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THE Bharata Dharma

A Magazine of Liberal Hinduism ॐ

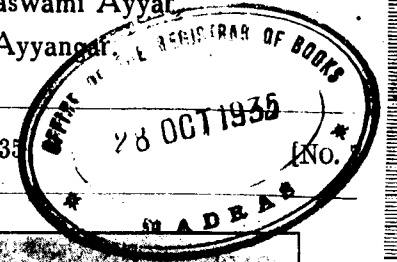
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Honorary Editors : { C. V. Krishnaswami Ayyar
K. V. Sesa Ayyangar

VOL. XIII]

OCTOBER, 1935



चित्रं वटतरोर्मले वृद्धा शिक्षया गुरुयुव । गुरोस्तु मौनं व्याख्यानं शिक्ष्यास्तु छिन्नसंशयाः ॥

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

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IMMORTALITY.

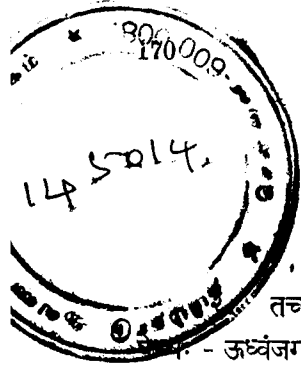
Foil'd by our fellow-men, depress'd, outworn,
We leave the brutal world to take its way,
And Patience! in another life, we say,
The world shall be thrust down, and we upborne.

And will not, then, the immortal armies scorn
The world's poor, routed leavings? or will they,
Who fail'd under the heat of this life's day,
Support the fervours of the heavenly morn?

No, no!—the energy of life may be
Kept on after the grave, but not begun;
And he who flagg'd not in the earthly strife,

From strength to strength advancing—only he,
His soul well knit, and all his battles won,
Mounts, and that hardly, to eternal life.

MATHEW ARNOLD.



OUR MANTRAS AND SAMSKARAS.

BY

M. B. VARADAIYANGAR, B. A., B. L.

Retired Advocate, Malleswaram, Bangalore.

(Continued from Vol. XIII page 136.)

तच्छंश्वोरावृणीमहे - गातुंज्ञाय - गातुंज्ञपतये - दैवीस्वस्तिस्तुनः - स्वस्तिर्मानु-
- ऊर्ध्वजगातु भेषजं - शन्नोअस्तुद्विपदे - शंचतुष्पदे - ओशान्तिः शान्तिः शान्तिः
वरुणायनमः - यथास्थानंप्रतिष्ठापयामि - प्राच्यादिशिदेवात्रऽत्विजोमार्जयन्तां - दक्षिणायांदिशि-
मासाः पितरोमार्जयन्तां - प्रतीच्यां दिशिगृहाः पशवोमार्जयन्तां - उदीच्यांदिशि आपओषधयोव-
नस्पतयोमार्जयन्तां - ऊर्ध्वायांदिशियज्ञस्संवत्सरोयज्ञपतिर्मार्जयन्तां - गतेभ्यो ब्राह्मणेभ्यो नानगो-
त्रेभ्यो स्वस्तिपुण्याहवाचन मन्त्रजपदक्षिणाः स्संप्रददेनमम.

Hiranyavarnah suchayah—pavakayah sujatah—Kasyapoh—yasu—
sudrah—agnimya—garbham—dhadhera—viroopah—tana—apahsaagum—
syonabhavantu—yasam—raja—Varuno—yathi—madhye—satyanrute—
avapasyam—jananam—madhuh—chutha—sushayo—yah—pavakasta—na—
apaschagum—syona—bhavantu—yasam deva—divikrinvanti—bhaksham
—ya—antarikshe—bahudha—bhavanti—yah—prithiveem—payase—ud-
anti—sukrah—ta—na—apahsagum—syona—bhavantu—sivena—ma—
chakshusha—pasyata—apah—sivaya—tanavo—apasprisata—twacham—me
—sarvagum—agneen—apsu—shatho—huvevo—mayi—varcho—balamojo-
nidhatha—pavamanah—suvarjanah—pavitrena—vicharshaneeh—yah
pota sa punatu—ma—punantu madeva janah—punantu ma navo dhiya—
punantu visva ayavah—jatavedah—pavitravath—pavitrena—punahima—
sukrena—deva—dheedhyath—agne kritva kratoogum—ranu—yatte—pavi-
tram archishih—agne—vithathamantara Brahma—tena—puneemahe—
ubhabhyam—deva—savitah—pavitrena—savenacha—yitham brahma pu-
neemaha—vysvadevi punathi—devyagath—yasyai—bahveeh—thanavah—
veetha prishtah—taya—madantha—sadhama—adyeshu—vayagum—syama
—pathayo—rayinam—Vysvanaro—rasmibhi—ma—punathu—vatah—pra-
nena—yeeshiro—mayobhooh dyava—prithive—payasa payobhi—rithavari
—yagneya—ma—puneetham—brihadbhi—savitha—threbhi—varsishtai—
deva—manvabhih—agne—dakshih—punahi—ma—yena—deva—apuna-
tha—yena—apo—divyam—kasah—tena—divyena—brahmana—yitham—
—brahma—puneemahe—yah—pavamanah—adhyethi—rishibhih—sam-
ritagum—rasam sarvagum—sapootham—asnathi—swaditam—matarisva-
na—pavamano—rishibhi—sambhritagumrasam—tasmai—sarasvathi—
duho—ksheeram—ro—sapih—madhoo thakam—pavamaneeh—swastyaya
neeh—sudughahi—payusvateeh—rishibih—sambrutho—rasa—brahmane-

shu—amrithagum—hitham—pavamaneeh—thisantu—nah—yimamlokam
—atha—amum—kaman—samardhayantu—nah—deveeh—devaih—sama-
bhritah—pavamaneeh svasthyaneeh—sudhughahi—grithah—chutah—
rishibhih—sambhrito rasah—brahmanaeshu—amruthamhitham—yena
—devah—pavitrena—athmanam—punathe—satha—thena—sahasra-
dharena—pavamanyah—punanthuma—prajapathyam—pavithram—
sathodyam—hiranmayam—thena—brahmaavidho—vayam—pootham—
brahma—puneemahe—Indra—suneethih—saha—ma—punathu—soma—
swasthya—varuna—sameechyayamo—raja—pramrinabhih—punathu
—majatavedah—maoorjantya punathu.

2. Tath—sam—yo—ravrineemaha—gathum—yegnaya—gathum—
yagna—pathaye—Devi svasthih—asthu—svasthih—manushe bhyah—
Oordhvom—jagathu—bheshajam—sanno—asthu—dvipathe—sam—cha-
thushpade—Om santhih—santhih—varunayanamah:—

The first portion of the Punnyahamantras cited above is usually called-kumbheshtako padhana mantra meaning thereby—mantra used to cover or surround or envelope a kumbha or a vessel. Since we use a vessel here for punnyaha, that mantra is aptly first used. Its meaning is as follows:—O sacred gold-like shining and agreeable waters, who have the power of sanctifying or cleaning everything, and who had in your womb, Kasyapa, Indra and Fire, may you be the cause of happiness and peace for us. Whose king Varuna, who takes the form of the shining sun, the eternal witness for human actions, true and false; may he give us sweet food, may he keep us clean and happy. In whose waters, the Devas prepare and eat soma, or mana or amritam or as the different rays of the sun appear differently and in various colours in the Heavens while it is raining. Further who by raining wet the earth and thus create food for us—may they give us peace and happiness—may those waters see me with a pleasing eye—may they touch me with a good skin. So blessed with a sound body I shall provide all the materials for your sacrifice. Therefore please keep or deposit in me sufficient strength, brilliance and grit. That Deva who is born in Svarga and therefore an expert in the act of cleansing and purification, may he cleanse me and purify me by my japa or prayers and concentra- tion. Further, those great men who were born in Svargaloka and hence Devas like Svayambhuva Manu and those great sages who were born at the begining of this kalpa, and who have to sojourn here in this earthly world on account of their past karmas, but who are in spite of it, of clean habits and highly learned, may they bless me and keep me clean. O Agni,

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may you make me so clean and purified as to make all my sacrifices and other actions in life acceptable to you. O Agni, in your brilliant rays whatever is most brilliant powerful and capable of perfect purification and what is leading to God, may we be purified by that. O Sun, of the two kinds of worships to you enjoined on us, i.e., one that purifies and the other that is pleasing to you let us find out what leads to God. Let that Goddess the dearest of the Devas who is an adept in the art of purification, let her come and purify me. May she come with that body which is pleasing to her consort and which is most cherished by the Ritviks, i.e., sacrificers and may she bless us with ample wealth. May the Fire-God Agni or the Sun, purify me with his rays. May the God of air, may he circulate in my body as Prana or life. May they truly, as true as they are, endow the earth with rain and milk etc., and may they purify me. O Agni the incensor of action (religious) bless us with worthy thoughts and purify us. What thoughts—such as are great and admired by the great, as are capable of enabling us to cross this ocean of sin as are known in the world for a very long time as highly purificatory, by which the ancient workers, i.e., sacrificers or worshippers were purified. By which purificatory appliances our ways to the higher world were made easy and purified, by those means let me have my ceremonies purified. Whoever learns these purificatory mantras, will enjoy all those best blessings which were brought by the great Rishis of old. Whoever learns these purificatory mantras brought by the great Rishis to him the Goddess of learning, i.e., Sarasvati milks, milk, butter etc. Therefore these purificatory mantras, productive of the best good to mankind, well-known in this world brought by the great rishis—may they be productive of permanent and imperishable result. May the Goddess of purification who was obtained by the great Gods like Indra and others, may she bestow this world as well as the next on us—thereby meaning may she bestow on us the salutary benefits obtaining in this as well as the next world. May these mantras (purificatory) give us *gritam*, i.e., ghee. (Ghee in Indian medicine is considered as strong and as powerful as Mana or Amritam or indestructibility or immortality itself). May the purificatory mantras purify me as the great Gods like Indra and others purify themselves with their purificatory appliances. Let these purificatory mantras of Prajapati which are invoked and impressed in the hundred bladed *darbha* *koorcha* prepared by learned Vedic scholars purify us and may we know them. May Indra with his beloved consort Suneeti purify me. May Soma, the moon-God with his welfare-giving consort Swasti purify me. May Yama with his powerful

consort Marika purify me. May the God Agni with his health-giving and life-sustaining consort styled Oorjayanti purify us—.

