma. Dharma is that which sustains the social order. Etymologically it stands for that which supports and maintains the social organisation. It is that which is a living expression of the real unity with God, man and nature. Dharma or duty is a

social concept. It is that which integrates the members of the society together into a functional unity

धारणाद्धर्म इति आहुर्धर्मो धार्यते प्रजाः

Dharma is the highest categorical imperative of duty which is the basic principle of individual and social existence. It is the righteous action which helps men to secure spiritual salvation, in addition to inward peace and happiness, and outward prosperity and welfare. It is the regulative guide to conduct, and leads ultimately to the achievement of the eternal and spiritual end of man. Moral philosophy with the Hindus is not simply a view of life; it is also a way of life. The realisation of the true self, otherwise known as Moksha, is the supreme problem of life; and therefore it has come to occupy the core of all philosophical and religious quests. The metaphysical task and ethical discipline, to the Hindus, are actuated by the same motive and have the same objective in view. In the west it is usual to separate these apparently (but not genuinely) two different factors, and construct philosophical systems entirely divorced from ethical considerations, and treat ethical questions independently of metaphysical

implications. Such a dichotomous division is thoroughly foreign to the Hindu mind. It is not proper—nay, it is mischievous and dangerous—to separate theory from practice. Theory runs into practice, and practice grows into theory. Logical principles and ethical values are interdependent and complementary. In Hindu thought, philosophy and ethics are necessarily inter-twined, and together work for the spiritual salvation of the soul. Therefore, Dharma or duty is obligatory on every individual. It is no respecter of persons; it is universal in scope, is binding on all, and is the same yesterday, today, and for ever. That is to say, duty is Sanatana Dharma.

Moral life is essentially dynamic; duty does not consist in solitary and sporadic acts of goodness; it is continuous and incessant striving after the highest ideal. There are no holidays in moral life. Life is activity; and in moral life there is no escape from the reign of duty. Eternal vigilance and ceaseless activity characterise the essence of duty. The *Isavasyopanishad* declares that "a man should spend his life-span of a hundred years entirely in the ceaseless performance

of actions."

कुर्वन्नेह कर्माणि जिजीविषेच्छतं समाः।
In this sense duty or Dharma may be called Karma, that which we ought to do. Sri Krishna informs us that duty is concomitant with life. Our forefathers, ever seeking liberation, performed action; therefore do thou also perform action. IV: 15.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ॥
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ।
Again he declares that we should perform the right action because it is superior to inaction; and if we remain inactive, even the maintenance of physical existence would become impossible. III: 8.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।
शरीरयात्रापि च तेन प्रसिद्ध्येदकर्मणः ॥

Moral action is skilled action.
योगः कर्मसु कौशलं
Yoga is skill in action.

In the matter of moral life there is no vicariousness. Each has to work out his own salvation. Self-realisation is a personal achievement. Sri Krishna gives us the secret and the power of self-help, and asks us to raise the self by the self and not to let it become depressed; for verily the self is the friend of the self and also its enemy.

VI: 5

उद्धरेदात्मना आत्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥

The raising of the self by the self is by a strenuous process of effortful striving, ceaseless practice of Dharma, and intense purification of the self by the joyful discharge of duties in the right spirit which brings about the spiritual illumination. Dr. J. S. Mackenzie expresses this idea thus; "There is no stone wall in the way of a man's moral progress. There is only himself. And he cannot accept himself as a mere fact, but only as a fact ruled by an ideal. Men must regard themselves and others as soldiers of the ideal, which they are bound to aim at realising, and which they *can* realise as soon as they become aware of the obligation." In the *Mahabharata* Bhishma points out that Heaven's help comes only to those who have exerted and put forth real and strenuous effort; where there is not this effortful striving, God's help and successful fruition are completely absent.

कृतः पुरुषकारस्तु दैवमेवानुवर्तते ।
नदैवमकृते किंचित्कस्यचिद्भातुमर्हति ॥

Moral life is not only dynamic, but also relative to and dependent on the conditions of society. Duty always comes

to us in the concrete. Though it is the spontaneous and creative expression of a well developed moral self, yet it is relative to the position and standing which the individual holds in society. The ancient Rishis who, actuated by generous sympathy, humanitarian spirit and far-sighted outlook, have enunciated the system of duties to enlighten us in our path of moral doing, have been thorough, logical and systematic in fulfilling their self-imposed mission. They have given a practical shape to the principle of dynamic relativity in the ideal of Varna-Ashrama-Dharma. There is really no contradiction between the inherent goodness of the good man, and his ability to legislate for other men in virtue of a direct sympathy of their defects, and comprehension of their capacities. The various duties designed for the different stages and ranks of life are distinct steps in the progressive realisation of the Sadhanas of Nivritti and Vairagya, which are indispensable for the achievement of the final goal of human existence. The beauty and charm of this ideal is that everywhere emphasis is laid wholly on the discharge of duty, and the development of a spirit of service and sacrifice, and nowhere is to be found any

tendency towards arrogant assumption of private rights and selfish aggrandisement of personal privileges.

The Hindu ideal of duty not only reckons with one's stage in life and station in society; it also includes the Sadharana Dharmas which have a universal scope and objective validity. These "common duties" will have to be discharged by every individual, no matter what his caste or state or age is. Manu mentions the following ten virtues as constituting the Sadharana Dharmas: Steadfastness; Forgiveness; Application; Non-appropriation; Purity; Control of sense-organs; Wisdom; Learning; Veracity; Restraint of anger. The practice of these essential traits of moral conduct is a disciplinary measure for the attainment of personal autonomy, and for training the individual to become a fit member of a perfected society. There are also other classifications of duties, such as Nitya, Naimittika, Prayaschitta, Kamya, Nishiddha etc., with which we are not immediately concerned here. These have been carefully planned to suit the differences in heredity, social position, psychological equipment, age, health and environmental factors. Moral

action is always the outcome of the unique situation in which a man is placed; therefore, the determination of duty becomes a most arduous and complicated task. All these practical guides to daily conduct discipline the individual in the due performance of the necessary duties, which are not only indispensable for his existence, but which bring about the harmonious working of the community of which he is a member. Further, they train him in the path of Vairagya, and lead to the acquisition of Jnana. Vairagya is neither abstinence from action, nor annihilation of human elements. It is that unique frame of mind which is perfectly equipoised, and has a clear and comprehensive grasp of human values and validities. It is the correct orientation of mind which characterises all moral doing. What right action is, and how it ought to be done, could only be settled by a mind trained in Vairagya. The spirit of Vairagya in which every Hindu is brought up directly qualifies him for spiritual illumination which is the crown and completion of Dharma.

The first and foremost duty of every Hindu is loyal adherence to, and whole-hearted performance of, his Swadharma.

It is the set of duties which are in perfect harmony with the essence of one's being. Sri Krishna lets us into the secret and value of duty, and tells us that man reaches perfection by being intent on his own duty. XVIII: 45

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।
स्वकर्मनिरतः सिद्धिं यथा विंदति तच्छृणु॥
Performance of one's own duty has the merit not only of perfecting the individual and contributing to social solidarity; it is also the best form of worship of God. This is the abiding worth of Hindu Ethics; here we find the glorious consummation of the fusion of moral doing and religious devotion. XVIII: 46.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततं ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विंदति मानवः

The health and solidarity of the whole depends on each of the parts retaining its own position, and appropriately fulfilling its own function. Social organisation is a co-operative enterprise in which all the members are equally important and equally valuable; there is no question of superiority or inferiority in it. In the interests of the strength and integrity of the whole, each should keep on to his station in life determined by birth, education and environment, and do justice to it by

functioning there properly. This is the highest ideal of moral life in its social aspect. The concept of "my station and its duties," the culminating point in the ethical teaching of Hegel and Bradley, is but a faint and belated echo of the clarion call of Swadharma, which finds such a coherent and sublime exposition in the Hindu Dharma Shastras. Bradley, with the rare insight which is usual with him, tells us that "the only way to do your duty is to do your duties." What our duties are, we determine with reference to the station we occupy in society. Hegel proclaims that "the child is suckled at the breast of the Universal Ethos." Thus the ideal of Swadharma or "my station and its duties" is objective, concrete and the heart of moral life. It shows that the good is to be found in the concrete act, and that the act depends on the station and function of the man in the social organism. The individual's self-identification with universal ideals and institutions enriches his personality, and affords new opportunities for self-expression. The Dharma Shastras, which are the gifts of the perfected Rishis of ancient India, have been promulgated with the avowed object of establishing an ideal commu-

nity, in which the complete life of each of its members is promoted to the utmost extent.

The Hindu conception of duty is that it ought to be done for its own sake. Duty has a dignity of its own, and should not be treated as a means for other ends. It is intrinsically valuable; it is an end-in-itself; and it should not be prostituted as a tool or instrument for securing pleasure or other things. Non-attachment or indifference to the fruits of action is the central citadel of the Hindu moral ideal. Sri Krishna gives a clear warning: "Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou attached to inaction."

II: 47.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते संगोस्त्वकर्मणि ॥

We must note, in the first place, that genuine moral worth does not depend on the fulfilment of the contemplated action. The result is always the resultant of a number of extraneous circumstances over which man has no control. Kant, the noble author of perhaps the most sublime moral idealism in the west, declares that "the good will (his term for moral self) is good not because of what it performs

or effects, nor by its aptness for the attainment of some proposed end, but simply by virtue of the volition. Even if it should happen that, owing to a special disfavour of fortune, or the niggardly provision of a step-motherly nature, this will should wholly lack power to accomplish its purpose, then like a jewel it would still shine by its own light, as a thing which has its whole value in itself." Secondly, non-attachment makes us free and unconcerned, and effectively drives away grief and fear. Nishkamyā Karma is the crown and completion of the ethical life. There is no room in it for selfish advantage and personal equation. The duties have to be done in absolute purity of motive. To discipline ourselves in Chittasuddhi (purification of mind), and qualify ourselves for the attainment of wisdom, the duties should be performed in a disinterested spirit. Let us hear Sri Krishna again. He urges us to do our duty without attachment, because that is the way by which man verily reaches the Supreme. III: 19.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥

The moral person, therefore, in the discharge of his duties, has the firm conviction that "Right

is right though the heavens fall," and the marvellous alchemy of duty is that *because* right is right, Heaven does not fall, or fail. The moral consciousness demands imperatively for its highest good a faith in God. Sri Krishna, with the help of concrete examples and with his own authoritative assurance, points out that the harmonised man, having abandoned the fruit of action, attains to the eternal peace; where as the non-harmonised, impelled by desire and attached to fruits, are bound irretrievably. V: 12.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति
नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥

Janaka and others indeed attained to perfection by action; you should also perform your action in the same spirit, and with an eye to the welfare of the world also. III: 20.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥

Finally it should be noted that duty is essentially action taken in the line of greatest resistance. The typical moral situation emerges always out of a conflict between the feeling of "oughtness" and the object of desire. Duty is always conscious constraint of desire.

Goodness of character is the result of the victory of the rational self over the lower instinctive nature. The Kathopanishad brings out beautifully the inner struggle in moral consciousness, and points out that duty and desire (pleasure) are always in conflict, and that it is only in the conflict that we come upon the deepest of all moral values. "There are two different paths, the good and the pleasant. It is well for him who follows the path of the good, because he is ultimately rewarded by the fulfilment of his aim. But he who chooses the pleasant misses the true aim of life. It is the wise man who chooses the path of the good, while the fool elects the pleasant, through avarice and attachment." I: ii: 1, 2.

अन्यच्छ्रेयो न्यस्तु सैव मेयस्ते उभे समार्षे

पुरुषं सिनीतः ।

तयोः श्रेय आददानस्य साधुर्भवति

हीयते र्थाद्य उपयोवृणीते ॥

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य

विविनक्ति धीरः ।

श्रेयो हि धीरोभिप्रेयसो वृणीते प्रेयो

मन्दो योगक्षेमाद्वृणीते ॥

Is it not a fact that in every stage of moral development, the ascetic element is prominent? If we should make any progress at all, there must be

the subordination of the lower impulses to the reign of reason. Browning, the great philosophic poet has sung that "When the fight begins within himself, A man is worth something." It is an undoubted fact that morality begins in self-denial, and that readiness to suffer pain is an inexpugnable element in all virtue. Life to us is an opportunity for spiritual adventure; and the excellences of life are the excellences of conquest rather than of meek submission to passing desires and fleeting pleasures.

These then are the plain facts of the ethical system of the Hindus. The Hindu Ideal of life is constructed on unimpeachable psychological and metaphysical foundations, and is through and through social in import and value. It is essentially dynamic from the beginning to the end, and nowhere is

passivity or quiescence pointed out as the spirit and core of the moral life. The fact is that Nivritti, Vairagya and Tyaga have been emphasised as the genuine mark of ethical life. We are committed to action, whether we like it or not; therefore, it is but right that we do our duty gracefully, that is, without attachment and selfish motives. Dharma, Vairagya and Jnana are the most cherished watchwords of the Hindu Ethical System. They furnish the key to the understanding of the moral conduct of the Hindus. They constitute the basic foundation for the growth of social virtues and personal goodness, and contribute effectively to the solidarity and the abiding welfare of the community. Miss Wedgewood is perfectly right when she says that, "Not the criminal code but the counsel of perfection shows us what a nation is becoming."



Orthodoxy vs. Reforms

The True Orthodox Hindu view is reflected in
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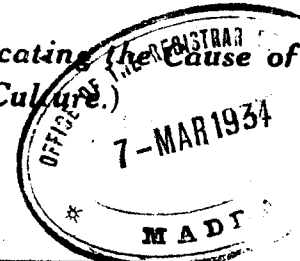
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THE VALUE OF TRADITION

N these days of science and rationalism, the value of tradition is belittled, nay, even pook-pooed. Tradition is being sneered at as the waste imbroglio of discarded error. But when we look back on the ages of civilisation, we find that it is not the multiplicity of orders and systems that attracts us, it is not the manysided method of mental analysis by which man immortalises himself and finds a solution to the problem of his divine self, but the unity where there should have been diversity, the great agreement and good-will where we might have expected chaos and confusion, parallelisms where there has been no collusion and unanimity of verdict where there has been no consultation; and when we look at these we must come to the conclusion that we are perceiving the glimpses of an ultimate living science.

