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THE KING EMPEROR'S SILVER JUBILEE.

BY C. V. KRISHNASWAMI AYYAR.

Before the next number of "The Bharata Dharma" will issue, the day which will mark the termination of twenty-five years since the ascension, to the throne of the British Empire, of His Most Gracious Majesty King George V would have come and gone. We, therefore, anticipate that event a little and offer, in this number, to His Majesty and, may we add, to the Empire of which he is the constitutional head, our most respectful and loyal felicitations on that happy event. There may or may not be room for differences of opinion about some of the performances of those who have been and are representing His Majesty in the everyday administration of this great country. But few there are, in this ancient land, who feel anything but deep gratitude for all that the British connection with India has, on the whole, stood for. Further, those whose views this journal seeks to voice have always regarded with great admiration His Majesty's genuine sympathy for His Indian subjects, his kindness for the weak and the oppressed, his respect for the laws of the land, his domestic virtues as husband and father, and above all his personal character and perfect self-control. Asked by Yudhishtra for instruction in the art of government, *Pitamaha* Bhishma significantly began his advice thus:—"A King should always conquer *himself*. How can one who has not conquered himself conquer his foes. Controlling the five senses is conquest of himself. It is only the king that has conquered them that can conquer his foes". (Mahabharata, Santi Parva Ch. 67). It is the glory of Emperor George the Fifth that, as far as humans who are in active life and have not become recluses can achieve it, he has been, to a large extent, victorious in that sense. For that special reason, and for others also, we join in the prayer which will go forth from millions of voices all over the Empire, on May the 6th, 1935, to

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"Send Him victorious, Happy and glorious,
Long to reign over us, God save the King."

THE SEARCH AFTER LIGHT.

BY PROFESSOR K. SUNDARARAMA AIYAR, M. A.

Goethe died asking for "more light". Has more and truer light—rational or spiritual—been vouchsafed to the West which is pre-eminently powerful in the world to-day and has taken upon itself the proud and gigantic task of guiding and developing India's destiny in the future? The answer would seem to be—Not yet. For, the interests of Western States, national and imperial, are found to remain as the primary aim and exclusive occupation of their statesmen presidents and monarchs. What is this but to proclaim that the late President Wilson's magnificent dream in the laying of the foundation of the League of Nations, viz., to make the world safe for democracy, has proved a gigantic failure. The ideal he aimed at was that narrow national interests and pre-occupations were to give place in the future to the comprehensive pursuit of the interest of humanity at large. The policy of militant pacifism which the democracies and dictators now ruling Europe pursue to-day is a clear proof of the fact that President Wilson's hopes and efforts have proved but the baseless fabric of a vision. If a society which can contribute unerringly its resources of energy, wisdom, and humanity in its endeavours to preserve the peace and welfare of men is to maintain itself free from the fear of revolution or dissolution, it can only be through the concerted action of leaders to whom is vouchsafed the light of Heaven manifesting itself in all its passionless perfection of joyous hope and disinterested sympathy so as to discover how to build up the successive steps and stages of the evolving fabric of practical social and political life with courage, prudence and hopefulness.

We have always with us men who hold that the human reason working itself out in the forms of scientific discovery and mechanical invention is quite enough for the building up of our future fabric of civilisation. Let us turn our attention for a while and consider how man's faculty of reason manifests itself at the present epoch through the genius of scientists. The West can certainly boast that its science has conquered matter in all its three regions of earth, water, and air. Scientists are also emphatically proclaiming the nature and significance of the attitude of mind by the possession or cultivation of which all their triumphs over matter (or Nature) have been accorded to them as a laurelled coronet or crown revealing itself in all its inherent glory and splendour. Scientists have now come forward boldly to proclaim that, while hitherto the conflict between religion and science has been regarded

as irreconcilable by the mind of the populace at large and even by most of their enlightened leaders, they are themselves in a position to avow or even assert in bold and clamant tones, that it is to their attitude of "faith" that they owe the mechanical inventions which have shed a lustre on their names for all future time. This statement might shock the minds and consciences of the clericals in Europe. But the scientists are not at all thereby disconcerted. For they speak not from mere hypothetical assumption as their basis,—but from "Faith"; and they understand "Faith" to mean the attitude of earnestness and devotion which has given them the inspiration for their discriminative wisdom in the collection and preparation of their marvellous materials, for their deliberate carefulness in the making up of their synthetic comparisons and calculations, and for the intrepid ingenuity with which they deduce their conclusions. Hence there is not the slightest trace of that unlovely egoism which from first to last animates the minds and emotions of the clericals who preach the popular creeds and makes them assume the airs of supermen who hold within the palms of their hands the privilege of conferring the eternal and supernal bliss which soars above all the lowly states and stages of life in this purely material world. This rare excellence and virtue may itself be regarded as justifying the claim put forward on behalf of our notable men of science in various quarters that they have either reached or beheld the summit of divine beauty or perfection in their own individual experience, or at least found within the region of their common concern the thoughts and sentiments which help to promote their appreciation or comprehension of each other's attainments and triumphs and thereby to form them into a separate, though unique, congregation or brotherhood of soaring intellectual lights honoured and adored in common among all the civilised nations and communities of the world.

There is doubtless a large amount of truth in the modern man's idea or jeer that the traditional religion which the theological mind has promoted among the masses of every civilised people on the earth has made them querulously seek their own separate and special liberation from the bondage of sin, sensation and sorrow which has brought with it the limitations of life in the phenomenal world. Prof. Einstein has recently said: "An individual who should survive his physical death is beyond my comprehension, nor do I wish it otherwise; such notions are for the fears or absurd egoism of feeble souls". The philosopher, Bergson, too, who has approached the topic in the true scientific spirit, has said:—"In truth, if

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we are sure, absolutely sure, of survival, we could not think of anything else". To the former our answer is exactly that which the divine Lord, Sri Krishna, gave to Arjuna in the "Divine Lay" (II. slokas 12 and 13): "Never was there a time when I, you, and these kings were not. Neither shall there be a time when all of us shall cease to be. As the individual has in this same body the states of childhood, youth and old age, even so he gets another embodiment. The wise man has no illusion in this matter". Like Einstein to-day, Arjuna laboured under the materialistic illusion that no individual can survive when his body dies. So, Sri Krishna had to resort to rationalistic arguments in order to remove his doubts. If the thinking mind of the individual to-day could exist only in association with a body, we can have no awareness of our personal identity when the body which we have in childhood and youth has passed and that of our manhood has taken its place; also, later on this second body (of our manhood) has also to pass away and give place to the decrepit body of old age. If the scientist argues against this doctrine that, as youth, manhood, and old age are only states of the body and that to the body alone attaches the awareness of its identity, we must, in reply, point out in this connection the significance of the state of sleep which, according to the scientists' view, can only be one of the states of the body. Hence, in that state, too, that is while it lasts, there must attach to the body the same awareness of its identity that we have been speaking of; and so we are landed in a serious quandary contradicting a universal experience of humanity at large, and so contradicting also Bergson's view that, "if we are absolutely sure of survival, we could not think of anything else". What does this "we" of Bergson here mean, of whose "survival after death" he speaks? Does he mean *both* the individual and his body, or only the former? As death means the leaving behind of the body to be burnt or buried, the "pleasures" to which he refers cannot get attached to it after that final catastrophe. Hence, the "survival" he mentions can only belong to the individual in the future, whatever its form and wherever it may occur to him in the body which is dispensed to him therein. Life in this new body must necessarily have its own allotted share of "pleasures"—pleasures as "intense" and as necessary as those which are allotted to him in the present one, pleasures which equally owe their own value and "intensity" to the "attention centred upon them" by himself.

The stray observations above put forth are not at all to be understood as having for their purport the unjustifiable vilipending of science

or the equally undue extolling of the aims or accomplishments, ethical and spiritual, of India's marvellous soul in its constitution and essence of the Absolute Bliss of Love which irrespective of time, place, and circumstance, is identical with the innermost experience of the Self in man which is behind all his wanderings across and amid the beating billows of the seemingly shoreless ocean of the Samsaric limitations which bind him to the status and stages of life allotted to him during his confinement in the world of phenomenal being.

AFFIRMATIONS OF KESHUB CHUNDRA SEN.

1. I look upon woman as the daughter of God, and regard her with honour and affection, I cherish no impure thought or wish in regard to her.
2. I forgive and love mine enemies and do not indulge in anger when provoked by them.
3. I rejoice in other men's happiness, and do not feel envious or jealous.
4. I am humble in disposition, there is no kind of pride in my heart; whether it be the pride of position, of wealth, or learning, or power, or religion.
5. I am an ascetic, and do not think of the morrow. I do not seek, nor touch the riches of the world; I only accept the gifts which come from God.
6. I give religious instruction to my wife and family according to the best of my ability.
7. I am a lover of justice; I give every one his due; I give proper prices for things bought, and the wages of servants in due time.
8. I speak the truth, nothing but the truth. I hate every manner of falsehood.
9. I am charitable to the poor, and anxious to relieve suffering. According to my means I contribute money to charitable purposes.
10. I love all men, I always try to do good to my kind. I am not selfish.
11. My heart is fixed on divine and heavenly things. I am not given to worldliness.
12. I dearly love every heaven-sent apostolic brother, and honour him. I am always anxious and active to establish unity in the apostolic community.

DOES ELECTRIFICATION DEFILE A TEMPLE.

By

K. V. SESA AIYANGAR.

Some weeks ago it was announced in one of the local dailies that there was 'orthodox' opposition to the electrification of the inner shrine of one of the important temples of Southern India. The main objection according to the report is that it offends the sentiments of some of the worshippers. On account of this opposition the progress of electrification is said to have been stopped.

Now apart from religious sentiment, one need not be particularly enthusiastic about electrification generally, and two opinions may be legitimately held as to the expediency of the electrification of our towns for which there appears to be almost a craze. The economics of it and the incongruity of it with the deplorable poverty and insanitation in which the people live, are matters admitting of discussion. But the objection in this case is on the score of religious sentiment, a type of objection which has a tendency to appear against almost every proposal for change. The question therefore is whether it is a legitimate or a healthy feeling and one that should prevail.

The worshipper in a Hindu temple of any magnitude threads his way from corridor to corridor of diminishing light—and cleanliness—and increasing darkness. Such oil lamps as manage to flicker only help to deepen the surrounding darkness. Strange as it may seem, it is nevertheless a common experience for worshippers that in this semi-darkness there comes an unconscious feeling of gradual detachment from the outside world, a sort of retreating within oneself, and a strange groping after a higher power, which attains its fulfillment in the vision of the illumined figure of the Deity. The emotional surge that comes over many a devotee in the Holy of Holies is to some extent induced by the conditions of light and darkness that mingle together inside the shrine. It may be that semi-darkness or even darkness is symbolic of the intervening space or period in the pilgrimage of the soul between the 'world' and God, and that we must become blind to the world if we are to have our spiritual vision awakened. This, however, is not the same as admitting that there is any sanctity in semi-darkness.

But it is not art or symbolism or psychic effect that is quoted but a possible destruction of the sanctity of the temple, that is to say loss of the efficacy of the power that emanates from the sacred figure of the Deity. It is difficult to understand how this can be. One would have

thought that more powerful illumination of the Idol will only help to release larger power and enhance its sanctity. It is a favourite form of religious charity to found endowments to illumine our temples with ever burning lamps. It is considered to be an act of merit to light up the figure of the Deity. If it is contended that the question is one of the degree of illumination, the answer is that electrification lends itself to the production of any desired condition of illumination. It is possible to produce with electrification not merely the condition of semi-darkness but the most appropriate lighting condition and colour effect that will help in inducing a spirit of devotion in the worshipper's mind. One thing may be difficult and that is the obscuring of the dirt on the floor and on the walls and pillars. But familiar as dirt and black oily paste appear to us in temples it should not be anybody's contention that they are also sacred and that to clean them is to destroy sanctity.

The real source of the objection is men's moral inertia and fear. We do not desire change. We are afraid of changing. What has been and is, is right. Therefore let it be. Who knows what may happen if a temple is electrified? It may be that the very Gods are displeased. To this line of thought there is no rational answer.

GEMS FROM THE 'NAVA SAMHITA'

OF KESHAB, CHUNDRA SEN.

gathered by Mr. H. Srinivas, Calcutta.

1. "Whether at home or in a shop, in the bank or the merchant's office, in the manufactory, in the Council Chamber, &c. &c., remember that it is a Sacred Place where thou art employed, and that thou art doing sacred work under the eye of thy Heavenly Father who is before thee.

2. Thy tools are sacred—when consecrated to the Lord's Service, He toucheth and sanctifieth, and blessed are they who use them reverently in His holy name and unto His glory.

3. Be not slothful, but active and diligent, doing the full measure of the work appointed by thy Master.

4. Preserve thine equanimity amid the vexation and irritation of daily toil, thy freshness and buoyancy amid its dull unvarying monotony.

5. Work always with a cheerful heart, thou, child of industry, for joyful toil in the Lord's vineyard shall make thee healthy and wise and pure, and it shall bring thee a plentiful harvest.

6. For true labour is worship, it is the worship of Eternal Force.

7. The infidel goeth to his place of business in a godless spirit, and he returneth with a heart full of vexation and heaviness.

(See page 12)

THE BHARATA DHARMA
SITA—THE IDEAL HINDU.

[APRIL

By

SRIMATI V. K. CHINNAMALU AMMA, B.A., L.T.,
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An old Sanskrit couplet has it that the scriptures, Dharma Sastras, and imaginative literature are all teachers of morality, but, while the scriptures enjoin right conduct like a spiritual teacher whose commands may not be disobeyed, the Dharma Sastras advice morality like a friend, and imaginative literature, like a loving and tender wife, wins one over to the path of virtue by its power to attract, charm, and thrill the soul and mind of man. In the conception of Sita, the ideal Hindu, this criterion of literary perfection attains fulfillment.

I say deliberately—Sita, the ideal Hindu. It is usual to think of her as the ideal wife, but she is not merely that. She is great as a wife, because she is great as a woman. She is great as a woman, because, in her all the virtues that the Hindu mind conceived as requisite for perfect human being, find fullest expression. Three of the master-minds of India, Valmiki, Kalidas and Bhavabhuti, have dowered her with the wealth of their imagination. The exquisite beauty, sweetness and tenderness, that is breathed out of her, like fragrance from a flower, has held enthralled the heart of India, down to the present day. These ancient masters have woven into the character of Sita, all the elements of the Hindu ideal of greatness. It will be the purpose of this article to examine two or three such traits.

To take one such trait—that of devotion to Dharma. In popular conception, Sita is the perfection of wifely obedience and submission. This is a somewhat erroneous, and wholly superficial view. Her obedience to the personality of her husband, is less than her obedience to the impersonal ideal of Dharma. We know that she went to the forest in direct contradiction to the wishes of Ramachandra. Had her ideal been merely that of wifely obedience, she would have remained in the palace, as her husband and relations expected her to, as, in fact, Urmila, her sister-in-law, did.

Readers of Valmiki's epic may remember another and far more solemn occasion of a similar nature—the final disappearance of Sita. Valmiki leads Sita before him to the royal assembly "like the holy *pranava* that precedes the Vedic Mantra" and vouches for her purity in these solemn words:—"King! untruth my lips have not uttered; sin never have I committed, yet will I take upon myself the deserts of one who has

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committed the five great sins, if Sita here be not pure" One fancies the self-control of the sage almost breaking down as he utters these words. We know how Sita vindicated her purity. Her answer, in calling upon the Goddess Earth, is the one most unexpected by Rama, Valmiki, or the multitudes. Instinctively, we feel that this is a fitting final chapter to a great life. She had fulfilled her duties as wife and queen, borne and nurtured the future kings of Ayodhya. For the rest, the grandeur of a throne had no charms for her, and certainly was not to be won at the cost of her womanly self respect. It is this combination of yeilding, tender gentleness in everyday life, and the equally tender and gentle firmness, where questions of principle—Dharma—are concerned, that enshrines the great heroine in every human heart.

This underlying firmness is another trait in Sita's character. It is no terrified weakling that confronts Ravana, physical force incarnate, and mightiest warrior of his time. "O Lord of Lanka, it is in vain to tempt me with wealth and power. As the rays of the sun are inseparable from him, so am I one with Raghava". Thus did she defy the proud Lord of Lanka, before whom Indra himself bent his crowned head in homage. Later on, Hanuman gives her the ring and word tokens of Ramachandra. Now appears the melting tenderness of the woman, to be followed by that other and sterner aspect, when Hanuman offers to take her back to her husband. The offer is gently, but resolutely rejected. It is for him of Raghu's line to slay Ravana, and rescue her. Ill-fitting would it be to the fame of a Khshatriya hero, if his wife were abducted secretly at night from the enemy. Truly, in the gentle sweetness of the woman hides the iron will of the heroine and martyr. I would now refer to her banishment to Valmiki's forest. This is no arbitrary and harsh action of Rama, to a high-principled and virtuous wife. Both are equal victims of cruel circumstances. The absolute Emperor of All India, suffers not less poignantly, from the grief of the separation, than the ascetic in Valmiki's hut. Other writers have depicted their heroes and heroines suffering individually for an ideal. One of the great ethical beauties of the Ramayana, is that two souls firmly knit by affection, are so perfect in mutual understanding, self-sacrifice, selflessness and self-discipline, that they are able to lay a united offering of deep and poignant grief on the altar of Dharma. The finest comment on Sita's greatness is Rama's firm conviction that her moral strength will be equal to the test of a perpetual separation from him, without misunderstanding his motives. His confidence in her generosity is perfectly justified. In the opening scene of

Bhavabhuti's incomparable drama, "Uttara Rama Charitam," in reply to a message from Vasishta, Rama says that he would sacrifice even Sita to secure the good opinion of his subjects: Sita replies to this "not in vain do they call thee the greatest of Raghu's race." This glimpse into their character affords a clue to all their subsequent, mutual attitude. Whether such deference is due from a king to the unreasonable wishes of his subjects, is beside the point. It is not heartlessness, but a perfect understanding that Sita will share the great sorrow willingly with him, that rules all his conduct. As regards himself, never for a moment does he waver in his love to her. It is her golden statue, named Sita, that graces the seat by his side, at the time of the Aswamedha sacrifice. As Kalidas says "She was removed from the throne of Ayodhya, but not from the shrine of his heart".

This attitude of uncomplaining suffering—uncomplaining, not from helplessness, but deep understanding—is another great trait (among many) in Sita. It shows to the full the supreme gift of self-effacement—the mark of the heroine of the spirit. If such self-effacement calls upon her the epithet of "doormat", I can only say that in the persons of such 'doormats', the whole of humanity is purified and ennobled. It is such meek and lowly that inherit both the kingdoms of heaven and earth. One such, perfect in non-resistance, lived on the shores of Gallilee two thousand years ago. He unjustly suffered a malefactor's death, with words of forgiveness for his enemies, on his lips. The thoughts left behind by that meek and lowly man changed the history of Europe. Five hundred years earlier, another such great soul sanctified India's soil, in the person of the Lord Buddha. The Great Teacher's name has changed the history of Asia, comforting, guiding, and inspiring nearly a third of the human race to-day. Among such lowly and meek, the flower of humanity, is the place of Sita, and she guides to this day the spiritual life of her country to no less a degree than her great sages, philosophers and divine heroes. Child of the most learned philosopher of his time, Janaka Videha, mated to hero and man of action, pure as the Christian conception and Hindu acceptance of the Madonna, tender as divine mercy itself, relentless in self-sacrifice like a martyr, born to luxury and wordly greatness, but dowered by fate to a deep, silent sorrow, she shines, a unique star in the firmament of Hindu idealism, shedding its lustre on that fine, strong built, ancient edifice we call Hinduism.

THE SARDA ACT.

(CONTRIBUTED)

Few pieces of legislation have had the light of public attention focussed upon them so much as "The Child Marriage Restraint Act". Both in the intensity of the controversy that preceded its passing and in the continuance of the agitation against it, it recalls the legislation against Sati over a hundred years ago. It is curious to notice that some of the objections to the abolition of Sati were almost identical with those that were urged against the Sarda Act. Legislative interference with religion, corruption of social morals, grave danger to Hindu society, were powerful slogans with which the agitation against Sati-abolition was carried on. There are however many conspicuous differences. The passing of the Sarda Act was preceded by a most careful survey of the situation, a careful investigation of social conditions, and a meticulous consideration of the *pros and cons* of the legislation by a committee consisting of some of India's leading citizens. Unfortunately neither this impartial procedure nor the fact that the Act was passed by a substantial majority of the legislature has satisfied a certain section of society. We have been hearing from time to time reiteration of the objections to the Act. These objections have been effectively answered in the Joshi Report itself and were also taken into account by the Legislature before the passing of the Act. More effective than these answers is the answer of the experience gained from the five years of the operation of the Act. Of that experience conflicting views have been taken on some points. Without entering into the merits of the contentions on the controversial points, it may be safe to state that these years have not brought to the forefront any of the grave dangers to the social structure that were envisaged in lurid colours by the opponents to the passing of the Act. Nor have those who had conformed to the Act proved themselves to be less loyal and devoted to the basic principles of Hindu Religion and to the ministrations that it furnishes to its adherents. A "Sarda Act" marriage is performed with as much attention to the details of ceremonial rites as a non-Sarda Act marriage. Further, there is a growing consciousness and recognition of the propriety of the legislation and the validity of its sanctions. Violations take place with hesitation and with almost an apologetic attitude proceeding from a sense of its propriety. In five years the standard of marriageable age set up by Act has gradually permeated into the consciousness of society as the proper standard for marriage. Indian Society has definitely moved forward towards the age limit fixed in the Act. Regarding its

administration the outstanding feature is the microscopic analysis to which it is subjected. This is not quite healthy. It is enough that the Act is alive and is being enforced. It is recognised as law. Its sanctions are feared. Its dangers are disproved. Its usefulness is perceived. The country is living up to it and the age limit is steadily moving towards that fixed in the Act. The most useful service that one can do is to do propaganda pointing out the advantages that the Act confers.