The second part is an invocation to God Almighty, for keeping us free from disease—also for bringing and keeping ready good food for Agni and for the sacrificer. May God be pleased with us and may He give us indestructibility or immortality so also to our children and relations. Let us and let them go forward. It is his blessing that is the panacea for all this. May there be good in two steps and four steps (meaning thereby in future). With these mantras a little water is taken from the vessel with the *darbha koorcha* and mango leaves and sprinkled all over the house and on the heads of the Yajamana and his wife and children.

Returning from this digression to the subject proper, i.e., Jatakarma, the father of the new-born with the *Pavitra* in his right hand third finger touches or sees the boy slightly with this mantra i.e., *दिवस्परि* etc. This mantra was first seen by, i.e., uttered by Vatsapra Rishi.

दिवस्परिप्रथमं जज्ञे अग्निस्मद्वितीयं परिजातवेदाः

Divaspari — prathamam — jagyne agnih — asmath dviteeyam—pari jatavedah.

This means: Agni was first created by God or Diva in the form of Sun or Lightning. Secondly he was born in the shape of fire. Thirdly he was created as the internal potential or latent fire in water called *Badaba* in Sanskrit. In all these forms he is exceedingly kind and sympathetic to those who worship and propitiate him. (Those who are mischievous and proud will not do it).

विद्यते अग्नेत्रेधात्रयाणि विद्यतेसद्भावितं पुरुषा ।

विद्यतेनाम परमं गुहायद्विद्यातमुत्सयत आजगन्धा ॥

Vidma—te—agni—tredha trayani—vidma te—sadma — vibhritam—purutra—vidma—te—nama—paramam guha—yadvidma tam utsam yata ajagandha.

We know your abodes, i.e., earth—mid-air or intervening space between earth and sky and Heaven, also we know you exist in Agni-fire air and in the sun, also you exist in three different forms in house-hold fire as *visvanara*, *garhapatya* and *ahavaniya*—also we know that these secret names are not known by the ignorant—also we know where you came from and its neighbourhood, i.e., from water

समुद्रेत्वानृमणा अप्सवन्तर्नृचक्षुर्देवो अग्रऊधन् ।

तृतोयेत्वा रजसितस्थिवा समृतस्ययोनौ महिषा अहिन्वन् ॥

Samudre—tva—nrimana apsu—antah — nrichaksha — yithe divo—agne—oodhan.

O fire, who is latent in the ocean as Badaba, Varuna invokes you and makes you brilliant to bless men. Similarly the sky makes you brilliant in the clouds and the sun who stand in the position of the cows under. Similarly in Svarga how are you—What is your form. In the womb of water or truth, in the lightning in sky the wise have understood you to exist.

अक्रन्ददग्निस्तनयनिवक्रौः क्षामारोहिद्वीरधस्समञ्जन ।

सद्योजज्ञनो विहिमिद्वो अख्यदारोदसीभानुनामात्यन्तः ॥

akrandath—agnih—stanayanniva — dyauh—kshama—rerihath—veerudhah samanjan—agni roars (in forest fire) like lightning of Indra.

The earth looks blue or lean from the Heavens as a stroke of lightning falling on the forest as if it was tasting and eating it burns it and makes it look lean. By so doing it proclaims itself to onlookers even at great distances. So also in mid-sky, it shines and makes all sides brilliant by the shining sun.

उशिकपावको अरतिस्सुमेधामर्तेष्वग्निरमृतोनिधायि ।

इयर्तिधूममरुषं भरिभ्रदुक्केणशोचिषाद्यामिनेक्षत् ॥

Usik—pavakah—aratik—sumedha—marteshu—agnih—amritah—nidhayi yiyarte dhumam—arusham—bharibhrath—shukrena — sochisha —dyam—nak shath.

The wise Agni, wishing well of mankind laid permanency in life, i.e., (deathlessness) in the performance of agnihotra, i.e., fire sacrifice. This sacrifice producing smoke and evaporation, produces clouds which in turn rain and produce crops and yield prosperity to men. With its brilliance it makes all the surrounding space shine and thus brightens.

विश्वस्यकेतु भुवनस्यगर्भं आरोदसो अपृणाजायमानः ।

वोदुंचिदद्रिमभित्परायञ्जनायदग्निमयजन्तपञ्च ।

visvasaya—ketuh—Bhuvanasya—garbhah—arodasi—aprinath — jayama—nah—vodum chithi—adrim—abhinath — parayanjana yath — agnim — ayajanta—

The knower of all the internal life-fire of all creation being so, he fills the whole living universe. Further, being so powerful and strong he overcomes all obstacles like mountains, clouds etc. (such being the case) he returns after receiving oblations from all men including the hill tribes.

श्रीणामुदारोदरुणोरयीणां मनीषाणां प्रार्पण्यशोमगोपाः ।

अप्सुराजो विभात्यग्न उषसामिधानः ॥

sharuno—rayeenam—maneeshanam—prarpanah—apsuraja—vibhaji—agne—yidhanah

The giver of wealth—the protector of money—the conductor of men's minds in proper courses in the proper and appropriate distribution of gifts—and thus leading such men to the moon's world, the good and strong son of the strong, the king of waters, by being latent in it as lightning or badaba, you shine in the breast or rather the heart of the sacrificers.

यस्ते अद्यकृणवद्भद्रशोचे अपूपंदेवघृतवन्तमग्ने ।

प्रतनयप्रतरांवास्यो अच्छामिद्युमंदेव भक्त्यविष्ट ॥

Yah — te — athya — krinavath — bhadra — soche—apoopum—deva, ghritavantam — agne—pratanaya — prataramvasyo — achcha — abhi—dyumuam—devabhaktam—yavishata—

O Fire God—auspicious and brilliant as you are, lead those who offer you good cakes and ghee (for sacrifice) to prosperity wealth and happiness O youth

आतंभजस्यौश्रवसेष्वग्न उक्थउक्थ आभजशस्यमाने ।

प्रियस्सूर्यप्रियोम्रा अभिवात्युज्जतेनमिनददुज्जानतवैः ॥

a—tam — bhaja — sausravaseshu — agne — uktha—uktha abhaja—sasyamane — priyah — soorye priya — agna — bhavate — ut—jatena—bhinathi—ujjanitvih—

O God of Fire, whoever offers you cakes and ghee for sacrifice feed him well—give him plenty of food—so he becomes beloved by the Sun and by yourself—give or bless him with plenty of children.

त्वामग्नेयजमाना अनुद्यूनविश्वासूनिदधिरेवार्याणि ।

त्वयासहद्रविणमिच्छमानाव्रजं गोमन्तं उशिजोयिवन्तुः ॥

Tvam—agne—yajamanah—anudyoon—visva—vasoon — nithathire—varyani—tvaya—saha—thravinam—yichchamana — vrajam—gomantam — usijo—vivavruh—

O God of Fire, everyday whosoever offers you sacrifice gets plenty of whatever he wishes—(Here an old anecdote is mentioned in illustration of this. In antient times, the rakshasas stole away the cattle of the Devas and confined them in hill castles and closed the gates.) With your help as leader and with the advice of Brihaspati the Devas conquered the Asuras, forced open the gates and recovered the stolen cattle.

द्रशानोरुक्म उर्व्याव्ययौ दुर्मर्षमायुश्रियोरुचानः ।

अग्निरमृतो अमवदव्योभिर्यदेनं द्यौरजनयत्सुरेताः ॥

Drishanah—rukma—urvyā—vyadanth—durmarsham—ayuh sriye—ruchanah — agni — amritah — ahavathi — vayobhih — yeram—dyah—ajanayath—suretha—

O God of Fire—your brilliance is such that even at great distances onlookers cannot see you—you are everlasting—you give food to this earth by pouring down rain in torrents while accompanied by thunder and lightning.

After this the boy (new-born) is seated on the father's lap with the following sukta

अस्मिन्ह ससहस्रं पुष्याम्येधमानस्वेवशे ।

asmin—aham—sahasram—pushyami—yedhamanah—svevase—

In this son may I obtain thousands of blessings independently.

Then the father says:

अङ्गादङ्गात्संभवसिहृदयादधिजायसे । आत्मावैपुत्रनामासिसजेवशरेदशतम् ॥

Angath, angath sambhavasi—hridayath—adhijayase—atma—vi—putra nama asi—

You are born of me and your mother—you are, in other words, myself in the son's form—may thou live a hundred winters or summers.

अश्माभवपरशुर्भवहिरण्यमस्तुतं भवापशूनात्वाहिकारेणामिजिघ्रामि ।

Asma—bhava—parasuh—bhava—hiranyam—astritam—bhava—paseonam—tva—hinkarena—abhijighrami—

Firm as a rock, unmenaceable as a battle—axe, uncovered as pure gold, (meaning thereby pure) I smell you my little boy as a loving cow smells its calf by its lowing.