SO, we look to tradition "that it may suggest the biological curve of this science in its evolution out of the unseen behind us, and beyond us again into the unseen, that it may register the rapidity of this rising tide of thought and name for us the tendency of the times. And we look above all to tradition, that it may refer us again and again to insight, telling us that all *Wisdom* is not an accumulation of hoarded facts, but an eternal rebirth in the "everlasting now."

WE can give tradition to the whole world, but cannot give 'insight' to a single man. We can simply tell him that spiritual insight is inherent in and natural to, man, and hence must necessarily be won by every individual. This science is so subtle and abstruse that any superficial attempt to grasp it, is sure to be futile. The more one will dive deep into the matter, the more he will be overjoyed to see the truth of this science. Whatever one might say with regard to the tradition of our forefathers, it remains a fact that sages after sages who lived in this world had persisted in the search of the Truth; and whether the records of those ancient sages are useful and instructive or futile and uninteresting, does not detract us from the value of facts.

THE seekers after Truth never care for the world of phenomenal manifestation, but direct their mind to find their real worth. They never speak out. Verily Lao Tsze says "Those who know do not speak." They are the students of a living science, so deep-rooted in human life that "it has never required a proselytising organisation, it has never yet been dwarfed into any truncated system of creeds and canons, dogmas and doctrines." For an apperception of this living science and its principles one must follow tradition, which will clearly explain it and its methods, as having for its main prop and

fulcrum the human heart, vividly expressing its complexity through the medium of spontaneous speech in the mouth of advanced souls who lay down the law to the princes and peasants alike.

THIS message of the advanced seer is uniform, tends for the upkeep of our true national vigour, and forms as it were the frame-work, the scaffolding of this ultimate living science. Through each of these prophet-sages a people sprang into self-realisation, into national energy and consciousness of their own unity. Theirs was the great super-conscious life which alone can bear testimony to the infinitude of the current that bears us all oceanwards. They are the proof of the mighty power that lies latent in us. We observed above that we look to tradition that it might suggest the biological curve of the ultimate living science in its evolution out of the unseen behind us, and beyond us again into the unseen. As the curve of biological development is beginning to manifest itself in the direction of this science that which all the while has been in the heart of advanced souls, uttered spontaneously, received and remembered only by some who "had ears to hear, it being co-ordinated and vindicated, if not by positive methods, at least by the tacit admission that there is in the scheme of things this convergence to a final unity." The glimpse of that ultimate science is being now first dimly perceived with the happy union of the deductive and the inductive, of the subjective and the objective "when the spirit that has hitherto been driven out of itself may return to itself again and win room and space wherein to found a kingdom of its own."

THE present is an age of synthesis. Science aims at finding out ultimates. By deep insight alone one can have recourse to the "higher and more tenuous region of introspective thought" as G. J. Romanes puts it in his book, *Mental Evolution in*

Man. In as much as tradition has provided this ultimate science with the scaffolding by carefully bequeathing to us the record of our heavenly forefathers, its value is undoubtedly supreme at the present moment.

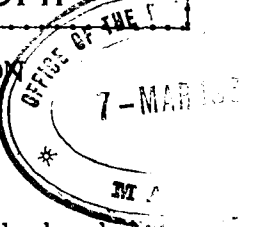
OUR duty now is to follow the teachings of those great souls in order that we may be benefited by their cultured insight. The volume of thought and ideals that they have left has first to be transformed into experience; the spiritual energy given forth has to be converted into achievement.



SRI RAMANA MAHARSHI

A STUDY IN SPIRITUAL ILLUMINATION

By M. S. Srinivasa Sarma, M. A.



On Tuesday the 2nd January 1934 was celebrated at Tiruvannamalai, a municipal town in the District of North Arcot, the fifty-fourth birthday of Bhagavan Sri Ramana Maharshi. The Ramana Jayanthi is a most momentous and sacred occasion to which the innumerable devotees look forward with keen anticipation and great joy; on that day a vast congregation of the ardent Bhaktas of the Bhagavan make a pilgrimage to the Ramana Ashram to forget their personal miseries and worldly tribulations in the alchemising presence of the Swami. His magnetic personality, his spiritual radiance, his smiling countenance, the originality and charm of his informal talks, his native wit and sudden flashes of epigram—all contribute to dispel the mist of doubt and the cloud of ignorance, and powerfully transmit to us a feeling of inward peace, ineffable joy, and abiding tranquillity. Here we come face to face with the living embodiment of divine

realisation, one who has known the "I", a Jivanmukta who has crossed the ocean of Maya and the three-fold miseries to which mankind is subject.

India has been called the native land of the highest philosophy; in fact it is essentially a land of religious realisation. We may be poor in industrial pursuits, destitute of diplomatic skill, and wanting in martial traits; but in one thing we are great, and perhaps unrivalled; and that is spirituality. We may be pessimists in practical life; but we are irrepressible optimists in religious experience. For us no effort is too great and no obstacle too insuperable to get into direct contact with God, and enjoy the inexhaustible and sacred bliss of Heaven—the peace that passeth all understanding. The only dynamic influence which is as potent to-day in the midst of the most adverse and disruptive forces, as it was in those ancient days when the God-intoxicated

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Vedic seers articulated their ecstatic experiences of the Atman in the Upanishads is the power and majesty of the saints and sages. The glory of the country is the solid contribution of these perfected souls who, by example and precept have made us conscious of the sublime ideal of Liberation, and have striven hard to point out to us the sure and safe path of spirituality.

Who is this "Koupin-clad", almost naked "fakir" to whom literally thousands of men and women of every rank and station in life are drawn all the year round? There are certainly no worldly gifts that are distributed here; no cures of diseases "guaranteed"; no devils cast out; and no miracles performed to satisfy the curiosity of the mob. The Ashram is a place for peaceful meditation, and offers a rare opportunity, in the Swami's holy presence, for a spiritual adventure in ecstatic absorption. Here we see a living personality who lives and moves in God, who has cut the gordian knot, killed the selfishness and the desires that spring from it, and therefore is perfectly carefree, unperturbed and blissful. To be a guide of other souls demands rare gifts of vision

and penetration, powerful and spiritual personality, high character and perfect mastery of the Sadhanas to reach the God-head. No wonder that the devotees of the Atmavidya and the seekers of eternal wisdom crowd to the Ashram at Tiruvannamalai for the fulfilment of their personal ideals.

HIS EARLY LIFE

Outwardly his life is singularly uneventful. The whole scene of his experience and work is a hidden and inner one. His intense vitality is a spiritual quality, never extinguished by any amount of physical weakness or bodily suffering. The story of his life is remarkably simple, and could easily be narrated. He was born on the 30th December 1879 in an obscure village in Madura District. His full name was Venkataraman; and he was the second of the three sons of Sundaram Ayyar, an uncertified pleader. Venkataraman was a healthy, well-built lad, indifferent to studies, but keen on sports and games. He was boisterous and cheerful, rough in behaviour and rugged in temperament. Till the year 1896 there was nothing in his life at home or at school (he studied in Madura) to

indicate that he was later on going to renounce the world and embark on the unique quest of the Infinite. Quite casually one day in 1895, Venkataraman was told by a relative that he had just returned "from Arunachalam" (another name for Tiruvannamalai). The mention of this word startled and thrilled him, produced a peculiar emotional experience, and filled his mind with reverence and holiness. He seemed to "recollect" some old fact (perhaps in a previous life as Plato would have it) and felt a new life surging within him from that moment.

The actual crisis came next year. On the 20th August 1896, he was writing an imposition—a lesson from Bain's English Grammar which he was asked to copy three times. He had written two copies; and when he was at the third, the soulless mechanical task jarred on his mind; he threw away the note-books and the text, forgot everything around him and lost himself in meditation. His unsympathetic and unimaginative brother rebuked him for his negligence and recklessness. That was enough for Venkataraman. He heard within himself the call of Arunachalam, and instantaneously left his

home in search of his Father—God Arunachala. But he was careful enough to leave behind him a letter informing his brothers and mother (his father passed away when he was yet a child) that he had left for good in quest of God. He reached Tiruvannamalai on the 1st of September after very interesting experiences in the train and on the road. He was barely seventeen years of age at the time; but it is a most significant fact. Prof. Stanley Hall has beautifully pointed out that "the spirit-life springs from the ferment of adolescence. It is the age when all become geniuses for a season, very brief for most, prolonged for some, and permanent for the best." Venkataraman's determination was as firm and as unshakeable as the mountain that offered him the refuge from the worldly ills. The questions "Who am I?", "What is life?", "What is death?"—were for him living questions, not academic problems. He wanted light; he pined for guidance; he longed most urgently for the "drug" that could cure him of his "wound of living".

IN SEARCH OF ARUNACHALA

His mind was turned seriously to religion; his life was shaken

THE MEANS OF HAPPINESS

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

I. CAUSE AND EFFECT

In one of the quiet villages when His Holiness was staying for a few days, the principal villagers came in a body one evening to pay their respects to Him and in doing so their spokesman said:—

S: "Till a few years back our village was a prosperous one. During recent years however it has gone down very much. We pray therefore that your Holiness will be pleased to confer your blessings upon us so that the village may once again get back its former prosperity.

H. H: Certainly the Lord will listen to your earnest prayers. But I desire to point out that an appeal to the Lord is necessary only when the remedy is not in our hands.

S: How is the remedy in our hands ?

H.H: You tell me that the village has gone down in prosperity during recent years. But if my information is not incorrect,

there are more storeyed houses now than before and the houses are all built with stone, brick and mortar and are well lighted, well ventilated and attractive, quite unlike the mud-walled dark and dingy thatched houses in which your fathers spent their lives.

S: It is no doubt so.

H. H: You wear clothes finer and costlier than what your ancestors were content with and have very many things which they never even dreamt of.

S: Certainly.

H.H: While they had only rickety carts to take them along a muddy road to a village a few miles off, you can now get the best of motor cars to take you smoothly on over well-paved roads to a place thirty times more distant in about the same time.

S. It is true we have all this.

H.H. While they had to be content with the lamp oil of local

manufacture to light their houses with, you get yours from over the seas; you have brilliant lights now, even if electric installations have not yet reached your village.

S. No doubt, we have.

H.H: Then what is your complaint about? You have in abundance all the indicia of comfort and happiness, far more than your ancestors had. What more do you want?

S. It is true that we have all these things but the fact remains that we are not as comfortable and happy as our fathers.

H.H. How can that be? If the means of happiness have, as you admit, increased, happiness also must have increased. It cannot possibly go down in any case.

S: It *has* however gone down and we desire to know how we can regain the old happy state.

H. H: Then we must enquire into the matter a little deeper. There must be something wrong somewhere. If, as you admit, the means of happiness have increased very much and if at the same time happiness has not increased, the only logical conclusion possible is either that we are

wrong in the assumption that the former are the means of happiness or that some more factor is necessary to cause happiness assuming that they are the means. We shall first consider whether the modern improvements that you have now got are really the means of happiness.—Ordinarily, we deduce the relationship of Cause and Effect between two things if one of them invariably precedes the other. This method is positive and is known as the *Anvaya* method. The negative method is known as *Vyatireka*, that is, when we deduce the relationship of Cause and Effect between two things by noticing that the absence of the one invariably precedes the absence of the other. We note that the existence of wet clay invariably precedes the birth of a pot. We note also that if no wet clay is available no pot is ever made. We infer from these two parallel and corroborating facts that clay is the Cause and the pot is the Effect. Similarly if we want to verify the statement that the modern advantages are the cause of happiness, we must adopt these two methods. Now you find that you have these modern things and yet have not got happiness ?

S: It is so.

S: Yes.

H. H: At the time when we were loathing that thing, our mind was in a state of unrest; but when we get rid of that thing, the state of unrest ceases to be and is replaced by a sense of rest or peace.

S: Yes.

H. H: In either case therefore, it would seem that happiness is practically identical with the feeling of rest or peace. It does not matter what exactly is the immediate occasion for it, whether it be the obtaining of a desirable object or the getting rid of an undesirable object. Happiness follows when a preceding state of unrest is put an end to.

S: It is so.

H. H: It cannot matter also *how* that preceding state of unrest is put an end to. The obtaining of a thing or getting rid of another is the ordinary method of stopping that unrest. But if there is some other method by which it can be so stopped, even then happiness is bound to follow.

S: Certainly.

H. H: The number of things in the world that can awaken

desire in us is infinite. If a man gets a particular thing, the mental unrest caused by the longing for *that* thing may cease to be, but it will only be replaced by another mental unrest caused by the longing for another thing. The process will be repeating itself *ad infinitum* as there is no limit to the number of things which can be desired. It is practically therefore impossible to obtain absolute mental rest by trying to satisfy our longings. Similarly the number of things that are undesirable is also infinite. If you get rid of a particular undesirable object, no doubt you get mental peace for the moment; but the next moment you will get restless, for another thing will be troubling you. The process here also will be going on indefinitely and interminably as the things that may give us trouble in the world are countless. It is equally therefore impossible to obtain absolute mental rest by trying to get rid of or avoid troublesome things.

S: But we do want mental peace.

H. H: Quite so. If therefore we seek to allay our unrest by trying to secure the things which the mind asks for or to get rid of the things which painfully disturb it, we must ever remain seeking for the peace which can

never come. It must be borne in mind also that it is not quite within our competence to obtain or get rid of a particular thing at our pleasure; in fact, we are slaves of circumstances if we depend upon them to give us happiness.

S: How else then are we to get peace and happiness?