(Continued from page 7)

8. Avoid excess of pleasure, for it defiles the heart and brings on carnality and levity of spirit.
9. For, in the excitement of carnal mirth is the seed of destruction.
10. Seek not joy in gambling—for it bringeth ruin.
11. Trust not thine own judgment, or thou runneth much risk.
12. Let not thy reading be vain or unprofitable, and let it not be such as may corrupt thy morals.
13. A book of wisdom is a friend in solitude.
14. Let the family library be small, but let it contain choicest books and breathe the fragrance of what the wise have said and written.
15. All truth is Divine.
16. Let thy reading be moderate—for too much reading is a weariness to the system, and hinders assimilation.
17. The end of reading is not information or pleasure, but the disciplining of the mind.
18. Thought converts knowledge into wisdom, information into character.
19. Let thine aim be a healthy, strong and bright intellect.
20. A whole library yieldeth no profit to the thoughtless reader.
21. Be not tired of learning—but diligently gather wisdom till the last day of thy life.
22. In the *shastras* is the wisdom of inspiration.
23. The house that hath no charity is not the house of God.
24. In the truly devout the love of God is like an overflowing river, which swells and rises, producing a rich harvest.
25. Thou shalt honour the poor and the needy, considering it a privilege and virtue to serve them.
26. If charity blesses him that receives, does it not bless him a hundredfold who gives?
27. The virginity of girlhood shall be honoured.
28. The law of God declares the marriage tie sacred.
29. Let an old man dedicate his life to God, thinking no more of marriage.
30. Too much grief affects the brain, and begets distrust in God, cripples faith and hope.
31. The Lord hath ordained grief for sacred purposes and discipline.

VALMIKI AND MUSIC

BY

MR. M. S. RAMASWAMI AIYAR, B.A., B.L., L.T.

In their respective works, *Sangitamakaranda* and *Sangitaratnakara*, Narada and Sharngadev, alike, defined '*Sangita*' to be a happy commingling of the vocal music, instrumental music, and dancing. Wherefrom did they catch the spirit of their definition?

Of the musical works prior to them, viz, *Natya Sastra*, *Dattilam*, *Brihad Desi*, and *Sangitasamayasa*, the first alone made a hint of it, while the other three were significantly silent on the point.

Wherefrom, then, did Narada, Sharangadev, and (let us now include also) Bharata catch the spirit of their definition of *Sangita*?

Evidently all the three authors noted with a discerning eye that the first poet, Valmiki, had kept this kind of definition on the background of his description of the *forest-music*, so to speak, in Kishkinda Kanda:—With the sweet humming of the bees, which reminded one of the *instrumental* music of the Vina type, accompanied by the croaking of the frogs at regular intervals, which appeared to keep time as well as by the roaring thunder of the clouds, which resembled the majestic sound of Mridanga; a regular music-party seemed to have been duly organised in the forest, especially when a few peacocks set up, in one place, loud cries and thereby contributed to the *vocal* music; a few others, in another place, *danced* with their shining feathers outstretched; and still a few others perched themselves on the tops of the trees so as to form an appreciative audience."

Nor did Valmiki stand alone. Vyasa, the author (compiler?) of *Mahabharata*, bore out Valmiki in the matter of defining the term '*Sangita*' by frequent references to the *combined* music of the voice, instrument and dancing.

The following are a few instances of such references:—

1. Brihaspati's son, Kacha, pleased Sukracharya's daughter, Devayani, by *singing, playing* and *dancing*.

2. At the sight of Yayati, all the females including Devayani, who were sporting themselves in a pleasure-garden and who were *singing, playing* and *dancing*, felt shy and bent their heads down.

3. In describing the Indrasabha, mention was made that the Gandharvas pleased Indra with *singing, playing* and *dancing*.

4. In relating to Yudhishtira his own experience gained while at Indraloka, Arjuna said he had seen the Apsaras *singing, playing* and *dancing*.

And 5. Arjuna said to the Virata King that he could teach the latter's daughter, Uttara, *singing, playing and dancing*.

Even Sri Harsha, the author of *Priyadarsika*, followed suit and referred to the *thowryathrika*-nature of music. When, for instance, the commander-in-chief, named Vijayasena, handed over to the king a captive woman, named Priyadarsika; the king, in his turn, delivered the captive to his Queen with instructions to teach her everything proper for a maiden—*singing, playing, dancing* and other accomplishments.

When we remember that the tradition of the *thowryathrika*-music was successively (and also successfully) carried to the time of Jayadeva's *GitaGovindam*, when we see that even to-day the said *GitaGovindam* is not only *sung* and *played* but also *danced*, and when we calculate that between Valmiki and Jayadeva there elapsed hundred of centuries, is there any wonder that Bharata, Narada, and Sharangadev imbibed the deep-rooted spirit of their respective times and accordingly defined *Sangita* to be the union of Gita, Vadya and Nritya? Is there, again, any wonder that even subsequent authors, such as for instance, Damodara, Ahobala, Bhavabhutta, and Raghunath Naik adopted in their respective works the same definition of music?

How, then, did Ramamatya, Somanath, Lochanakavi, Pundarika Vittala, and even Venkatamakhi pass over the point in studied silence? Who caused a rift in the lute which we perceive to-day? Don't we note that the modern music-party consists only of three persons—Singer, Violinist, Drummer—and that, though by way of occasional addition a moresingvala or a kanjiravala or even a ghatamvala is tolerated, a dancer is never allowed nor even thought of? How is this change of view accounted for? The ancient *thowryathrika*-music, so much talked of from the time of Narada (and even Bharata) to that of Raghunath Naik, seems to-day to have gone for ever. Why?

To this interesting question, there is an equally interesting answer.

But an intelligent appreciation of that answer requires a previous knowledge of the nature of the growth of music which may be summed up as follows.

The two essential elements, from out of which music grew and developed, were *Rhythm* and *Melody*. Indeed, the art of combining them forms the real core of modern music.

At first, both of them manifested themselves without reference to each other; for, the primitive people concentrated their attention first on *Rhythm* and developed it long before they thought of *Melody*. Nature her-

self revels in *rhythm*; and the whole of mankind is therefore fundamentally susceptible to it. Witness the universality of the institution of dancing and witness, again, the confirmation of that universality by no less a poet than Kalidas who observed: "Dancing is the one chief amusement common to all the human beings, in spite of their different tastes in other respects."

The elaboration and combination of the several varieties of purely *rhythmic* dance finally reached a point where any connection with melody totally disappeared. The dancing legs ached; the whole body tired; and the accompanying drum itself excited nausea.

When, thus, the whole *Rhythm* ceased to give any sort of relish, *Melody* (the other element of music) began to refresh the weary soul and gave a new meaning to the *rhythm* which, returning with redoubled vigour, worked—not alone as before—but in conjunction with *melody*. To the *rhythmic* dance and the *rhythmic* drum, was added the *rhythmic* song as well.

It was at this stage of the progress of Indian Music that the *thowryathrika*-nature of it was dimly perceived.

When, later on, a fresh element of *Theme* was added and when the musical compositions began to lay stress on the unity of the *rhythmic*, *melodic*, and *thematic* features; a necessity arose to exhibit the *arthabhava* of those compositions. Since that *arthabhava* could be successfully exhibited more by the skilful display of the manual and facial gestures than by the mere dance, however agile, of the bare feet, however nimble; the musicians began to be exempted from resorting to the time-barred foot-dance but were required to correctly understand the meaning of the songs they sang as well as to exhibit, while singing them, their *arthabhava* by proper manual and facial gestures or *abhinayas*, as they were called.

Henceforward, the new *thowryathrika*, viz., *singing, playing, and gesturing* took the place of the old *thowryathrika*, viz., *singing, playing, and dancing*.

It was at this stage that the dim perception of the *thowryathrika*-nature of our music developed itself into a regular cult, which Narada, Sharangadev, and even Bharata recorded in their works and which long retained its influence even after the advent of improved melody and stringed instruments.

When, still later, the Ragas developed themselves into a regular system and when the musical compositions were further intended to exhibit the *Ragabhava* also, the facial gestures grew more and more popu-

lar and went even to the extent of driving the manual gestures entirely out of the field. It was, at this juncture, that the conception of *Nritya* (as a necessary concomitant of *Sangita*) began to grow more and more weak, till Ahobala's bell tolled its knell.

What, then, is the use of crying for the old Lakshya which cannot come back to us any more than the running water of a stream can go back to the mountain from which it started? The new Lakshya, the nucleus of which had been noted even in Kalidas's time, has now fairly established itself; and we have no other alternative than recognising it and, if possible, codifying a corresponding Lakshana for that which, Kalidas, describes in what follows:—

The banished Yaksha, while addressing the Cloud-Messenger, described the Himalayas as a place where the hollow bamboos, filled with the wind, would sound pleasantly and serve the purpose of an accompanying wind-instrument; where the sweet-voiced Kinnara-Ladies would contribute their vocal music by singing victory over Tripura; and where the messenger-cloud itself could, with a roaring in the caves, serve the purpose of a tabor, and thus complete the materials (mark! though *without* dancing) of a regular music-party before Siva. Meghaduta I, 59.

(To be continued.)

GEMS FROM MANUSMRITI.

(gathered by Mr. Vaidyanathan, Trichinopoly.)

1. Conduct is the highest virtue, as inculcated by the sacred books. Hence everyone with his sense under control should always conform to the rules of conduct.

2. Over-eating brings on ill-health, shortens the duration of life, proves hostile to acts which lead to heaven, is sinful and condemned by good men. Hence let us avoid over-eating.

3. Grey hairs do not make an old man. A young man who studied, is to be designated as really old.

4. Let us shun wordly honours, like poison, throughout life. Desiring immortality, let us court humiliation, all through our days.

5. He who habituates himself to bear humiliation, happily sleeps, happily wakes (from sleeps), and travels in the path of duty. The humiliator suffers a double death.

6. Man by nature is subject to lust anger; women are quite competent the lead even the wise men astray, not to speak of fools, their easy pray.

EVOLUTION OF HINDU MORAL IDEALS.

By

SIR P. S. SIVASWAMY AIYAR.

A Report

(Continued from Vol. XII p. 264)

LAW AND JUSTICE

"The social order of the Hindus was founded not upon the comparatively modern and democratic principle of equality, but upon the conception of a social hierarchy based upon caste and sanctioned by religion. Though the Hindus attached the greatest importance to the virtues of justice and impartiality, they thought that the only way in which the social fabric could be maintained was by making every individual know his place in the social order and keep to it. And their notions of inequality in the social status were reflected in the administration of law and justice also. Distinctions were made both in civil and criminal law between castes and sexes. The punishment, the composition of the court, the competency of witnesses and the nature of the ordeals to be applied varied very much according to the castes of the parties. Such distinctions were made also as regards the rate of interest to be taken from debtors and the precedence of one debt over another. A debt due to a Brahmin had precedence even over crown debts. In ancient India truth was no answer to a charge of defamation and the damages payable depended upon the caste of the complainant. The punishment, where the Sudra was the defamer and the complainant was a twice-born, was very severe. In the midst of apparently unjustifiable rules in favour of the higher castes, there were certain cases at least in which the gravity of the offence increased in proportion to the status of the offender. In the case of theft, the fine on a Vaisya a Kshatriya and a Brahmin accused was twice, four times, eight or sixteen times respectively the fine on a Sudra. It was a thousandfold, if the king himself was the thief.

The writers on the Dharma Sastras recognised the positive duty of every person to render help on hearing a cry of distress, and a person who was able to render help but failed to do so was liable to punishment. The rules laid down qualifications of witnesses based upon the differences in caste of the complainant, the accused and the witnesses. Perjury was condemned in strong terms by the writers of Hindu sacred books, though it was somewhat disconcerting to find them excuse perjury from pious motives. In a case where the death of a person would be caused by declaration of the truth, a falsehood might be spoken, but even then the witness

had to expiate his sin by certain penances. Public servants who misconducted themselves were also liable to punishment and a judge who "threatened, browbeat, sent out or unjustly silenced any one of the disputants in his court, was punished with the first amercement. If he defamed or abused anyone of them, the punishment was to be doubled. If he did not ask what ought to be asked, or asked what ought not to be asked, or left out what he himself had asked, or taught, reminded or provided anyone with previous statements, he was to be punished with the middlemost amercement. When a judge did not inquire into necessary circumstances, inquired into unnecessary circumstances, made unnecessary delay in discharging his duty, postponed work from spite, caused parties to leave the court by tiring them out by delay, evaded or caused to evade statements that led to the settlement of a case, helped witnesses giving them clues, or resumed cases already settled or disposed of, he was to be punished with the highest amercement. If he repeated the offence, he was to be punished with double the above fine and dismissed."

KINGS AND THEIR DUTIES

According to the Dharma Sastras, the institution of kingship was created by God for the protection of the people and that a king was supposed to possess the powers of the eight guardian deities of the world. The king was himself not above the law and he was bound to uphold not only the laws of the country but also the rules of the castes and families and to protect the weak, the poor, the aged and the infirm. Taxes were not to be oppressive, and revenue was to be collected as bees gather honey from the flowers. Besides having learned counsellors, he was to convene assemblies of the people to ascertain their wishes in important matters, as Dasaratha did when he wanted to install Rama as Yuvaraja. The revenue of the State was to be used for the benefit of the subjects and was not to be spent merely for the king's own pleasures. If he failed to protect his subjects, he 'should be killed like a mad dog by his combined subjects.' The king was held to be responsible for famines. There was a notion that even premature deaths in his kingdom were due to his misdeeds, though this notion could hardly have been carried to its logical consequences.

Among the rules concerning the other duties of kings were strict vigilance over all public servants and the appointment of a loyal minister to supervise the conduct of affairs by the heads of groups of villages lest they should become corrupt. The king was to detect crimes carefully by employing spies. One method adopted for detection was the instigation through the agency of bad characters, of suspected persons to commit

crimes. Courtesans also were utilised for the purpose of criminal investigation. Prostitution was regulated by an officer appointed by the king. Gambling was also similarly regulated, and the gaming houses were protected by the king who got a share from the fits of the keeper. Elaborate provisions were made in the Excise department for the regulation of the manufacture and consumption of liquor. Aggressive wars were not forbidden, and extension of sovereignty was the legitimate ambition of a king.

RULES GOVERNING CONDUCT OF WARS

In private duels the parties had to show much consideration to each other. In battles the king was not to strike with concealed weapons, nor with such as were barbed or poisoned or the points of which were blazing with fire. He was not to strike a dismounted enemy, nor one who supplicated with folded hands, nor one who had sat down, nor one who was sleeping or had lost his armour or was naked or whose weapons were broken, nor one who had been grievously wounded or who was running away from the field. A righteous battle was considered the highest good for a Kshatriya and death in it was to be welcomed. A wounded enemy was to be restored to his own home or treated in the conqueror's country and discharged after recovery. The ethics of honourable warfare laid down by the Dharma Sastras for Kshatriyas have seldom been equalled and never surpassed by any code of chivalry in the world though in practice there were some lapses.

AHIMSA

The sanctity attached to all kinds of life and the duty of abstaining from any form of injury to living beings and showing compassion to all animals down to the smallest creatures was one of the essential tenets of Hinduism. It is a mistake to say that the Brahmins borrowed these doctrines from Buddhism. What was novel in Buddha's teaching was not the doctrine of Ahimsa, but the condemnation of blood sacrifices which the Vedic religion considered were exceptions to the general rule of Ahimsa. Though Buddha laid stress upon the importance of compassion, neither he nor his followers had any objection to the use of meat as food. Nor was the Hindu himself altogether prohibited from taking animal food; even Brahmins did so in ancient times. There are several passages in the Sastras showing that this was so, as also other passages which condemned such food. The only explanation, of this apparent divergence in the rules as to killing animals for food was that the Hindus did not consider it unlawful provided that it was done without needless cruelty. But abstinence from meat was considered meritorious.

CLEANLINESS

More than any other religion Hinduism laid stress upon the importance of cleanliness and purity of body, though sometimes the emphasis on it was exaggerated. But cleanliness of body was not by itself enough, nor even the performance of Samskaras. Gautama said that a man sanctified by even the forty sacraments detailed by him but who was devoid of compassion, forbearance, freedom from anger, egotism, avarice and covetousness could not reach heaven or obtain union with Brahman. Wealth should be gained only with clean hands and mere purification with earth and water was not enough.

Restrictions were imposed upon learning the language of Mlechhas or barbarians and on sea-voyages, both of which were forbidden.

‘PENANCES’

It was not surprising that in the system which dealt with duties of all kinds and their violations and which mixed up the subjects of law, religion and morality, one found sanctions of all kinds, secular punishments, penances in this life and punishments in a future life. As to whether under the Dharma Sastras an offender was cumulatively liable to all these forms of punishments, or whether the infliction of punishments by the king would absolve the offender from punishments in a future life or the performance of penances or whether the penances would absolve an offender from other kinds of punishments, the answer is in the negative, though the general principle that a man should not be punished twice for the same wrong could not be supposed to have been absent from the minds of the Hindu Smriti writers. Some of the rules as to penances had descended to absurdities in later times. But the Hindu lawgivers never went to the same length as the Christian Church which in the Council of Trent pronounced an anathema on those who asserted that true repentance was shown in a new life rather than in the performance of penances.

SANATANA DHARMA

That term had never been applied to the Dharma Sastras collectively though it was not inappropriate to use it to denote the entire collection of the numerous rules in them prescribing particular courses as rules of Sanatana Dharma. The name was adopted by the authors of some textbooks on Hindu religion and ethics published by the trustees of the Benares Central Hindu College, and was used by them to indicate the eternal principles of religion and conduct considered to be the fundamental truths of Hinduism. Nowadays it is used by Hindu revivalists for the purpose of resisting changes in the Hindu law, and it is contended by

them that all the rules contained in the Dharma Sastras are eternal and immutable and not subject to alteration. Having regard to the history of the most important of such rules and the fact that they have not been eternal or immutable, but have changed with social needs, even the most ardent champions of Sanatana Dharma must shrink from any proposal to enforce the entire body of rules contained in the Smritis.

DOCTRINE OF KARMA

The doctrine of Karma with the allied doctrine of re-birth is one of the essential tenets of Hindu religion. It is deeply rooted in the minds of orthodox Hindus and has permeated Hindu philosophy, literature and art. It is based on five beliefs and assumptions, viz., (1) that every act or deed must necessarily be followed by its consequences, physical, mental and moral and that it produces an effect upon the character, disposition, instincts and tendencies of the agent. Such effects produced in one birth form his personality and are carried by him into a future existence; (2) that the consequences of a person's acts not being fully worked out in this life, they demand a future life for their fruition; (3) that inequality between men in this life conflict with one's sense of the justice of God and calls for an explanation compatible with the moral Government of the universe; (4) that if the soul is immortal and is going to exist in future, there is equal justification for believing in its pre-existence; and (5) that while happiness or suffering of a person may not be always due to his acts in a prior birth, still that does not rule out the possibility of these deeds being the cause of his happiness or suffering.

KARMA AND FATALISM—A MISCONCEPTION

Though it might be conceded that the doctrine of Karma was not successful in solving all the problems of good or evil and good or bad fortune and that it could not be proved that it was anything more than a theory, it might yet be fairly claimed that it afforded at least as satisfactory a basis for morality as other systems and was more consistent than other systems with one's conception of the goodness and benevolence of God. The Christian disliked the doctrine because it implied re-birth. Though he believed in life eternal, he was not prepared to carry that belief to its logical consequences, viz., a belief in the pre-existence of the soul. To confound Karma with fatalism was, an entire misconception and the doctrine of Karma was no more open to the charge of fatalism than the theory of determinism or belief in the law of causation. On the other hand, the Karma theory implied that a man could by his own actions influence his future destiny. Far from undermining

the foundations of moral responsibility, the doctrine strengthened them. Though there were some passages in the Hindu scriptures referring to the co-operation of other factors of success or failure, they always recognised the importance of human effort. Though there were some slokas in the Gita which referred to the overmastering influence of inherited tendencies and impulses which constituted a man's Prakriti or nature, it should not be forgotten that Arjuna was exhorted to conquer them and perform his duty. It was strange that an eminent scholar like Prof. Keith should regard the conception of Karma as essentially fatalistic and not furnishing for a moral mind a good incentive to moral progress, and that the Hindu doctrine of the one and the absolute as all-pervading involved the negation of human responsibility. The metaphysical conception of the One and the Absolute in the transcendent plane had no bearing upon the relations of human beings in the phenomenal or empirical world which proceeded on the assumption not merely of duality but plurality and diversity. Destiny was merely an emphatic affirmation of causation and the whole doctrine of Karma proceeded upon the postulate of human freedom and urged a man to rely upon himself and not depend upon others. But when he had striven and failed, it offered him consolation and made him not to throw blame upon others or upon a capricious supreme being. The Hindu did not believe in pre-destination irrespective of his own good or ill desert.