So saying the father utters the nakshatra name of the boy in his right ear secretly. Here the names of the 27 Nakshatras are given in the symbolic astrological language. Afterwards the new-born is made to drink the honey kept in a gold or silver vessel with a gold coin of ancient times, by name Nisthakya, tied in a darbha or holy grass and covered, with the following mantras. The honey should be dropped or sipped *only* with the gold coin.

मेघान्तेस्सविता देवामेधादेवीसरस्वती ।

मेघान्ते अधिनौदेवावाधत्तां पुष्करस्रजा ॥

Medham te—savita—devah—medham—devi—sarasvati—medam te—asvinan—devah—adhattam—pushkara—sraja—May the Devas bless you with intelligence.

May Sarasvati—the Goddess of learning—bless you with learning. May the asvinis i. e. Gods of Eternal Life, bless you with long life with lotus garlands in their hands.

(To be continued)

RAMAKRISHNA—VIVEKANANDA—THE ADWAITIC IDEAL.

BY

Dewan Bahadur T. BHUJANGA ROW.

(Retired District Judge.)

(Continued from page 168, Vol. XIII.)

I shall now turn to the Ramakrishna Mission. As is well-known, it has three aims, charitable works, missionary works, and educational works. It has, as its workers, chiefly monks and lay disciples. The monks therein correspond to the Bhikkus of the days of Buddha. Each Bhikku in the days of Gotama had to proclaim his refuge in three things, the Buddha, the Dhamma and the Sangha. The Buddha was the Enlightened Man, the soul that has become God. The Dhamma was the path of righteousness by which man could become God, the middle path, the path consisting of right effort in the world on one side with a renunciation of the vanities of the world on the other. The Sangha was the organisation of workers walking along the path of Dhamma, alleviating human suffering during the journey, growing spiritually richer but materially poorer. In fact the path to NIRVANA, according to Buddha, was a pilgrim's progress. God was the goal; right effort with compassion and love constituted the way; and the Sangha was the band of pilgrims. The Ramakrishna Mission is a similar organisation of spiritual pilgrims.

Here some of you may perhaps wonder at my saying that Gotama believed in the soul and its perfection into divinity. You may ask, "Is not the doctrine of Buddha KSHANIKA-VADA, the doctrine that man is not an individual proceeding from body to body but a number of different temporary entities which we imagine to be an individual soul, just as in a cinematograph we imagine different acts and scenes to constitute one continuous scene?" But the recent small book of Mrs. Rhys Davids on Buddha shows that he must have believed in the existence of the soul. According to her, Gotama not only believed in the soul but in its perfectibility, or, to put it in her own language, its capacity to grow into a More on its way to grow into the Most. According to Mrs. Rhys Davids, the Hinayana school of Buddhism which denies the existence of the soul is a later excrescence. The original teaching is preserved in the Mahayana doctrine. Much of the teaching of Buddha has come down to us through canonical sources in which the monks tried to make the original teaching conform to their own narrow cults. According to Mrs. Rhys Davids, Buddhism long remained in Hinduism and this is what Swami Vivekananda often used to say; and it was only when the Buddhist monks

evolved a new psychology alien to the spirit of Hinduism, that Hinduism threw out Buddhism. Had not the Buddha believed in a soul, how could he have gone on making converts and receiving the allegiance of disciples? World-teachers teach principles that are the fountain of life, not metaphysical systems leading to the bog of intellectual subtlety.

Sri Ramakrishna and Swami Vivekananda arose out of Hinduism just as the Buddha arose. Whenever Hinduism became corrupt, great sages have been born to lead it in the right direction. In the days of Buddha, ritualism had strangled religion. Caste rigidity, like an arid desert, had drunk up the life-giving waters of the doctrine of the Unity of Man proclaimed in the Upanishads. Sects had multiplied, and with it the acerbities of sects. Woman had come to be treated as inferior to man even in spiritual matters. The vitality of Hinduism had ebbed. It was in these circumstances that the Buddha arose. He declaimed against meaningless ritualism which often invoked cruelty to animals. He put into practice the teaching of the Unity of Man, by creating a democratic Sangha in which a scavenger, a barber, an assassin and an acrobat were members. He preached the toleration of rival sects. He proclaimed the spiritual heritage of woman by instituting an order of nuns. He generally vitalised Hinduism with the rich doctrine of the service of humanity, so that soon afterwards Hinduism overflowed its banks and enriched the countries of Ceylon, Burma, Siam, China, and Japan. It is under similar conditions that Sri Ramakrishna and Swami Vivekananda arose. As the parallel is too obvious, I need not dilate on it. According to Mrs. Rhys Davids, there must have been a Brahmin co-worker with Buddha, though his name has not come down to us. The texture of Buddhism thus consisted of a Brahmin warp and a Kshatriya woof. It is a similar combination of the Brahmin Ramakrishna with the Kshatriya Vivekananda that has led to the movement known as the Ramakrishna Mission.

The Vedantic ideal preached by these two modern seers is the Adwaitic ideal. According to Adwaita, Moksha, the freedom of man, his perfection, can be achieved only by the path of GNANA. This GNANA is the result of self-culture or inner realisation, meditation being combined with the renunciation of the vanities of the world. Self-culture thus leads to Self-Realisation which connotes union with God, absorption into the Infinite. The highest state of bliss is a merger in the Divine.

Now, this conception of the absorption of the soul in the Infinite is too cold a conception for Western thinkers. To them self-culture leading

to Self-Realisation or Mukti is an attempt to obtain individual salvation and hence unethical and selfish. They say that the approach to God must be through altruism and altruistic work and that the Adwaitic ideal is unethical. Even the scholars who have read our philosophical literature with minuteness and care are not free from this heresy.

Thus, Max Muller says that the Adwaitic ideal lacks inspiration "to call out and strengthen the manly qualities required for the practical side of life," though he is fair to admit that the Adwaitins insist on the moral life as a necessary preparation for Mukti. Gough, in his *Philosophy of the Upanishads*, says that the pursuit of the Adwaitic philosopher is "not a pursuit of character but of perfect characterlessness". After saying that the Adwaita is to be found in the Upanishads, it pleases him to say that "the Upanishads are the work of a rude age, a deteriorated race and a barbarous unprogressive community." Again Prof. Deussen remarks in regard to the Adwaita Vedanta, "when the knowledge of the Atman has been gained, every action, and therefore every moral action, has been deprived of meaning."

These criticisms are perhaps well-known. But the alleged tendency in the Adwaita philosophy to make man unethical finds expression unexpectedly even in those who are generally very sympathetic towards the Hindu idea of life and religion. Thus, Prof. Hopkins in his book *'Ethics of India'* says, "It must be confessed that the ideal of the usual Hindu ascetic is ethically wrong; the motive is self-salvation. Take again Mr. Leadbeater of the Theosophical Society. You know that, according to the Adwaita philosophy, there are certain pre-requisites before the study of Brahman is undertaken; and one of them is MUMUKSHUTVA or a desire for freedom. As the desire for individual salvation seemed to him to smack of selfishness, Mr. Leadbeater substituted 'Love' for MUMUKSHUTVA, though he accepted the other pre-requisites of the Vedanta. Or take Romain Rolland. In his sympathetic *Life of Swami Vivekananda*, he in one place writes;—"He (the Swami) knew only too well that there is no more repulsive form of selfishness than the conscious or unconscious hypocrisy involved in a liberation sought only for self and not for others;" and the publisher of the English translation of the book had to add in a note that that was not the Swami's view. Lastly, let us take Sister Nivedita. In her book, *'The Master as I saw Him'*, she refers to her first meeting Swami Vivekananda in the drawing room of a house in London and to the Swami referring to Moksha or the release of the individual soul. She writes that, anticipating the objections of his hearers, the Swami said, "You will say that this does not benefit

society; but before this objection can be valid you will have first to prove that the maintenance of society is an object in itself." She adds that she understood then the Swami to mean "humanity" by the the word "society". But she is struck aghast at the idea that anything that could not benefit society or humanity could be good or right and proceeds to suggest that probably the Swami intended to refer to a narrow sect or SAMAJ by the word "Society".

The objection that has thus been raised is that the Moksha sought by the Adwaitin is a selfish ideal inconsistent with true spiritual life. Indian thinkers have replied to this criticism. In the first place, they point out that the Adwaita philosophy stresses the need for a moral life as a preparation for Moksha. As mentioned by Prof. Hopkins himself in one place, the teaching of the unity of the soul with God is given only to the philosopher with senses controlled and not to the ordinary man. In the second place, as pointed out by Sir Radhakrishnan, to be continuously moral is to continuously strive with imperfection. But this strife must end with the attainment of perfection, which must therefore be necessarily a super-ethical attitude. In the third place, why should morality be confused with doing good to others? Supposing a man is thrown on a desert island or into prison, what good to others can he do? But does the moral life cease for him? Is not morality an attitude towards God without a necessary connection with altruistic work for others? If benefit to others were all that was needed, why should it not be said, Sir Radhakrishnan asks, that the Vedantic seeker benefits mankind by his very example?

Thus have our Indian thinkers replied to the criticisms of Western scholars. The fact is that Western critics are obsessed with an anthropomorphic conception of the Deity. According to their notions, God exists only for the needs of men. But, as Sir Radhakrishnan asks, "Why should not God exist for Himself, first and foremost?" We cannot ignore the existence of the mineral, vegetable and animal worlds. It is said of Suka, the Mukta, that, when his father Vyasa called him, the very trees and mountains and rivers responded. Of the Mukta, it may be said, as Shelley says of Keats,

He is made one with nature; there is heard
His voice in all her music, from the moan
Of thunder, to the song of night's sweet bird.