H. H: Is it a necessary condition of health that it must have been preceded by a state of *ill-health*?

S: Certainly not.

H. H: A man is said to be healthy when he has no sickness. He need *not* have been sick before.

S: No.

H. H: It will therefore be foolish to define a healthy man as one who has suffered from a disease and is now free from it. Certainly such a man may be called healthy but the expression "healthy man" can not be confined to him. Freedom from sickness is a condition of health but certainly not an antecedent sickness and a recovery from it.

S: Quite so. But I fail to see the relevancy here.

H. H: Similarly, happiness can only mean a freedom from unhappiness; it can *not* be a necessary condition of happiness that it should have been preceded by a state of unhappiness. A man whose mental equilibrium has been disturbed by an attraction to a particular thing or by a repulsion to another may be called happy when the equilibrium is once again restored by the thing being obtained or got rid of, as the case may be. But it will be foolish to say that all happiness necessarily assumes a previous state of unrest.

S: It will be so.

H. H: As we can conceive of health without assuming a previous sickness, so must we be able to conceive of happiness without assuming a previous mental unrest. In fact, the health which is *not* preceded by a sickness is more natural, true and permanent than the one which comes into being on the cessation of a sickness. Similarly, the happiness which is *not* preceded by a mental disturbance will be more natural, perfect and enduring than the one which follows a mental disturbance.

S: It is bound to be so. But how can we get such a happiness? We ordinarily get it only by seeking pleasure or avoiding pain.

H. H: Quite so. But, if, as I mentioned before, there is a third method by which you can have happiness without undergoing the antecedent trouble of seeking pleasure or avoiding pain, you will agree with me that such a happiness thus secured will be more perfect and more lasting.

S: Certainly, but what is that third method?

H. H: It is only this. Merely cease to submit yourself to that antecedent trouble.

S: How is that?

H. H: A man is and remains healthy when he refuses to submit himself to anything which may cause sickness. Is he not?

S: Yes.

H. H: Similarly a man can be, and continue to be, happy by refusing to submit himself to anything which may make him unhappy by disturbing his mental equilibrium. It is only an application of the truth that prevention is better than cure. It is not necessary for calling yourself clean that you must dip your hands in mire and then wash it off.

S: I now understand that your Holiness is pointing out that the happiness that results from an attraction or a repulsion is not really happiness but only *that* is happiness which is the concomitant of mental equipoise unrelated to any attraction or repulsion.

H. H: Quite so.

S: But how can we get or retain such an equipoise when in the midst of this vast universe of things which either attract or repel?

H. H: Anyhow, this is certainly a more practical method than the one by which you are seeking for rest by trying to exhaust the inexhaustible store of things, desirable and undesirable.

S: The latter method may be foolish but the other does not seem more practical.

H. H: Why not? Suppose you have about twenty articles in your room every one of which is likely to distract you by its very sight. Which is the more practical method, to prepare an enveloping case for every one of them or to shut your eyes?

S: Certainly, the latter is easier.

H. H: Similarly, it is impossible for you to regulate, modify, annihilate or create at your pleasure the infinite things of the universe which are likely to disturb you. But you can so regulate your mind that it may gradually cease to be disturbed by them. This is quite within your competence. Your forefathers were happy not because they had more objects of pleasure or less causes of trouble but because even in the midst of this world they were able to retain their mental equilibrium which gave them rest, peace and contentment and therefore happiness. They did not depend upon outside things to make them happy nor did they concede to outside things the capacity to make them unhappy. Their feeling of rest and peace, contentment and happiness, was normal, natural and healthy and therefore lasting. You must also cultivate that feeling if you want to be happy. Especially to the Brahmana, such a feeling is inborn and ingrained in him and if he neglects it and seeks for happiness in the outside world, he is seriously impairing his chances of getting it again in the next birth, for God will be quite justified in withholding a gift which the donee does not appreciate at its proper value when he has it with him. Never let go your birthright or Swabhava of contentment and never give the

go-by to your Swadharma or Duty. Everything will right itself in due course. Make honest and sincere attempt to regain and retain your Brahmanyam in the secure faith that God is ever with you to help you. We shall try our best, but these happen to be very bad days for the Brahmanas.

H. H: When did the 'bad days' begin? You must bear that also in your mind. They began the day that the Brahmanas swerved from their Achara and Dharma and entered the field of competition in the pursuit of worldly things. Thanks to the noble and saintly lives led by their forefathers, their intellects were keen and were able in no time to outrun the other competitors and grasp at the attractive things of the world. They forgot that they were most ungratefully misusing the heritage of ages. The others who were left behind in the race first looked upon them with admiration and later on with envy and now with hatred. Let the Brahmanas withdraw from this race; they will once again regain and command the respect which is their due. They commanded respect before, not because they were richer or stronger than others, but because of their contentment which made them

happier than the richest and the religious fervour and the because of their Dharma which peaceful contentment of our made them stronger than the fathers. I think that the "bad" strongest. The so-called "bad days" will turn out to be really days are therefore only of our useful and not, after all, "bad", own making. We can at any if they but make the Brahmanas moment put an end to them so realise the depth of their fall from far as every one of us is concerned their true ideal and induce them by our reverting to the simple to make honest endeavour to faith and the upright conduct, recover the same.



THE HINDU MIND

By N. Sambasiva Aiyer, B.A., B.L.

The Hindu Mind is, by Ashramas with their prescribed nature spiritual. It has got a limits and duties, the wonder- glorious past, a pitiable present ful joint-family system which and the future is in the laps kept every family whole of Gods. It is often said that it and hearty, the inimitable sys- is no use priding over our glori- tem of early marriage which- ous past for that will not make focussed the love of the boy and the present any better but that the girl towards each other even we should take stock of the before they could think of look- actual present and adjust our- ing to the right and to the left, selves to the modern conditions. the no-where seen principle that In days of yore, people had not all other spheres of a man's life to think of anything else but is to be subjected to the religi- their God and the Bliss Beyond. ous sphere, to crown all, the Other things were set and set- principle underlying the preser- tled for them. The beautiful vation of the women by the division of the Varnas and family as a valuable asset—

these are the testimonies of the and lost the clarity of thought high order of the ideas that are and purity of mind. Slavish the outcome of the Hindu Mind. imitation and vacant admira- In their supreme contentment tion was the result. The essence and happy domestic life, the of our oriental civilisation is Hindus were not able to see that gone and the fleshless skeleton they were the centre of attrac- smeared with the ruddy vices tion to many a nation that cast of the west is what we have to their covetous glances with our credit to-day. The beauti- a view to exploit and plunder. ful caste system was producing From the family unit upto the intellectual giants in each caste province as a whole, the family, sharpened by heredity and the village, the town, the city, classified by well-marked divi- and so on was each a self con- sions. The rigid but wholesome tained whole which had not to discipline of each Ashrama depend on another for its pro- brought into society pure and- gress or prosperity. Every healthy citizens untarnished by sphere of life was full and set- the vices of the modern youth- tled, so much so, that they had and with their constitution un- no occasion to be shaken by shattered by the modern system of education which eats away the vitals before they enter life. But, at the present day, the

Alas! the death knell to the peace and prosperity of the Hindu was sounded by the foreign invasion and conquest. When they came, they brought with them their shining mulls and fuming engines. Just like a youth brought up in complete seclusion and free from the touch or sight of girls, when the typical production of the suddenly placed amidst a galaxy Hindu Mind. If we closely of flirting girls with their shin- analyse the system of Varnash- ing bodices gets perturbed and-rama Dharma, we find the one not knowing what to do begins motive that appears to have to slavishly do their bidding, been at the bottom, the solid the Hindu Mind got intoxicated darity and efficiency of the by the power of science which society and the interdependence of one part of it on the other

and the evolution of the brain by the continued and hereditary grade and duty of each caste. The Brahman had to be doing his duty prescribed for him but had to depend upon the others for his livelihood which was practically assured for him. There was no choice of profession for that was practically settled for him by the caste in which he was born. When a certain business is continued generation after generation, the skill also gets refined and each caste was becoming more and more perfect in its duties. It is only when people began to choose their profession by competing with others in their hereditary avocations that chaos and confusion began to prevail. Each man had a settled outlook which was not shaken by trespass or unhealthy competition and people were also happy and contented and fathers never were anxious about the future of their children. But the first thought of everybody now is how to steal a march over his neighbour. Similarly, the Ashrama Dharma was so defined that every Ashramite could do his duty properly and also enable his brother in another Ashrama to do his duties likewise. A comparison between the Brahmachari of the ancient days and the student of the modern days will speak for itself. The life of a Brahmachari was one of severe discipline and rightly adapted to the next stage of the Grastha. Even now the students studying in the Patasalas, the flimsy remnants of the ancient Gurukula are much healthier and more disciplined than those who are studying in the modern schools and colleges.

The masterpiece of the Hindu Mind is the wonderful system of early marriage and the recognition of the healthy principle that marriage is a religious sacrament that cannot be dissolved by any means. The system of early marriage created a wonderful opportunity for the couple to understand each other, so much so, that the mutual relationship nurtured in such a tender age was rarely wanting in its cohesion and strength. When the boy or the girl has not one in whom his or her love is to be centred, after reaching a certain age the mind naturally gets filled with unholy and intoxicated thoughts and the picture of a dozen persons are already in the mind before one is fixed for life companionship. Experience gives ample testimony that the offspring of the couple united by

early marriage was very much healthier and stronger than the present day children. The current cry of marriage after mature growth is meaningless and highly mischievous.

An unrighteous charge is laid at the door of the Hindu that he pays more attention to the mind than to the body, a charge as false and frivolous as the other that the Hindu women are being tyrannised by the Hindu men. Every Hindu ritual afforded severe discipline to the mind as well as to the body and there were ample facilities for a proper and simultaneous training of the body as well as the mind.

Again, the Hindu woman was considered a treasure in the family and was zealously guarded by the father, the husband and the children in their various stages of life. This has been described as the tyrannising of the woman and freedom for them is one of the main cries of the social reformer. Social reform is understood to mean a change of the existing order of things and without any reference to the question whether the existing order is not more conducive to the well-being of the society. God has not created the man and the woman alike. The cut of the face, the softness of the skin, the sweetness of the voice, the slender touch of the constitution—all these are clear indications that the woman is meant

for specific ways in which she should serve the family and the public in general. The woman is by nature an object of enjoyment and must be guarded like a valuable jewel which may be left alone within the house but must be well protected from being caught—within the grasp of lusty hands. Within the house she is the queen of the family and her wishes are treated with the utmost consideration and regard. Lord Krishna says in the Gita that if a woman gets wicked, then the society gets adulterated; in other words, if the seed gets bad it may be substituted by fresh ones, but if the field gets spoiled, there is no remedy. The principle underlying the preservation of the woman must be rightly appreciated.

We have sufficiently lost the several assets of our ancient civilization, but I do not think we have passed the limits of perfect recovery. It is said that we cannot afford to retain those traits of our civilization under existing conditions. It cannot be said that the spirit of our ancient civilization could not be retained with advantage to suit the modern atmosphere. Details of life may be adjusted to suit the changing times, but we should take special care that the spirit which guided the principles is always there to shine with full vigour when the obstacles are removed.

STRAY THOUGHTS FROM THE UPANISHADS

By R. Vasudeva Sarma, M.A., B.L.

I

सह वीर्यं करवावहे ॥

Strive we together!
सह नाववतु । सहनौ भुनक्तु ।
सह वीर्यं करवावहे । तेजस्विनावधीतमस्तु ।
मा विद्विषावहे । ॐ शान्तिः शान्तिः
शान्तिः ॥

"May He protect us both! May He be pleased with us both! Let us strive together! Illuminated be our learning! Let us not dispute! Om! Peace, Peace, Peace." is the age old peace-chant of the seer as he receives the pupil of a morning and proposes expounding to him the lore of the Upanishads.

After the formal invocation of the blessing of Paramatman, conveyed by the words, "May He protect us! May He be pleased with us!" the master reminds himself of the high task he is charged with viz., the exposition of the Upanishad Vidya, and devoutly proceeds to pray unto the Self-same Store of Energy, for

"Viryam" or strength, so that they—the master and disciple together—might with vigour, venture on their striving after truth. To the feeble, it is not given truths to realise or appreciate fully, for it is too radiantly visaged, for the poor in spirit to perceive. Nor could doubting, vacillating souls ken aright the eternal glory of the truth, for their wrangling disputing natures unfit them for any true knowledge. Hence the seer prays "Let us not dispute!"

It is not an ordinary lesson that is being taught by this ancient sage of wisdom; nor is it an ordinary disciple has approached him for a schooling. The youth has gone through much rigorous discipline, has mastered the texts of the Vedas and is an adept in all the branches of formal philosophy. His soul is still unsatisfied, for all that learning has

not availed him aught in that all important question "What is the nature of the soul? How shall it gain release?" For as Yama himself tells Nachiketas, "The very Gods had doubts upon this point" and there are not many who could well expound such a difficult question. Hence at the start, the Master prays on behalf of both himself and his disciple "Let us strive together! Let us cultivate strength together! Let us gain more and more vigour! Let us more energetically address ourselves to the task!" for the simple prayer

सह वीर्यं करवावहे ।

means all these things together.

Note carefully the expression used in the prayer "वीर्यं" which is related most intimately with that other term we use to indicate a warrior and a hero, viz., "वीरः" for *Vira* is one who is possessed of *Virya*. Quite the same relation obtains between the terms "striving" and "strife" and the great striver is the great hero. The conception of the hero as a man of letters and as a poet is familiar to us through the wonderful captions adopted by

Carlyle, though he has not done full justice to illustrating the aptness of his titles. But the Hindu mind had always been in the habit of calling their seers and wise men *Viras* and *dhiras*

इति शुश्रुम धीराणां ।

Isavasya. 10; 30.

भूतेषु भूतेषु विचित्र्य धीराः ।

Kena. 11, 5. 13:

श्रेयो हि धीरो वृणीते ।

Katha I. 2 2.