Though the explanation offered by the doctrine of Karma for the existence of evil and suffering could not be said to be altogether satisfactory, as it involved an infinite regression as expressed in the saying that Karma was Anadi, it was still a more acceptable theory for staving responsibility from the Creator for their existence than any other rival doctrine of other religions. Another conundrum which arose in connection with the Karma doctrine was whether one's good or bad action was bound to bear fruit in due course or whether there could be any adjustment or set-off from time to time of good and bad deeds. There was nothing to compel one to hold that such adjustment was not possible, and certain penances and sacrifices and meritorious acts were supposed to have that effect, though the general belief was against any such adjustment or set-off.

The effects of Prarabdhakarma which had begun to bear fruit in the present existence could not be arrested while those of other kinds of Karma which had merely been accumulated could be prevented. Whether the theory of Karma involving the carrying over of character, instincts

and tendencies to another birth was compatible with the law of heredity, was a question not easy to answer. The Hindus believed that certain phenomena like sudden appearance of genius and certain emotional experiences longings and propensities which seemed unaccountable by any definable and definite cause according to the materialistic theory of evolution might be more easily accounted for by the theory of the continuity of the individual soul and its experience in former lives during the course of its evolution. One possible way to reconcile the theory of heredity and the continuity of the experiences of past lives was that in the course of its wanderings or evolution, the Jiva chose such corporeal conditions in the shape of parentage as might be favourable to its development or suitable to its aptitudes and characteristics.

FREEDOM OF THE HUMAN WILL

One other objection to the doctrine of Karma was that according to it they could not justify the admiration of pain and suffering endured by men for the sake of others, or the relief of suffering which was the result of a man's own deeds. But this view ignored the fact that the doctrine affirmed the freedom of the human will. It did not therefore prevent a man's deliberate choice of suffering for others, nor did it affirm that all suffering must be the result of actions in a previous birth, nor did it prevent him from acting in accordance with his reason or the dictates of humanity even towards a person who suffered for his own past misdeeds. The doctrine did not say that a man was not under a moral obligation to relieve another from the moral consequences of his former deeds and it was a gross libel on the Hindu community to say that it was callous to suffering.

ETHICAL STANDARDS

The Hindu system of ethics, like other ancient systems, was generally disposed to seek the authority of moral rules in laws, religion and social opinion, and resort was to be made to the dictates of conscience or one's own moral sense only when these standards were silent. The tendency of later ethical speculation was, however, to shift the moral standard from an external source to an internal one, more and more. As to the ends of human action, the Hindu ethical thought considered that there were four of them, viz., Dharma, Artha, Kama and Moksha. The first two were not really ends in themselves, but were more means to the other two. Moksha or salvation or emancipation was regarded as the summum bonum or the highest end. The term 'kama' denoted not merely the pleasures or happiness derived from contact with the external objects of sense, but also intellectual or emotional satisfaction such as the pleasures of the æsthetic

faculty, though popularly the word was often used to signify only the pleasures of the senses. The difference between Kama and Moksha was that while both implied happiness, Kama referred to a limited and measurable condition, while Moksha denoted a state of unbounded and immeasurable felicity. Wealth was desirable as a means to the performance of duty and the attainment of happiness. Secondary ends often become primary and Dharma, though secondary to the ultimate end of Moksha, acquired a predominance in relation to the other ends. The superiority of Dharma to the other two ends was emphasised in the Ramayana. Moksha was ordinarily attainable only after death, but it was also regarded as possible in this life, though rarely. King Janaka and the sage Vyasa are famous examples of persons who attained it and continued to live on earth of their own free will and accord with a view to guiding humanity. The pursuit of Moksha was generally held to require Samnyasa or renunciation of the world. But ordinarily a person was not expected to enter upon the Asrama of a Samnyasin until he had discharged his duties as a student or Brahmacharin, as Grihastha or householder and as Vanaprastha or anchorite. Though in the Upanishads an option was given to enter upon Samnyasa from any of the other three Asramas, Manu condemned the pursuit of Moksha without previously discharging one's duties to the world. He considered the householder's order of life to be the most important and responsible of all, as the other orders of life were to be supported by the householder.

METHODS OF OBTAINING SALVATION

The view of salvation entertained by the Hindus underwent a process of gradual evolution from the Vedic age to that of the Gita and Manu. The original view was that it consisted in the attainment of happiness in Heaven by the performance of religious rites. During the Upanishadic age salvation was thought to consist in the emancipation of the human soul from the bondage of Samsara by means of Samnyasa. The practical necessity of reconciling that view with the claims of the everyday world and of social life led to reaction, and a solution was discovered in the Gita and in Manu which laid down that the performance of duties imposed upon a person by his station in life or by his relations to his fellow beings from a pure sense of duty without any motive or reward afforded the same means and opportunities of spiritual development as Samnyasa, and was equally efficacious for the attainment of the highest end.

Though numberless commentaries had been written on the Gita, its teaching required to be interpreted afresh in the light of the new forms

and conditions of society and the demands made upon the individual by his own surroundings and situations and in the light of modern knowledge, as had been done in the case of Christianity by the modernist comments on the Gospels. The Gita recommendation to be indifferent to results could not be treated as recommending an attitude of insensibility to pleasures and pains, but it only meant that one should abstain from excessive attachment to the pleasures of the senses. Control of the senses advocated in the Gita did not mean that one should not be susceptible to the kindly feelings and instincts of humanity, to the emotions of love, compassion, benevolence and charity. It only advocated the mastery of reason and judgment over emotion, the acquisition of serenity and poise of mind, and the discharge of duty without an eye to personal advantage or rewards.

DUTY

It is difficult to give any satisfactory definition of the term 'duty.' Duty and interest did not always coincide, and where they did not, the problem of accounting for the sense of duty was attended with difficulties. How far interest was necessary for or desirable in the performance of duty was a difficult question to answer. In early Hindu thought it was considered not blameworthy to perform one's duty with a definite motive or interest. Later on, however, as stated already, the Hindu scriptures insisted in the clearest and most emphatic terms on the performance of duty for its own sake.

ADHIKARIBHEDA

It was a characteristic feature of Hinduism that it did not prescribe the same goal or salvation for all persons irrespective of their capacity and their standard of spiritual development. Adhikaribheda or relativity was a noteworthy element of the Hindu system. Karma, Bhakti and Jnana were all ways to salvation. The highest goal could not be reached only by Jnana. Those who were engaged in the performance of works reached Heaven. But their bliss was not eternal. Those who engaged in Upasana or concentrated meditation on the Supreme Being in some aspect reached Brahmaloaka by a different path. It was only those who acquired a true knowledge of the Brahman that attained emancipation.

CRITICISM OF HINDU ETHICAL IDEALS EXAMINED

One charge was that the Hindu religion was pessimistic and that pessimism which implied the conviction that evil and suffering predominated over good and happiness could not possibly furnish an adequate incentive to morality. Apart from the fact that genuine pessimism was an impossibility and an absurdity, as the only possible logical course for a true pessimist would be suicide, and as all over the world, in practice, few

wished to shorten their lives, the real issue involved in this charge was whether life in this world was worth living. The Hindus had always been as capable of experiencing and appreciating the joys of life as any other people. The passages in the Upanishads and the Puranas which emphasised the sorrows and miseries of mundane existence must all be attributed to the habit of rhetorical exaggeration often resorted to by Hindu writers. The true Hindu view was happily expressed by Valmiki where he made Sita say 'that it is a cheering adage that happiness comes to the living even after a hundred years.' Christianity was in no better position in the matter of pessimism.

Another charge against Hinduism was that it laid more stress upon the negative virtues and upon a blameless life and inculcated a spirit of quietism as opposed to a strenuous pursuit of the aim of social service'. Lecky's "History of European Morals" shows that the same charge was laid against Christianity also. The critics in their attack on Hinduism compared the ancient rules of Hinduism with what they saw in western countries to-day. It was wrong to do so because the growth of the civic virtues in those countries was not really due to Christianity, but to various other causes to be sought in their political history. Further, there were numerous passages in Hindu sacred books which laid stress upon the virtues of disinterested performance of one's duty, compassion, kindness to all creatures, generosity, charity, hospitality, truthfulness, non-injury and returning good for evil. The golden rule of morality to treat others as oneself was preached by Hinduism long before the Christian era. As a good illustration of the instances of social service recommended by the Hindu writers on ethics, one might refer to the fact that among the acts of charity enjoined by Manu was *Purta* which consists in the construction of the works of utility to the people, such as wells, tanks, gardens, etc. Mr. John McKenzie's description of Hindu ethics as anti-social was a terminological inexactitude and that charge has been effectively refuted by Prof. Washburn Hopkins in his "Ethics of India."

One other charge was that the Vedanta philosophy lacked inspiration to strengthen the manly qualities required for the practical side of life. This criticism clearly overlooked the fact that the Hindu philosophy inculcated such virtues as courage, fearlessness, fortitude and single-minded devotion to duty. There could be no better or more closely reasoned and eloquent call to duty than that contained in the second chapter of the *Gita*. Here again, the critics forgot the history of early Christianity and sought an appraisal of the ethics of other systems in the light of the life and thought of the nineteenth or twentieth century.

They ascribed to the influence of Christian ethics movements due to the forces of scientific discovery, rationalism and the expansion of the range of human interests and sympathies brought about by modern improvements in the means of communication. That was unfair. The Hindu system of ethics had its own crudities. But it was no worse than any other system of ethics, and one found the same kind of absurdities in Christian ethical system also. A number of instances of such odd rules and restrictions observed in Christian countries were then cited. It had been sometimes remarked by foreign writers on Hindu ethics that the virtues inculcated in the Hindu sacred books were more or less of a commonplace character and that the maxims seldom rose above popular morality. That remark did not do justice to the Hindu ideals. The virtues of universal kindness and benevolence, of suffering and self-sacrifice for the sake of principle or from motives of forgiveness and courage, of devotion, of humility of spirit were as highly cherished and admired by the Hindus as by the followers of any other religion.

DEFECTS OF HINDU ETHICS

The fact that parallels could be found in other countries for the defects and absurdities in the Hindu system would not, however, justify any attempt to cling to antiquated notions and practices. Christian nations of Europe have been gradually discarding their absurd superstitions and taboos, but in India people had not gone sufficiently far on the same road. The Hindus should adapt themselves to the changes of environment in the present age and regard only such rules as binding as were rational or useful at present.

One defect which required immediate attention, was the overwhelming predominance of ritualism, the repression of freedom of action and individual initiative and the development to extraordinary lengths of the system of caste with its fissiparous tendencies. Religious ceremonies occupied such a large space in the daily life of the twice born classes and especially the Brahmins that they did not leave sufficient time for attention to secular matters and these coloured the whole outlook of the orthodox Brahmin upon life and distorted his sense of the values of ceremonials and other matters. One obvious method of reducing the excessive attachments to rituals would be the translation into the vernaculars of all the sacred texts which were used in connection with the rituals. This, while not compelling any one to adopt the vernacular version, would help towards a just appreciation of the significance of rituals, leaving everyone to see whether they were commendable on their own merits.

PRINCIPLES PECULIAR TO HINDUISM

Further, there were, some principles, peculiar to Hinduism or upon which special emphasis had been laid by it far more than by any other religious system. The doctrine of Karma which taught that everyone must win his salvation by his own work, was a much stronger incentive to the spirit of manly self-reliance and self-improvement than the doctrines of vicarious atonement or redemption. Hinduism dwelt persistently upon the importance of self-discipline and self-control for the regulation and co-ordination of human impulses and instincts for the perfection of character. In no occidental religion has the doctrine of Ahimsa or non-injury been proclaimed as one of universal scope or assigned such an important place in the ethical scheme. The positive duty of kindness to lower animals was nowhere insisted upon to the same extent as in Hinduism. Hinduism had always been characterised by a spirit of toleration and had hardly ever indulged in the persecution of the followers of other religions. It had never put forward the arrogant claim to a monopoly of truth and never denied the possibility of followers of other creeds obtaining salvation. It was the glory of Hinduism that it never interfered with or discouraged freedom of thought, speculation or opinion, and has never persecuted people for heresy, so long as they conformed to the rules of society in matters of external conduct. In dealing with the mutual relations of members of society, Hinduism has generally been disposed to lay stress upon obligations rather than rights. This might be a defect from the standpoint of individualism which was in the ascendant in the nineteenth century, but from the standpoint of collectivism which had come to the fore in the present century it was a praiseworthy feature. At a time when the ethical speculation was perplexed about the derivation of the sense of moral obligation and the question whether it should be traced to external sanctions or to the dictates of the moral sense or moral self, the metaphysical doctrine of the identity of the Atman or individual self with the Brahman or universal self afforded a valuable hypothesis of the origin of the notion of obligation and was more satisfactory than the intuitionist theory. In connection with the question of the ends of human action, the doctrine of Purusharthas recognised a plurality of duly co-ordinated ends and was far more in accordance with the realities of life than the analytical and rather barren quest for a single *summum bonum* under which all the other ends of human action could be subsumed. The doctrine of Adhikaribheda or relativity with reference to capacity, qualifications and conditions was a special feature of the Hindu code of ethics, which was not a Procrustean bed to which all individuals should be adapted irrespective of varying qualifications and conditions.

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

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[No. 2



चित्रं वटतंगमूले वृद्धा शिक्षया गुरुयुवा । गुरुस्तु मौने व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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youth; the disciples, elders. The teaching is silence, and the disciples'
doubts are dispelled.

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THE



Bharata Dharma

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THE HINDU MUTTS' BILL.

BY

C. V. KRISHNASWAMI AYYAR.

The Bill "to provide for the better administration and governance of certain Hindu Mutts," now before a Select Committee of the Madras Legislative Council, is open to a great deal of criticism not only by those who are usually opposed to legislation even in matters which are only remotely religious, but also from those who generally do not object to such measures. That, at present, the management of some mutts is not what it should be can and will, we fancy, hardly be denied by men with any reasonable claim to fair-mindedness. There has been a fair extent of diversion of mutt funds for purposes which cannot, even, by any stretch of imagination, be considered religious or charitable purposes. Often-times, persons have been put in charge of the secular affairs of a mutt who have found in it an opportunity to enrich themselves personally, as early as possible; and it can not be gainsaid that, in some instances at least, the Matathipathi's favourites to whom very valuable presents have been made by him have not been exactly persons in whom he has only spiritual interest. It must, therefore, be conceded that there is need for a closer supervision of the secular affairs of some mutts. The question, however, is whether the present Bill is well-conceived to attain that object?

Before we consider that question, we may, at the outset, deal with two objections that have been raised against this Bill and similar Bills by a section of the Hindus. Firstly, it is said that none but the Matathipathi and, in any case, none else except those who contribute to the mutt's funds has or have any right to interfere with the management of the mutt; and secondly, that a Bill like the present one is *ultra vires* of the British Indian Legislatures. Neither of these grounds is well-founded. As to the first, readers acquainted with the history of Hindu polity know that, when religious institutions were not functioning properly, the Sovereign

was entitled to step in and stop mis-management and diversion of funds. It is not merely the disciples that had the right to do so. This is too well-established a proposition of Hindu polity to acquire citation of authority. If any were needed, reference may be made to pages 19 *et seq* of P. R. Ganapathier's *A Hindu and Mahamnadan Religious Endowments* (2nd Edition). Further, one has only to look at the activities of Hindu States like Mysore and Travancore, even at the present day, to see how far Sovereigns there interfere in the management of mutts. For example, the rights exercised by the Mysore Maharaja over the Sringeri Mutt are well-known. It is no doubt true that in British India the Sovereign is not a follower of Hindu religion, but that, in our opinion, can make no difference, because there is none else in British India who can take the place of the Sovereign in such matters when the disciples are too supine or afraid to object. Will-nilly the situation in British India is such that in this matter also the Sovereign's functions have to be performed by the authority which in other matters performs the functions of the Hindu kings. Else mis-management will run rife without effective remedy. The least offensive way in which such a Sovereign can interfere in such matters is the making of general rules or legislation. That is better than interference in individual instances on *ad hoc* grounds.

As to the question of *ultra vires*, the distinction between legal *ultra vires* and constitutional impropriety should not be ignored. We think that there is no legal impediment to either the Provincial Legislature or the Indian Legislature enacting a Bill of the sort now under consideration. The objection is conclusively answered by the terms of the Government of India Act 1919 and the rules made thereunder. The argument against the competency of the legislatures to legislate in matters of this sort is that by the Queen's proclamation of 1858 non-interference with one's religious faith is guaranteed. But that is only a constitutional objection. By section 67 (2) (b) of the Government of India Act, 1919, it is provided that it shall not be lawful without the previous sanction of the Governor-General to introduce, in any meeting of the legislature, any measure *affecting the religion or religious rights and usages of any class of British subject in India*. Now, that will be an absurd and otiose provision if legislation as regards religion and religious rights and usages is altogether *ultra vires* of that legislature. And no one has yet contended that that Sec. 67 (2) (b) is itself *ultra vires* of the Parliament. A more plausible case might perhaps be made out in favour of the view that a Provincial Legislature has no such power, for there appears to be no clause, similar to the

one we have referred to above, in Section 80 A. (3) which deals with previous sanction for legislation being introduced into a provincial legislature. It is, however, clear that the general words of Section 80 A. (1) which gives the local legislature of any province power to make laws "for peace and good government of the territories for the time being constituting that province" are wide enough to cover this case, especially as "religious endowments" have been made, under the rules made in virtue of the powers conferred by the Act, a *provincial subject*. There being no inherent legal incapacity to deal with religious subjects, legislation dealing even with the religious aspects of mutts could well be said to be within the competency of the local legislature.

But this does not mean that the objection based upon the Queen's Proclamation can be brushed aside. We think that that Proclamation should be respected and should prevent the Government, constituted as the one in British India is, from allowing any such legislation to be passed either with its assistance or with its assent. It may be that there is practical difficulty in the Governor or the Governor-General refusing previous sanction to such legislation before it is first introduced into the legislature. But by the time the second reading stage is reached they would have enough materials at their disposal to assist them in deciding whether the Government should support it or not. The test in all such cases should be, is the evil to be remedied such as to make it necessary for any civilized Government to interfere by legislation. If the evil is of such magnitude, the Government should assist in passing it. Take, for example, the extreme case of *Narameda* or *human sacrifice*. Surely, no one can reasonably contend that because in some ancient book *Narameda* is allowed and some people fancy that that injunction is binding on them, the Government should not interfere. It was on some such principle that the Government interfered with *Sati*, and with the consummation of marriage by a husband before his wife completed 13 years of age. It is similar considerations that influenced legislation against dedication of young minor girls to gods which meant really that they were dedicated to prostitution. All that was right interference. But it does not follow that with respect to *every* evil the Government's is justified in permitting interferences into matters of what are really questions of faith, especially when there are other remedies open. We think that several provisions of the present Bill do not fall under the former category at all, but that on the other hand they are good instances wherein Queen Victoria's Proclamation should be

treated as prohibiting legislation. That being so, the Government should take a definite stand even now, and direct the opposition to the Bill.

Before we examine the need for this Bill in detail we may make one general observation. We are not among those who are wholesale admirers of the present day matathipathies, and, if our readers care, they will find our views about them in "Sankaracharya Abroad" in Vol. XI No. 1 of this journal, wherein we have set out their defects. But still we think—we fancy that even the gentleman who has introduced the Bill would not deny it—that these mutts have been serving and can in future serve any useful purpose in the direction of sound religious teaching and of the maintenance of a band of scholars devoted to learning and piety; and the result of any legislation relating to them should not be the destruction of the spiritual influence of the matathipathies, but the strengthening of such influence. Any legislation which would dethrone the matathipathi from the estimation in which he is held by those of his faith would defeat its own purpose. If, owing to his religious pre-occupations, he is unable to manage the secular affairs of his mutt properly, the effort should be to give him proper assistants to help him to do so. But that is one thing, and hampering him in his spiritual duties and making him subservient even in secular matters to a body, like the Board, whose members may not belong to his branch of Hindu faith and whose orders he is to obey, is certainly a different matter. In spite of our real anxiety that mismanagement should cease, we feel that the measure now sought to be made law has been conceived in a spirit altogether alien to what the correct attitude should be.

Let us see what the objects of the promoter are and whether all the provisions in the Bill are necessary or relevant to them. It is said in the "Statement of Objects and Reasons" that there is dissatisfaction about the management and control of mutts in this Presidency and that the present provisions of the Madras Hindu Religious Endowments Act (II of 1927) are inadequate to remedy the defects in them. The principal defects in working of that Act are stated to be the following.