But why should Mukti be such an aspiration? Are there not, according to our own books, men like Rantideva who do not care for Mukti? Undoubtedly there are such men. In one of the Brahma Sutras, it is

stated that there are some Adhikarika souls who, retaining their individuality, work, life after life, for the salvation of mankind and that they attain individual salvation only at the end of the Kalpa when their Prarabdha will be exhausted. But all can not be Adhikarikas. If a large army has to cross a river, how can all the soldiers be plying the boat? It is, of course, open to any man who is fit, to choose to be an Adhikarika. He need not then take to the Nivritti Marga of Suka; he can be a Vyasa. Moreover, as Sri Krishna says, even Satwa can bind man by creating a love of the world for itself. And this is why our philosophers say that MUMUKSHATVA is necessary for the attainment of Self-Realisation in the sense of merger in God. But the soldier who has crossed the river and gone on to fight the enemy is in no whit inferior to the soldier engaged in plying the boat to make the army cross the river. The Gnani who has become All-life can be in no sense inferior to the Adhikarika. Sri Krishna says that the Gnani is Himself. The Adhikarika dedicates all his energies to the service of the Lord by helping His creation. The *jeevan-mukta* offers the sacrifice of his all—his self—to the Lord so that the Lord may out of his ashes build up such new forms as he pleases in the several kingdoms of the world.

So the controversy goes on. Western critics say that the Adwaita Vedanta is cold and passive. Our thinkers reply by asking how entering the Cosmic Life can be cold or passive. Western critics call the Vedanta selfish. Our thinkers reply by asking how Mukti, which is annihilation of the egoistic self, can be selfishness which means the aggrandisement of the egoistic self.

What did Sri Ramakrishna and Swami Vivekananda say in regard to the subject matter of this controversy. According to the former, the Adwaita ideal is the highest. "The Adwaita is the last word about Realisation." Sri Ramakrishna advises the advanced seeker after God to attach more importance to getting the bliss of God than to work in the world. "Those who plead for practising religion in the world, if they once taste the bliss of God, have relish for nothing else. All their enthusiasm for work vanishes. Gradually, as the bliss is more and more intense, they cannot work but seek that bliss alone." "They are speaking of leading a religious life as a householder. It is like a man sitting in a closed room, with just a ray of light peeping through an aperture in the roof. Can one see the sun if the roof is overhead? What will a mere ray of light do? Lust and wealth are the roof. Can one see the sun without removing the roof?" He is of course not against altruistic work and recommends it to less advanced souls. But, according to him, altruism is after all a step-

ping-stone to Self-Realisation. To attain Self-Realisation, the seeker, even if altruistic, must occasionally retire into solitude and meditate on God. He says, "Those who want to build hospitals and dispensaries and are satisfied with that, are also good people; but they belong to a different grade. The real devotee seeks nothing but God. If he is placed in the midst of too much work, he earnestly prays to God, "Lord, be gracious unto me and lessen my work?" In one place Ramakrishna says, "A man who has got absolute purity of mind naturally goes beyond action. He cannot work even if he tries to. The Lord does not allow him to work, as, when a young wife is going to be a mother, she is given less and less work to do."

Thus, according to Sri Ramakrishna, altruism leads to self-culture and self-realisation, but is not an end in itself. In fact he says that altruism is itself a species of self-culture. Says he, "If a householder gives away anything in charity with a spirit of non-attachment, he does it for his own good. For he thereby serves God who resides in all beings and service unto God means helping one's own self." As regards the charge that the Vedantin might be immoral or cruel, Sri Ramakrishna says, "A man of Realisation can never be cruel to others. It is against his very nature. Such a man can not make a false step. His mind never thinks in a wrong way." In this passage Sri Ramakrishna shows how self-culture results in its turn in altruistic work. The fact is that self-culture and altruism are merely the opposite points of a diameter. Start from either end, you will meet at the centre. Self-culture is the path of Gnana. Altruism is the path of Karma. As the Lord Sri Krishna says, it is only the ignorant who think that the two paths lead to different goals; the goal is the same.

Swami Vivekananda's teaching, is naturally the same as that of his master. But I must be very brief and can give only an extract or two. A disciple once asked Vivekananda why he was continually speaking of service to others, when the scriptures spoke of self-culture, the self withdrawing into its real nature. Vivekananda's reply was, "That is a very rare condition and difficult to attain and does not last long in life. How then will you spend the rest of the time? That is why, having realised this state, the saint sees the Lord or self in all beings; and possessed of that knowledge he devotes himself to their service so that thus he uses up all the Karma that remains to be expended by the body. That is the condition that the Sastras describe as Jeevan-Mukti." So, like his master, Vivekananda says that self-culture and altruism supplement each other.

To the charge that Advaitism is a cold faith, Swami Vivekananda

says that with its proclamation of the God within every one, the Advaita is a man-making religion. Says he, "Let every man and woman and child, without respect of caste or birth, weakness or strength, hear and learn that behind the strong and the weak, behind the high and the low, behind every one, there is the Infinite Soul—Let us proclaim to every soul, 'Arise, awake and sleep not till the goal is reached.—Arise, awake. Awake from this hypnotism of weakness. NONE is really weak. The soul is infinite, omnipotent and omniscient.'"

As for the charge that the Advaita doctrine is unethical, let us listen to Vivekananda. He says:—"The great ideal that the world wants from us to-day is that eternal grand idea of the spiritual Oneness of the whole universe, the only infinite Reality that exists in you and in me and in all. The infinite Oneness of the soul is the eternal sanction of all morality, that you and I are not only brothers but that you and I are really one." According to Vivekananda, the Advaita has twice saved India from materialism, once in the time of the Buddha and once in the time of Sankara.

These teachers—Ramakrishna and Vivekananda—may at times seem to speak in different voices on different occasions, for they suited their teaching to the capacity of the disciples whom they were addressing. But in essence what I have given is their solution of the problem we are considering. But that solution of the problem is probably to be found more in their lives than in their teaching. If the Advaita philosophy could produce such spiritual souls, what passivity or unethical character can there be in the Advaita? As Jesus said, a tree is known by its fruit. Do men gather grapes of thorns, or figs of thistles?

Both Sri Ramakrishna and Swami Vivekananda are Adhikarika types of men. But they preached the correct Advaita doctrine of the unity of man and the relative reality of the world which has the Father-Mother Personal-Impersonal God as its ground. May the spirit of this doctrine permeate the world and may the Ramakrishna Mission prosper in carrying out the task laid on it of spreading the ancient doctrines of India and spiritualising humanity through precept and example. But may I add that by the Advaita doctrine I do not mean reunion or Ekatwa in which there is no scope for Moksha or for the existence of a jiva and an overlord Iswara. I only mean Non-duality, wherein the jiva and the Iswara are one whole, the jiva being an Amsa of the Iswara, while the world is not illusory but phenomenal, the reality being the energies or Leela of the Iswara.

MODERN SCIENCE IN THE UPANISHADS.

BY N. S. ARUNACHALA AIYAR, B. A. L. T.

(continued from page 156)

I. UNITY IN DIVERSITY.

The first idea with which the human mind is struck is the immense multiplicity of objects in the Universe. Indeed, but for the variety found everywhere life would be uninteresting and uninspired. Progress would have been impossible, nay, knowledge itself would have been impossible, if there had not been variety but dull homogeneity reigning everywhere. It is a wonderful fact that fuller knowledge leads man to the perception of greater and greater unity in this bewildering diversity, and that the highest knowledge, *Gnana*, is said to be reached only when one sees nothing but the unity, *Ekamevānupasyati*. Unity, then, is the goal reached both by Science and the Upanishads.

Science analysed the multiplicity of objects, and found that they were all made up of 90 and odd elements. But deeper investigations dispelled the notion of a large number among the elements and found that the so-called elements are really compounds built up of a single substance. It thus discovered a Unity in the Diversity. Even so, the Vedas first delighted in extolling the beauty of the diversity of the objects, and adored many Gods. This multiplicity was discarded as they reached higher and higher conceptions; and in the Rig Veda itself the Rishis had glimpsed, *Ekam Sat*, "only One exists" (1-164-46); till in the Upanishads the highest conception is fully reached, and we are taught, "There is no variety here; there is only one substance". *Nahi nānā svarupam syat, ekam vastu kadāchana* (Varaha III-1) The Unity that has been thus reached is not merely the unity of Godhead, not merely unity of plan, but *Unity of Substance - Ekam Vastu*, which appears as the variety of objects constituting the Universe.

Unity in Diversity is the theme of all the Upanishads; and these Upanishads are one hundred and eight in number. "One who has realised this Unity is above all sorrow", says the Isa (7). The Gita (XIII-30) assures the blissful state of the Brahman to one who has realised this Unity in the Diversity; on the other hand, he "Who sees variety here goes from death to death." There is only One and no second - *Ekam advaitam*.

The Universe, then, is the manifestation of a single principle: 'Electron' says Science from the material point of view; 'Brahman' say the sages from a spiritual point of view. Science is not really materialistic, when we properly understand it; for electron is *not matter*

but *force, Sakti*. Till a few years ago our teachers of science used to point out to us how absurd the notions of the ancient Rishis were, when they thought that all substances in the world are composed of the *Pancha Bhutas*, and triumphantly tell us that all substances were composed not of five, but of ninety and odd elements. These teachers did not understand that the five "bhutas" were never taken by the Rishis to be elements in the sense in which the western scientist uses that term, but only states of matter—solid, liquid, glowing gas, gas, and ether; or the five different kinds of forces that affect our five senses in peculiarly different ways. That the Rishis believed in one single substance cannot be doubted—*Prakriti* on its material side. We now know that the teachings of our science-masters with their ninety and odd irresolvable elements have been exploded by the latest discoveries, and that the teachings of the Upanishads are true when they say *Ekam Vastu*—one substance, and *Anoraniyan* 'the atom of atoms' (in referring to the Brahman), as the electron is on the physical side. What the ancient Rishis saw in a flash of intuitive thought, as some would like to put it, but really as the result of patient investigations, is now demonstrated by the modern science to be true. Being of a spiritual turn of mind, they recognised its consciousness aspect, and called it '*Atma*', "*Brahman*".