The grappling with the truth has been always compared by them to a regular warfare, the aspirant after knowledge to a hero and ignorance to the opposing hosts. It is in this spirit that the whole scheme of the Mahabharata is worked out. Is there a more redoubtable warrior than Arjuna, the incarnation of Nara? and who is there more competent to impart the truth than the Divine Vasudeva?

The same necessity for a vigorous enquiry has been brought out in a negative fashion also as when the Upanishadic texts proclaim,

नायमात्मा बलहीनेन लभ्यः ।

(Mundaka III. 2. 4.) The weaklings cannot grasp it. Their

feeble intellects cannot withstand the great inrush or the surging of true illumination, which instead of clarifying their vision might blind them for ever.

धीरास्तेषां सुखं शाश्वतं नेतेषां ।

Katha. II. 6, 12.

तद्विज्ञानेन परिपश्यन्ति धीराः

Mundaka. II. 2. 7.

It is only the strong, only the fearless, only the valorous hero, can venture on such enquiries.

The enquirer then is the hero and he is to wage a fierce war with untruth and win the truth. What about his equipment? The Kathopanishad itself in a fine string of verses works out the imagery, conceiving the soul as the Chariot-hero.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।

बुद्धिं तु सारथिं विद्धि मनः

प्रग्रहमेव च ॥२॥

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।

आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः

॥४॥

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।

सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं

पदम् ॥८॥

कठोपनिषत् ॥१३॥

"Learn then, the Self to be the Lord seated in the chariot, the body as only the chariot; know the intellect to be the driver and the mind to be the reins. The senses they declare to be the steeds and the sensory objects their course; the self when united with the senses and the mind, the wise ones have declared to be the master. --That man, who hath intellect for his charioteer, who holds steadily the reins in the shape of the mind, reaches the end of the journey viz, the supreme abode of the All-pervasive One!"

How faithfully has this prescription been carried out in the case of the standing example Arjuna, that preeminent chariot-hero, who on the field of Kurukshetra, ready for battle, listened to the Eternal Truth from the lips of the Divine charioteer, who by declaring himself to be "Intellect-personified"

ज्ञानं ज्ञानवतामहं ।

(Bhagavad Gita X: 38) at once revealed that Arjuna was a विज्ञानसारथिः implying thereby that he was fitted to reach safely the goal of Knowledge!

And what is the advice of this Divine Counsellor?

तस्माद्युध्यस्व भारत ।

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः

छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥

"Therefore fight O descendant of Bharatas!"

"Therefore, having slain the doubts reigning in thy heart, begotten of ignorance, with the scimitar of Knowledge, betake yourself to Yoga! O Descendant of Bharatas! Arise!"

The imagery of the eternal fight that obtains between Wisdom and Ignorance, is the theme of all the epics, which clothe these abstract principles with flesh and blood and giving them fantastic names make them principal characters in their longdrawn tales. Thus wherever a God incarnates and rides the Earth of the toils of an Asura or a Rakshasa, we have the allegory of this undying battle between the powers of the darkness and intelligence repeated. The Varahapurana tells us, how the slaying of the Demon Andhakasura by Lord Siva, must be understood in this sense. The tale goes on to inform us how the demon was tormenting the world and

how when Siva, with his arrows of wisdom felled Andhakasura to the earth, from out of his blood-drops arose a thousand Andhakasuras and how as often as these hosts were slain, their forces still multiplied. Then Siva bade the *Matriganas* the Mothers drink up the blood of the slain demons without allowing even a single drop to trickle down, which done the demoniac host was completely routed. Andhakasura represented folly and ignorance and unless folly was wholly annihilated, a thousand follies cropped up in the place of one sought to be suppressed.

Such a grim undertaking necessitated in fact by the magnitude of the task set before one's self, required much strength, presence of mind, and thorough equipment and the seer therefore begins his morning lesson with a prayer for a bestowal of strength.

सह वीर्यं करवानहै ।

The prayer incidentally brings out also how education was largely a "co-operative adventure" calling for the coordinated efforts of both the teacher and the taught.

THE PHILOSOPHY OF DHARMA

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

(Continued from page 278)

VI

It has already been pointed out that Reason or Anumana by itself is an imperfect guide in the investigation of the Truth in as much as it is not an independent source of knowledge but has to depend upon the data furnished by Prathyaksha or Sabda to base its conclusions upon. This is what is very often forgotten by those who would insist that Reason must be the sole test of conduct and not anything else, such as, scriptural injunction, traditional custom etc. After all when analysed this appeal to Reason really means the rejection of everything that is not capable of sense-perception and thus it is but another mode of enthroning Prathyaksha. To take one instance—if religion enjoins that we must perform Shraddha to our departed parents and default would entail heavy penalty in after-life, the apostle of Reason would forthwith brand it as arrant superstition intended for the consumption of credulous humanity by a designing priestcraft who merely want to create opportunities for personal gain; because the continuation of life after death in any form is foreign to our experience and hence unbelievable. It will be interesting to note that this is no new idea that has for the first time dawned upon the intellectuals of the nineteenth and twentieth centuries, but it is as old as the Ramayana, if not older still; for, in the dialogue between Sri Rama and his father's minister the sage Jabali at Mount Chitrakoota whither Bharata went with all the citizens of Ayodhya in order to bring back Rama from his exile, one will find the sage giving expression to the rankest form of materialism before which the arguments that our modern intelligentsia put forward against the authority of religion will be found to

pale into insignificance. In fact Jabali here exhorts Rama to put aside all thoughts of the other world and the Dharma Shastras which are chiefly concerned with what is supposed to happen in the life-beyond, which he affirms is all a fiction invented by clever men who want to profit themselves at the expense of the credulous public. He further argues that if by feeding a Brahmana at the Shraddha of a deceased parent it is supposed that the latter feels appeased in the Pitriloka it must logically follow that when a living person is absent from home at a distant place his hunger could be satisfied by feeding a proxy in his house; of course meaning thereby that the popular belief in the efficacy of the Shraddha ceremony is as absurd as the illustration suggested. He concludes by saying that sense-perception is the only thing that can be accepted as true while all else must be unhesitatingly rejected as the veriest concoction of interested persons who for ulterior purposes had been imposing upon the ignorant public.

Of course this kind of atheistic reasoning found very little

favour with Sri Rama, who was the very embodiment of Dharma रामो विग्रहवान् धर्मः. and Jabali soon realised that he had reckoned without the host; for, Rama waxed highly indignant that a responsible minister of his father should preach such absurd materialism which was opposed to all right kinds of reasoning and will not stand a moment's scrutiny at the hands of wise men and felt astonished how such an irresponsible free-thinker who had obviously no faith in the Shastras which alone could afford reliable guidance in the investigation of the Truth should have been honoured by his father Dasaratha with a place in his cabinet. After this reprimand sage Jabali had to confess apologetically that at heart he was no atheist but a firm believer in the Shastras but that for the time being he felt obliged to have recourse to these specious arguments in his anxiety to wean Rama of his tenacious resolve to live in the forest for full fourteen years in fulfilment of the promise that his father had made to Kai-kayee. This confession only served to augment the fury of

Sri Rama who felt it as adding insult to injury and it took all the wisdom and tact of great sage Vasishtha to pacify Sri Rama. This example will suffice to make it evident that it was not because that the arguments advanced by the so-called rationalists of modern days were unknown to our ancient forebears that they relied upon and followed the Shastras but solely on account of the fact that their ripe wisdom, deep knowledge and rich experience enabled them to comprehend and realise in the clearest manner possible the limitations of the human reason and the quag-mire into which we are likely to get entangled at every step by trusting to the cheap and changing theories of materialists. Indeed, as Sri Vedanta Desika puts it with characteristic precision, wise men, realising that mere argumentation can be carried on endlessly by skilful dialecticians without leading to any definite result, prefer to seek illumination from the Divine Word as revealed in the Shastras and safely base their conclusions and conduct upon that bed-rock which experience has proved to be always firm and immutable and the best from all points of view.

It is now too late in the day to deny altogether the existence of something beyond and behind matter or to contend that death is the last word about ourselves; for experimental science itself has of late advanced beyond the region of matter and discovered that there is something subtle and invisible behind matter which directs and controls it and physical death does not put an end to its existence but only causes the disappearance of the outer vehicle in which it was encased for the time being. Hence one will be justified in stating that the subject matter of human thought falls to be considered, as our ancients have put it, under two main divisions i. e., प्रत्यक्ष (known) and परोक्ष (unknown) which is the same as ऐहिक (pertaining to this world) and आमुत्तिक (pertaining to the next world.) As regards the latter it goes without saying that mere reason is quite out of consideration because it lies beyond the reach of the sense-perception which as has already been said is

the basis on which ordinary reasoning has to proceed. But even as regards the former the incapacity of the human reason to serve as a safe and sure guide is made self-evident in all direction if only we should try to scan our own experience and seek to draw lessons therefrom; for, who can deny that the calculations and conclusions of even the best among men have not unoften proved miserably faulty with the result that great confusion and complication have been created to the utter dismay and chagrin of the authors and their admirers?

To those who would still hesitate to acknowledge the frailty of human reason and would persist in making a fetish of it it will be enough to point out one colossal instance of its incapacity that should certainly serve to silence them. The large mass of legal literature consisting of the reports of cases decided by the mightiest intellects of the land who had toiled hard and long at it with all possible facilities and help available—what is it in the eye of the philosopher seeking for the truth but a

standing monument, however embellished, of the imperfection of the human reason, laying bare the doubts, errors, uncertainties and contradictions of the greatest among us! Other departments where man's mind is left to be its sole guide fare no better as we daily see before our very eyes and this is the real cause of the fleeting changes and surprising transmutations that we witness every moment in the ideals, ideas and habits of the present generation in all possible matters, from the pocket-flap to the prayer-book, which at times makes one reflect whether at the prompting of the Kali Purusha the modern world is conspiring to demonstrate with a vengeance the

क्षणिकवाद

(mutation theory) of the Buddhist School of Philosophy.

In contrast with the mirage of modern civilisation let us look at the picture presented by the Sanatana Dharma which as its very appellation indicates is of a uniform and immutable character. In fact our ancestors were as proud of the changeless uniformity of their

life and conduct as the modernists are of their own revolutionary transformations. Poets sang the glories of kings who maintained the Dharma Marga in tact and Kalidasa has immortalised the beneficent rule of King Dilipa in the following words:—

रेखामात्रमपि क्षुण्णादामनोर्वर्त्मनः परं ।
न व्यतीयुः प्रजास्तस्य नियन्तुर्नैमिवृत्तयः॥
“With him as their ruler the people did not swerve even by a line's breadth from the ancient path of duty trodden all along ever since the days of Manu, even as the wheels of a carriage do not (when carefully driven) slide from the rut.” Similarly Bhagavan Valmiki in his laudation of Sri Rama's reign gives prominence to the fact that the members of each caste were content to follow their own duties without trampling upon those of others so that the daily life of the people went on quietly and peacefully like a well-greased *auto m a t o n*. Hence the saying that Rama Rajyam is Dharma Rajyam. Indeed if one should examine the matter impartially and with intelligent care it will be evident how the rules of Var-nashrama Dharma far from

offending against reason afford the most satisfactory answer to the candid enquiries of the student of ethics and sociology.

It is admitted on all hands that the moral precepts laid down in our Shastras are the best and purest and there can be no exception to their high standard of excellence. Thus for example when the Bhagavat Gita sums up the quintessence of moral conduct necessary for spiritual purity as consisting in the possession of qualities like अमानित्वं (humility), अदमित्वं (simplicity), अहिंसा (kindness to all beings) क्षान्तिः (fortitude), अर्जवं (honesty), शौचं (purity), स्थैर्यं (determination), आत्मविनिग्रहः (control of the mind) etc., no one can quarrel from the stand-point of reason about the wholesomeness of this precept. Similarly when the Dharma Shastras enjoin that the महापातक's, such as, theft, murder, drink, adultery, etc., should be avoided it is impossible to say that the prohibition is not in consonance with reason. Nor can it be said that the division of the span of ones'

life into four parts corresponding to the four Ashramas of the student, the citizen, the man in retirement and the recluse is illogical or impractical for it almost accords with what actually happens everywhere. Even as regards the four-fold castes (चतुर्वर्ण्यं) consisting of the teacher-priest, the soldier, the capitalist and the labourer no one can question the rationale of this grouping in as much as it corresponds to the classes into which all civilized communities naturally and necessarily divide themselves due to the exigencies of corporate life. Thus the caste-system so far as the कर्मविभाग (division of duty) is concerned cannot be said to offend against the modern ideas of reason. But when it is said that our Shastras prescribe that caste is hereditary, here begins the row and one might almost say that it ends there; for, if we carefully scrutinise the nature and scope of the criticisms levelled against the Sanatana Dharma, we shall find that the main target of attack is the hereditary character of the caste-distinction all the rest being

subsidiary to and dependent on it in one way or another.