(1) "There is no provision in it for the proper administration of the *secular* affairs of a mutt. The matathipathi being a religious head often without any experience or training in the management of estates or institutions and having various religious functions and duties to attend to from day to day is unable to devote much time to the management of the vast properties of the mutt, the proper application of the income thereof and to the various duties incidental thereto such as

maintenance of proper accounts, control of estates, etc. The need for an efficient authority to be in complete charge of the secular affairs of the mutt is keenly felt."

(2) "The disciples of a mutt who are persons having interest therein have now no voice in the regular administration of the mutt or even a right to be consulted. This has caused dissatisfaction in the large body of disciples of the various mutts."

(3) "The provision for audit of the account of the mutt is defective. At present the Board is expected to provide for the cost of auditing the accounts of the mutts but owing to the inadequacy of its funds to meet this charge, the Board has not been able to arrange for the regular audit of the mutt accounts. As the systematic audit of the accounts of the mutt is essential the audit charges should be met from the funds of the mutts themselves."

(4) "The powers of the trustee of a mutt are not clearly defined in the present Act with the result that he is not subject to any kind of restriction in dealing not only with the income of the mutt but of the corpus also."

(5) "There is no provision for the budget of a mutt being scrutinized and sanctioned by the Board."

We think that none of the defects in paras (1) to (5) of the above extract calls for the present Bill as it is framed, not even number (2). A reading of sections 38-40, 62 and 63 of Act II of 1927 will show that at present there is ample power to deal with the defects specified in para (1) above. Section 38 provides for registers showing the particulars of the mutt's property and "such other particulars as the Board may fix"—as wide a clause as one can wish for, to preserve evidence and prevent misappropriation. It also enables the Board to make enquiries and rectify omissions in the register. Section 37 provides for annual verification of that register. Section 40 which applies to all religious endowments including mutts shows that the person in charge of it must take as much care of it as if it were his own—just what trustees elsewhere are asked to do. If there is any doubt as to matathipathies being trustees for this purpose, this may be easily cleared up by a small amendment. So also with regard to section 62 which allows the Board to enquire into mismanagement of the mutt's endowments and diversion of funds and section 63 which allows the Board to frame a scheme for the proper administration of the endowments not only when mismanagement is proved but also when the Board "is satisfied that in the interest of the

proper administration of the mutt's endowments a scheme is necessary"—a very wide provision. All useful and non-provoking parts of the present Bill as regards secular management can easily be put into such a scheme. The funds referred to in para (3) can be got easily. Section 45 (1) of Act II of 1927 says that the trustee of a religious endowment should keep regular accounts and 45 (2) provides for audit thereof by government auditors. It is said that the Board has to find funds for the audit and that it has no funds available. Will not a simple amendment of sections 69 and 70 making the mutt specifically liable for audit charges and providing for the amount thereof being realisable under section 70, as in the case of other expenses and contributions, be enough to meet the situation? The omission pointed out in para (5) is really provided for in section 61 of that Act, and the power under section 62 to frame a scheme can be utilised if the budget is persistently improper. Even here, section 61 can be amended to provide for scrutiny and sanction by the Board, if the Board should be saddled with the duty of sanctioning. How the Board is in a better position to do that work is not clear. Paras (2) and (4) raise points which ignore the true origin of these mutts. The matathipathies are persons to whom grants have been made to be utilised by them as they wish, in the furtherance of the cause for which the mutts were founded. The first matathipathies and several of their successors were spiritually so advanced that there were no occasions for anybody to question even their secular acts. So, no grantor—original or subsequent—ever thought of making them trustees subject to all the legal liabilities of a trustee. But let it be assumed that their dealings with the properties of the mutt have, in these later days, been, owing to inexperience or for other reasons, worthy of blame. Are the remedies provided in the Act for setting them right just those which a person who has real regard for these institutions and their possibilities would fashion? We will take the principal clauses of the Bill and see how far they satisfy that test.

Section 7 runs thus:—"The management of the religious affairs of a mutt shall be in the hands of the matathipathi who shall be assisted by a council composed of members chosen as hereinafter provided from among the body of the disciples of the mutt." To begin with, there is no definition of the term "disciple" in the Bill and therefore, this section seems to be almost fatuous. In section 8 it is provided that "the executive officer shall once in two years prepare in consultation with the matathipathi a list of the disciples of the mutt and

publish it in such manner as the Board may direct. Provided that if within one month from the date of such publication any objection or suggestion is received from any person having interest, the Board shall consider such objection or suggestion and direct such additions to or alterations in the list as it may deem fit and the Board's orders shall be final." Can anything be more absurd than to give the Board which may consist of persons who may not belong to the branch of the Hindu faith for propagating which a particular mutt was established, power to sit in judgment over a head of it in this matter; and how is the Board to determine whether the matathipathi's decision is right or wrong? What is the test it is to apply; and in a matter like this how is the Board in a better position to judge than the matathipathi himself? What we consider the height of absurdity is reached in clause 10 which says that the council of disciples should have the power to make suggestions to the head of the mutt with regard to not merely the secular management of the mutt's properties but also in regard to religious affairs. This is like the tail wagging the head. Further, if he does not agree with them the Board is to sit in judgment and decide how the religious affairs are to be conducted. This means that in matters of Hindu rituals the disciples of the mutt who may be tyros in the knowledge of the Sastras should have the power to dictate to the matathipathi who may be a master of them, and that when they differ the members of the Board who may be ignorant of even the elements of the rituals or who may be no believers in them should finally decide what the matathipathi should do. The members of the Board, if one may judge from past experience, may be very estimable men in many ways, but are not exactly the persons whose opinions on the intricacies of Hindu religion, philosophy or rituals will be of any special weight. Clause 11 provides for filling up of temporary vacancies in the headship of the mutt. There is not a word in the Bill as to the qualification of the candidate, though he is to exercise all the powers, including the religious powers, of the head. All that is stated is that he should be a *fit* person. Fitness to be a disciple is difficult enough to decide in the absence of definite rules, but it is utterly incongruous that a secular Board should decide upon the fitness of the candidate for the headship of the mutt itself. There is one section in the Bill which carries this unwisdom as far as it can possibly be taken. Section 33 says, in defining the powers of the Board, that it can give directions from time to time to the executive officer and *the head of the mutt in regard to and regulating, the internal management of the mutt*. Now, what does "internal management" mean? Does it include

the observance of the religious rights and usages. If it does, nothing can be a greater blow to the dignity and the influence of a matathipathi than that he should be put under the Board's orders in such matters.

We can easily sympathise with an anxiety to have the secular affairs of a mutt properly administered by a person other than the religious head who may not have either the experience or the time to devote to it. But it seems to us that the appointment by an outside body of an officer who can if he chose or felt so inclined, administer pin-pricks at every stage is hardly the way to keep up the dignity of the matathipathi. If the argument is that his dignity is not worth preserving, that is a different matter. But we do not think that even Mr. Bhatt would go to that length. What is really necessary at present is that the secular affairs of the mutt should be in charge of an efficient officer who will devote all his time to it and relieve the matathipathi of all the worries attendant on it, and who will not be easily influenced by him. But such a person should also be one who has abundant faith in the Hindu religion to which the mutt is devoted and not merely *profess* it. He must be one who will look up to the matathipathi with due reverence but will decline to be a party to any mismanagement. A person in the permanent employ either under the Government or elsewhere who can, where the matathipathi is unreasonable, throw up his job without serious diminution of his income, and one who on giving up his office will not have to face the uncertainties of life will be the fittest man for such a job. The reasons given for the provincialisation of Municipal and Local Board officers apply to this case also. It is because the Board will rarely be in a position to select such a person *properly* that we object to the provisions of the Bill (in section 14) as regards the appointment of executive officers. It may be that there are some cases in which it cannot be left to the matathipathi alone to select him. The proper course would seem to be to insist on the qualifications referred to above and then to leave the selection to be made, out of a panel nominated by the matathipathi, by a committee of disciples—not all and sundry—but only those who show their interest in the mutt by paying a substantial sum either once for all or annually for the maintenance of it. Or it may be the other way, viz., the committee may frame the panel for the matathipathi to select from. That will provide all the check that is necessary. When such an officer is appointed he may be subjected to such control by the Board in regard to the secular affairs of the mutt as to make him prepare a proper budget, keep correct accounts, and get them audited scrutinised at the expense of the mutt.

But these do not require a Bill of the portentuous length of the present one. A short measure making the wording of the sections of the Hindu Religious Endowments Act applying to mutts more clear, and, if necessary, slightly adding to the powers conferred by them, in the directions indicated above, will adequately serve the needs of the situation.

It is easy to rub your opponent the wrong way every time you get an opportunity to do so without fear of effective retaliation, but that is, certainly, not part of true wisdom. One cannot always be sure that those who help him to do it, for reasons which may not be what he has in mind, will not hoist him soon with his own petard. We think, that the present Bill is unnecessary and ill-conceived. If amended on the lines on which it should really proceed, there will be very little left in it which is not already elsewhere. Why then waste time, energy and rouse suspicion and opposition by proceeding with it? Some of those who oppose it may, perhaps, have not altogether altruistic motives. But many who object to it sincerely believe that the Bill is a dangerous one. We trust that Mr. Bhatt will have the statesmanship to respect their sentiments even if they may be wrong, and the courage to withdraw his Bill, if possible, even before the Select Committee sits.

The poor old Pope-hood will not die away entirely, as Thor has done, for some time yet; *nor ought it*. We may say, the Old never dies till this happen, till all the soul of good that was in it have got itself transfused into the practical New. While a good work remains capable of being done by the Romish form; or, what is inclusive of all, while a *pious life* remains capable of being led by it, just so long, if we consider, will this or the other human soul adopt it, go about as a living witness of it. So long it will obtrude itself on the eye of us who reject it, till we in our practice too have appropriated whatsoever of truth was in it. Then, but also not till then, it will have no charm more for any man. It lasts here for a purpose. Let it last as long as it can.—

“Carlyle—The Hero as Priest”

WAS KRISHNA AN ANARCHIST?

By

SADHU VASWANI.

Sloka No. 23 of adhyaya III of the Bhagavadgita says:—

"If I did not mingle in action, men all around would follow my path. O Partha (Arjuna!)"

In an earlier sloka the Master pointed out that people imitated the great. In this sloka, the Master practically says:—"If I be inactive, other people, too, would be inactive". "If I be indolent, people would be indolent, too. They would quote me as an authority. Arjuna! I need nothing (we work because we need something for the relief of the body or mind, but Sri Krishna says he needs nothing) yet I work! Why? For the sake of others."

Self-gathered:—May I use the word:—"Self-gathered?" Who is the true Krishna-man? The model man? He who is self-gathered; he who has gathered shakti within himself. He is a man of inner life; he dwells in the inner world. He is a man of self-fulfilment,—self-realisation. Such a man is satisfied within himself. Even such a man has to act,—for the sake of others.

"Here, then, is a lesson for you. Arjuna! Even after you attain to the stage of the "self-gathered man" (you have not attained to this at present) you act to set a good example to others". The Master explains this further in the next sloka No. 24:—

"These worlds would fall into ruin, if I did not perform action, and I should be the author of confusion (*Sankarasya*) and should destroy these creatures."

Sankara or Anarchy:—In this sloka an important word,—perhaps the central word,—is *sankara*. It is an important word in Hindu Sociology, in the Hindu *siddhanta* or civilisation.

Utseedeyuh means (i) will fall into ruin or (ii) will come to grief or (iii) will become polluted.

"If I did not do action", says the Master, "there would be the world's disintegration. The worlds would fall to ruin; the Cosmos would go to wreck and ruin. Arjuna! if I did not set an example of action to men, I would be the author (*karta*) of confusion (*sankara*). Social order would disappear, Civilisation would vanish, the fabric of life would fall. I would be guilty of doing *himsa* to my own people. I would be the destroyer of my people."

To understand the significance of this sloka, let me, for the

time being, concentrate on the word *sankara*. The fuller expression is *dharma-sankara*. Hindu Culture speaks of (1) *varna-dharma* and (2) *Asrama-dharma*. What is *varna-dharma*? College students are taught political philosophy. What is the function of a State?—What are the duties of the ruler?—These questions are, also, considered in Hindu books of sociology. A *raja* (ruler), we read, should protect, *varna-dharma*. According to the Hindu theory, the *raja* must be strong; he should be a man of *shakti*: he should be a strong ruler. He may be a very good man, he may be a *Rishi*, a philosopher, but if he is not a man of *shakti* he is not fit to be a ruler. And he who would be at the head of an institution should also be a man of *shakti*. The father of a family must be a man of *shakti*. The principal of a college must be a man of *shakti*. The head of a school, too, must be a strong man. Strong in body too,—you ask? Preferably so,—is my answer. Buddha had a Herculean body: Krishna and Jesus had good strong bodies. Guru Gobind Singh had a strong body. A strong body is no disqualification but is an additional virtue. But we do not need merely a strong body. Every one who is to be at the head of a community must be a strong man,—must be a man of *shakti*.

A weakling is not fit to be at the head of a community. According to the Hindu theory, the *raja* must be a man of strong will-power, and use it in the service of others. A number of parents come to me and say: We want our girls to be simple. I ask: do you enforce simplicity at home? If a girl asks for a silken *sari* the father should be strong enough to say to her: I shan't listen to you; I shan't give you the *sari* you want. The father should be strong: he should have, to use an old Sanskrit expression, *vajra-hridaya*,—the heart of a thunder-bolt; the father should be strong, firm and bold. The man must not melt in compassion. Let every father work in the spirit of *shakti*, and see how simplicity re-enters our homes. If the father say: what shall I do, my heart melts, my girl will cry if I deny her the article of luxury: then he surrenders the duty, the *dharma* of the head of the family. Believe me, true love is strong. Don't confound love with weakness. Not without reason does Tennyson in his "In Memoriam" say: "Strong Son of God, immortal Love". Yes, God's love is immortal and strong. Strength, *shakti* is the need of the Indian people.

I was trying to explain the Hindu doctrine of *varna-dharma*. A strong ruler, according to the Hindu theory, must see that there is no confusion of *varna-dharma*. You know of the four *varnas* described in the books in detail:—(1) Brahmins (2) Kshatriyas (3) Vaishyas

and (4) Shudras. What is *varna*? In several English books the word *varna* is interpreted as "caste". I humbly submit that ancient India did not recognise "caste". "Caste" comes from a Portuguese word. "Varna" originally means colour, not caste. Varna is "colour", and so the word "Varna" connotes "quality". There are four great qualities developed in the evolution of man's life on the earth. According to Hindu sociology, he in whom the Brahmanic quality predominates,—he is a true Brahmin. *Varna-dharma* is determined by quality. I know some Brahmins who take meat and drink. A "Brahmin" not living the right kind of life is not a true Brahmin. Who is a Brahmin? He who has the Brahminic quality of wisdom and *vidya* (learning). (2) The second *varna* is kshatriya, determined by the quality of valour. The true Kshatriyas are men full of courage and spirit. (3) There is the Vaishya-varna. The true Vaishya is the man who makes and spends money, *in the right way*. (4) The fourth *varna* is the *Shudra-varna*. A quality specially developed in such men is aptitude for manual work. The Shudras belong to the labouring class.

There are differences in the *varnas*, but "difference" is not "inequality". Thus man is different from woman. This does not mean that woman is inferior to man or that man is inferior to woman.

Suppose a man is very good at manual work. For this he deserves our respect. But if we tell him: "You do manual work, so well! come along!—be our ruler"—we make a mistake. A ruler must be unselfish, strong, and a man of developed intelligence. If we call a labourer to the post of a ruler, we create 'confusion' (*sankara*).

There is an agriculturist, a tiller of the soil, a peasant. We make him a Judge; We create "confusion". Again there is a brainy man, a man of wisdom. He will make a good Judge. But ask him to cultivate the soil, he may prove a failure. The function of a good ruler is to see that there is no confusion of classes. There will be social disintegration if there be *varna sankara*, confusion of *varnas*.

Admiral Togo, who passed away sometime ago, was one of the heroes of modern Japan. He repelled the Russian attack and became the idol of Japan. He was a fine Kshatriya and a united nation mourns his loss. He was a great admiral, but he would not do as a premier. So a merchant may be very good in his own line, he may be good at collecting and spending money, but he may not do as a Prime Minister. A strong ruler is required to see that there is no confusion of "classes."

Some are born with Brahminic qualities: others with Kshatriya qualities; others, again, with the qualities of manual workers. Let us

respect each class. Varna does not refer to "heredity". Varna is determined by "quality" (*guna*). And there are differences in *varnas*. But differences do not mean "inferiority" or "superiority". Let us not use the word "shudra" as a term of reproach. Let us not attach any notion of inferiority-complex to the Vaishya or Shudra class. There are differences among men; so there are different "classes", "*varnas*". And "differences" make "harmony".

REVIEW.

Valmiki Ramayana. Condensed in the Poet's own words. Text in Devanagari, and English Translation by P. P. S. Sastri, Presidency College, Madras. Published by G. A. Natesan Co., Madras. Price. 1-4-0.

Ars longa, vita brevis, and even the Ramayana which is deservedly held in high esteem in India, both as a scripture and as a work of art, has ceased to be read through, as was done largely some decades ago. Evidently this neglect was anticipated by Valmiki himself or the person who wrote the first ninety-nine slokas of the extant rescensions. In those slokas one finds a summary of the entire story of the Ramayana. But a knowledge of the mere story, which is all that a reader can get from them, will hardly give him that rare pleasure which an acquaintance with the diction, the imagery, the description, and the delineation of character for which Valmiki's great Epic is justly famous, gives even an uncritical reader. A fairly representative collection of them all is a great need and Messrs. Natesan have attempted to supply it in this edition, in Valmiki's own words. An English translation of the selected slokas by Mr. P.P.S. Sastri, the eminent junior Professor of Sanskrit in the Madras Presidency College and the well-known editor of the Mahabharata published by Vavilla Ramaswami Sastrulu & Sons, lends additional value to this publication. The book would be even more useful, than it would be as it is, if some slokas are selected from the Uttarakanda, and if the selected slokas are numbered serially. A word for word translation would, perhaps, better serve the object which the publishers have in view, as it would avoid criticism of the correctness of a translation which takes in only one of the several connotations of the Sanskrit terms used; many of them are really untranslatable. We are sure that Messrs. Natesan & Co., who have a rare capacity to feel the pulse of the reading-public will see to all these when they issue a second edition.

C. V. K.

THOUGHTS FROM VEDANTA DESIKA.

BY

K. V. SESA AYYANGAR.

आभगवत्तः प्रथितामनवामाचार्य सन्ततिवन्दे ।

मनसिमयत्प्रसादा द्रुसतिरहस्यत्रयस्यसरोऽयं ॥

The Rahasya Traya Sara of Sri Vedanta Desika is a religious scripture held in high veneration by the Vaishnavite section of the Hindus in South India. By many it is believed to contain an authoritative exposition of the main principles of Sri Vaishnavism. Roughly speaking, it may be taken to be a treatise on the greatness and efficacy of the Mantras which are taught to every Vaishnavite on the occasion of his initiation. Large portions of the book are taken up with establishing the authority of the positions on which these spiritual formulæ are based and with meeting the objections to them in the light of the controversial atmosphere of the time. Apart from them however, there is a freshness and appeal in the book for all times. Many of the verses are of exceptional beauty. The scheme of thought is such as to specially attract the modern mind in its endeavour to understand religious problems. The book reveals not merely the author's profundity of thought and the uniqueness of his intellectual powers and learning, but also his spiritual greatness as an Acharya and the intimacy and vastness of his spiritual vision and experience.

The Acharya begins by making grateful salutations to the teachers of the past who have laboured for the discovery of the 'Narrow Way'. The first teacher is God himself. All revelations proceed from him. Beginning with God, the line descends through a hierarchy of teachers known and unknown. The spirit of the salutation is that the secrets of spiritual knowledge have been revealed to the author and have abided in his mind through the grace of the distinguished line of teachers in the past and that before proceeding to expound some of their teachings, he feels impelled to pay his respects to them.

In an age that is eager to discover new ideas and in a society that is anxious to experiment with new ideas in life, at a time when leaders of public thought attain popularity by the conspicuous contrast of their writings with the existing systems of thought, this reverence for the past may seem strange and needing explanation. However new and revolutionary the doctrines which they propounded the Hindu Acharyas always proclaimed that what they said was merely the fulfilment of what the great

teachers of ancient times had already said. Their reverence for the old teachers went so far as to make them say that they were merely the transmitters of the spiritual heritage. Why did they not openly proclaim the past to be wrong and announce themselves as the authors of a new revelation? There is more than one answer to this question. Firstly, it will not be a correct position in fact. The history of the world is rich in precedents for all phases of religious thought, and the religious mind is peculiarly sensitive to past experience on similar lines. Secondly, it will be unwise to forego the claim to the legacy from past racial experience in the many branches of thought and tradition, that make up social life. Who can say that life will not be richer to-day in those countries where a new religion has completely destroyed all traces of the past than if such a thing had not been? Thirdly, in a country like India where tolerance has been practised in extreme forms, where religious coercion has been comparatively rare and is disapproved by the consciousness of the community, the better and probably the only way of securing a favourable reception for a new message is to proclaim it as an interpretation of old thought than claim it as a discovery unknown to the ancients. This mode of presentation of new truths is not absent in other religions. But it is a common form in Hinduism.