Says J. C. Chatterjee in his Hindu Realism, "Unlike many, if not most, schools of Realism in the West, there is no Hindu system of realistic thought which has ever held that the essential basis of the sensible world is a something which must have magnitude and extension. The *paramanus* are indeed real, self-subsisting and independent of all percipients; but they are not solid, hard particles with any magnitude whatever. The *Paramanus* are not 'atoms'—They are really Forces (*Sakti*). So much for the *Paramanus* of the *Panchabhutas*. The *Vaiseshikas* recognised other realities besides the *paramanus* of earth, water, fire, and air, viz., *Akasa* (space), *Kala* "the force of motion", *Dik* "direction", *Atma* and *Manas*; in all nine. The *Sankhyas* reduced them to two, *Prakriti* and *Purusha*, which according to the *Vedantins* are merely the two aspects of one Brahman, which is *Anoraniyan*, the 'atom of the atoms'. Whatever the teachings of the *Darsanas*, which are truths expounded to suit the different capacities and temperments of the disciples, the Upanishads have been consistently monistic—'no variety here'—'only one principle'.

So they said, 'Everything here is indeed Brahman', as the *Mandukya* puts it. "This was in the beginning verily the Brahman, One alone" says

the Brihadaranyaka. "Everything here is Brahman", the Chhandogya would reiterate. Indeed, "If any should see variety here, he goes from death to death". There need thus be no doubt that according to the Upanishads the universe is the manifestation of a single principle, *Ekam Sat* (Rig. I—164—46). That it is the *electron* on its physical side has been demonstrated by Science since 1898.

The way that atoms are now regarded is like this: we recognise in them a central nucleus of one or more *protons* interlocked with some *electrons*, surrounded by a collection of *orbits* in each of which an electron *is* or *may be* revolving. Every elementary atom is built up of the appropriate number of *electrons* and *protons*—i. e., of negative and positive charges [a proton is 1850 times as massive as electron [a cwt to an ounce].

In hydrogen there is one electron with one proton; in carbon 12 protons interlocked with 6 electrons, 6 electrons being free; while in uranium there are 96 such planetary electrons. That *matter* is thus electrically constituted forms one of the greatest discoveries of the present century.

When atoms combine to form molecules, the nucleus of the several atoms do not come together, not to even speaking distances so to say, only the planetary electrons interlock. Thus *matter is mostly space*—so much so that, if the electrons and protons constituting the *Human Body* be compacted, it would be of the size of a grain of corn.—No wonder that Agastya reduced all the waters of the ocean to a drop! The dark companion star of Sirius, which is 6 times the size of our Sun, has been so compressed, that matter there has 1000 times the Sp. G. of gold. The atoms of the different elements, hydrogen, oxygen, gold, &c., are thus merely groups of a definite number of electrons arranged in some definite fashion. Change the number and the plan of arrangement, and one element can be changed into another—iron can be transmuted into carbon, lead into gold; and the alchemist's dream will thus be more than realised. And no wonder—*Sarvam Sarvabhutam*—'everything contains everything else in it.'

As regards this underlying substance behind the manifestation, the *noumenon* behind the phenomenon, we know nothing beyond the qualities it exhibits in its phenomenal aspect. What it really is, is 'behind the veil, behind the veil'. Even as we cannot rend that veil and look into the core of things, and know what the *noumenon* really is, so is the real nature of the Brahman unknowable, 'Beyond speech and thought', as the *Taittiriya* puts it. If we ask what Brahman really is, we can at best answer with the *Brihadaranyaka neti, neti*, 'not this, not this'; or as the

Gita puts it in its extreme form, the beginningless supreme Brahman is called 'Neither being nor non-being'. If at any moment we think that this reality is known, or speak of it, we only betray our ignorance. The *Gita* says (II-29), 'As marvellous one regards him; as marvellous another speaks thereof: as marvellous another hears thereof: none indeed understands' or, as the *Kena* (II-3) says, "Who has no creed, his is the true religion; who is full of creeds, knows not; who does not know, really knows; who says he knows, he knows Him not."

The *Brahman* is indeed a paradox, *Sadasat* 'Being and Non-being', 'Being' because it is as *Manu* says the only thing real; 'Non-being' because it is different from all that the world calls 'Being' or true. We can still describe this *noumenon*, this Brahman, in a way, and that only with negative epithets. Since it is the Absolute our ancients called it 'Being and Non-being'. The *Mandukya* goes into details in verse 7:—"It is not our thoughts and feelings; it is not the outward objects; nor is it exhausted by these two; it is not the sub-conscious in sleep; it is not consciousness; nor is it the unconscious. It cannot be perceived by the senses; it transcends reason; it is incomprehensible, not limited by attributes; it cannot be thought of; nor can it be particularised. It is the Unity behind the Diversity, the Absolute, the Unconditioned, the Peace, the Good, the One without a second'. Or as the *Kathopanishad* puts it, [the *Gita* adopts it verbatim], "He has no beginning nor end, nor having been does He ever cease to be; Unborn, Perpetual, Eternal, Ancient, He does not die, when the form changes."

The *Narayanopanishad* says, 'It transcends the world, the elements and space.' The Upanishads are elsewhere more definite and tell us, 'The Brahman is Satyam, Gnanam Anantam', Existence, Knowledge and Infinity. In the *Isopanishad* the idea is expressed in a beautiful manner:—"It moves, It does not move, (for how could the whole move? though the parts might); It is far, It is near, It is within and without anything and everything". But nothing can surpass the simplicity of the *Taittiriya*, when it says, "That from which all manifestations arise, that by which they are supported, and that into which they are dissolved."—*yato va imanibhutam jayante, yena jatani jivanti, yat prayantsyabhisamvisanti*. It is the Universe, its might and splendour and more than that. "In fear of Him the wind blows, the sun shines, the fire burns".—*Kena*.

The *Chhandogya* has (already) said, *Sarvam Khalvidam Brahma*. (IV-xiv-1) In *Chap. III-xiv-4* it says, "That which performeth all things,

that willeth all things, that to which all sweet odours and juices belong, which envelopes the whole world, is Brahman, is the soul within me" (*Sandilya Vidya*). Again Aswapati says in Chap. V. xviii-2, "Verily of that All-pervading Soul, the heaven is the head, the sky its trunk, earth is the feet, the sun His eye, &c," The Mandukya says, "The Brahman is represented by *Om*, and its commentary is '*What was, is, and will be*'.

We shall never forget that the Vedantic Brahman connotes *much more* than the metaphysical *noumenon*. (Gita X-42; Chp. III-12-6; Purusha Sukta *Sa bhumim visvato* &c). Again, says Aravinda Ghose, "In the Upanishads the intuitive mind and psychological experience of the Vedic seers passes into a supreme culmination, in which the spirit, as it were, discloses its own very body, reveals the very wonder of its self-expression, and discovers to the mind the vibration of rhythms, which repeating themselves within the spiritual hearing seems to build up the soul, and set it satisfied and complete on the heights of self-knowledge". Again, "The Upanishads could not have had so undying a vitality, exercised so unailing an influence, produced such results, or seen now their affirmations independently justified in other spheres of enquiry and quite opposite methods, if they had been purely philosophical speculations of an intellectual kind. It is because these seers *saw Truth* rather than thought it, clothed it indeed with a strong body of intuitive idea and disclosing image, but a body of ideal transparency, through which we look into the illimitable, because they fathomed in the light of self-existence and saw them in the eye of the *Infinite*, that their words remain alive and immortal, of an inexhaustible significance and inevitable authenticity, a satisfying finality that is at the same time an infinite commencement of truth, to which all our lines of investigations when they go through to their end arrive again; and to which humanity constantly returns in its minds and ages of greatest vision".

Western science and thought recognise the manifestation of the *Noumenon* in its three aspects of Matter, Force and Mind. There is no real difference between Matter and Force; they are one, in fact Matter is known to us only through Force; and what is more, Matter has now been resolved by science into Force; for the electron, of which the so-called "Matter" is composed, is nothing but a centre of electrical force. There is thus no difficulty in recognising Matter and Force to be one. But the distinction between Matter and Mind is real. Scientists are supposed to assert that mind is a product of Matter, and Spiritualists come out with the statement that Mind is not the product of the Brain, even as the bile

is of the liver. No more is matter the product of mind. The real truth is that they are the twin aspects of one and the same thing. There is nothing in the Universe devoid of any of the three aspects of Matter, Force and Mind. If everything in the Universe is Brahman—*Sarvam Khalvidam Brahma*—as the Chhandogya puts it, even the stone ought to have the mind-stuff in it. This truth has been recognised by Western Thought years since as a logical necessity.

"Consciousness as we know it is in some measure connected with life. This suggests that consciousness attends a state of matter which requires to be continuously excited by life-processes somewhat like the magnetisation of the soft iron armature of a dynamo. Life depends upon certain chemical changes. Hence consciousness is associated with a class of chemical changes, since there is no difference between a chemical and a physical change—associated with and attendant upon matter in a state yielding to strain. We have come to the conclusion that *consciousness* as a phenomenon may be *common to all matter*. This is not strange or disconcerting as it may appear at first sight. It is notorious that all attempts to define life, to distinguish categorically between living and non-living matter are dismal failures. Wider knowledge comprehends *all matter as one* [*Ekam Vastu*, as the Upanishad says]. It is true our imagination is quite incompetent to form for us any conception of such elementary forms of consciousness as may be associated with so-called non-living matter in terms of our habitual modes of consciousness.