At this stage one feels tempted to ask how, when in almost all other particulars our Shastras are found to be the reliable exponents of the truth, one can in all fairness make bold to impeach them in this respect alone and raise the standard of revolt against their dictates. That such a way of thinking is opposed to the common standard of reasoning goes without saying; for, in the natural course of things the bulk is judged by the sample according to the

स्थालीपुलाकन्याय

(testing one rice in a cooking pot to know the condition of the entire quantity) as it is called so that if as here the rules of Dharma are found to be true and wholesome in ninety per cent of cases it is but proper and reasonable to infer that the remaining ten per cent also will be unexceptionable. But to this our apostles of reason make answer by contending that in prescribing that caste comes by birth the Shashtra runs counter to the obvious law of nature by which all men are born equal and in the face of this glaring incongruity which is self-evident no reasonable man can allow his judgment to

be warped by considerations based upon assumptions and presumptions relating to previous and future stages of existence lying beyond the pale of our experience. No doubt at the first blush this looks plausible and that is why this kind of reasoning attracts large numbers of votaries who feel as though they have received a new inspiration and enlightenment from which they have been so long excluded either by accident or design. But if we probe the idea deeper the hollowness of the contention that all men are born equal will become manifest and it will come to be understood in its true colours as nothing more than a political stunt or party-shibboleth which interested people find convenient to adopt as their slogan for the time being to serve some ulterior purpose in view. However flattering the idea may be to the majority of mankind—and here lies the clue to its increasing popularity—is it really true that all men are born equal? The question has merely to be asked seriously and the radical fallacy upon which the entire theory rests will at once stand exposed in all its ugly nakedness; for, nothing can be more patent than the fact that difference and inequality is inherent in all created beings and but for it life itself would be impossible. Variety and variation are the first principles of existence and that every man from and by his very birth differs from every other is as much a truism as to say that men as a whole differ from the rest of the creation amongst which again there are similar differences *inter se*.

(To be continued)

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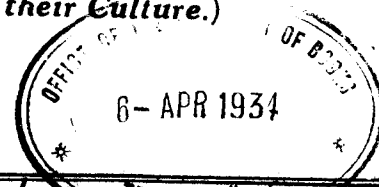
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SCIENCE AND RELIGION.

Since the days of Giuardino Bruno, Reason has been at loggerheads with the Faith of the religionists, in the West. But, with the gradual expansion of the mind and the development of ratiocination, a tendency to keen observation and deep examination of the problems of life and nature began to grow up steadily. As a consequence of this, Science gained ground slowly in the popular mind. Many of the doctrines and dogmas of the theologian were not able to stand the acid test of science and reason and religion received a rude rebuff. And we find to-day in the whole of Christendom an attempt being made to compromise that "religion is religion, and science is science and yee shall never mix the twain;" and the Christian has to-day bifurcated, as it were, his life, as secular

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life and religious life and he seldom allows his doctrines and dogmas to be experimented upon by reason or science nor does he allow his active wordly life to be interfered with by his religious creeds and canons. As blind unreasoned faith alone bound them to a religion, the advent of science and reason marked a noticeable change in the mentality of the followers of the Christain religion. But they were not slow to recognise and appreciate the several virtues which science has brought in its train and which were conducive to their physical, economic and civic welfare. And that is why science was hailed in the West more enthusiastically than religion.

But what about India? India's case is quite different. In India, where the Sanatana Dharma is the mightiest force in life, the Eternal Religion proclaims in clarion tones that its truths and principles are not to be accepted by blind faith. The holy Rishis of yore who were perfect adepts in reasoning, argumentation and judgment have unequivocally recommended to the world, after having closely followed the principles laid down in the Sanatana Dharma, this Religion of the Vedas as best suited to the world and world-welfare. The ancient sages and seers tell us that God is a fact of actual experience as any truth of modern material science and God-realisation is not the sole monopoly of any individual but He can be realised by anyone who would elevate himself high enough to reach Him. The religion of the Vedas by its inherent vitality and strength, stands unperturbed even to-day amidst the wonderful discoveries which are made every day by science and researches which are animated by a spirit of adventure, as if nothing were impossible within their domain; for the Eternal Religion is ever ready for the verification and close examination of its facts. So, our sages have already proved to the world by their own precept and example that there is no real conflict between reason and religion. They have shown us that religion means nothing but a strenuous attempt of the human soul to

attain its Ultimate Goal. The fulfilment of this search of the human soul after the Ultimate Truth, which the Upanishads call, as the Real, The Light, The Immortal and so on, is the goal of religion and of science as well.

It has to be borne in mind that it is the mind that is capable of apperceiving the Truth by the mental process of analysis and classification. And for realising the Truth the mind cannot avoid reason which is its most important and indispensable faculty. Verily the Brahadaranyakopanishad says that the "Atman has to be realised, has to be heard, has to be intellectually determined and then meditated upon." So, with the help of reason the mind should make its way clear of doubts and delusions to prepare itself for deep meditation on the Atman. "All great philosophers of India entered into their philosophical disquisitions with this sole object in view, to find out the logical basis of the truths of revelation, to help *manana*, and never with the idea of indulging in empty speculation and intellectual flight. Therein lies the great difference between Indian systems of philosophy and other schools. Here philosophy is made a handmaid to religion; whereas the other schools like those of Europe remained satisfied with mere speculation and never touched the practical life of man. And that is the reason why we find in the Vedic Religion such a wonderful harmony between faith and reason, between emotion and judgment, between principle and practice of philosophy."

Recent researches in the domain of science have proved that matter is something inscrutable. This universe of material manifestation is only an expression of the primordial substance. Therefore, this expression or phenomenon can be explainable in relation to its environment but its prime essence remains always unrevealed. And creation is a motion, vibration of Energy, and it is possible only within something that is unvibratory, motionless and changeless i. e., in the Absolute. Hence, this universe, it is said, vibrates

in Brahman which is the basis of the substantial expression of the universe. Even the scientists do not differ much with regard to the definition of matter as given by the sages of old.

The scientist agrees with our ancient sages that the mind is the most important medium for evaluating truths and the only difference that exists between the ancient thinkers and the modern thinkers lies only in the estimate of values. As truth is purely a "matter of human consciousness and its value lying in its bearing upon the human life, there cannot be any room for make-belief, heresy or empty belief in the determination of the Real." It is reason that tells us that God is beyond the ken of intellect and reason. Hence, Religion, which is the Science of God means through reason to beyond reason, through science to beyond science. Modern science remains satisfied with the relative values and does not bother itself much about the absolute value."

The usefulness of science to material comforts may be great, but it cannot provide us with a religion. Science disregards aesthetic and religious demands of human nature. As science has its own limitations it should learn from philosophy that the deepest questions are qualitative rather than quantitative, in other words, that Ultimate Reality is spiritual, as Dean Inge, whom George Bernard Shaw has described as the "greatest living writer in English" opines, it would be well if Raman makes peace with Radhakrishnan and Radhakrishnan extends his loving sympathy to Raman and both proclaim to the world that "Religion is not inimical to Science but its natural fulfilment."



THE PHILOSOPHY OF DHARMA

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

(Continued from page 320)

Thus difference and not equality being the established order in nature the question necessarily arises as to what constitutes the real cause of such difference. Of course the champions of reason can have no answer to give to this question and hence they merely rest content by saying that it is all the freak of nature which is nothing more than a confession of their inability to answer it. Moreover it is worth while to note that if these differences are due to nature's freak or caprice we have no right to grumble against them but must take them for what they are and act on the hypothesis that they are inherent and immutable as every other law of nature so that our duty lies in recognising and accepting them and not in closing our eyes to them and denying their very existence. But our Shastras have a very different story to tell. They do not leave the questioning student in the lurch by a confession of inability to answer his

query as the so-called apostles of reason do by attributing all the inequality and difference to blind nature, thereby defeating their own purpose by leading people to think that nature unintelligent and inanimate is the paramount agency whose ways are inscrutable and man with all his intelligence and reason must helplessly submit to her. On the contrary, in our Shastras, nature, accident, chance and expressions of that kind which only serve to betray the ignorance of those who use them have no place; for, according to them every difference, every inequality and every event even the minutest has an appropriate cause and forms part of a grand plan ordained by an All-knowing Architect.

येन विना तृणाग्रमपि न चलति

"Without Him not even a blade of grass moveth." This is our logic, our philosophy and our faith. Let not hasty sceptics begin to scoff saying that this is but another form of the same superstition as was condemned before, only God is

substituted in the place of nature which however makes very little difference in principle; for, apart from the fact that if there should be any superstition at all it is far better that it relates to an intelligent and over-ruling Providence than to blind and inanimate nature, our Shastras proclaim that the will of the Almighty God, All-knowing and All-merciful as He is, is not exercised partially or capriciously but according to well-defined laws of cause and effect whose application depends solely upon our own actions. This is the unanimous verdict of the Upanishads as is attested by Sri Veda Vyasa in his aphorism.

वैषम्यनैर्घृण्येन — सापेक्षत्वात्

“There is neither partiality nor unkindness on the part of God; for, the inequality in creation is relative being the result of previous Karma.” ‘As you sow so will you reap’ is the Biblical adage which in a way expresses the working of the Law of Karma, which according to our Shastras is an inexorable law of nature which governs and regulates the entire universe and accounts for all the distinctions and differences that are noticeable as between individuals, types and species etc. Nor does this in any way conflict with

our reason or our sense of justice, equity and good conscience; for, it is the cardinal principle of human conduct and morality that each man is responsible for his actions good or bad so that if good he is entitled to enjoy the fruits thereof exclusively and if bad he is solely liable to pay the penalty therefor. It is this principle that forms the fundamental basis of all our laws and regulations and is universally accepted and adopted in all our transactions without exception.

It is by adopting this principle that the thief who steals his neighbour's property in secret is condemned to prison while the detective who recovers the stolen articles and restores to the owner is rewarded. If anybody should stand up and defend the thief and plead that as all men are equal it is not for one man to try and punish another, or that for the same reason no man is entitled to call anything his own and thereby prevent another fellow-being from having the use of it, or that Dame Nature who is the common mother of all produced the thief as also the detective and implanted in their minds their respective propensities and hence the action of the thief is from his standpoint as

much natural and reasonable as that of the detective from his own and hence it is not proper that there should be any difference in the treatment accorded to the two persons, what will our apostles of reason think of such a man? Will they not raise a hue and cry against him and denounce him with all the vehemence at their command and brand him either as a mad fellow or as an inveterate villain who is bent upon subverting all law, order and morality and therefore deserves in the best interests of the country, nay, of humanity itself to be, by any means, silenced for ever? To these men, I say with all the emphasis at my command, that to those who believe in the Law of Karma and feel convinced of the incontrovertible logic behind it and know for certain that it clearly and categorically accounts for all the differences and inequalities which inhere in us by birth, the attack levelled against the theory of the caste-distinction being hereditary by adumbrating all sorts of shibboleths that all men are born equal, that nature knows no distinction between man and man etc., smacks of the same odour as the plea put forward by the defender of thief which was already adverted to. If reason,

which these men appeal to in season and out of season, and not cant or prejudice should be the arbiter, there can be no two opinions about the correctness of the analogy; for, in the one case as in the other it is the Law of Karma, by which each man is held responsible for his action, that really operates. Is it not bare logic to argue that if what a man did yesterday is the cause of his suffering punishment or receiving reward to-day and what one does to-day will determine what will happen to him to-morrow, our acts and conduct in the previous life account for what we are in the present life and similarly what we shall be in the life hereafter will be determined by how we conduct ourselves in the present? Of course this assumes that man, i.e., the real man, the Soul within, is immortal and death is only a transition when the old body is cast off preliminary to taking up a new one. It is too late now for any one to say that he does not believe in the existence of an immortal Soul which is the possessor of the mortal body, the क्षेत्रज्ञ

who owns and governs the क्षेत्र; for, even modern science has learnt in a way to recognise and accept the existence of a

permanent spiritual background behind the changing phenomena that constitute the sense-world. Once the existence of the intelligent soul चेतन as distinct from unintelligent matter अचेतन is admitted it follows naturally and necessarily that the Law of Karma should also be admitted and therefrom the hereditary character of the caste distinction follows as an inevitable corollary. Hence if one is really bent upon denying the truth of the caste-distinction he must out of sheer necessity deny the existence of the soul apart from the body and thereby get himself reckoned among the category of people who are referred to in the following sloka of the Maharshis of yore:-

योन्यथासन्तमात्मानमन्यथा प्रतिपद्यते
किंतेन न कृतं पापं चोरेणात्मापहारिणा

"He who understands the self i.e. (soul) differently from what it really is—ah! what sin doth he not perpetrate, he who commits theft of his own self!"

Hence it is that our sages enjoin upon the seeker of the truth first of all to learn and note the distinction between the body and the soul, for, so long as this is not done and देहात्मभ्रम (confounding the body and soul)

continues there is no chance of understanding the Truth much less realising it. It is such people as are incapable by nature or disinclined by habit from dissociating the body from the soul and are hence disqualified from understanding the Shastras in their true light and conforming to the Dharma prescribed therein with the necessary devotion that have been stigmatised in the Vedas as Dasyus

दस्यु unfit for contact and association with the Aryas. The constant reference in the Rigveda to Dasyus and the constant prayers of our Aryan forefathers to subjugate them is interpreted by the western savants, obsessed with a mania to apply what they call the historical method of criticism, as evidencing the historical event of the conquest of the country by the Aryans and the subjugation by them of the aboriginal tribes who were out of sheer ill-will and contempt nick-named Dasyus i.e., thieves by the victorious Aryans. This opinion is also largely shared by many of our own scholars who in this as in other matters are but the replica of their masters from the occident. But it can be confidently affirmed that this is very remote from the truth

and the interpretation sought to be put exposes an utter incapacity to understand and appreciate our ancient literature especially the Vedas which owe not their existence to human manipulation but are self-existent and eternal. The reference to Dasyus and their conquest by the Aryans far from indicating an event that happened at one time in the past denotes and celebrates what is happening everyday between two sets of persons, those who know the truth as revealed in the Shastras and faithfully follow their injunctions believing in their validity and those who disbelieve the Shastras and hence are ignorant of the truth. The term "Arya" means the knower of the truth while "Dasyu" connotes the reverse of it, the चोर (thief) who steals his own self. The division into Deva and Asura adverted to in the Bhagavad Gita also follows the same lines and in fact the whole range of our literature indicates, explains and emphasises this distinction which on careful investigation will be found to be the only scientific classification into which the entire humanity can be divided.