This method has a special significance in the present conditions of the country. We seem to be entering upon a period when the temptation to look upon the past with indifference and even hostility will be steadily growing. It may therefore be useful to remember that the initiation of radically new lines of thought and social practice is not inconsistent with reverence for the achievements of our ancestors. While it may be positively injurious to expend the social energy in endless contemplation of past achievements imaginary or real shutting our eyes to the changes that have happened and to the hard facts of contemporary life, while it may amount to cowardice and sloth to let the future shape itself, it is equally dangerous to assume that we are writing upon a clean slate and that there are no more factors except those we have taken as the premises for our conclusions. The vast majority of the people are steeped in the traditions of the past. The mental and emotional soil of society is saturated with the stereotyped thoughts and sentiments of ages. It may be absolutely essential that our faces should be turned towards the future. But this should be without cutting ourselves from the past. To those whose vision is focussed on the past, the present

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loses its importance and the future becomes invisible. But when we overmagnify the present we stand to lose the sense of proportion and perspective in the sequence of time and events.

The real secret of the respect for the past in spiritual leaders is that to the vision of the religious mind, the distances in time between successive periods of religious illumination appear shortened. The religious mind sees the progress of human thought in terms of the promulgation of vital religious truths. To those whose consciousness has expanded into the past, present and future, the units of measurement of time cease to be earthly units. A thousand years become as "yesterday".

" THE DIVINE MARINER ".

BY K. S. RAMABHADRA IYER, B.A., B.L.,

The glittering robes and the purple hue
Do not make a Heaven below,
The starry sky and the moonlight night
Are a greater treasure to mankind.

India is a land of eternal hues,
India is a land of eternal growth,
India is a land of eternal mystery,
India is a land of eternal dreams.

The East with its gorgeous native splendour
Can far outdistance the roving West,
The cradle of civilisation and the hope of humanity
Cannot long be submerged in the nether world.

India has attained her nationhood,
She is the proudest queen on Earth,
Her princes, saints and peasants
Have a unique charm of their own.

Who can deny her, self-assertion ?
Who can block her perilous march ?
She is out to conquer the whole world
With her nectar of ever-lasting Peace !

MODERNISATION OF PATASALAS.

BY

M. S. RAMASWAMI AIYAR, B.A., M.R.A.S.

(Deputy Superintendent of Police—Retired.)

The word "education" is made up of the two roots "e" out and "duco" to lead. Education hence is the art of developing the hidden powers of a person to enable him to play his or her part well in this world and to contribute his or her share to the material, intellectual and spiritual progress of mankind. That is the purpose of education.

Let us now turn to Europe for a moment. When Pope Leo III crowned Charlemagne on the Christmas day of 800 A.D at Rome, a new chapter in the history of education dawned over Europe. Charlemagne was a great man who did much for his realm. When he found that there was a good deal of illiteracy prevailing in his kingdom, he got, from England, Alcuin, the greatest scholar of his age, and with his help and supervision opened cathedral and monastery schools. Priests were in charge of these schools. As Latin was already the sacred tongue of the Christians, that language was used as the medium of instruction in those schools. Consequently Latin spread through Europe. Subsequently these cathedral and monastery schools developed into the Universities. Latin continued to be the medium of instruction. Law, medicine and theology were the subjects studied. Old texts whether in law, medicine or theology were regarded with veneration bordering upon superstition and were studied in a most servile way. With the appearance of Petrarch in Italy and of Martin Luther in Germany and the consequent ushering in of the Renaissance and the Reformation, a change came over these institutions. The Universities freed from Scholasticism, slowly developed into centres of critical learning and culture in which we find them to-day. Most of the Universities have chairs for Greek and Latin and some for theology. There are also Theological Seminaries where theological subjects are taught specially. All boys who study in schools do not go to the Universities or Theological Seminaries. Clever boys who wish to pursue their studies further go to the Universities. Boys who are religiously inclined or who have the missionary spirit in them enter the Universities or the Theological Seminaries to take lessons in Divinity. Since the Universities and the Theological Seminaries have been modernised whenever that was found to be necessary, they are centres of education in the real sense of the term and students who come out of them make a mark in their life. The subjects studied by them are utilised to the fullest

extent and so the torch of learning is passed on from man to man, from generation to generation.

Let us leave Europe and come to our own country. To educate our boys we have schools and colleges of the European type as well as *patasalas*. In the institutions of the first class, subjects like mathematics, science, history, economics etc., are taught and the students are kept in touch with the latest trends of modern thought. Our schools and colleges have chairs for Sanskrit but no theology is taught therein. In the institutions of the second class our ancient national literature is taught. I shall confine myself to institutions of the second class. By *patasalas* I mean all those indigenous institutions where different departments of our ancient national lore alone are taught. Coming to the admission of students to *patasalas*, unlike the universities and seminaries of Europe, boys who have had no grounding in modern general education in schools are admitted. General education is not given after admission. Vedic lore, or classical literature, grammar and *sahityam* or Indian philosophy alone is taught. Since the lore taught in *patasalas* is an ancient one the mentality of the students of *patasalas* is different from that of boys in schools and colleges, who are in touch with the development of modern thought. No doubt people who come here, come for specialisation, but as the specialisation begins too early or without a grounding in modern general education, the teaching imparted in *patasalas* has a tendency to make their students narrow-minded pedants. When after studying in these institutions, the students leave their portals to join in the struggle for life in the world and when they find that the knowledge which they had acquired in *patasalas* is either not appreciated or of no use in the struggle for life, they slowly begin to forget what they had learnt. The torch of learning instead of being passed on from person to person is soon put out. No wonder the study of our ancient national literature is slowly dying.

Now an invention like that of printing which places in everybody's hands, at a cheap price, the wisdom of ages : the introduction of rapid transit like railways, steamers and aeroplanes which brings the various peoples of the world together and the commercialisation of wireless telephony and television which makes any village of every country the talkie theatre of the other have revolutionised men's mind and widened human outlook. When as a result of these scientific discoveries and inventions the nations of the world are jostling with one another, standing means death. Whether we like it or not we too must swim in the

current of modern life and thought. Moreover the present is the result of the past : so the future will be the result of the present. A nation can develop truly but in the national way and the national way is to be found only in our ancient national literature. Fostering of the study of Sanskrit language and literature among our students is essential. But unfortunately our *patasalas* are in the same stage in which the universities and theological seminaries of Europe were before the birth of Petrarch and Martin Luther. They require to be reformed therefore to suit the present times, so that they might turn out not narrow-minded pedants but liberal scholars who will be helpful to the progress of our country. So I would make the following suggestions for modernising *patasalas*.

(1) Meaning of texts of the sacred scripture should be taught when students memorise them.

(2) The teaching of stories containing the unmoral actions of Gods and rishis will have a demoralising effect on the moral susceptibilities of students and will re-act on civic virtues. Modern mind does not accept the traditional interpretation of such acts. Selection of moral passages from our national literature should be collected in a book-form and taught to students.

(3) Our country has suffered enough from sectarian bickerings. Religious teaching imparted in *patasalas* should, as far as possible, be on non-sectarian basis.

(4) With a view to modernise the mentality of *patasala* students instructions of an elementary nature in the vernacular should be given in :—

(a) Physics and Chemistry (Huxley's Primer Series) so that students may have correct ideas of the forces of Nature and the properties of matter.

(b) Astronomy (Huxley's Primer Series) so that students may have correct ideas of astronomical facts like eclipse etc.

(c) Physiology (Huxley's Primer Series) so that students may have an idea of the human body and the function of its organs.

(d) Geography, so that the students may have correct ideas of the geography of the world, since the *puranas* contain crude notions on the subject.

(e) Economics, since the students in addition to becoming *purohita*s and Pandits have to play their part in the national life of the country, an elementary course of instruction on the subject is necessary.

(f) Indian History: *patasala* students have queer ideas of the past of

our country. History written on western lines should be taught them, so that they may have a proper perspective of India's past. In teaching Indian history special attention should be paid to the teaching of colonial Indian history so that the students may not have that repugnance to foreign travel which they have now as a result of the existence of injunctions in Dharma Sastras against foreign travel and sea voyage.

(g) Teaching of the history of Sanskrit language and literature, Comparative Philology and Paleography will give the students an idea of the changes that that language, literature and scripture underwent during the course of time. The subjects will be of intellectual use to them.

(h) Elements of Western philosophy should be taught in *patasalas* where Indian philosophy is taught.

(i) Teaching of the traditional method of interpretation alone is not conducive to the development of originality in thinking. In addition to teaching according to that method, independent thinking also should be fostered in senior students.

Senior students should also be trained in research habit. The best way to foster independent thinking and promoting research habit is by starting a "*Patasala Magazine*" in which professors and students might contribute articles on various subjects.

(6) Arrangements should be made to open classes to teach men in various walks of life who wish to study Sanskrit literature and philosophy.

(7) Scholars should be invited to lecture on other faiths and religions so that the students may have an idea of comparative religion and comparative philosophy.

(8) Debating Societies should be opened so that students might train themselves in the art of discussion.

(9) Newspapers and periodicals should be subscribed for, so that students may have an idea of the trend of events and thought in their country and the world.

(10) Western books on Sanskrit language and literature should be stocked in *patasala* libraries so that the professors may have the benefit of their use.

(11) *Patasala* boys should be taken on excursion trips to temples and *kshetrams* near by and the history and the *mahatmyam* of the places explained to them by the accompanying professor, so that the students may take a living interest in such matters.

(12) One or more of the following to be taught to the students to enable them to make a living; *Purohitam* (with meaning of the mantrams

taught).—*Vaithiam—Josyam*—Some kind of vocational training in addition to the above, so that the students may be in a position to add a few more rupees to their income.

(1) Attention should be paid to the physical culture of the students by introducing gymnasium or sports or gardening etc.

No doubt the list is a long and comprehensive one. But it is not necessary that every item mentioned should be introduced in every *patasala*. The suggestions made may be adopted by different *patasalas* as they suit them. In making the suggestions I have a three-fold purpose in my mind. To make the products of *patasalas* (1) depositories of ancient tradition (2) liberal creative thinkers and writers (3) useful and intelligent citizens. For difficult times are ahead of us. India now is in the same stage in which Europe was during the times of the Renaissance and the Reformation. We are in a period of great stress. In addition Hinduism has to contend with Muhamadanism and Christianity. New social dramas and novels have to be written hereafter by our writers exposing the dark spots of our society to teach people to live a new life so as to prevent desertions from the faith of our forefathers. India is in the throes of a new birth too. Forces are working to mould us into a nation. The lower classes of Hindu society are pressing for political power now. Soon they will press for equal share in the higher religious knowledge and worship of the Hindus. Religious views and religio-social customs are likely to undergo changes during the period of transition. More social bills for the improvement of our society will be introduced sooner or later in our legislative councils. Further owing to the stress of modern conditions our ceremonies may require modification or simplification. Moreover many of the educated and discerning members of our community opine that certain mantrams of our ceremonies are of an objectionable nature. Take for instance that mantram which we are asked to repeat in performing *sraddhas*—"*Yanmeymatha pralulobha charathyananuvratha thanmeyrethah pitha vrunktham mabhuranyoavapadyatam.*" Our Pandits I know try to explain away that mantram in order to get out of a difficulty. But that interpretation cannot stand the test of scrutiny for a moment. That mantram had meaning and general applicability in the days of Rishi Audalaka Swetakethu, the story of whose mother is mentioned in the Mahabharatha, for in those days it was not altogether rare (according to the Mahabharatha) for married women to take lovers. But that mantram has no meaning now. It is unnecessary to state what gratitude, reverence and love we should show towards our mothers. But to throw

the dirt of unfounded suspicion upon the very honour of our own mothers and that too year after year in a solemn religious ceremony is revolting to our modern conscience. So such mantrams will have to be expunged from our religious ceremonies. Finally the time is come for us to decide which are the essentials of our religion and culture that should be conserved to be passed on to succeeding generations and which are the unessentials that may be allowed to wither away. Priest and Pandit will have to co-operate in future with the layman-citizen in finding a solution for all these problems. For this purpose a band of earnest scholars who are well versed in our ancient literature and who at the same time have liberal sympathies and wide outlook are needed to lead the nation properly into the future by re-interpreting the past correctly. Such scholarly priests and Pandits can come only from a modernised *patasala*. Modernisation of *patasalas* therefore is necessary if India is to live and develop nationally to become once again a great spiritual nation as she was of old. And I cannot better end what I have to say than by quoting the words of poet Lowell

New occasions teach new duties,
Time makes ancient good uncouth;
They must ever up and onward,
Who would keep abreast of truth.

"God's in His Heaven", sings Pippa in that pretty little poem of Browning. "God's in His Heaven," yes! But Pippa should have added:—"The Heaven is in the heart."

—Sadhu Vaswani.

Family tie is no evil to be shunned, but the best training ground for spiritual culture. Life is to be valued and viewed in its proper perspective. Renunciation does not mean a physical act of giving up family relations and the social contact with the world at large, but a change in the angle of vision. And such changes can be best encompassed in the very midst of life and its corroding cares through self-abnegation and *Loka-Sangraha* i. e., Social Service. Salvation of mankind, both individual and collective, demands social service—a labour of love.

—Ghandiji.

HINDU MARRIAGES—A CONTRAST.

By.

Sandilya.

It was an April noon. The cool breeze from the sea was blowing gently. Overhead was a temporarily improvised pandal, with no trappings of gilt and tinsel but of bare cocoanut leaves. Those present were humble labourers save for just the number which can be counted with the fingers of one hand. The time-honoured *Agni* was lit; and around it sat nine young men and their nine respective brides. A social worker, who had turned priest for the nonce, officiated. The marriage service, short and intelligible and specially drawn up in the vernacular of the people assembled, was read, and eighteen happy persons were made men and wives in less than half an hour. The wedding breakfast was their usual meal except for a little sugared boiled-rice which some kind friend had offered as a present. No drink which usually disfigures marriages in the class to which the couples belonged, was there; no costly presents that make the debts contracted for buying which a millstone round the neck of the bridegroom for the rest of his life. The sarees of the women present were quite cheap and plain. The brides and bridegrooms promised to be partners for life in words which they understood. In the evening came a simple reception. There was melodious music by girl-friends of the person who acted as master of the ceremonies, also a few speeches in the vernacular impressing on the freshly wedded, the significance of their new state and what was expected of them. The last item was the drinking of *payasam* (innocent milk and sugar) by all present—men and women of high caste and low caste—reminiscent of the drink of Dasaratha's wife before Rama was born, so appropriate to the day *Chitra Pournami*, on which even the Godhead is said to have taken a wife. They were all poor Adi dravidas—the happy persons who entered "the holy state of matrimony".

It was also, another, April noon. The stage now is a big bangalow. The gates to it were blocked with a hundred motor cars passing in and out. Born aristocrats, others made so, were there and also ladies with sparkling diamonds and gold laced sarees. The bridegroom was a young man of high education and the bride too had passed through the school and acquired all the arts of modern social life. There was the *Agni* before them also; and the priest was a professional vaidik. All around were other vaidiks straining their necks to catch the eye of the person distributing the *dakshina*. Some sonorous Sanskrit mantras were recited but none—not even the officiating priest uttering them—understood them. Perhaps,

an antiquarian among the guests did so. The young ones who were to become man and wife were perspiring in the heat caused by the fire and the midday Sun. When not sponging it with towels, they oggled at each other. The bridegroom mechanically repeated such mantras which could be heard in the din and noise of the Tanjore Band and the local nagaswaram. Costly presents attracted the attention of the younger and the poorer guests. The special efforts of the band, the drummers, and the pipers to make continuous loud noise announced the completion of the marriage ceremony. The wedding breakfast leaf had a hundred varieties of food on it. Many of them were never touched by the guests, and the untouched food alone would have cost the price of a dozen full meals of humble folk. Among the varieties of food—vegetarian though they be—were some forbidden to a true Brahmin. In the evening a reception; plenty of tea and cakes of un-Indian origin, the eating and drinking of which would have put a Hindu out of caste, only a few decades ago. There was music provided. The musician was a highly paid professional, but the stream of guests that arrived and departed and the hoot of their motor horns made such noise that the *artiste* put no heart into his business and was only marking time. Even those who sat near him could catch only an echo of what he sang. And then a grand procession, with innumerable lights and a string of motor cars behind; with fire works which would have paid the expense of housing a hundred destitute human beings. The parties to the marriage were Brahmins—the class which stood for plain living and high thinking in the not very far off days of yore.

Wherein lies the contrast? In the place of the wedding? In the extravagance of expenditure? In the simplicity or the elaboration of the ritual? In the attention or want of attention paid to the mantras or words uttered? In the value and the variety of the fare put before the guests? In the caste and status of the guests that attended? There was contrast in all these respects, no doubt. Perhaps, such contrasts will exist so long as some have more of the world's goods than others. But the supreme contrast is in the spirit which animated the marriages. In the one there was a conscious and commendable effort to rise above the customs and circumstances that had long pulled and kept the parties down. In the other, a complacent falling from a high spiritual estate, the pursuit of pomp, and display; in the one, the seeking and straining for a high ideal that had not been attained, and in the other, a woeful neglect of what was one's own heritage.

Is it any wonder that the so called lower classes refuse to revere the

Brahmin as they did of old—the Brahmin who should be the exemplar but who like the proverbial hungry cow has rushed to gorge himself with the corn meant only for the bare sustenance of his body. Yet, this degeneration is proceeding apace day by day, and few even among the ardent upholders of the Hindu Dharma have effectively endeavoured to stem the tide yet. They are too intelligent not to have perceived the evil.

REVIEW.

SRIMAD VALMIKI RAMAYANAM.

Sanskrit text with 17 Illustrations in colour by Sjt. Ram Mohan Sastri, Published by R. Narayanaswami Ayyar B.A. B.L., Advocate and Proprietor, Madras Law Journal. Price Rs. 4. (Thin paper Edition Rs. 5.)

Mr. R. Narayanaswami Ayyar has done a distinct service to the Sanskrit reading public by this new edition of the *adikavya* of Sanskrit Literature. The attractive get up and the lowness of the price arrest attention at the very outset. That the text printed is accurate can be easily accepted when one is told (as he is, in the publishers' note and in the Foreword) that Prof. S. Kuppuswami Sastrigal was one of the committee which settled the text. The professor's "Foreword", written in his characteristic style, brings out the special merits of the *kavya* in general and of this edition in special. The critical reader would have thanked him for some information as to the principles that guided his committee in preferring the reading accepted by them to others. Even a casual reader of the Ramayana finds obvious repetitions (see Sargas 8 and 12 of the Bala-kanda) and patent absurdities (see Kishkindakanda, Sargas 40 to 43) and inartistic elaboration in the rescensions that one now has. He is justified in expecting in any edition to which the learned professor has given the imprimatur of his deep and critical scholarship some attempt to remove this great injustice to Valmiki's draftsmanship. That so fine an artist could not have been the author of many parts of the Ramayana now extant will be the instinctive feeling of many. It is not necessary to go so far as Professor Jacobi did, and reconstruct the "Original Ramayana" to excise these obvious defects. Evidently this is left to be done in "the critical edition of the text of the Ramayana, with the commentary called Kataka" which the present publisher proposes to bring out soon". There is a feeling that, in India at least, Ramayana, the scripture, has unfairly occulted Ramayana, the *kavya*. Perhaps the fear to touch the text is due to this preference; but that fear hardly does justice to Valmiki's genius. In fact, it does injury to the work even as scripture. All this is by the way. This edition, as it is, is a vast improvement over other extant editions in many ways, and deserves a place in the library of every student of Sanskrit literature and in the sanctuary of every Hindu home.

C. V. K.

"THE DHAMMAPADA"

By

C. V. KRISHNASWAMI AYYAR.

Vaisak, the month in the Hindu calendar in which this issue of "The Bharata Dharma" goes forth, is the one in which Lord Buddha obtained the supreme enlightenment. The anniversary of that epoch-making event falls, this year, on the 18th of May. It is an ancient and a beautiful custom in this country, for those interested in things spiritual, to read and meditate on the sayings of a great teacher on the anniversary of the day on which he was born or attained *Samadhi*. Our readers may perhaps like to follow that time honoured practice with respect to the Dharma as laid down by one whom millions in this planet regard as their supreme guru. Nor are Hindus, for the correct exposition of whose religion this journal primarily stands, strangers to him. As Swami Vivekananda, the foremost modern expounder of Hinduism said: "though the Vedanta philosophy is the foundation of Buddhism, what we call the Adwaita philosophy of the modern school has a great many conclusions of the Buddhists". On the practical side also, Buddhism has had great influence on modern Hinduism. Said the Swamiji, "I smile when I read books written by some modern people who ought to have known better that Buddha was the destroyer of Brahmanical idolatry. Little do they know that Buddhism created Brahmanism and idolatry in India". Further, Buddha has long been regarded as one of the ten important *avatars* in the Hindu Pantheon, though the extreme orthodox Hindu now explains it as a case of God making an *avatar* to delude his creation. To such straits has orthodoxy come to in these days. But that is by the way. As in the case of other teachers of Humanity, much that is dross has got mixed up with the gold of Buddha's teaching, and it is often difficult to separate the two. The Dhammapada is, however, considered to be as faithful a representation of what he said as can be got at this long distance of time. As Maxmuller put it "We can hardly ever expect to get nearer to Buddha himself and his personal teaching" than in the Dhammapada. It contains 423 verses in all, divided into twenty-six chapters. Below are given some extracts, which we hope, the reader will find worthy of study and meditation in this sacred month. He will be struck by the great similarity between what they contain and the ideals and the very turns of expression so familiar to a student of the Gospels, the Gita and the Upanishads; thus once again demonstrating the truth, so true and yet so often forgotten, that there may be, among the world's religions, differences in *Tatwa* (philosophy) but that there are not any in the *Dharma* (rules of practical conduct).