"The problem of the origin of consciousness in living organism is now seen in a new light. When and how in the progress of evolution did the organism acquire this remarkable and pre-eminently useful quality? If what is said above be true, then the riddle is answered. The organism did not acquire it at any time; consciousness in some rude form belonged to it from the beginning, *as it belongs to all matter*. What was evolved was not consciousness itself, but that type of consciousness integrated into and around a more or less clearly defined *ego* that presides over the organism."

But all this could have been nothing more than a philosophical belief then, since scientific demonstration was wanting. The faith of the ancient Rishis is expressed by Aravinda Ghose in his "Life Divine" thus: "The Universal Spirit in things involved in the Nescience of the Physical Universe, evolved itself in a succession of forms up the graded series of Matter, Life, Mind and Spirit". Ghose may not be an acceptable exponent of the ancient Rishis' views to those who might suspect that he

has put new wine into old bottles. Let us hear what Sayana in his commentary on the Aitareya Brahmana says: "All objects whatsoever, being of the nature of effects are *upadis* for the manifestation of the supreme *Satchitananda*, the cause of the Universe. In the Unconscious, viz., earth, stone, &c., only the *Sat* aspect of the Brahman is manifest. The *Ātmā* (is there, but) has not yet attained the form of the Jiva. The unmoving *Jiva*, viz., trees, herbs, &c., and the moving *Jiva* which have *Prana* as breath, both are manifestations of the Brahman in a higher degree". Thus the living and the non-living differ not in kind but in degree. *Purushameva idam sarvam*, says the Sukta.

Mind is associated with the living: and the gulf between the living and the non-living seems to be abysmal. Though the past history of the Earth, which has reached its present condition from a molten state, necessitates the belief in the evolution of the living from the non-living despite the suggestion that life-germs were wafted to the Earth from some other planet, there has as yet been within the memory of man no instance of any living organism arising now without a previous existing life. Some years ago Mr. Burke, working in the Cavendish Laboratory at Cambridge, thought that he had at last solved the problem of abiogenesis, and that he observed the actual evolution of the living from the non-living. But the 'bubbles' have been pricked, for what he saw were nothing more than bubbles. Biogenesis still holds the field, to the great inconvenience of a thorough-going belief in the doctrine of Evolution. Fresh attempts are being made again, however, to solve the problem of life from non-life.

But the problem of Life can be attacked from another side. Even if we cannot at present produce any living organism from non-living matter, the gulf between Matter and Mind is bridged, if it can be shown that *all matter is alive*; for Mind is always associated with life. It was indeed reserved for a descendant of the ancient Hindu Rishis, a believer in "Every thing is indeed Brahman", "He is this Universe", to put up this bridge; even as Darwin had fifty years earlier bridged the gulf between man and other animals, and proved the unbroken chain of the evolution of animals from protozoa to homo, from amoeba to man. Sir Jagadish Chander Bose has demonstrated not only that plants possess feelings and a nervous system, and therefore a *mind*, however low in degree; but that even the so-called dead matter, like stone and metal, responds to stimuli, does work, becomes fatigued when over-worked, gets refreshed after a period of rest, is numbed and rendered torpid when

frozen, and becomes dead when poisoned; and, what is even more wonderful, is revived once again with the help of antidotes—in short that it is living and possesses a mind-stuff. Thus, what was formerly a mere philosophical faith has now been demonstrated to be a scientific fact. There is no *Prakriti*, then, without the *Purusha* side of it, the *Purusha* aspect may be dormant, may be latent, but it can never be absent, no *Sakti* without *Siva*.

On these epoch-making discoveries, which Sir J. C. Bose made in 1905, the "Scientific American" of the day wrote in its leading article, "Prof. Bose's dramatically interesting investigations on plant autograph are highly significant. The professor by no means holds that plants have anything like the intelligence of animals; but he has certainly demonstrated that they respond to external forces, not as so many living machines, but as sentient organisms. By his extraordinary method of enquiry he proves that they are affected in a very *human* way; when stimulated they are benumbed by cold, intoxicated by alcohol, suffocated by foul air, wearied by excessive work, stupified by anaesthetics, excited by electric shocks, stung by physical blows, exhilarated in sunshine, depressed in rain, and killed by poison or violence when they exhibit death-spasms! These investigations were conducted by the professor as a continuation of a remarkable series of studies which culminated in positive proof that inorganic matter is as responsive to crucial electrical tests as organic matter. In other words there is *one matter*, whether it is living or non-living. If *all matter is thus alive*, it is wrong to set barriers between the living and the non-living; surely we must speak of science, and not of sciences. There is but one matter, one truth, and all outwardly different matter, all sciences, all truths as parts of a great unity. And it is poetically fitting" continues the reviewer, "that this should be taught by a descendant of the Hindu Philosophers. In these remarkable investigations the synthetic intellectual methods of the East have co-operated with the analytic methods of the West in a single mind."

(To be continued)

THE SIGNIFICANCE OF THE HARIJAN DAY.

K. V. SSHA AIYANGAR.

The Harijan Day which the whole of Hindu India celebrated last month is one that deserves to be remembered as an auspicious day in the history of Hinduism. It was on this day that the forces of righteousness triumphed over the forces of prejudice, superstition, and social inertia. It was a day of victory fit to rank among the great victories of Dharma over Adharma which Hinduism cherishes with pious reverence. On this day three years ago Hindus prayed to God to grant them the life of Gandhiji and publicly repented the age-long but dehumanizing custom of untouchability. And the prayer was answered. There has been nothing like it in the history of the world. Hinduism and the Hindu people rose in stature through this unique event in the eyes of the whole civilised world.

It is in the nature of such supreme achievements that there should be adverse reactions with the passing of time. That there has been a slight reaction of the kind in this case should not occasion any surprise. The working out of the various implications of the public recognition of the Harijans as integral part of the Hindu community is beset with many difficulties. It is not strange that differences should arise with respect to the method and to the time and manner in which the obligations should be fulfilled.

The first noteworthy feature of the three years that have elapsed since that memorable day in September 1932 is the revival of Sanatanist opposition. It has to be said in fairness that this opposition is directed against only a few items in the programme and not against the general economic and social elevation of the Harijans. Some enlightened heads of Mutts—all honour to them—have gone even further and advocated an active policy of religious work among the Harijans by Sanatanist workers. Even where Sanatanists have criticised some of the methods of Harijan uplift the criticism has tended to be apologetic. There is nothing of what may be called the old attitude of aloofness, much less of any display of superiority. This must be counted as a valuable gain.

Along with this has come an awakening among the Harijans and a steadily growing consciousness of their place in the economic structure of society and of the political power which is theirs under the new constitution. Harijans are realising that they are being sought after. Their friendship is desired by the higher classes. Social attitude towards them is changing from one of neglect and indifference to one of solicitude for their interests. Places are reserved for them in Local Boards and

Municipalities and in other Committees. It is not unnatural in these circumstances that they should feel that they are emerging into a new life. Occasionally they exhibit a sense of their importance which seems surprising to outsiders. Harijans are discovering the value of propaganda and agitation in a democratic world. Barring individual extravagance here and there, Harijans' propaganda has been proceeding on healthy lines.

During all this time the work of the Caste Hindus on their behalf has been steadily going forward. New institutions have sprung up with the special object of helping in their elevation. State and voluntary institutions have been generally making it a rule to be indulgent and generous where they are concerned. By far the most important of the steps that have been taken in this direction is the organisation of the Harijan Seva Sangha and the All India tour of Gandhiji rousing popular interest in their welfare and enlisting local support on their behalf wherever he went. His tour opened a new chapter in social work for Harijans. No doubt this work was being done for a long time by reformers and social service agencies. But the Harijan Seva Sanga is the first All India agency with branches all over the country which works exclusively for their uplift. Both in quality and quantity its work has marked a great forward step in social work for Harijans.

It may not be out of place here to note that except on a few points where social disabilities supervene, not much difference can be said to exist between Harijans and some of their caste Hindu brethren. On many points the grievances are common though they become particularly acute when as in the cases of Harijans social ostracism is added. The rural uplift work which has been recently started under Government auspices must go a long way towards removing these difficulties. It is also bound to emphasise the unity of interests in the matter of civic welfare between Harijans and caste Hindus.

On one matter and one matter only there was a regrettable failure in the work of caste Hindus for the amelioration of the Harijans. That is in the matter of what is popularly called Temple-Entry. It was a most gratifying spectacle to see the voluntary admission of the Harijans into a large number minor temples. But the Temple Entry Bill had to be withdrawn, though there are reasons to believe that legislation on the subject has been merely put off for the present. There can be no doubt that agitation for the equal participation of the Untouchables in the main common religious worship in the country will continue until the last Untouchable has gained access to the acknowledged source of spiritual power in Hinduism. It is

hundred times preferable that such result should be achieved by voluntary effort. It would be a matter of great glory if the Savarna Hindus took pride and delight in inviting the Untouchables to share in the common communal worship. In Islam, in Christianity, and in Buddhism, leaders of religion take special pains to bring the ministrations of their religion to those that need it and in persuading those that have not felt the need to feel the advantage of joining them in their worship. "Come and sit with us in the worship of the one great God," say the Muslims. "Share in our religious service," say the Christians. "Walk by the law of Buddha," say the Buddhists. Why is it that the Hindus alone say to those who passionately long for the privilege of common worship, to those who have clung to the Hindu faith with a pathetic loyalty under intolerable conditions, "Go away from our midst and do not come near us when we are engaged in worship. By your presence you will pollute us and make us unfit to worship our God." The position would be unbelievable if it were not tragically true.