It will thus be manifest that the application of the principle

of heredity to the caste-distinction is a matter of scientific necessity and not a conventional superstition and it is the whole truth and nothing but the truth that the Lord declared in the Gita,—

चातुर्वर्ण्यं मया सृष्टं गुणकर्म विभागशः

"I created the four castes having regard to distinctions of Guna and Karma (quality and function)" similarly with regard to every Shastraic rule and injunction it can be safely asserted that it can be demonstrated to be scientifically true and logical and it is only our want of the necessary equipment that makes us sceptical about it.

Having thus refuted the charge that our Shastras offend against reason it now remains to take up the second objection viz., the wide divergence between the rules of conduct enjoined by the different religions. The short and simple answer to this is that this objection has no foundation at all because as a matter of fact there is no discrepancy between the rules of conduct laid down by one religion and another. So far as the fundamental ethical rules are concerned they are admittedly common to all. As regards the effect of one's conduct upon his future there

is agreement likewise, for, every religion lays it down that virtue brings on reward in the shape of happiness after death and vice is visited with punishment. The Biblical adage above quoted 'As you sow so shall you reap' contains a clear recognition of the doctrine of Karma and no doubt other religions also enunciate a similar principle. Thus in the main there is unanimity among the teachings of all religions and the differences in subsidiary details can be easily explained by climatic or other physical conditions or the stage of civilisation and culture attained by a community when it began to profess a particular religion. Such differences fall under the category of Desachara and Kulachara of which we have instances in our own religion. But after all is said it must be admitted that no other religion than that of the Sanatana Dharma possesses such an elaborate code of Varnashrama Dharma as it has and to them the caste-system as it is known and observed among us is itself a strange conception. The reason for this is to be sought for in the very nature and origin of each religion and the conditions and environments connected with its growth and development. In this connection it will be informing to quote a passage from Edward Carpenter's work 'A Visit to a Gnani' which runs as follows:- "India, he said, was the divine land and the source from which the divine knowledge had always radiated over the earth. Sanskrit and Tamil were divine languages all other languages being of lower caste and origin. In India the conditions were in every way favourable to attainment but in other lands not so. Some Mohamedans had at different times adopted the Indian teaching and become Gnanis but it had always been in India, and not in their own countries that they had done so. Indeed the Mohammedan religion, though so different from the Hindu, had come from India, and was due to a great Rishi who had quarrelled with the Brahmins and had established forms and beliefs in a spirit of opposition to them. When I asked him what he thought of Christ, he said he was probably an adept in Gnanam, but his hearers had been the rude mass of the people and his teaching had been suited to their wants." In these words the author records the gist of a conversation he had with an Indian Yogi who had to all intents and purposes no axe of his own to grind and is reported to have been free

from all bias and the period when this had taken place is said to be more than forty years ago. However much the report may be impalatable to interested persons it will be found on careful and unbiassed examination to contain a large substratum of truth. But the point which is relevant at present is that although different religions appear to the superficial observer to be widely divergent yet as a matter of fact they may all be traced to a common origin and the so-called differences can therefore be easily accounted for. It cannot in the nature of things be otherwise; for, if as all religions concede there is only one Supreme Being by whatever nomenclature known and if His injunctions were meant for the good of the world to enable its denizens to evolve higher and higher, which again is universally admitted, it must be that they have had a common original source from which all others copied or adopted as the case may be so as to suit their requirements. Again while other religions trace their origin from a particular saint or prophet like Buddha, Christ, Mahamad etc., and are thus creedal in character, the Sanatana Dharma has had no such origin but as its very name

indicates it has always been in existence as the Vedic Scriptures wherein it is expounded. These are facts that the student cannot afford to ignore and if only preconceived prejudices of a racial or political complexion are put aside for a while and the question is examined with an impartial mind it will not be long before the conclusion is reached that the Vedic religion is the original stem from which all other creeds and faiths have branched out or as Carpenter's Gnani put it "the source from which the divine knowledge had always radiated over the earth? In this view of the matter which I make bold to affirm is the only correct view to take however much other people actuated by a spirit of partisanship or of cowardly self-detraction may be prone to criticise it, it will be found possible to reconcile the seeming differences among religions by taking note of the historical and psychological facts connected with their origin and growth. As the result of such investigation it will become evident that the rules of Varnashrama Dharma were not bodily ingrafted into the other religions from the parent stem not because they were untrue and unacceptable from an absolute and intrinsic point of view

but merely because they were too much for people unaccustomed to the required standard of purity and self-restraint so that the imposition of such an elaborate discipline would defeat the purpose of the founders of those creeds whose chief aim was to broadcast their tenets to all and sundry and swell the ranks of their adherents as largely as possible.

VII.

It will thus be evident that the doctrine of Karma according to which each man gets his due is the inevitable law of existence and no science, no philosophy and no religion can afford to ignore its binding character. That the Kartha—the sower—is and must be the Bhoktha—the reaper—is the most natural and legitimate position which can admit of no exception; and it likewise follows that what is reaped must be of the same kind as what was sown; in other words—the nature and quality of the Bhogyam is determined by the character of the previous Karma of which it happens to be the fruit. Hence the Shruti:—

तद्य इह रमणीयचरणा अभ्याशोह यत्ते
रमणीयां योनिमापद्येन् ब्राह्मणयोनिं वा

क्षत्रिययोनिं वा वैश्ययोनिं वा । अथ य
इह कपूयचरणा अभ्याशोह यत्ते कपूयां
योनिमापद्येन् शूद्रयोनिं वा सूकरयोनिं वा
चाण्डाल योनिं वा ॥

—Chandogyopanishad V. 10. 7.

“Those of virtuous deeds when re-born take high descent like Brahmanas, Kshatriyas or Vaisyas; while those of sinful deeds are born low like dogs, pigs or chandalas.” This is the verdict of the Upanishads and it is worthy of note that the context in which this passage occurs is the exposition of the

पंचामिविद्या

which clearly demonstrates the course of transmigration of the disembodied soul after death.

Thus it is seen that the Vedas affirm the principle that one's birth is determined by his previous Karma and the Dharma Shastra elaborates it with all necessary details so as to afford practical guidance in life. Now the question might arise as to how if Karma determines Janma, and Janma in its turn gives rise to an appropriate Karma and so an alternation, a man can be made responsible for what he does so as to merit reward or punishment any more than the ground on which a tree stands can be held responsible for the kind and quality

of its fruit. This indeed is the age long controversy regarding free-will and pre-determination which has exercised the minds of philosophers in every country. According to our Shastras both of them have operation each within its own sphere, pre-determination securing the environments and free-will choosing the manner in which the environments should be used. Just as it must be conceded that a man however great is powerless in the choice of his descent and the accessories and surroundings that form its concomitants, so it must also be accepted that however much one's freedom of action may be restrained by external agencies yet one is left the free use of his mind which no outside power can restrain or control so that he is at liberty to think his own thoughts and make his own resolves under all conditions. This kind of mental freedom is a gift which the Beneficent Providence has conferred upon man in order that he may use it for his own uplift. Nor does the bounty of Heaven stop here; for with equal care and kindness it has mapped out the chart of action in the shape of the rules of Dharma in order that frail humanity may not grope in the dark in regard to the best use

it could make of the gift of free-will. Dharma as its name implies is that course of conduct which is intended for the fulfilment of the purpose of life and in so doing it secures to the doer the four-fold Purusharthas, (objects of desire) Dharma, Artha, Kama and Moksha. Here the term Dharma is used figuratively to denote the end instead of the means and so it refers to the pleasures of Swarga which can be secured by men by the performance of the Vedic Dharma of sacrifice. Artha and Kama respectively signify wealth and conjugal felicity while Moksha is salvation, the Eternal Bliss that comes of transcending the bounds of matter. Of these the first three Purusharthas-viz., Dharma, Artha and Kama are put into one group called त्रिवर्ग because they possess the common feature of being अल्प and अस्थिर (flimsy and impermanent) while the last, viz., Moksha is placed in a different category by itself and styled अपवर्ग because of the infinite and unfathomable bliss it consists of अपरिमितानन्द. In conformity with this classification of the Purusharthas the means of attaining them

also fall under two heads, viz., प्रवृत्तिर्धर्म and निवृत्तिर्धर्म which are thus clearly expounded by Manu:—

सुखाभ्युदयिकं चैव नैःश्रेयसिकमेव च ।
प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ॥
इहामुत्रवाकाम्यं प्रवृत्तं कर्मकीर्त्यते ।
निष्कामं ज्ञानपूर्वतु निवृत्तमुपदिश्यते ॥
प्रवृत्तं कर्म संसेव्यदेवानामेति साम्यताम् ।
निवृत्तं सेवमानस्तु भूतान्यत्येति पञ्च वै ॥

“The Vedic duties fall under two heads Pravrittha and Nivrittha, the former conducing to worldly pleasure and prosperity while the latter leads to Eternal Bliss. Acts that are prompted by a desire to gain their fruits come under the first group while those that are performed with a correct knowledge of the realities and without any desire for personal gain fall under the second category. By doing Pravrittha Karma one attains the level of the Devas while by performing Nivrittha Karma he transcends the five elements.”

From the very nature of things Nivrittha Karma, otherwise known as Nishkama Karma, is the highest form of Dharma because it directly leads to the path of salvation by cleansing the mind of the impurities of Rajas and Thamas and increasing the Sathwa-

guna thereby preparing it for Bhakthi Yoga. It is this preparation that is known as Karma Yoga. But this requires a highly developed state of mental detachment which is not ordinarily attainable without a previous course of knowledge and discipline. Hence it is only a few who can really be found competent to reach that stage wherein they will be able to perform Dharma without attachment to the fruits thereof and abandoning all thought of self in connection therewith, i. e., by associating it with the three-fold Thyaga the abandonment of all thought of personal gain as also of the idea that we perform it by ourselves and for ourselves. But if the same act is performed with the object of attaining and enjoining the fruits prescribed therefor in the Shastras, as for example the performance of the Jyothishtoma sacrifice by one who desires to attain Swarga, it becomes a Pravritthi Dharma and as such it spends itself in securing the desired result so that the person concerned after staying in Swarga for the allotted period reverts back to the earth and enters the cycle of existence where he left it. Hence it is that the wise rate the Pravrittha Dharma far below the Nivritthi Dharma in spite of

its dazzling promise of securing super-human pleasures like those of the Devas in Swarga on the very eve of the dissolution of this body.

But notwithstanding this fundamental difference between these two classes of acts they are both included in the category of Dharma in as much as both of them are duties prescribed by the Shastras which are divine commands. The word ‘Shastra’ itself means command and hence the essential feature of Dharma which alone entitles it to be regarded as worthy of acceptance and adoption, consists in the fact that the Shrutis and Smrithis prescribe it as the rule of conduct. Hence it follows that it is no more permissible to argue about the utility or propriety of a rule of Dharma preliminary to its adoption in practice than to discuss the rationale of the provisions of a statute before one could make up his mind to obey them. The idea is that the All-knowing and All-merciful Father in Heaven by whom all the rules of Dharma have been revealed in the form of Vedic texts has meant them for the highest good of the world and it is not therefore open to us, weak and ignorant as we are, to question

their good sense or propriety with a view to accept or reject them as a guide to our conduct, but it is up to us to implicitly obey them without any doubt or hesitation. It is no doubt a fact which is attested by actual experience that the rules of Dharma are certainly the best and most beneficent for all concerned, but that is quite different from the idea that they claim our obedience not on account of our conviction about their usefulness but by reason of the fact that they are Divine Commands revealed in the Shastras. Any other view will simply lead to uncertainty and chaos not to speak of its running contrary to the fundamental concepts of religion. To this effect is the injunction of Manu:—

श्रुतिस्तु वेदो विज्ञेयः धर्मशास्त्रंतु वै स्मृतिः ।
ते सर्वार्थेष्वमीमांसे ताभ्यां धर्मो हि
निर्बभौ ॥

“The Veda forms the Shruti and the Dharma Shastra, the Smriti. Their authority should not be questioned in any matter; for, Dharma has sprung from them.”

In another place we find it ordained that the Shruti and Smriti being the commands of God whoever transgresses them

breaks His Law and hence is unfit to perform any duty.

From this one must not rush to the conclusion that it is not open to anybody at any time to discuss and theorise about the rationale of the rules of Dharma prescribed by our Shastras; for, while such prohibition is imperative with reference to actual practice there is no preclusion from investigating the principles upon which Dharma is founded and the manner in which it benefits the universe; but on the contrary the Shastras themselves encourage such enquiry and the numerous instances recorded in our ancient works of such discussions and debates clearly show the way to the eager student of philosophy and want him not to leave any stone unturned before he feels convinced to his full intellectual satisfaction of the unexceptionable character of the rules of Dharma and the necessity of adhering to them in practical life. This is as it should be; for if every one were to wait until he feels convinced of the logic or legitimacy of a legal injunction ordered and useful life will become impossible. There are many who are incapable of entering upon any such investi-

gation or of arriving at a right conclusion and even those who are so capable may not have the necessary facility or opportunity for such enquiry and yet if practical conduct should be made to depend upon the conviction on the part of every individual of the utility and desirability of the rules prescribed there can be no doubt that it is the easiest way of reducing them to a dead letter. Hence it is necessary that for all practical purposes there should be unquestioning obedience to the Shastric injunctions although an independent enquiry into their usefulness is permitted, nay, regarded with much favour. There can be no doubt that the result of such enquiry if properly carried out will lead inevitably to the conclusion that the rules of Dharma as prescribed in our Shastras afford us infallible guidance in respect of even the minutest details of life and conduct and their all-round beneficence is a fact clearly attested by actual experience.