Specially worthy of attention is the insistence on the importance of *Swadharma* and on the qualities which make a true Brahmana.

"All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to keep, difficult to turn.

Let the wise man guard his thoughts, for they are difficult to perceive, very artful, and they rush wherever they list: thoughts well guarded bring happiness.

Not a mother, not a father will do so much, nor any other relative; a well-directed mind will do us greater service.

Hatred does not cease by hatred at any time. Hatred ceases by love, this is an old rule.

He who wishes to put on the sacred orange-coloured dress without having cleaned himself from sin, who disregards also temperance and truth, is unworthy of the orange-coloured dress. But he who has cleaned himself from sin, is well grounded in all virtues, and regards also temperance and truth, is indeed worthy of the orange-coloured dress.

The thoughtless man, even, if he can recite a large portion (of the law), but is not a doer of it, has no share in the priesthood, but is like a cowherd counting the cows of others. The follower of the law, even if he can recite only a small portion (of the law), but, having forsaken passion and hatred and foolishness, possesses true knowledge and serenity of mind, he, caring for nothing in this world, or that to come has indeed a share in the priesthood.

As the bee collects nectar and departs without injuring the flower, or its colour and scent, so let the sage dwell on earth.

Like a beautiful flower, full of colour, but without scent, are the fine but fruitless words of him who does not act accordingly.

The scent of flowers does not travel against the wind, nor (that of) sandal-wood, or of a bottle of Tagara oil; but the odour of good people travels even against the wind; a good man pervades every place.

Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true law.

Let a fool month after month eat his food (like an ascetic) with the tip of a blade of Kusa grass, yet is he not worth the sixteenth particle of those who have well weighed the law.

As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise.

Even though a speech be a thousand (of words), but made up of senseless words, one word of sense is better, which if a man hears, he becomes quiet.

Though a man recite a hundred Gathas made up of senseless words, one word of the law is better, which if a man hears, he becomes quiet.

If a man, for a hundred years, worships Agni (fire) in the forest, and if he but for one moment pays homage to a man whose soul is grounded (in true knowledge), better is that homage than sacrifice for a hundred years.

Even an evil-doer sees his happiness as long as his evil deed has not ripened; but when his evil deed has ripened, then does the evil-doer see evil.

Even a good man sees evil days, as long as his good deed has not ripened; but when his good deed has ripened, then does the good man see happy days.

Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not rubbing with dust, not sitting motionless, can purify a mortal who has not overcome desires.

He who, though dressed in fine apparel, exercises tranquillity, is quiet, subdued, restrained, chaste, and has ceased to find fault with all other beings, he indeed is a Brahmana, an ascetic (Sramana), a friar (bhikshu).

Let no one forget his own duty for the sake of another's, however great; let a man, after he has discerned his own duty, be always attentive to his duty.

Better than sovereignty over the earth, better than going to heaven, better than lordship over all worlds, is the reward of the first step in holiness.

Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and eat alone, and to dwell on the highest thoughts,—this is the teaching of the Awakened.

Let us live happily then, not hating those who hate us! let us dwell free from hatred among men who hate!

Health is the greatest of gifts, contentedness the best riches; trust is the best of relatives, Nirvana, the highest happiness.

Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth.

Beware of bodily anger, and control thy body! Leave the sins of the body, and with thy body practise virtue!

Beware of the anger of the mind, and control thy mind! Leave the sins of the mind, and practise virtue with thy mind!

The taint of prayers is non-repetition; the taint of houses, non-repair; the taint of the body is sloth, the taint of a watchman thoughtlessness.

The fault of others is easily perceived, but that of oneself is difficult to perceive; the faults of others one lays open as much as possible, but one's own fault one hides, as a cheat hides the bad die from the gambler.

A man is not learned because he talks much; he who is patient, free from hatred and fear, he is called learned.

Not by tonsure does an undisciplined man who speaks falsehood, become a Sramana; can a man be a Sramana who is still held captive by desire and greediness?

A man is not a Muni because he observes silence (mona, i.e., mauna), if he is foolish and ignorant; but the wise who, taking the balance, chooses the good and avoids evil, he is a 'Muni', and is a 'Muni' thereby; he who in this world weighs both sides is called a 'Muni'.

Sons are no help, nor a father, nor relations; there is no help from kinsfolk for one whom Death has seized.

If a man finds a prudent companion who walks with him, is wise, and lives soberly, he may walk with him, overcoming all dangers, happy, but considerate.

If a man finds no prudent companion who walks with him, is wise, and lives soberly, let him walk alone, like a king who has left his conquered country behind—like a lonely elephant.

It is better to live alone, there is no companionship with a fool; let a man walk alone, let him commit no sin, with few wishes, like the lonely elephant.

He who is thoughtful, blameless, settled, dutiful, without passions, and who has attained the highest end, him I call indeed a Brahmana.

Him I call indeed a Brahmana who does not offend by body, word, or thought, and is controlled on these three points.

A man does not become a Brahmana by his platted hair, by his family, or by both; in whom there is truth and righteousness, he is blessed, he is a Brahmana.

I do not call a man a Brahmana because of his origin or of his mother. He may be called "Sir", and may be wealthy; but the poor, who is free from all attachments, him I call indeed a Brahmana.

He who finds no fault with other beings, whether weak or strong, who does not kill nor cause slaughter, him I call, indeed, a Brahmana.

He who is above good and evil, above the bondage of both, free from grief, from sin, from impurity, him I call indeed a Brahmana.

He who has traversed this mazy, impervious world and its vanity, who is through, and has reached the other shore, is thoughtful, guileless, free from doubts, free from attachment, and content, him I call indeed a Brahmana.

REVIEW

The Dhammapada. Translated by S. W. Vijayatilake. Published by G. A. Natesan and Co., Madras. Price 8 as.

This is a cheap and useful publication. It contains a new translation of the *Dhammapada* about which an article appears in pages 54 to 58 of this issue. That the new translation is by one who, judging from his name, is a Singalese Buddhist lends additional value to it. Those born in and live in a religious tradition are generally able to understand it better than an alien, however able. Mere scholarship and even sympathy are not enough, save in exceptional cases. Scriptures of great religions are hard to translate and the fact that in some instances others may translate certain passages differently should not detract from the merits of such work. Mr. Vijayatilake's is a fairly faithful translation. But in some places it is easily capable of improvement. We will cite just two examples. The very first verse of Chapter I is rendered as

"In all states, mind is the forerunner—
Mind is the chief—mind is the causer;
Therefore should no one speak or do a thing with an evil mind,
Thereupon sorrow pursues him—
Like unto the cart-wheel, the draught ox's foot.

The attempt is apparently to render the Pali text literally. But the translation is stilted and most readers will prefer the following by Max Muller "All that we are is the result of what we have thought; it is founded on our thought, it is made up of thought. If a man speaks, or acts, with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage." It is terser and clearer. We are afraid that Mr. Vijayatilake has done injustice to Buddha by translating Chapter XII (10) thus:—

"Do not neglect your own good for the sake of another's good, however great that be. Clearly perceiving one's own good, devote oneself to it with diligence."

Surely a world-teacher of Buddha's spiritual eminence could not have preached anything so obviously selfish. As Max Muller points out, "Attha" which Mr. Vijayatilake translates as *good*, really means moral *duty* in this context. It will be obvious to students of comparative religion that Buddha was re-stating here the old doctrine of the Gita about "Swadharma." (Chapter III—35). "Better one's own duty however meritless, than the duty of another" etc.

C. V. K.

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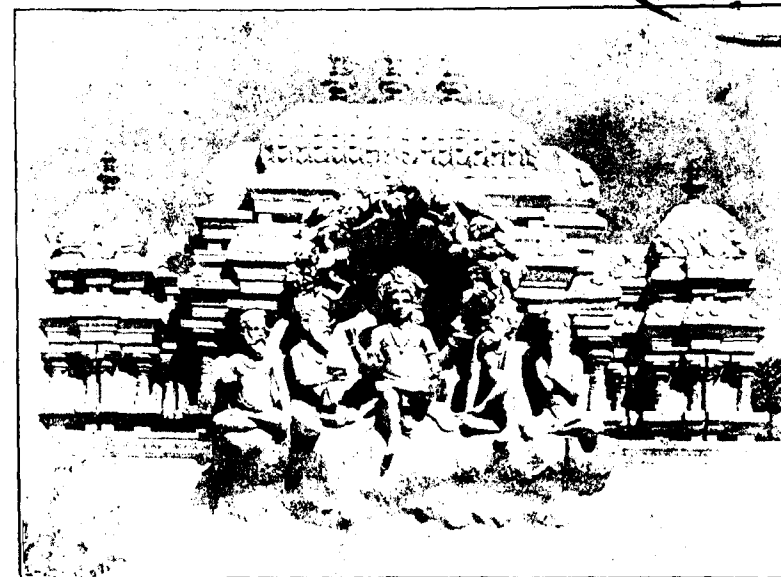
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JUNE, 1935



चित्ते वदतरोर्मूले वृद्धा शिक्षया गुरुर्युवा । गुरोस्तु मौने व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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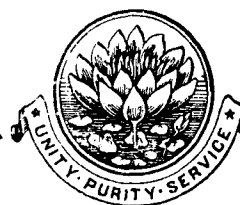
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GURU NANAK.

The Peace-Maker.

BY SADHU VASWANI

Thinking of Guru Nanak, I think also of some of his great contemporaries in Europe. I think of the great mystic, Thomas A Kempis, who wrote that wonderful book "Imitation of Christ" reminiscent, in several ways, of Guru Nanak's great Hymn to God, viz., the "Japji". And yet it seems to me that Guru Nanak lived a life richer and fuller by far than St. Thomas A Kempis. Guru Nanak mingled with life. He travelled to many places, carrying his message to multitudes.

Sometimes, again, thinking of Guru Nanak, I think of Martin Luther, and yet it seems to me that what Luther, that stormy spirit of Germany, tried to do in the way of the warrior, tried to do in a battle spirit, the great Guru achieved in a gentle way. He went from place to place awakening gentle forces: and gentle forces are, often, more strong, more vital.

Thinking of Guru Nanak, his life and his message, I often think of Jesus. "Blessed are the Peace Makers", said Jesus. Guru Nanak was a Peace Maker. He spoke the language of Love. He gave the message of Peace. "I belong" he said "to the brotherhood of all".

Creeds are broken reeds. Yet in that dark period of our history wherein appeared the light of Guru Nanak, the Hindus and Muslims were fighting one with the other, in the name of creed, shariat. Guru Nanak the Peace Maker, came to reconcile. Religion is not dogma nor creed nor theology. Religion is life. To live is to love. To live is to do service. And whoever liveth the life of love, he is truly religious.

The great Guru travelled to many parts in India and he went beyond India to Arabia and Messopotomia. In Mecca is the Ka'ba, the stone sacred to the Muslims. Nanak is found sleeping with his feet turned to the sacred stone. And some Muslims are angry with Nanak. They say to him:—"What are you doing? Why are you sleeping with your feet

turned to the face of God?" Gently and quietly the Guru says:—"Turn my feet to where God is not".

"On another occasion they ask him:—"What is your religion?" He answers in simple words:—"I have renounced all sects. My religion is the religion of Truth and Love".

It is a joy to me to see that different communities have met together on a common platform of brotherhood and sisterhood to pay homage to this great prophet of Peace and Love. Him I salute as one of the mightiest heroes of history. He appeared about five centuries ago. But his message is for all time, for all nations. Him I regard as one of the earliest unifiers and reconcilers of different races and religions.

Many temptations are thrown in his way. Nothing sways him. We read of a woman, Nurshah. She has heard of Guru Nanak. She laughs at him. She has heard that the Guru is so great. She says—"He cannot resist my influence". She goes to Guru Nanak and says—"Here is wealth. I place at your feet silver and gold and jewels. Stay with me, do not go". But silver and gold have no attraction for the great Guru. He has turned away from the wealth of the world. In his heart is a mighty flame. He has a mission, a great task before him. He goes from place to place carrying with him the message of brotherhood, of peace and love. This message is enshrined in one of his hymns on which I have loved to meditate again and again. The Guru says:—"Thy body is thy temple!" Yes! the body is a temple of the Spirit. Why wander ye to temples made of brick and stone? You have the temple of the body. Keep it pure. And the Guru proceeds to tell us:—"Thy conscience is thy priest!" And he further says:—"Let Truth be thy prayer!" We are told much of rationalism. There is a Higher Rationalism. Whosoever walks in the way of Truth is truly religious. And the Guru goes on to say:—"Thy heart is His casket!" Yes! a rich treasure lies in thy heart. Open it! The rich treasure of life you will not find in books, in dead leaves of a dead past. The treasure of treasures is in thy heart. O brother, in thy heart, O sister! And the Guru says further:—"Let the pure God be thy creed!" I find so many to day quarreling and fighting in the name of creeds. Where are they who would say:—"God is my creed; Love is my creed; Brotherhood is my creed; Fellowship is my creed?" I know of no nobler religion than this:—"God is my creed!" The secret of all religion is Love. And I feel, I profoundly believe, that in this message of Guru Nanak is the hope of a new Indian nation, the hope of a new civilisation, the hope of a new Divine Humanity.

TEMPLES—ANCIENT AND MODERN.

BY

K. S. SRIKANTAN M. A.

(Professor, Madura College).

The temples in ancient and medieval times were great centres of learning. The Samghas, the Sabhas, the Samitis and the Parishads appear to have met within the four walls of the temples. Scholars from foreign universities carried on their disputations with local professors in the spacious halls of the temples. It was again in the temples that the *Gurus* chanted the Vedas. In short, from these temples radiated all that was spiritual and intellectual. It is indeed unfortunate that such temples which were once upon a time the meeting-places of men of intellectual eminence should now have been reduced almost to the position of fish markets. Coffee hotels, fruit stalls, and tailoring marts are seen in the very places where a hundred years ago scholars studied and priests chanted the Vedas. In place of religious and intellectual discussion, we have, in modern temples, higgling and haggling. It is no wonder, therefore, the spiritually inclined avoid the temples altogether. In the words of Fergusson, "the outer enclosure (of Srirangam temple) is practically a bazaar, filled with shops, where pilgrims are lodged, fed and fleeced. At Rameswaram and more so at Madura, barbarous vulgarity has done its worst and the traveller is only too fully justified in the contempt with which he speaks of these works of a great people, which have fallen into the hands of such unworthy successors."

At a time like this when temples are being used for purposes for which they were not meant, it might be useful to know the position and status of temples in ancient and medieval times. We are indeed fortunate in having numerous copper plates and several inscriptions giving us a graphic account of the influence of temples on society and of their management. The social and religious life of the people centred round the local temple. The kings vied with one another in building temples. Krishna of the Rashtrakuta dynasty, Raja Raja and Rajendra of the Chola dynasty, Vishnu Vardhana of the Hoysala dynasty, to mention only a few, were some of the greatest builders of temples. "The reign of Krishna" says V. A. Smith, "is memorable for the execution of the most marvellous architectural freak in India—the Kailasanatha monolithic temple at Ellora, now in the Nizam's dominions, which is by far the most extensive and sumptuous of the rock cut shrine." To Bittedeva (famous as Vishnu Vardhana Hoysala) alone have been assigned the following temples:—Laxmi Devi Temple at Doddagaddahalli; the famous Kesava temple at Belur; a double temple of Kappa Chennigaraya; Kirti Narayana temple at

Talakkad, Kesava and Siddheswara temple at Marab, and Parsvanatha basti of Halebid. Most of the temples were built by kings or by other members of royal families. Often these were named after the Kings or the Queens who constructed them. The famous Raja Rajeswara Temple at Tanjore was built by Raja Raja the Great, while a temple built by Vikrama Chola was called Kulothunga Choleswara Temple to commemorate the memory of his father. A temple at Chamarajanagar in Mysore Province is known as Chamarajendraswara Temple in memory of the King who constructed it. As these temples were built by the kings, they were also provided with ample resources. Raja Raja and his successor Rajendra Chola are said to have granted the revenues of several villages for the maintenance of temples. Lands granted to the temples were exempt from all assessments. As it is to-day, the management was in the hands of a committee. But funds meant for special religious services were left with the priests alone. The temple committee was constantly subjected to royal inspection and audit. Kings like Uttama Chola, Parantaka and Raja Raja took particular interest in the efficient management of the temple. The committees seem to have discharged their sacred trust to the satisfaction of all. An inscription from Tirukoilur mentions that a temple-committee recovered from a person ten cows on the evidence of an entry in its accounts that his grandfather had received ten cows from a chief for the purpose of supplying curds for feeding Brahmins in the Mutt.

Unlike the temples of to-day, the temples in ancient and medieval times were expected to devote a major portion of their funds to social service. Almost all the inscriptions refer to the facilities provided in the temples for feeding the poor and the helpless. An inscription of Rajendra Chola I registers the gift of a land for feeding Srivaishnavas in the Mutt called after the King's aunt Kundavayalwar. The feeding of the poor and the destitute is unfortunately gone. On account of communal and several other feuds several temples have given up feeding the poor. It is impossible to think of a worthier channel of expenditure for the temple funds than that of feeding the poor and the destitute.

The temples of ancient and medieval times served the purpose of universities and colleges. Most of the Chola temples were used for purposes of cultural and philosophical discussions. Literature, Logic, Grammar, Medicine, Philosophy, and Science seem to have been subjects of study in these temples. In the grants belonging to Thiruvottiyur temple, reference is made to the study of Rupavatara, Ramayana and Mahabharata, Manu, Vaikhanasa Sastra and the Vedas. A number of inscriptions record the provision in the temples for reciting hymns

from the Tevaram and the Nalayiram. An inscription at Sendalai makes mention of provision for the reading of the Mahabharata in the Sundaeswara temple. Similar provision was made in the Nageswaraswami temple at Kumbakonam for expounding philosophy. Again, a Thiruvottiyur inscription records the gift of sixty velis of land for maintaining the Vyakarana Dana Vyakhyana Mantapa and for worshipping the God who appeared before Panini and taught him the 14 aphorisms in fourteen days. The Venkateswara Perumal temple at Tirukkudal near Kanchipuram maintained a hospital, a hostel and a college. We learn in the Pattinappalai that men of learning and reputation put up flags inviting combatants to challenge their scholarship. The Gurus who expounded the various systems of philosophy were presented with large areas of land. A Vatteluthu inscription of Thirukoshtiyur mentions such a gift in the 11th year of Raja Kesari Varman. The Gurus or teachers occupied a very important position inside the temple. With the birth of Saivism and Vaishnavism, the propagators of these faiths began to hold an honoured place in society. The Vaishnava Alvars and the Saiva Nayanars sang about the temples in their hymns. These Gurus exhibited such a profound faith in God that they themselves came to be worshipped. Their hymns became highly popular and were often set to music, and special provision was made for singing them in the temples. The temples themselves thus became institutions where music was encouraged as a fine art. It is needless to mention that the hymns of saints like Manikka Vachagar, Appar, Thirugnana Sambandar and Sundarar have almost attained the status of a Veda. But for the encouragement given to these saints in the temples, South India would have lost some of the finest pieces of her literature. Competitions were held in the temples among the reciters of the sacred hymns.

The influence of the temples in ancient and medieval times was enhanced by their close co-operation with the Mutts. These Mutts were presided over by some eminent Sannyasis. The Mutts vied with the temples in their hospitality to the pilgrims. Often, in the early period, the Matathipathis occupied a good portion of the temple. It was only later, when the functions of the Mutts increased that they had establishments of their own. A Vaishnava Mutt according to one inscription appears to have been established at Thiruvadanai by the residents of that place and provisions were made for free feeding. Several scholars after their training in the temple appear to have secured decent positions in the Mutt. It is really unfortunate that the Mutts to-day should have become competitive instead of complementary institutions to temples.

The temple was again the centre of all social activities. It served as a meeting-place of the old and the young. There was hardly any activity with which the temple was not connected. Naturally, temple-going formed a part of the daily programme of every villager. In Raja Raja's time we hear of a theatre and a dancing hall as adjuncts to the temple. One inscription refers to a gift of a piece of land to a professional actor by a rural assembly for staging the seven Acts of the *Arya-Koothu*. An inscription of Kullothunga III's time registers a gift of land for the maintenance of a Nanavida Nataka Salai. Music and Dancing appear to have been the favourite pastime of the people. The temples did their very best to develop aesthetic taste in the people. As evidence of their interest we have on the stone walls of the Tiruvannamalai temple beautiful sculptured representation of Bharata Natya. Raja Raja appears to have collected from all parts of South India as many as 400 dancers while his son Rajendra Chola made endowments for enacting a drama called Raja Rajeswara Nataka. An inscription of Raja Raja III refers to a dancing master who had to dance with appropriate gestures. As a result of this, dancing women were held in high esteem. They danced in the audience hall and feasted the eyes of Gods and men alike. Privileged as they were to dance before God, they were looked upon with awe and reverence. The contempt with which these are referred to to-day was conspicuous by its absence. We have to-day the same halls groaning under the weight of clubs and shops, and the dancing girls who once danced with joy are ashamed of their very profession.