Who has triumphed in this conflict? Apparently the Sanatanists. They had opposed the Bill with a vehemence worthy of a better cause. Often times one felt that the fierce opposition to the Untouchables entering the temple ought to have been directed just the other way, viz., in inducing them to come into the temples, in creating in them the desire for daily temple worship, in stimulating in them the temple-going habit and in giving them those conditions of life that will enable them to regularly participate in temple worship. But it has not become so yet.

For the moment the Sanatanists' object has been achieved and legislation on the subject about which there has been a good deal of misconception, has been dropped. Whatever may be the propriety of the step taken by the mover of the bill in withdrawing it at a critical juncture, now that the withdrawal is an accomplished fact it is to be hoped both parties will devote themselves to the fulfilment of those promises to the Untouchables in the matter of their secular improvement that they have been proclaiming during these years. No one would insist upon legislation if it can be avoided, and if there are no legal difficulties in the way of temple entry even if cent per cent of the population were in its favour. But it was because legal difficulties are believed to exist, that legislation was resorted to. If the object could be achieved without legislation it is infinitely preferable. The last tribunal to be appealed to, to arbitrate or to assist in the settlement of a religious dispute should be the legislature. The objections to legislative interference are many and they have greater force in a legislature

whose personnel is of a composite character and includes members belonging to alien faiths. No one can therefore be enamoured of resorting to the legislature if it can be helped. But if there is no alternative, legislative interference becomes not merely a necessity but a duty. There is no merit in the attitude that the legislature cannot set right an injustice merely because it is perpetrated in the name of religion.

REVIEWS.

"THE INDIAN," VOL. NOS. 1 & 2.

This is a new "English monthly devoted to Indians". The contents of the first two numbers are interesting and varied "Communalism—a modern curse" by Sir P. C. Ray which appears in parts in both the numbers is a very weighty contribution to the literature on a subject of a painfully topical importance and is worth reading by all communalists and non-communalists. The "Information Columns" contain a choice collection of important bits of news and views. As said in reviewing a similar journal recently in the India of the near future there is and will be room for many journals and if. "The Indian" maintains the standard attained in Nos. 1 & 2, it should attract many readers, especially as the subscription is only Re. 1-8-0 per year. It is published at 34, Thathamuthiappan Street, G. T. Madras by Mr. K. N. Subramaniam its talented Editor.

C. V. K.

RAJA RAM MOHAN ROY

BY

K. KALIANASWAMI, B. A., B. L.,
(Retired Subordinate Judge).

Published by the Andhra Brahmadharma Pracharaka Trust, Cocanada, 1933.

The urge which India needs to-day is the urge that animated the life of Raja Ram Mohan Roy. He is the best embodiment of the spirit of progressive Hinduism and of progressive India. In almost every sphere of national life he gave the lead and set up standards which even after a century of changing conditions are a valuable guide to the Indian youth desiring to serve his country. Like all really great men he surrendered himself to his ideals. He was not afraid of standing alone against the whole Hindu society in shedding outgrown social customs, or as the champion of his people against the Government when it pursued a policy which put obstacles in the way of the people's growth. He was the first

Indian to see that the nation's progress cannot be separated into compartments but must be all sided and balanced. He threw himself practically into every movement for the improvement of his country, religious, social, educational and political. With him love of India was a passion. His loyalty to Hinduism was sincere, profound, and incorruptible. In his zeal for reforming it he was uncompromising. But he did not hesitate to borrow from other religions, if that is the term for applying revised standards for testing ancient practices. He longed to transpose the emphasis in Hindu religion and Hindu religious usage from ritual to ethics. It was in this spirit that he took up the problem of religious education the necessity for which he realised keenly. Though successive later generations have been trying to solve the question, it cannot be said that the solution has been reached in a way that will satisfy the reason and the scientific mind. He had a firm conviction that Hindu Sastras are not a negation of reason but are capable of rational interpretation in the light of growing knowledge, and can be relied upon as authority by reformers for justifying their position. He strongly held the view that social progress and adjustment were quite consistent with religious conformity. In saying this he was merely following in the footsteps of the great Hindu religious reformers of the past who accepted the authority of acknowledged sources of revelation and got all that they wanted by interpretation and explanation, a process for which there is abundant parallel in the religious and legal systems of other countries. In him one finds the best combination of the East and the West. His life was a beautiful blend of Indian Nationalism and of Hindu Protestantism. Indian in affection, he brought into his service of the Motherland an encyclopaedic knowledge and a far-seeing vision.

The Raja's life is therefore a source of perennial inspiration to the youth of the country. It has to be admitted however, that Indian youth does not know the life of this great Indian with that fullness with which it deserves to be known. This little book which puts in a nutshell some of the prominent aspects of the Raja's life and achievements deserves therefore to be widely read. Mr. Kalianaswami has done a service to the country by publishing his centenary articles on the Raja in a booklet form. The book would have gained in attractiveness if it had been slightly altered so as to take away the impression that the readers are reading newspaper articles.

K. V. S.

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चित्रं वटतरोर्मूले वृक्षे शिक्षया गुरुयुवा । गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिनसंशयाः ॥

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

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THYAGA BRAHMAM'S SWAN SONG.

BY C. V. K.

The last utterances of spiritually great men are of perennially absorbing interest to Humanity. Such sayings often embody the supreme yearnings of those saints and sages; nor infrequently they sum up their philosophy of life; in many cases the parting messages to the world of the revered departed are to be found in them. Thyaga Brahmam's swan song is no exception to this rule. It is said that the man who fears not death is the really brave man. Thyaga Brahmam's last *kriti* which we give below (he threw off his mortal coil soon after he finished composing and singing it) shows how much he not only did not fear death but yearned for it. A most attractive thing about the lives of mystics like him is their description of what they see when they "meet their maker face to face", as they often do even before they depart from their physical bodies. Such descriptions abound in the lives of the saints of all religions. The song below records one such meeting and the words of compassion and consolation uttered then by the Lord. This song is also a record of the utter inadequacy of life apart from God felt even by an exalted soul like Thyagaraja's—an inadequacy which can be satisfied only by Divine grace and direct contract with the Most High. We have heard this *kriti* sung by many a musician. But how few of them realised its high significance and how many vandalistically overloaded and smothered its message with their *swarams*. Oh! the pity of it all!

Ragam, Manohari

Talam, Roopakam.

Pallavi.

Parithāpamu kani, yādina

Palukulu, marachithivó, na

Anupallavi.

Sarilēni Seetató Sarayumadhyamuna, na

Charanam.

Varamagu bangāru vādanu merayuthsu, padhi

pootalapai

Karuninchedananuthsu keekanula Thyagarajuni.

Meaning of the words in the order in which they occur in the kriti.

Parithāpamu	=	Pitiable condition
Kani	=	having seen
Ādina	=	spoken or promised
Palukulu	=	words
Marachitivó	=	have you forgotten
na	=	my
Sarilēni	=	without an equal
Seetató	=	With Seeta
Sarayu	=	Sarayu (river)
Madhyamuna	=	in the midst of
Na	=	my
Varamagu	=	excellent
Bangāru	=	gold
Vadanu	=	boat
Merayuthsu	=	shining resplendently in
padi	=	ten
Pootalu	=	days
pai	=	after or in
Karunincheda-		
nanuthsu	=	I shall bless
Keekanula	=	with the corner of the eyes
Thyagarājuni	=	Thyagaraja.

Prose order according to English Idiom. (Oh Rama). Have you forgotten (marachitivó) the words (palukulu), "I shall bless Thyagaraja" (Thyagarājuni karuninchedana) after ten days (padi pootalu pai) uttered (adina) by you, who had seen my pitiable condition (na parithapamu kani) with the corners of your eyes (keekamula), while you were shining resplendently (merayuthsu) in an excellent golden boat (varamagu bangaru vadanu), in the midst of Sarayu river (Sarayu madhyamuna) (with) Seeta who has no equal (Sarileni Seeta) (by your side).

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence: live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

—GEORGE ELIOT.

THE PURANIC ORIGIN OF JAINISM.

BY Mr. V. R. RAMACHANDRA DIKSHITAR, M.A.

(Lecturer in History, Madras University.)

Students of the history of India know that in the sixth century B. C. many religious sects arose with their own theories of the nature of God and the soul, and novel means of attaining moksha or release from all future rebirths. It has been observed that these religious movements were the reaction of the cumbrous ceremonial of the *Brahmana* literature, and equally cumbrous philosophical speculations in the vast mass of the *Upanishadic* literature. But all the sects believed in the doctrine of moksha or salvation, and promulgated what they considered to be the means of attaining the desired goal. This doctrine of deliverance from the bondage of samsara was designated nirvana by both the powerful sects—Jainism and Buddhism. This term Nirvana is also used in Brahmanical literature as designating moksha. It must be remembered also that the concept of Nirvana and the means of winning it are different to the followers of Jainism and Buddhism.*

Though numerous sects arose in the sixth century B. C. the two that survived are those of the Jains and the Buddhists. As historical religious sects both Jainism and Buddhism originated in Magadha in the reigns of Bimbisara and his son Ajatasatru, founded by Mahavira and Gautama Buddha respectively. These teachers claimed that they based their teachings on the doctrine of earlier prophets. Confining ourselves to the Jaina sect, it is said that one Parsvanatha founded an ascetic order two centuries and a half earlier than the date of Mahavira who flourished in the latter half of the sixth century B. C. Parsvanatha was in no way the originator of the Jaina faith. For Mahavira is said to be the twenty-fourth Tirthankara, implying thereby 23 precursors to him. Tradition again associates the first Tirthankara with one Rishabha, the father of the reputed Bharata, the first emperor of Ancient India.