The duties prescribed by the Shastras generally fall under three heads, viz., *नित्य* (necessary) *नैमित्तिक* (occasional) and *काम्य* (optional). To the first class belong those

duties whose performance is imperative and whose non performance is sinful and thereby disqualifies a person from discharging other duties. The second group comprises those which become necessary on account of special circumstances and *Prayaschitta* Karmas and such like belong to this category. The last class, viz., *Kamya* Karmas are those that are prescribed for the achievement of particular benefits either in this world or in the next and under this head fall the various *Yagnas* detailed in the Vedas. The classification originally adverted to of Karma into *Pravrittha* and *Nivrittha* can in the nature of things apply only to this last-mentioned category: The distinction lies not in the procedure to be adopted—the *कर्मशरीर* as it is called—but in the mental attitude which is associated with it, the

कर्माभिसन्धि

so that the same Yagna when performed with the object of securing a particular benefit, say, *Swarga*, secures it and spends itself thereby, while if it is performed without such object but merely as carrying out the Divine command it leads the doer on to the path of salvation. Hence, the Shastras say that attachment to the

fruit binds one to *Samsara*, while detachment leads to *Moksha*.

Both these kinds of Karma *Pravrittha* and *Nivrittha* however divergent with regard to the results are nevertheless, as already stated, grouped together as Dharma because they are sanctioned by the Shastras and hence are aids to the onward march of the soul in its course of evolution; but with this difference that while the *Nivrittha* Karma directly leads him to the path of salvation, the *Pravrittha* Karma leads him thereto by gradual degrees. The reason for this difference is not far to seek; for, while in the latter the worship i. e., *Yagna* is only a means to a personal end in the former case it is the end itself. Hence it is that the Lord proclaims in the *Geetha*

‘*ज्ञानी त्वात्मैव मे मतं*’

i. e., The wise man who loves me for my own sake and not for the sake of any gain he expects from me is as dear to me as my own self.” But such a person is very rare to find, as the Lord Himself says,

समहात्मा सुदुर्लभः

i. e., Such a great soul is extremely rare.” Therefore it is that

the all-knowing and All-merciful Dispenser has in the plenitude of His care and wisdom provided opportunities of uplift to all according to their respective qualification, tastes and temperaments even as the Lord says in the Geetha:—

यो यो यां यां तनुं भक्तः
श्रद्धया चर्तुमिच्छति ।
तस्य तस्याचलां श्रद्धां
तामेव विदधाम्यहम् ॥
स तया श्रद्धया
युक्तस्तस्याराधनमीहते ।
लभते च ततः
कामान्मयैव विहितान् हितान् ॥

“Whoever desires to worship with devotion whichsoever among my manifestation—I myself strengthen such devotion in him. Equipped with that devotion he begins to worship and thereby achieves the objects of his desire, which, be it remembered, are all ordained by my own self.”

The need for providing such gradations of worship is occasioned by the necessity of co-ordinating it to the calibre and capacity of the various types of humanity found in this world so that each may have in his own way the

largest measure of self-development. Otherwise like the proverbial Procrustean bed one uniform set of Dharmic rules will necessarily shut out the majority of mankind from its benefits and import an unnatural credaltinge to the pure and all-embracing Sanatana Dharma propounded in our Shastras.

Thus it will be evident that the real idea behind the performance of Dharma in general is the worship of the Great Dispenser. It is this truth that is envisaged by the Lord in the Geetha when he says:—

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्ट
कामधुक् ॥ देवान्भावयतानेन ते देवा
भावयन्तु वः । परस्परं भावयन्तः श्रेयः
परमवाप्स्यथ ॥

“In the beginning God created men together with the Yagna and said, ‘Grow by this. This shall yield all you desire. Gratify the gods with this and they in their turn will bless you. Thus by mutual gratification attain the highest bliss.’”

The Devas who are the manifestations of the Supreme Lord, the Paramatman, are here recommended as the objects of worship for mankind and the

mode of such worship is pointed out as the Yagna whose performance leads to prosperity in this life and thereafter to higher stages of evolution culminating in the highest bliss, viz., salvation. The purpose of life therefore is to afford an opportunity for the performance of Yagna which is no other than the worship of the Maker in the most effective and practical manner, a worship which is of such a comprehensive character that it is possible for the entire body of the creation to participate in it in some way or other. Hence the benefit of the Yagna goes not only to the Yajamana (proprietor) who is no doubt its chief recipient but is shared in greater or less degree by all and sundry who happen to be connected with it, the plants and beasts not excepted. Such benefit is of a three-fold character; in the first place it secures in due course to the chief performer, the Yajamana, the object of his desire such as Swarga etc., if it is of the Pravrittha type or if of the Nivrittha type leads him on towards the path of Moksha; in the second place it brings plenty and prosperity to the world by causing timely rains etc., as has been said,

‘यज्ञाद्भवति पर्जन्यः’

i. e., ‘Yagna brings us timely rains’; and thirdly it has a subjective effect upon all concerned by leading them a step further in the course of evolution so that in the next birth they find themselves in a higher stage in the cycle of existence than before. It is this all-round benefit that Yagna confers upon the world; that is the reason why the Vedas everywhere emphasise its necessity and importance and it will be useful to note that it is the procedure prescribed for the Yagna that is *mutatis mutandis* applied with regard to every other important religious function so that one is led to conclude that the mode of performing a Yagna as set out in the Vedas is something in the nature of arranging a spiritual battery which is capable of producing the desired result. It is on account of the certainty of achieving the result by the regular performance of the prescribed Yagna that the Mimamsaka school of philosophers began to accord the highest place to Karma of the pravrittha type and did not recognise the necessity for the existence of God as the ultimate Dispenser of the

fruits of Karma even as the material scientists of these days deify machinery and refuse to recognise the existence of an All-mastering Intelligence whose power controls all and directs the force of nature and the abilities of man alike. It is such an one-sided view of Karma and the elation caused by the potency that is condemned by the Lord in the Geetha as finding favour with people who are intent upon the indulgence of the mundane fruits of Karma and turn away from the permanent good that will come of performing it with detachment and devotion.

Any way the greatness of Yagna is undisputed as also the fact that essentially it is the worship of the Great Maker. Hence the performance of it elevates the soul and accordingly it is said that all the things of this world exist not for the indulgence of man as is blindly supposed but in order to serve as offerings to the gods at the Yagna and man can only have for his use what remains after making those offerings.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते
सर्वकिल्बिषैः ।
मुञ्जते ते त्वर्धं पापा ये
पचन्त्यात्मकारणात् ॥

“Good men who partake of only what remains after making offerings at the Yagna are freed from all sins; while those who cook for their own benefit eat but sin.”

It will be necessary to remember in this connection that even the Pravritthi Karma is in essence the worship of the Almighty; for, although the doer intends to have the benefit of the act for himself yet the means he adopts for compassing that end is the propitiation of the Lord on High and of the Devas who are His manifestations. Repeated enjoyment of the fruits of such Kamya Karma leads in course of time to a stage when the Bhokta begins to entertain a feeling of satiation and naturally turns his eye longingly to a higher goal where there will be no termination to one's bliss either in intensity or duration even as the Shruti says:—

परीक्ष्य लोकान् कर्मचितान्

ब्रह्मणो निर्वेदमायात्

“After surveying the experience of the Karma-ridden worlds the man of wisdom feels disgusted.” Then he takes to Brahma Vidya which points out the way to attain the highest bliss of salvation.

Thus it will be seen that whether directly or remotely, the performance of Dharma leads to the final goal of self-emancipation; for the Supreme Dispenser, the प्रेरिता has in His infinite wisdom ordained the Dharma as the wholesome means (हित) which enables the भोक्ता to impress the भोग्यं into his service in the performance of worship at His holy feet in the form of Yagna and with its aid sooner or later to attain freedom from the shackles of Samsara.

This in brief outline is the conception of Dharma as envisaged in our Scriptures. Dear critic, judge and speak out in all conscience whether this sort of other-worldliness is really an impediment to progress and prosperity or whether it does not serve as an ambrosial leaven which while sweetening our earthly existence, invigorates, purifies and ennobles it beyond measure so as to enable us eventually to fulfil the holy purpose for which the Divine Father has intended it.

(Concluded)

STRAY THOUGHTS FROM THE UPANISHADS

By R. Vasudeva Sarma, M.A., B.L.

II

॥ आत्मा वा अरे द्रष्टव्यः ॥

The soul must be seen!

In the previous number we saw how to the strong it is given glorious truths to perceive—to visualise in fact the eternal verity of things and that the only truth worth realizing is that relating to the nature of the soul. The Bible in one of its memorable passages has it “What shall

it profit a man, if he shall gain the whole world, and lose his own soul?” (St. Mark. VIII. 36) —“The Hindu Scriptures with one accord therefore proclaim that the science of the Soul is the greatest of sciences the Para Vidya. The Mundakopnishad proclaims.

द्वे विद्ये वेदितव्ये इति तु स्म ब्रह्मविदो
वदन्ति परां वापरा च । तत्रापरा
ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः
शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो

ज्योतिषमिति । अथ परा यथा
तदक्षरमधिगम्यते ॥ Mundaka

I. 4. 5. "Two-fold is learning" declare the Brahma-Knowing seers, the "Higher and the Lower;" of them, the lower comprises Rig Veda, Yajur Veda, Sama Veda, Atharva Veda, (Siksha) phonetics, (Kalpa) ritualistic texts, grammar, lexicon, metres, and astronomy. The higher is that through which is attained the Imperishable One "The Vedas themselves, so highly lauded of us, which by us are considered to be the Divinity itself and which constitutes for us, the storehouse of all wisdom are accorded but a secondary place, by the side of the science of the self.

The context in which the above occurs is interesting. Saunaka, the eminent householder, approaches the seer Angirasa and asks him in all humility "My lord! what is that, by learning which, every thing here is known?" गौतमो ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ।

Mundaka I. 3.) and to the

sagely enquirer Angirasa expounds the truth which he had learnt from Bharadvaja.

But the science of the Self is not learnt by a study merely of the texts, nor even by listening to the discourses of the learned.

नायमात्मा प्रवचनेन लभ्यः ।

declares the Upanishad most emphatically. Who can by mere words, which half express and half conceal the meaning within reveal the transcending glorious form of the soul, which is the same in spirit as the Supreme Soul Itself?

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

Taittiriya Upanishad II. 4.

If then the Self could not be realized by study how is emancipation, salvation possible and what is the use of all this formidable array of Vedic Vedantic and Upanishadic texts? But the texts do not, being mainly concerned with the experiments in search of the Self, give up the question as something beyond their grasp. They describe the nature of the Soul and inform us as to how when properly the truth is learnt, the ordinary individual is able to perceive the true nature of the Soul and gain liberation

for ever, provided his destiny favours such a consummation.

Now let us address ourselves first to the task of ascertaining the qualifications necessary for the aspirant after truth, the manner in which he must betake himself to the master, and the course of discipline insisted on ere he realises the truth.

The *adhikari* for *Atmagnana* is that perfected individual who had discharged all his worldly debts, viz., the three-fold debts due to the Gods, Rishis and the ancestors, by the performance of sacrifices, by Vedic studies, and by the begetting of children to continue the family cf.

जायमानो ह वै ब्रह्मणास्तस्मिन् ऋगेर्ऋग-
वाक् जायते । ब्रह्मचर्येण ऋषिभ्यो यज्ञेन
देवेभ्यः प्रजया पितृभ्यः । एष वा अनृणी
यः पुत्री यज्वा ब्रह्मचारी च ॥

Taittiriya Samhita VI. 3 X. 5. The Mundakopanishad itself has this qualification in mind when it describes the line of the great souls who learnt it by way of oral communication. Brahma, the Lord of all creation, imparted it to his eldest son, Atharvan; Atharvan in turn to Angis; Angis, again to Bharadvaja Satyavaha and

from this last person Saunaka again heard it. The great Sankara interprets Bharadvaja Satyavaha as referring to an individual named Satyavaha born of the race of Bharadvajas, and it is not possible from the Bhashya to know whether this was the name given at the stage of the *namakarana* (name giving ceremony) by his parents or was a name gained to him by his professorial activities in expounding the truth regarding the soul to a great number of disciples by which he came to be known afterwards. This non-mention is lucky for us, as we can interpret the term to mean "one who handed down the truth" or more graphically "the carrier of truth" and it is easy to estimate therefrom the attainments of this great sage, who must have satisfied the debt to the Rishis to an eminent degree, for he must have learnt vastly, whoso would presume to teach. Saunaka similarly, is called *Mahasala* महाशालः which term the great Sankara translates as महागृहस्थः the eminent, great, family man, possibly a person who would come within the conception of

the ideal man according to Goldsmith, who declares, "I was ever of opinion that the honest man, who married and brought up a large family, did more service than he who continued single, and only talked of population." This *mahagrihastha*-ship is also an important qualification for the aspirant, as it ensures for him a certain composure and balance begotten of worldly experience and also a certain *Vairagya*

प्रशान्तचिन्ताय समन्विताय

which is most necessary for one who would, renouncing the course of wordly life fix his mind on salvation. For, as Paul Popenoe rightly observes, "the celibate continually tends towards being self-centred. He is essentially 'a narrow, frequently a warped individual, ignorant, not only of half of humanity, but of himself,' and it is difficult for him to gain the poise, the altruism, the well-rounded outlook of the successful father of a family. He lacks that prolongation and enrichment of the individual life that a family offers." (Conservation of the Family P. 51.)