The temple also acted as a bank to the poor people. We are told in one record that the village assembly of the place borrowed money from the temple treasury and purchased house-sites. Interest was paid on the amount borrowed. A record belonging to the 3rd year of Rajendra Deva tells us of the help given by the temple to the inhabitants of a famine-stricken village. Even temple jewels were sold to meet the needs of the people. In times of depression the temple authorities freely loosened their purse strings.

In the matter of management, the temples were free from petty fights. The village assembly was the supreme authority, while the minor details appear to have been looked after by a smaller committee. The accountant of the temple had the heaviest responsibility and he was subjected to constant supervision. Reference to mismanagement and embezzlements are far and few between. From the mismanaged, ill-maintained and de-spiritualised temples of to-day, one turns with considerable relief to the temples of ancient days.

"The wisdom" How Sri Rama obtained peace of mind.

By

V. KRISHNASWAMI AYYAR,

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What is bondage and what is liberation?

1. *Vasishta said*—Wisdom-consciousness itself becoming knowledge of knowables of the world is called bondage; but our release from the bonds of knowable objects is termed liberation.

2. *Sri Rama rejoined* :—But how can it be possible, sir, to get our escape from the knowledge of the knowables, and how can our rooted knowledge of such things and our bounden sense of duty to them be removed from us.

3. *Vasishta replied* :—It is the knowledge of the perfect wisdom that removes doubts of ordinary mortals; and then we get liberation as such and attain that state of quiescence which is our own and freed from all forms of cognition.

4. *Sri Rama rejoined* :—Tell me, Sir what is that perfect wisdom which is knowledge in its essence of oneness, by which all beings in toto are released from bondage.

5. *Vasishta replied* :—Perfect wisdom does not become cognition of the things of the world, and it remains as perfect wisdom in its oneness and without any deterioration and it is so called as perfect wisdom in that it is unspeakable and is the end of all perceptions.

6. *Sri Rama rejoined* :—Is wisdom different from cognition and please let me know whether cognition is in the mind and is the so called wisdom a product and an effect and is it realisable and what are the instruments for the same.

7. *Vasishta replied* :—Wisdom is realisable by cognition alone and it requires only diligent exercise of the mental perception and there is absolutely no difference between wisdom and cognition of external things and it remains inseparable like air and its vibrations.

8. *Sri Rama rejoined* :—If it is so how does the illusion arise in the mind as wisdom and perception of external things when it is stated that past present and future are merely chimerical things like the horns of a hare.

9. *Vasishta replied* :—The perceptions of the world outside are mere illusions caused in the mind and are being made visible outside, while in reality there are no such things as outside and inside of yourself as having been produced under any conditions or circumstances.

10. *Sri Rama rejoined* :—How is it that direct perception as things seen, Oh sage! as yourself, myself and others etc. ? and also other elements of nature which are sources of experience, are not realities, which please explain.

11. *Vasishta replied* :—Oh sinless ! As of old in the beginning of creation, the Virat and others which were created by Brahma, were not really created and hence no realities and therefore what you perceive as cognition of realities of the universe are not really creations and hence not produced.

12. *Sri Rama rejoined* :—As the perceptions of the universe with its complications of its future, past and present, Oh sage ! are being experienced daily and as such real, how can it be said they had not been produced.

13. *Vasishta said* :—The world, I, you etc., are all mere illusions like the unreality of the things in dreams, like water in mirage, like the double-moon and such like things cognised in delusion and they all shine like the cocktail floating in utter darkness.

14. *Sri Rama rejoined* :—How is it that the world comprising as it does, you, myself, this and such other things and our impressions of the same having become grey and old, that it can be said they do not exist, Oh! sir, further more they are also similarly experienced by many from the beginning of creation.

15. *Vasishta said* : It is a settled rule that without a cause no effect is produced and the rule has never been otherwise, and hence after the universe is utterly dissolved in Pralaya, there can be no cause for the coming in of the universe.

16. *Sri Rama rejoined* :—Oh sage ! If after the Great Dissolution and when there remains only the unborn and never-diminishing God, why can He not be presumed to be the cause of creation.

17. *Vasishta said* :—When the cause becomes effect and it is said that the effect is produced from the cause. Therefore nothing that is not lasting can be produced, Oh Rama, from anything that is eternal. Cloth is not produced from a pot.

18. *Sri Rama said* :—When the world remains in an unmanifested subtle state within Brahman, when the Great Dissolution comes, why cannot it again come out in manifestation at the time of creation.

19. *Vasishta said* :—By whom do the worlds exist upto the time of Dissolution and how are they experienced, Oh great minded. And remaining therein within Brahman in what form do they subsist,

20. *Sri Rama rejoined* :—It is so experienced by such great men as wisdom consciousness in its full majesty within Brahman. It cannot so remain there as the element of Ether, as no non-existent thing can have any reality of its own.

21. *Vasishta said* :—If that is so, O Long-armed ! then the wisdom consciousness itself becomes the three worlds and where is birth and death for a body which is pure consciousness itself.

22. *Sri Rama rejoined* :—If by what you stated that what is realised as perception of the world is in reality non-existent, from what and how does this illusion of the world come into existence, please state.

23. *Vasishta said* :—As cause and effect are in reality non-existent, so the so-called existence and non-existence do not really exist, that what you call " this is acting " is in reality your own self looks acting on the thing acted upon.

24. *Sri Rama rejoined* :—How does it arise that the actor acts the machine and what is the relationship between the Lord, the seer and the things seen and how does the fire burn the wood, by what process and why.

25. *Vasishta said* :—The seer does not become the things seen as what is seen does not really arise and it is the seer alone that shines in his nakedness as the all-embracing consciousness in-dwelling in all beings in the universe and appears having taken a form of density.

26. *Sri Rama rejoined* :—When the eternal universal consciousness induces the various living forms in the universe to act in the manner desired and when through its splendour alone the whole universe shines, from whom does the universe come into existence.

27. *Vasishta said* :—The universe does not arise to any extent as there are no assignable reasons for the same and in the absence of the universe the universal consciousness is ever free and unbound and hence not expressible in language.

28. *Sri Rama rejoined* :—When that is so, how did the conceptions of I, this etc. and other similar things arise and how are the things of the universe seen and recognised and why and how do the cognition of external things arise and the feelings of volition etc.

29. *Vasishta said* :—In the beginning of creation, nothing came into being on account of the absence of a cause. Therefore no external things have come into being. Therefore everything here in this universe is a dumb show and the so-called creation is a mere illusion.

30. *Sri Rama rejoined* :—When the world which appears too real is said to be an unreal show and so when the world and its inhabitants are not moving figures and the whole universe is a mere illumination on a clear lining, how and why does this illusion of the world arise and to what it may be likened.

31. *Vasishtha said* :—The illusion of the world does not really exist as there is no reason for the same. Therefore all the so called manifested things of the universe, as also yourself, and myself etc., are mere shows and absolutely quiet, mere oneness and without any deformity.

(Here the doctrine and philosophy of Idealism is shown):

(to be continued)

VALMIKI AND MUSIC

BY

MR. M. S. RAMASWAMI AIYAR, B.A., B.L., L.T.

(Continued from Vol. XIII p. 16.)

Another conception which our ancients had formed of Music was with regard to its aesthetic theory, according to which Music and Poetry were fused together and regarded as one organic whole, neither one being the drudge of the other. Inasmuch as Valmiki described Kusa and Lava to have not only sung the *Ramayana* but also carefully brought out its sense; inasmuch as he laid stress not only on their sweet music but also on their correct pronounciation; inasmuch as he made it appear that their audience appreciated not only the music heard but also the verses sung; and inasmuch as he depicted even the inmates of Ravana's harem to be capable of not only singing but also explaining the meaning of the songs; it is clear that the Poet, even in those early times, instinctively held his theory of the happy union of sound and sense as a conclusively proved proposition and did not allow it to degenerate, as some of the later scholars did, into a questionable hypothesis culminating into a hot controversy.

But, be it remembered in the meanwhile, the theory of the happy union of sound and sense in music reigned supreme throughout the ancient period of our music and even long after.

Kalidas, for instance, went to the extent of even defying that theory and giving it some spiritual importance by comparing, in the very opening verse of his *Raghuvamsa*, the union of sound and sense with that of Parvati

and Paramesvara. Bhartruhari further heightened its importance with an immortal verse, wherein he blackmarked, as veritable beasts, all those who were ignorant of not only the sound of music (*sangita*) but also its sense (*sahitya*).

As regards the hold which music had in the minds of our ancients and the use they made of it, we have ample references in the *Ramayana*, whereby Valmiki clearly proved that music was, even in those times, regarded as the constant companion of Indian life from the cradle to the grave.

Look, for example, at Rama's career, a study of which will incidentally enable us to know what views Valmiki had of music.

I shall reserve the subject of *Rama's Career with reference to music* to the next issue, but shall now deal with one important point which we cannot afford to miss and which Valmiki, more than any other poet, laid great stress on. That point is this.—*Music should be the main, if not the sole, qualification of a statesman, for the reason that the state of the music of a country was a sure index of the state of that country itself.*

Survey from China to Peru and we will find, in every country we come across, apt illustrations of the point in question. The European Kings, for example, of the 17th and 18th centuries employed the great composers of their day as mere court-servants; and hence the music of those times reflected nothing but the lace-frills, the mincing steps, the formalities, courtliness, and all the artificialities of the European court-life. The age of the liberation of the peoples, inaugurated by the American and French Revolutions, is reflected in the music of Beethoven, Schuman, and Wagner.

The principles of Soviet Russia necessitated the organisation of free concerts in the workers' districts, in the soldiers' barracks, and even on the railway stations, usually accompanied by a lecturer who would interpret music rendered. For, the October Revolution of that country confronted the musicians with a new and unaccustomed audience of workers, peasants, and petty employees whose watchword was sounded *Music for the people.*

Coming to our own country, the ancient kings attached more importance to, and were more fond of, the rhythmic music, dancing, and drama than anything else; and hence Bharata produced nothing but the science of Dramaturgy, called *Natya Sastra*. The god-fearing rule of Akbar was mirrored in the equally god-fearing music of Haridas Swami of Brindavan. In Politics, the *servant* of the Executive Council sometimes

lords it over the *master* of the Legislative Council and reduces it to a glorified debating society. Correspondingly, in our music, the violinist and the drummer, who are virtually the accompaniers of the singer, lord it over that singer, oppose, cross, and even eclipse him.

For these reasons, Valmiki's *implied*—and Confucius's *express*—dictum (viz, the state of the music of a country is a sure index of the state of that country itself) is nowhere more applicable than in India.

In what portion of the *Ramayana* has Valmiki made this all-important dictum, though by implication?

A reference to Ayodhya Kanda, Sarga 2, will enable the reader to find out that Dasaratha proposed to his subjects that Rama should be installed as the Crown Prince; and at once the people were only too glad to accept him as their *de facto* ruler and supported the proposal by commending, among other virtues which qualified Rama for the new office, his great proficiency in the science and art of music. Vide Ayodhya Kanda, Sarga 2, Sloka 35. Thereby the people proclaimed to the world at large that the chastening and humanising character of music was calculated to evoke in a ruler, well-versed in it, sympathy and anxious solicitude for the welfare of his subjects, not to speak of his munificent patronage to all the deserving musicians.

The sequel did not falsify the people's proclamation. For, is it not stated that, in Rama Rajya, the people were devoid of physical diseases and mental disquietudes, were free from the fear of famine, were hale and hearty, grew in righteousness, and enjoyed happiness?

(To be continued)

EVOLUTION OF HINDU MORAL IDEALS.

BY

SIR P. S. SIVASWAMY AIYAR.

(Continued from page 28.)

CHANGES IN ETHICAL CONCEPTIONS BENEFICIAL OR NOT.

To the question whether the changes which had already taken place in the ethical conceptions of Hindu society were changes for the better, no conclusive answer could be given, but it could be fairly contended that there had been on the whole a rise to a higher conception of ethical duties. The real test was whether the changes had been conducive to the ideal of universal happiness or utilitarianism. Judged by that standpoint there had been a progress in ethical conceptions as a result of the application of rationalism and humanitarianism, though in practice there had been lapses. The real answer to the question would seem to be that while in the case of some virtues such as reverence and chastity, there had been a decline, other virtues like self-sacrifice for the good of others, and patriotism had been developed to a praiseworthy extent. Further it was difficult to say that in all cases and at all times and in all places the same set of virtues were required. For example, individualism might have been good in countries like India, where a system like the joint family system tended to check its growth. On the other hand, it might reach an undesirable height as in America and England and might be regarded by the socialists and communists as incompatible with the welfare of society. Similarly, nationalism and patriotism were virtues to be encouraged and developed in India, while they had reached undesirable lengths in Europe and America and made them injuriously aggressive. Every European and American nation was fond of preaching to other nations the advantage of cultivating an international mind and throwing their doors open to an influx of foreign goods from countries which had long since attained industrial development and predominance, while they themselves were following a policy of economic self-sufficiency. What was necessary was to give due recognition of the principle of relativity in the formulation of moral rules and ends. The question whether the growth of disbelief in external sanctions such as the existence of Hell had or had not been favourable to the maintenance of morality was one upon which it was not easy to express an opinion with confidence, irrespective of the degree of intellectual education of the society concerned. It would perhaps be best to leave these beliefs alone and trust to the

general influence of education. One might reasonably entertain a doubt whether the disbelief in these sanctions could be pronounced to be an unmixed good in all stages of society.

DRIFT OF MODERN TENDENCIES.

The clash of Eastern and Western systems of civilisation and culture which began with the advent of the British into India has produced far-reaching changes in our ideas and outlook upon life. The vast improvements in communication, the increase in the habit of travelling and in international trade and in the enormous and unprecedented growth of facilities for diffusion of knowledge have linked the countries of the world together, and increased their mutual dependence on a scale hitherto unknown. India has got into the vortex of world forces and has not remained unaffected by the vast changes which have taken place in the economic, sociological and moral ideas of the world. Our religious and ethical conceptions, our social and political ideas, our civic, national and economic ideals are undergoing rapid change under the stress of new world conditions. It has been remarked by Bertrand Russell that hundred and fifty years of science have proved more explosive than five hundred years of pre-scientific culture and that science has become an important factor in determining the everyday life of everyday people. A Rousseau or a Gandhi may preach the blessings of plain living and high-thinking or may sigh for the Arcadian simplicity of life led by our old ancestors. They may deal in vague generalities without indicating how many and which of the conveniences of life and other advantages procured by scientific inventions we should forego, and without proving that plain living is necessarily accompanied by high thinking. But the commonsense even of the countryside which has learnt the use of the railway and the motor bus in the place of bullock carts will protest against any return to the old days. Further, every belief and institution has now to submit to the challenge of reason and justify itself. Religion has been obliged to make terms with the spirit of science. Fortunately for this reconciliation, science and religion are now alike inspired by a spirit of humility and decreasing dogmatism.

RELIGIOUS BELIEFS IN EUROPE AND INDIA.

The religion of the modernist Christian is far removed from that of the primitive or the medieval church and among the educated classes in Western countries religious faith has been steadily losing ground.

One might divide the people in India into different classes according to the character and intensity of their beliefs : (1) there was probably

more religious belief among the masses and especially among women mixed up with a large mass of superstition, (2) among the literates and educated classes there were those who did not care to think of religion at all, but appreciated the convenience of conformity to established conventions : (3) the sceptics ; (4) the believers who might be called revivalists who clung to all the old tenets and practices, discovering fanciful explanations under the guidance of allegory, symbolism or esoteric truths ; (5) the believers who entertained a belief in the essential tenets of Hinduism and endeavoured to reconcile their religious beliefs with the requirements of reason as best they can. Though it would be difficult to hazard any statement with reference to the numbers and proportion of the persons belonging to these classes, it would be probably true to hold that the proportion of religiously minded people in this country is much larger than in any other countries and certainly not less.

So far as one can see there is no likelihood of any mass movements towards conversion of the Hindus to any other religion except perhaps in the case of the Depressed Classes who may be tempted to embrace one or the other of the proselytising religions, if the evil of untouchability is not soon eradicated. So far as the intelligentsia of the country are concerned, they believe that no religion can claim any intrinsic superiority over the others, that Hinduism is as capable of adaptation as other religions and that the guidance which the purer forms of Hinduism can furnish in matters of religion and ethics is quite as valuable as that to be found in other systems. Hinduism has far greater powers of accommodation than the other creeds of the world, and would have less difficulty in reconciling its philosophic basis with the conclusions of modern scientific thought. Though beliefs in miracles and legends and in dogmas that were incapable of proof would tend to decline, the sense of the immense mystery surrounding our existence, the religious instinct and the craving for its satisfaction would, however, remain.

LOAD OF RITUALISM.

The sooner the followers of Hinduism could lighten the load of ritualism and ceremonial observances and devoted themselves to the essentials of religion, the greater would be its chances of survival. The social institution of caste which had been developed in India in such fantastic lengths was also bound to disappear. The new forces to which Hinduism was now exposed, viz., the spirit of nationalism and the influence of the scientific outlook were far more powerful and penetrating than the previous attacks on caste, and so the fact that it had survived those previous

attacks was no guarantee that it would successfully face the present one. The disappearance of caste need not affect Hinduism as a religion ; on the other hand it would help the promotion of unity in India. There were signs that the process of disintegration of caste had already begun. Of the three distinct features of caste, namely, restrictions on occupation, inter-dining and inter-marriage, the first has totally disappeared ; the second had begun to disappear in towns, and as regards the third, inter-marriages between members of the sub-sections of the main castes were daily increasing, mixed marriages even of women of higher caste with men of lower caste were creeping in, and there had been cases also of marriages of Hindus with Europeans and the Siamese. How far marriages of this sort, except inter-sub-sect marriages, were conducive to the happiness of the parties was a question which would have to be decided by themselves. One could only note that difference in habits, ways of living and manners were, more often than not, likely to cause friction in the intimate contacts of the daily life in the home. Impatient social reformers and foreign critics who cast reproaches at the very slow progress of inter-marriages between the main castes do not realise how deeply the institution of marriage entered into the structure of society and morals and how a hasty and violent loosening of the bonds which had held the social fabric might produce a moral chaos.

CHANGES IN FAMILY LIFE.

The two institutions on which the whole structure of civilised society has been based and which have been profoundly affected by new economic conditions and other factors are family and property. They are inextricably bound up with each other and any weakening of the foundations of either is bound to react on the vitality of the other. This century has witnessed in western countries startling changes in the long-established notions of the relations between the sexes and a growing disregard for the codes of marriage and sexual ethics. Volumes have been written upon the disorganisation of family life. The picture drawn by Ben Lindsey in his books "Revolt of Modern Youth" and "Companionate Marriage" was considered by some to be highly coloured. But no reason has been assigned for discrediting his description or considering that the area from which his facts were gathered was not representative of the other cities or States. Bertrand Russell says that the young men whom he questioned about those facts were not inclined to deny them. The causes of this upheaval of morals of Europe and America are the industrial revolution which drew young people away from their homes in the country and

obliged them to live in towns and cities free from the control and supervision of the parents, the postponement of marriage till the parties become economically self-sufficient which denied to many people sexual expression just at the time when the urgency of the biological instinct was strongest, the emancipation of women, their objection to the double standard of morals for the two sexes and their desire for economic independence, the modern discovery of contraceptives which offer to the unmarried women a ready means of obtaining sex gratification outside marriage without risk of parenthood, and the laws which make divorce easy.

Do these changes augur ill or good for the well-being of society? Will this transformation of moral ideas go on unchecked and end in anarchy and disaster or is it likely to be arrested? The welfare of the human race depended upon the stability in the relations between the sexes and such stability must be sought by some process of adaptation and reorientation of the present system of marriage and family life, and unless that took place, the transformation would continue to go on to the detriment of society, even in India. Some optimists believed that these new ideas of morality were foreign to the spirit of Hinduism and that it was not likely to succumb to such influences. But those people ignored the fact that in the West also, till recently, people were attached to the institution of marriage and family and that in the Victorian epoch in England and America, the position of affairs was not very different from what it was now in India. If in these countries, the force of circumstances and the economic conditions had led to the changes referred to already, there was no reason to think that India would escape a similar result, especially as women in India were in a "feverish hurry" to catch up western notions in politics and sociology and economics.

The problem is how to check similar changes in India. Reactionary conservatives may suggest, a reversion to the old policy of denying all education or at least higher education to women and keeping them under the subjection of men. But such proposals are preposterous. Some may be inclined to think that even though it might not be possible to shut out knowledge of other kinds to women, this country should follow the Roman Catholics and strictly exclude any knowledge of birth-control. But like other scientific inventions and discoveries, the methods of birth-control are capable of being put to bad as well as good uses and it would be absurd to deprive the people of a remedy not merely against the evils of over-population, but also against the evils arising from excessive child-bearing. It will be equally a mistake to postpone marriage to a late stage. In the West it is productive of great unhappiness and injury to morals.

While the economic independence of women is desirable on many grounds it seems very unwise to encourage the ambition for a professional career in women, except perhaps in those who may be specially gifted for particular callings. The old Hindu ideal of the woman as the maker of the home which considers the position of wife and mother the most sacred and honourable in society is one which we cannot afford to abandon, and it must be the ideal of women's education in India to impress upon the minds of girls that exalted ideal. There is no need to fear that it will be found inadequate to the requirements of a rational, wholesome and happy life even under modern conditions. The Hindu conception of marriage may appear somewhat unromantic, but romances are unfortunately built upon illusions and do not last in this world of work, stress and realities. This does not mean, however, that no change is required in Hindu marriage laws. They are more liberal to men than to women; and it is necessary to provide the remedy of the dissolution of marriage to women as well as for men in cases where the maintenance of the legal bond would produce grave hardship. While avoiding undue facilities for such dissolution of the tie, it is necessary to avoid too great stringency.

INSTITUTION OF PROPERTY.

Except in Russia and by the Communists, war had not yet been made upon the conception of private property, and it is too early to prophesy whether the Bolshevik experiment in Russia is likely to be conducive to human liberty and happiness. It is sometimes believed that Bolshevism could never take root in India with its multitude of small agricultural holdings and poor peasants. There were two circumstances which had played an important part in history. The great mass of poverty and unemployment offered a favourable soil for the seeds of revolution. While those who were possessed of property were generally disunited, inert and wanting in energy and enthusiasm, the "have-nots" and revolutionaries were far more capable of combination and sustained effort and vigorous offensive.

FUTURE.

There is reason to fear that in this country the beautiful ideals of filial love and affection, of affection between brothers, of respect for elders and especially those of the family, of conjugal constancy and of the support of aged parents are losing their influence upon the conduct of persons. The time, perhaps, is not far off when the new generation may become incapable even of appreciating the beauty of the ideals depicted in our national epics. This train of reflection is apt to produce a feeling that there is nothing to be done except to fold our hands and allow ourselves to drift, at the mercy of the winds and waves. But we should look for

guidance in the true spirit of the Hindu religion and philosophy. In the words of Washburn Hopkins, "What India needs is to realise itself, to broaden out her spiritual heritage until it meets the further requirements of this later age, not to rest upon the foundation already so nobly erected by her own saints and scholars but to continue to build along the same inspiring lines."

(Concluded).

INDIAN CULTURE ORIGINS

BY STANLEY RICE

Some years ago, I ventured to propound a theory, in my own blundering amateur way, that the origin of caste was to be sought for not in the Aryan, but in the Dravidian country. The arguments were briefly these. The "occupational" theory fails to satisfy the conditions, not only because occupations do, in fact, cut right across the caste system, so that men of different castes may both be tillers of the soil or artisans, but also because it is too material, too "European" a point of view to be applied to primitive races. Castes in the shape of guilds existed in European and other extra-Indian countries, but they did not involve prohibitions of interdining or of inter-marriage. Even if it be maintained that these quasi-religious sanctions arose from a desire to keep the caste occupation within the caste, that would not explain why a man refuses to eat food cooked by a low-caste man or take from him a casual glass of water. Whatever may have been the development of caste in later centuries—and the multiplicity of subcastes does suggest that the institution tended to split up on the lines of occupation, given the fundamental bases of the system—the objections to the theory are so numerous and so formidable that as an explanation of origins it must be discarded altogether.

"The "racial" theory is also open to grave objections. The idea that caste was an invention of the Aryan invaders to preserve the purity of the stock rests to some extent at least on the word "varna" (colour), and therefore, since the institution is found in no other branches of the Aryan stock, must have been invented after the Aryans came to India. The Rig-Veda has nothing to say about caste, except in the "supplementary" Book X. Moreover, caste is actually stronger in the Dravidian south and west than in the north, and though it is not impossible it is at least unlikely that the Dravidians became even more enthusiastic for the system than the inventors.

But if this system was invented by the Aryans for their special purpose, and if it was a system unknown either to themselves before they invaded India, or to any other branch of the Aryan stock, the germ of it must have been found in India itself. That is also M. Senart's view. He, however, clings to the Aryan theory, and in doing so he makes the usual assumption, which I for one am unable to accept, that the Aryans were

of a superior culture and civilization. "Les aryens s'avancent," he says, "dans leur nouveau domaine. Ils se heurtent à une race de couleur foncée, inférieure en culture qu'ils refoulent." Not only does he make the assumption - which appears again and again in his classic work--but he seems to relegate all the rest of India--the non-Aryan races--to the category of "autochthones" or "aborigines," and while admitting that the customs of the aborigines may have had some influence, he rejects almost scornfully the notion that that influence could have been great, much less fundamental.

Now if we confine ourselves to the aboriginal elements, we may no doubt obtain a clue to the existence of no-castes, and we accept the assumption that the Aryan civilization was definitely superior to the primitive social condition of the aborigines, most of whom have not progressed very far even to this day. But what right have we to ignore altogether the Dravidian or, to use the larger term, the non-Aryan culture which the Aryans found established, and to which the hymns of the Rig-Veda bear testimony? If it can be shown that the Aryan culture was not, in fact, superior, but rather that it was inferior to the non-Aryan, M. Senart's contention that to reject the "Aryan" theory is to turn back the course of history falls to the ground.

The second assumption which "Aryan" supporters make--at any rate by implication--is that caste was the invention of some brilliant brain, which caught the imagination of the brethren, and, like some other inventions, not always of the material kind--for example, the monotheism of Islam--came into being in an early but basic stage within the course of a few years. M. Senart, it would seem, rightly opposes this idea. He considers that the germ of the caste system is to be found in the constitution of the Aryan family, that it grew up insensibly during many generations, and was influenced, though only partially and in a secondary sense, by the magical and other existing customs. It is true that if we reject the occupational, the racial, the economic, and the ethnological theories as inadequate, and if we still cling to the notion that the system was an Aryan invention, it is necessary to look for origins to the Aryan institutions. But the Aryans were not a race; as we have been told recently, the word really connotes something much wider and goes back to the stock from which many races are descended. If the Asiatic branches of the original stock had a family stock out of which caste was developed, how comes it that this particular institution was developed only in India, where the "partial and secondary" influence of the aborigines can hardly have sufficed to produce anything so distinctive? It cannot be that in the displacement of other peoples by various Aryan invasions, it was the Indians alone from whom they wished to keep themselves so separate. The natural inclination of the conquerors is to keep themselves apart from the despised conquered, whether in India or anywhere else. Colour alone would not have sufficed to make the distinction. Admittedly caste was unknown to the Aryans when they entered India and for a long time afterwards. During that period there must have been much intermixture

with the native blood, and when caste emerges as a definite institution there is very little to show that it was designed on colour lines, except the word "varna" and the references to the Dasyus as dark-skinned. If really the idea was to preserve the purity of the race, there ought to have been two main castes, the Aryans and the non-Aryans, and each main division might then have been subdivided on the lines of profession and occupation. There is nothing to show that this was ever done, and no one has ever suggested that it was. There are, too, the inconvenient non-Aryan castes including Brahmans, which on this hypothesis can only be supposed to have copied their betters--for no better reason than that it was fashionable.

The theory of the Dravidian or non-Aryan origin of caste has, I think, been maintained independently by others, though by a different course of reasoning. It has lately received striking support from Professor Ghose. (See his Indo Aryan literature and culture (origins). The Book Company Calcutta).

Professor Ghose, who, it seems, started with a prejudice in favour of the Brahmanical and therefore Aryan theory of Indian culture, the caste system being, as it were, the focus of that culture, has been persuaded by an intensive study of Indo-Aryan literature that the origins are to be found in non-Aryan lands and non-Aryan civilization. His main thesis may be stated thus. When the Aryans first arrived in India they began to form settlements in and about the Indus Valley. These settlements were exceedingly primitive and quite small, and the Aryans themselves made very slow, if any, attempts to advance further towards the Jumna and the Ganges. They occupied themselves meanwhile in incessant quarrels and dissensions of no importance to the outside world. Meanwhile there was in the eastern country which the author calls Vratya, or non-Aryan land, an important kingdom with a civilization dominated no doubt by magic and superstition, but otherwise greatly superior to the Aryan.

The smaller kingdoms of the east had been amalgamated and brought under the empire of the Great Vratya, who tolerated with a kind of amused contempt, but also to some extent himself partook of, the popular religion made up of magic and superstition, of demons and ghosts and other denizens of a fantastic spirit-world. Side by side with all this, however, there was a higher form of religious speculation confined to the more cultivated, just as there is now not only in India, but in every country which professes a religion. And into this State there came Brahmans from Aryan land, driven out by the eternal squabbles between Brahmans and Kshatriyas, who do not represent castes properly so-called but rather the kingly and priestly orders of the European type, such as we meet with in the great struggle between the Empire and the Papacy. They came then to Vratyaland full of their zeal for religion, which was a far greater force among the Aryans, and, finding the king to be indifferent, they set to work to persuade him to accept what may be called the Aryan communion. The result was a mass conversion, which is

embodied in the Vratya-stoma. If we may use a European analogy, the whole process was not unlike the conversion of Constantine and the recognition of Christianity as the official religion of the Empire.

The small band of Brahman refugees from the Aryan settlements thus became missionaries for the Aryan faith, which, however, had to be adapted to the needs and customs of the people. The faith had to be grafted upon the superstitions, the beliefs, and the rites which already existed in the country, just as, to use the Constantinian analogy again (though without any desire to push it too far), pagan customs were grafted on to Christian observance and remain in their new form to this day. But since the religious instructors had to be coached in the new ceremonies which they were to perform, a sort of manual was drawn up for their guidance, not perhaps all at once, as we might now draw up rules and regulations for this or that purpose, but as a free compilation which could be expanded as occasion offered. The result was the Atharva Veda. Now this Veda is utterly unlike the Rig and its accompaniments, the Yajur and the Saman, which everyone is agreed are of Aryan origin. It is largely composed of spells and incantations, which make up the 'hocus-pocus' (the author's word) of superstition, and although the Aryans were not above such practices, there is little, if any, trace of it in the Rig, while all that we know of the non-Aryan peoples suggests, to use no more dogmatic word, that magic and witchcraft and similar beliefs played a very much larger part in popular religion. Scholars no doubt have been puzzled by, and have given great attention to the Atharva Veda, but obsessed by the "Aryan" theory of caste, and the general idea that the Aryans imposed their civilization upon a primitive aboriginal people, they have had to resort to explanations to fit the theory. By the ordinary amateur in the subject the importance of the Atharva Veda is not sufficiently recognized. It is by this Veda rather than by the Rig, which is largely devoted to the praise of a bygone hierarchy, or by the Yajur and Saman, which regulate the arcana of hieratical worship, that the common occurrences of everyday life are influenced. Thus, to take only one example, at the important rite of the Upanayanam the boy should be bathed and clothed in a garment spun and woven in a single day, and the following is recited :

"The goddesses who spun, who wove, who spread out and who drew the skirts on both sides, may those goddesses clothe thee with long life. Blessed with life put on this garment. Dress him, through this garment prolong his life to a hundred years; Brihaspati has given this garment to King Soma to wear.

"Mayst thou live to old age; put on this garment. Be a protector of humanity. Live a hundred years, full of vigour; clothe thyself in the increase of wealth."

The words of the Atharva Veda are:

"Envelop, put ye him for us with splendour.....Brihaspati furnished the garment unto King Soma. Thou hast put about thee this garment in order to well-being; thou hast become a protector of

the people against imprecations; do thou live a hundred autumns, and do thou gather about thee abundance of wealth. Come, stand on the stone; let thy body become a stone; let all the gods make thy lifetime a hundred autumns."

This formula seems to have been used originally for birth ceremonies at which time a stone is used; it was perhaps later transferred to the ceremony at which the allusion to garments would be more appropriate.

But the Atharva Veda, besides containing these magical recipes, these incantations and imprecations, does also contain hymns of the Rig-Vedic type and other traces of Aryan influence. That is why the author is driven to the conclusion that the compilation was the work of Aryan Brahmans suited to the need of a non-Aryan audience. It is impossible here to do justice to the author's arguments, which, being based upon an intensive study of Indo-Aryan literature, are beyond the capacity of any but highly skilled scholars to appreciate. We must, however, be careful not to put the cart before the horse. It would be very unfair to Professor Ghose to suggest that, having made up his mind, on superficial data, that the early civilization of India, of which caste—in his own language the varnashramadharma—is the core, was essentially non-Aryan and that he then proceeds to torture the materials into shapes which fit his preconceptions. On the contrary, his case is that the various incongruities to be found in the literature can only be explained, and the various riddles which the "Aryan" theory propounds can only be solved by this hypothesis.

What, then, is to be said about the famous Purusha-Sukta in the tenth book of the Rig-Veda? The four castes are there depicted as issuing from the various parts of the divine body, and this has usually been taken as an image adopted by the Brahmans to glorify themselves and to typify the order of the castes as they would have it. Professor Ghose makes the interesting suggestion that this is a complete misinterpretation. It is not an authority for the "separation of castes, for the caste system in fact," but an attempt to show unity in diversity. The metaphor is familiar to all readers of the Christian Scriptures. "There are," says St. Paul to the Corinthians, "diversities of gifts, but the same spirit..... For as the body is one and hath many members, and all the members of that one body, being many, are one body....." The author of the Purusha-Sukta uses the same metaphor for the same purpose. He (or they) did not invent castes or the order of them; he accepted what he found to be existing, the four orders roughly divided into castes, and the relative estimation in which they were held. Acting then upon observed facts, he applied the Upanishad doctrine of emanation from the original principle to show that each caste had its place in the corporate whole. If this were not so, why do we find also mentioned such miscellaneous objects as "the seasons, curd, clarified butter, and sacrificial animals"? The argument receives some support, too, from the general nature of the tenth book. "The multiplicity of gods is questioned and the unity of the universe is asserted, while attempts are made to represent the process of

creation as the evolution of being from not-being" (Keith in *Cambridge History of India*, i., 107). It is Professor Ghose's contention that the whole conception is Upanishadic in character, but he goes further by declaring that the Upanishad philosophy itself is non-Aryan in origin.

Now no one supposes that the Purusha-Sukta records dogmatically the invention of caste. The mention of the four castes pre-supposes their previous existence. Nor does it necessarily lay down as a doctrine that they must be regarded in that order. For, as Professor Ghose acutely remarks, if the Brahmans, or even the Aryans, had invented caste, the most characteristic as well as the most persistent feature of the Indian social system, it is strange that, in all the wealth of literature so largely written or inspired by Brahmans, there is no mention of any such invention. Professor Ghose, for this and for other reasons, concludes that there is no such mention of the observed origins of caste because there was nothing to observe. They found the institution ready-made, and finding it strange, set to work to account for it as best they could.

The word "varna" has proved a tower of strength to the "Aryan" theorists, especially because of the reference to the black or dark Dasyus. "These former occupants of the country," says Mr. O'Malley in a recent book, "were mainly the people known as Dravidians, a dark-skinned race not without civilization, who were held in contempt by their fair-skinned conquerors.....Anxious to maintain their racial purity, their culture, and their standards of living, the Aryans relegated to a lower status the children of mixed marriages and those who were engaged in base pursuits and the latter adopted similar lines of demarcation among themselves." This passage assumes, as the "Aryan" theory always does, a good many things. It assumes that the Aryan "conquerors" as a whole held the Dravidians or non-Aryans in contempt, that they had a culture and a standard of living so much in advance of the rest that it was worth preserving, and that they deliberately degraded the "conquered" to a subordinate position. But the word "varna," on which so much of it is based, does not necessarily imply a division between the fair-skinned Aryan conquerors and the dark-skinned Dravidians or non-Aryans. So far as I am aware, there is nothing to show that it was not equally a distinction between these non-Aryans and the preceding aboriginals, or possibly between the higher and the baser-born non-Aryans themselves. There are many gradations of colour, even in the Dravidian South, from the very fair to the almost black. It is, of course, possible that the Aryan invaders found it a convenient distinction when they applied the caste system to their own civilization, for everyone is agreed that they did not bring it with them. Nor were the Aryans necessarily conquerors. They occupied a small bit of India in the north-west, and there they were really conquerors, but later on they may as easily have (in Professor Ghose's view did certainly) spread over the country by various means of peaceful penetration, having first introduced

Aryan ideas into the east, and being themselves absorbed into a mighty Neo-Aryan flood that flowed westward.

If I have concentrated overmuch on this question of caste, it is because that, to use Professor Ghose's own words, is the core and essence of the civilization. The whole point of his essay, the foundation upon which the whole theory is based, is that the Aryan civilization, such as it was, was not only not superior, but was in many respects markedly inferior to that which they found existing. This is in accordance with what we know of many immigrant peoples in the course of history, and especially of ancient history. The contrary theory seems to have been inspired by such analogies as the British in Australia or the French in Canada, to have been fortified partly by the existence of such advanced literature as the Rig-Veda, and by the fact that, whereas the Indo-Aryan writings are prolific, there is nothing left to us of the prehistoric non-Aryan literature, and to have been coloured by the clever adaptations or redactions of later Brahmans who have so introduced Brahmanic ideas as to make it, if not impossible, at least extremely difficult to separate the glosses from the original material. Professor Ghose's critical study of Mahabharata saga is suggestive, though doubtless open to criticism from what I may call the more orthodox point of view.

Professor Ghose does not trace caste any further, nor does he allude to the south. Neither subject enters into the scheme of his book. We may however, reconstruct a little on the basis of the arguments advanced in my previous articles, whatever they may be worth, joined on to those in my previous articles, whatever they may be worth, joined on to those far more learned ones drawn from the ancient literature. When the pre-Aryans entered India they found a country largely covered with dense forest and sparsely inhabited by a people in a very primitive stage of civilization. These people practised totemism, and their religious beliefs were steeped in the value of incantations, magic, sorcery, and witchcraft. Mr. O'Malley, writing of the Gond tribes of today, says: "The social divisions are of an unusually complex character, for they are based upon religion as well as totemism. There are four main groups, each of which worships a different number of gods and has a different totem." The non-Aryan invaders had very similar beliefs, and the practice of totemism made it easy for them to keep apart from the aborigines, whose practice of prohibitions of intermarriage was fortified by the idea of ceremonial pollution, which, whether it was an original part of their social code or was added later, soon came to influence the question of food and drink. But whereas their own customs regulated these matters within limitations, the aborigines required different treatment. Urged by the spur of this treatment, some fled to the hills and jungles, where they remain; some were admitted into the lower ranks of the invaders, probably by means of initiation ceremonies coupled with gifts; some consented to remain in the low country, but, not being accepted as initiates, were kept outside the social structure and became, in modern terminology, outcasts.

Time went on; a thousand years or more passed, and the invaders increased and multiplied in the more fertile parts—that is to say, in the riverine tracts. They built cities and towns, for in the light of recent archæological discoveries I see no reason for assuming with Dr. Giles that the towns meant “no more than an earthwork strengthened by a palisade or possibly occasionally by stone.” The tribes developed into States; civilization advanced upon the well-known lines. The early totemistic clans, with their prohibitions and their ceremonial pollutions and purifications, hardened into castes, which tended to split up and multiply, perhaps on occupational lines, but always upon the established pattern.

Then came the Aryans, settled down in the Punjab and round the Indus Valley, and established themselves with their own customs and their own form of civilization, such as it was. By degrees they, too, multiplied and overflowed eastward, whether, as Professor Ghose suggests because they were driven out by internecine quarrels, or whether they were obliged to seek other homes owing to the pressure of population on a soil that was not naturally fertile and was not scientifically exploited, or whether again portions of them were still inspired by their nomadic habits. It does not much matter how, and Professor Ghose’s “historical romance” is not to be taken too seriously in all its details. Among these wanderers were Brahmans, who persuaded the King, and through the King the people, to accept the Aryan scheme of things. For their part they adopted much that was non-Aryan, including the cardinal points of the varnashramadharma and the Upanishadic speculations. All this filtered down into the south, which had much the same civilization as the east, but was never interpenetrated to the same extent by Aryan blood. So we arrive at what I believe to be a rational conception of early Indian life, and incidentally at a rational conception of the origin of caste.

It has been necessary to leave out much that was relevant to the argument. No theory is complete unless it is watertight, and it may seem that assertions have been made without proof. That proof could be offered, did the limits of what is necessarily a summary allow. In dealing with a prehistoric stage of society, of which we have but scanty record, there must be some element of assumption, but that assumption must be based on reasonable probability deduced from known facts or from relevant analogies. The theory here advanced seems to involve fewer assumptions, less guess-work, and, above all, less a posterior argument than any other founded upon the superiority of Aryan civilization, upon the preservation of racial purity, or upon the division of occupation. Mistakes of detail may be attributed to the zeal of an enthusiast; the principles, I claim, are more difficult to refute.

—(From “The Asiatic Review”)

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