The next qualification that is necessary for the learner is true humility. Such humility when analysed would be found to proceed from various causes, such as 1. the self-admission of the learner that he is an uninformed person 2. the faith of the disciple in the wisdom and therefore the majesty of the master and 3. the magnitude of the problem which has to be solved. The Upanishad lays stress upon this aspect of the learner's qualifications when it says

शौनको वै महाशालोऽङ्कुरसं

विधिमुदुपसन्नः पप्रच्छ

(Mundaka I. 1. 6) विधिम्
declares the Upanishad. What is the *Vidhi*? The same text indicates this later on saying

परीक्ष्यलोकान्कर्मचितान्ब्राह्मणो
निर्देदमायान्नास्त्यः कृतेन । तद्विज्ञानार्थं
स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं
ब्रह्मनिष्ठम् । तस्मै स विद्वानुपसन्नाय
सम्यक् प्रशान्तचित्ताय समन्विताय ।
यनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां
तत्त्वतो ब्रह्मविद्याम् ॥

Mundaka I. 2. 12.13.) With fag-gots borne on his shoulders, the student has to approach the master and beseech him kindle the sacred fire and instruct him with regard to the truth. The

Vidhi is more tersely and practically put in the Gita, where the Bhagawan enjoins
तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं

ज्ञानिनस्तत्त्वदर्शिनः ॥

(Bhagavadgita 1V. 34.) The disciple has to wait on the Guru, serve him well, abase himself before Him and by constant enquiry learn the truth. The extreme humility that must characterize the student is brought out by the expression *प्रणिपातेन* which the great Sankara explains as *प्रणिपातेन प्रकर्षेण नीचैः पतनं प्रणिपातः*

दीर्घनमस्कारः ।

falling down low at the feet of the Master until he is bidden to rise up again. And Arjuna the true enquirer unto whom and through whom the Great *Gita* came to be proclaimed satisfies this condition required of the disciple when he bows down to Lord Krishna and cries out in his distress,"
कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां
धर्मसंमूढचेताः । यच्छ्रेयः स्यान्निश्चितं
ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां
प्रपन्नम् ॥

(Bhagavad Gita II. 7.

(To be continued.)

"SWADHARMA."

A HISTORIC INCIDENT.

By Rao Sahib N. Natesa Aiyar.

In days long gone by, when as a result of the working of the natural law of national Karma, unhappy India was under the domination of her vandalic Mussulman conquerors, the muslims were tacitly granted free permits to practise as a fine art, the holy avocation of dismantling the Ancient Hindu

Temples of All-India Renown and mutilating the exquisite figures carved in stones, bricks and marbles in their lofty towers, huge mantapams and broad parapet walls and the still more holy business of forcibly converting Non-Muslims into the Islamic persuasion at the point of the sword and bayonet. In course of time the practices

assumed alarming dimensions and finally reached their highest peak during the reign of one of her mightiest emperors and evoked a spontaneous retaliation from the silent quiet-going Hindus who were forcibly and violently dragged into the affray solely for self-preservation. Counter movements and counter propaganda were started, secretly at the commencement, but openly later on, and a situation arose which in the reckoning of the moslims threatened to annihilate Mohammadanism lock, stock and barrel.

2. Among those who were defying boldly the ruling monarch in this way, there was a small band of sincere plain-living orthodox men headed by a young Non-Muslim who gradually rose to a position of spiritual influence, power and sovereignty without the adventitious aid of social rank, wealth or intellectual attainments. The Mahammadans were not slow to exploit the situation. All kinds of weird stories were invented and circulated far and wide against the youth and his ever-increasing following and carried to the receptive ears of the credulous emperor and he was slowly and steadily inoculated into the view that

unless the all-devouring activities of this band were arrested and stopped with a firm hand the extinction of the Muslim race will become an accomplished fact and that they will live, if at all, in the pages of history or adorn the dingy cells of Hindu museum.

3. The emperor, naturally enough, lost his balance and with an indignant mien, sought the counsel of his hoary minister for religion. As a result of this the imperial edict went forth to fetch this disloyal youth, but to the surprise of all, this tiny worm refused to move a single inch from its dirty hole. This only served to add fuel to the flame. Roaring with rage, the Emperor was about to issue a takeed to bring to him the youth bound hand and foot. The knowing minister, much agitated, hesitatingly rose from his humble seat and twisting his flowing beard in growing confusion successfully implored the bellowing emperor to desist from his dangerous proposal and substitute in its place a winning invitation to the youth to attend the evening prayer of the Royal House though he was a heathen and a Kaffir. This had an electric effect and the youth was at the mosque at the appointed hour.

4. One by one, the imperial party finished the prayer. The turn of the revered minister for religion came and during the prayer he was a model of intense piety and devotion, but all the time the Kaffir youth was all laughter and mirth. The mighty emperor began his prayer thereafter in subdued majesty but all the same peals of laughter from the heathen were rending the air continuously. His conduct was exasperatingly wicked. He was doubly impudent.

5. Prayer over, unable to suppress their pent-up anger, the enraged myrmidons of law demanded an explanation from the now silent youth on pain of death. The quick reply came from him that neither the devout minister nor the brave emperor was really praying that the one was anxiously protecting his new-born calf and the other was heroically purchasing a stallion. This double riddle brought wonder into the inquiring eyes of the puzzled multitude and the youth coolly added "question the minister and the emperor;" The trembling minister in faltering tones made a clean confession that his cattle shed had an unenclosed well and he was constantly dreading during the prayer time whether his blind calf would not stumble into it

and expressed his astonishment at the youth's penetration. The startled emperor also revealed in low accents that he had been negotiating the purchase of a precious stallion the previous evening and his thoughts were freely coursing towards the completion of the bargain throughout the prayer.

6. Vanquished and crest-fallen, the sullen emperor permitted the placid youth to wend his way home while he himself, shaking from head to foot in impotent anger, mechanically carried his palsied limbs to the round arms and rosy lips of his morganatic voluptuous queens for taking away the tremor from his body and kissing the tears from his eyes. A strange scene followed. On bended knees resting on cushions of purple and gold with pearly tears trickling down velvety cheeks, half a dozen mouths with pouting lips drove the dazed emperor back into the Durbar hall for ascertaining the secret of the youth's uncanny power.

7. Readers, do you desire to know the secret? The answer is How did the dutiful Brahmane wife and the filial Dharma Vyadha (butcher) of the Mahabharatha fame bring down upon

his knees the insolent and self sufficient son of the Brahmana sage. Prehistoric incidents repeat themselves in historic ages also. There was no sorcery, no witch-craft, no black magic in either case. The Brahmane woman knew no God except her husband. She engaged in no pursuits except qualifying herself to be a dutiful daughter, a devoted wife and a wise mother. The study of her husband joys, sorrows and wants was her only study. The butcher and the youth of the Mohammadan era were also chips of the same block. Day in, and day out, all they did and cared to do was loving service to their aged parents and the practice of Swadharma without attachment, without scepticism and with unwavering faith in their holy scriptures. Readers! only do this and see what a vision meets your gaze—a vision of omniscience, omnipotence and omnipresence. The key is in your hands.



REVIEW

THE KALYANA-KALPATARU. An English monthly. Edited by C. L. Goswamy, M. A. Annual subscription Rs. 4-8-0. Vol I. No. 1. (God-Number) PP. 307. Price Rs. 2-8-0. Ordinary Single Copy Price As. 5.

We have much pleasure in welcoming to the ranks of Indian journalism, The Kalyana-Kalpataru, edited by Mr. C. L. Goswamy M. A. It is stated that the aim of the promoters is to "disseminate the sublime truths contained in our sacred books and the mystical experiences and revelations of the ancient Rishis and other holy men of the mediæval times who have striven for the uplift of humanity." The opening number keeps up the promise of the promoters. The place of honour is given to a thought-provoking paper by H. H. Jagadguru Sri Sankaracharya of Puri on, 'An Enquiry into the True Nature of the Ultimate Principle.' His Holiness points out that Realism or Dualism is an erroneous theory and western philosophers like Plato, Berkely, Hegel, Fichte and

so on have pinned their faith in Idealism or Monism. Those who have a monistic temperament are considered as an advanced type of aspirants. He argues that the doctrine of non-duality alone can stand the test of reason. His Holiness Jagadguru Sri Swami Ananthacharya of Conjeevaram, in an article on 'Proof in the Existence of God' urges that "The existence of God is proved by the testimony of the Vedas which are self-evident, eternal and faultless and no other pramana can rear its head against it". Pandit Madan Mohan Malaviya contributes an interesting and learned article on 'God and Sanatana Dharma'. To the searching questions of the editor of this journal (1) Why should we have faith in God? (2) What is the harm in not believing in God? (3) What are the arguments in favour of the existence of God? (4) What incidents have occurred in your life where by belief in the existence and mercy of God can be strengthened?—a symposium of views of scholars and saints like Gopinath Kaviraj, Principal, Govt. Sanskrit College, Benares and

Uriya Swamy Maharaj is published under the caption 'Faith in God'. Mahatma M. K. Gandhi in his article on 'Prayer—A Sheer Necessity' culled from the "Cultural World" says, "I have no arguments to address to those who have no faith. Once you accept the presence of God, the necessity of prayer is inescapable." Sadhu T. L. Vaswani writing on 'The Ancient Faith and the Modern Mind' explains that the ancient Faith is still our need and answers, the noblest impulses and aspirations of the modern man." Daily sacrifice' he says, 'is the eternal meaning and message of Hinduism; it is the task to which the sages and seers of Aryavarta summon us to-day'.

"God is not a mere concept, but an indubitable reality," the divine law of retribution is full of mercy", "philanthropy (universal love) consists in love of God" says J. D. Goyandka in his contribution on the 'The greatness of God.' Firoze Cowaji Davar, M.A., L.L.B. in his article on "Proofs of God's Existence," says that the ontological, the cosmological, and the teleological arguments are quite inadequate and found to be deficient and therefore unable to prove the existence of God; that with the help of 'Intuition'

alone one could feel the presence of God; and that 'intuition' is not available to the man-in-the-street but only to a few blessed souls, and even they can hear its voice only when the foul thoughts and passions of the body are hushed into silence." In the article entitled "A Critique of Materialism as an Ontological Doctrine" B. L. Atreya M.A., D. Litt., asserts that Materialism is not a sound ontological doctrine, whatever may be its practical value to the empirical sciences. In contemporary thought, scientific as well as philosophical, there is a very strong reaction against it.' In 'A Dissertation on God' Siva emphasises the necessity to foster faith in God 'by associating with noble souls, listening to the utterances of saints who believe in God, studying good books, praying to God and similar other methods.' Swami Dayanandji discusses in detail the reality of God's existence and then gives a brief resume of what the Nyaya, Vaisesika, Yoga, Samkhya, Karma Mimamsa, Bhakti Mimamsa and the Brahma Mimamsa schools of Indian Philosophy say in regard to Him. Dr. R. Sham Shastri, M. A., Ph. D., writes on *Theism in Vedanta*. Dr. J. H. Majumdar, M.A., Ph. D, Bar at law, writing on 'Iswara in Samkhya

philosophy,' holds the view that the 'Samkhya teaches that there is one Absolute Purusha, one Absolute Self-conscious Self or Ishwara who includes Prakriti as one of his constituent elements, and uses her as the means to differentiate or embody Himself into numberless objects which constitute the world.' Shridhar Majumdar, M. A., says that Vedanta 'prescribes stages to be pursued step by step beginning from Dualism and ending in all-embracing Monism; for it is not possible for every individual to have a glimpse at once of Infinite Universal Soul.' That real Bhakti and substantial Mukhti can be assured to the aspirant by Vedanta and Vedanta alone—the Adwaita Vedanta of Sri Sankara Bhagavadpada says Y. Subramania Sarma of Bangalore. In as much as the Vedanta being confined to particular communities, the ancient seers thought of a class of works called Purana which would be useful to the masses. All the Puranas aim at the true existence of only one God. The author Mr. V.R. Ramachandra Dikshitar in his article on 'God and the Purana' lays much emphasis on the necessity of rightly understanding the Puranas.

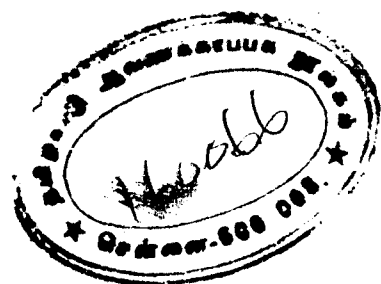
Dr. J. T. Sunderland D.D., in

his "Soul's Cry for God" sermonises that we should cultivate God-consciousness; for with God alone, the world is rational, the universe is alive ... and there is no good thing in earth or heaven that is not waiting to be ours'. In his contribution on "The Hindu Idea of God". Sir S. Radhakrishnan explains that the 'truths announced by the Rishis are evolved not as a result of logical reasoning or systematic philosophy but are the products of spiritual intuition, *drishti* vision'. The 'Christian Conception' is well-described by Edwin Greaves who concludes that 'Christ is for us God manifest in the flesh.' Conception of God in Buddhism—this is the first of the sermons delivered by Rt. Rev. Soyen Saku of Japan in Japanese. S. C. Guha gives a precis of the English translation of the addresses. This article describes that Buddhism do accept allegiance to a God in the sense of the Upholder and Creator of the universe. Syed Kasim Ali gives a description of God in Islam. He says that idol-worship means 'scandalising' Him according to Islamic conception. 'Conception of God in Zoroastrianism' is an article by Khodabax Edalji Punegar. The conception of divinity in Sikhism 'is that of a

great spirit, possessed of boundless power or Sakti and ruling this universe. Man is related to God, and when he frees himself from the tangles of Maya, he goes to live in truth and God. 'Brotherhood is the goal and service is the way to Deity' is the central theme of the article 'The God of Theosophy' by Sophia Wadia. Reviewing the several stages of religious Mysticism, Dr. Radhakamal Mukerjee, M. A., Ph. D, says 'that the complete mystical union achieved between Man and God, which is the ideal of mysticism in every religion, expresses itself in a language drawn from the closest form of *personal* relationship that we imagine viz., love.' Mira Bai, 'the most outstanding figure in India's religious history', is a very interesting

contribution from the pen of Nalini Mohan Sanyal M.A. It is said that Mira Bai believed that her connection with her Lord Krishna was not of recent origin, nor confined to the narrow limits of her present life, but that it could be traced back to a time when the world began'.

This excellent volume of very attractive get-up contains many other contributions to which we are unable to make adequate reference here for want of space. Judging by the contributions in the volume before us we can confidently expect the forthcoming numbers to be very interesting and instructive. The production of such an Inaugural Number is a very costly undertaking. Every religious-minded Indian should help the editor by purchasing a copy of this peerless volume.



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