It is thus seen that tradition attaches a high antiquity to the origin of Jainism, and it is for the antiquarian to search for materials in respect of its true origin. The Puranas which contain a wealth of historical material refer rather vaguely to its origin. Let us examine here the accounts furnished by two Puranas, the Matsya and Vishnu, for our purpose. According to the Matsya Purana†, there was once a war between the devas and the asuras under their respective leaders Indra and Prahlada. The Asuras vanquished the army of the devas and deprived Indra,

* (See in this connection the paper on *Aspects of Nirvana* by B. C. Law in the *INDIAN CULTURE* Vol. II. 2).

†Ch. 24, 34 ff. See also the writer's *THE MATSYA PURANA-A STUDY*: pp. 56-57 University of Madras, 1935.

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king of Heaven of his status. Indra who came to know of the five sons of Nahusha who were all Maharathas requisitioned the services of one of them. This was Raji who had attained much prowess by the severe practice of penance in honour of the great God Narayana. With his help Indra was able to regain the lost kingdom. With Raji retiring to forest, the sons of Raji who were equal in power to their father provoked Indra, and once more deprived him of his kingdom. Indra appealed to Brihaspati who was his Purohita. The great Guru of the devas found Raji's sons more than a match in physical and intellectual prowess and resolved to get them deluded by *hetu vada* or the theory of ratiocination, as opposed to the faith in the Vedas. Raji's sons followed this cue, and becoming non-believers in the Revealed Texts, they lost their power and were easily overcome by Indra. Thus arose the Jina dharma and as it was opposed to the Vedas, it came to be marked out as heretical.

The Vishnu Purana on the other hand has a different tale to tell.* This account also begins with a battle between the devas and the asuras. The asura host was led by one Hrada. The war continued for one divine year and ended in the defeat of the devas. The latter waited upon Vishnu and appealed to Him for succour. The devas said that they had been deprived of the sovereignty of the three worlds, and consequently of the sacrificial offerings (*havis*) which were their due. The Lord gave a patient hearing and finding out that the strength of the asuras lay in their practice of *svadharma* as prescribed by the *Varna dharma* and *Asrama dharma* he resolved to delude them by instructing them with heretical doctrines. Legend has it that Vishnu emitted an illusory form from his person, which went before the Gods guiding them to the banks of the river Narmada where the asuras were engaged in austere penances. It is said that the illusory form took the guise of a naked mendicant, with his head shaven and carrying a bunch of peacock's feathers. Approaching the *daityas* he addressed them in a friendly way and persuaded them to desist from their austerities, for it was not the proper way to attain final deliverance which, the asuras said, was their aim. He told them that the teachings of the Vedas were contradictory and that if they would listen to his secret doctrine they could be sure of gaining their object. Then he called *Arhats*, literally worthy of the great teaching. This had the intended effect. The Asuras became converts to the false or un-Vedic teaching.

The story is continued that the illusory figure once again appeared before these converts to the new faith, but now with garments of red colour and collyrium in his eyes. He then preached against slaughter of animals in sacrifices. The result was that these asuras abandoned Vedic

* Bk. III. ch. 17 & 18.

sacrifices and also detested fire rites saying that it was childishness to believe that throwing clarified butter in fire (*agni*) produced divine rewards. They gave up the *sraddha*. In fact they abandoned completely the old Vedic religion and took to this new faith, which no longer acknowledged the authority of the Vedas. Finding that the Asuras had completely fallen from their *svadharma* and had consequently lost their spiritual power, the devas who were devout followers of the Vedic path provoked the asuras for battle and totally routed them.

If we try to sift these legends and study the material in the historical perspective, it seems that the Vishnu Purana refers probably to both the Digambara and Svetambara sects of the Jains. The first appearance of the illusory figure in all nakedness and with peacock's feathers shows the average representative of the Digambara sect. The second appearance of the same figure clad in red robes represents an ascetic of the Svetambara sect. This also points out that originally the order of Jains consisted of Digambaras. At least the Digambaras advocated nudity. The Svetambaras on the other hand are of opinion that it was Mahavira who stood for absolute nudity and not others. From this, one thing is certain. The Digambara sect was a well known order during the age of Mahavira. Secondly we learn that these Jains discarded the authority of the Vedas as Revealed Texts. They condemned sacrifices (*Yajnas*) and all fire rites including those rituals connected with the *sraddha*. Therefore the Purana designates those who adhered to the new faith as *nagnas*. A *nagna* literally means a naked man. The Purana interprets it as one who is completely lost to the three Vedas. In other words a *nagna* is termed a heretic, or one who does not believe in the Vedas and does not practise the rites and ceremonials inculcated in them. It would appear that this term *nagna* has some relationship to the terms *Nigantha* or *Nirgrantha* by which the Jains were known in ancient times. To hazard a conjecture the term *Nigantha* may be a variant of *nagna*. But in the absence of positive evidence this cannot be taken as conclusive.* The Purana is thus definite that the early Jains were against Vedic sacrifices and rituals. Lastly, it is significant to note that the Purana speaks of the new religion as the religion of *Arhat*, thus pointing out in unmistakable terms that it is a reference only to the Jina faith. We know that the early Jains dedicated temples to their God who was called *Aruhan* in Tamil literature. Another name of the deity was *Niggandan* from which the Jains came to be styled *Nirgranthas*.

* It is interesting to note that the Brahmanda Purana mentions the term *Nigrantha* and includes them among the heretical sects. II, 31, 65, III, 14, 39.

HINDU RITUALS.

Dr. V. RAGHAVAN, M. A. PH. D.

It is a stock criticism of certain critics that with most Hindus, Religion is only ritual. With infinite pity, they regret that the pure springs of the Hindu Religion are lost in the dry sands of the desert of ritual. It is said that the Hindus have lost sight of the essence and are clinging to the externals, the particulars, the ritualistic minutia. But no religion, or for the matter of that, no department of human activity, escapes expressing itself in ritual. Why should bishops and nuns have peculiar dress? Why should one class of bishops shave off a rupee size of hair on the top of their head? What have wigs and gowns really to contribute to justice and education? What is the Veda, where is the Smriti, which lays down that our annual conferences, which have become a feature of our age, shall have two secretaries, a reception committee, a chairman of the reception committee, a long address by him, a big personality to open, an opening address by him, another big personality to preside and another big address by him and so on? Well, well, so long as man is man, there is no escaping some sort of ritual.

The following, however, is set forth not as any pedantic apologia. It is likely that some might feel that I am dressing and showing off commonplace things. But it is such commonplace things, that effectively change one's attitude towards many things in the ritual-observances of the Hindu. They give the large back ground or to use another metaphor, the small key; understanding at once floodlights his heart. At least, a pondering over the significance of the verses, mentioned hereunder, has lifted and sanctified my heart while I perform a ritual.

Whenever I perform a 'Sraddha' or 'Tarpana' and begin a 'Sankalpa', the idea appears before me in all its grandeur of how our sages and seers have emphasised unity in diversity and the essential in the particulars. To consider a few stray instances from what are generally very well known: We fix auspicious days and moments for marriages etc., consulting our best astrologers and the accepted almanacs. We take every precaution to avoid inauspiciousness. But how far does it lie in the power of human intelligence to achieve this? We realise our shortcomings, our smallness before the omniscient God, who alone has the power to bless us with auspiciousness. So, as we open the function we say that that very day and moment we have fixed is all-auspicious, if we think of the Lord before we start. It is for Him to make everything 'mangala'. We say everytime we begin such functions:

"Tad eva lagnam sudinam tadeva tarabalam chandrabalam tadeva,
Vidyabalam daivabalam tadeva Lakshmipatir anghriyugam smarami"

"That itself is the proper Lagna ; that itself the good day ; that itself is the strength and support of the stars, moon, knowledge and fate. I fix my thoughts upon the feet of the Lord."

The same we say in another manner at the beginning of our Sankalpa on some other occasions :

"The day is Vishnu, the week is Vishnu, the constellation is Vishnu, also the Yoga and the Karana; the whole world is of the form of Vishnu."

'Tithir Vishnuh tatha vārah nakshatram vishnureva cha.

Yogascha karanam chaiva sarvam Vishnumayam jagat.'

Nothing ensures greater auspiciousness than a remembrance of the Lord ; nothing is greater strength than He. We can never take the best care, but, if He blesses us, we are danger-proof.

To take another instance from our Sankalpa : Personal purity is the first condition required for our rituals. Bath is consequently the first act we do ; and all through the observance of the ritual, we maintain personal purity by not contaminating our person or clothes. This external purity fosters internal purity ; the bath cools and keeps our mind calm and clear. Still one cannot be sure that the bath has purified him, that he is not physically contaminated or that he has the necessary internal purity. Unwanted thoughts and reminiscences may be waiting to call upon our mind just at that very moment. So we cannot do anything better than think of the Lord. His thought is the greatest bath we can have, the purest of clothes we can wear. Hence it is we say :

'Apavitra pavitro va sarvavastham gato api va.

Yas smarati pundarikaksham sabahyabhyantaras suchih.'

"Impure or pure, in whatever state one may be, he who thinks of the Lord is pure, his external being as well as his internal being."

A third instance ; When we do a wrong, we try to make up for it. Thus rituals involve Prayaschittas, expiatory rites for mistakes which we might have committed during the performance of rituals. The Prayaschittas form a special and vast branch of Sanskrit Literature. They are themselves elaborate rituals in the performance of which we may err and need another Prayaschitta. Thus an endless regress. So it is laid down that the greatest Prayaschitta, the expiation of expiations, is the contemplation of the Lord and the repetition of his all purifying Name a dozen times or more. We say, at the end of our daily Sandhyavandana : "Whatever I have performed, deficient in mantra, deficient in details, deficient in devotion, let that be perfect, complete and full to you, Lord. And as regards all those Prayaschittas (for the defici-

encies) of the form of penances and meritorious acts, suffice to think of you, Krishna. For that is the greatest of Prayaschittas."

'Mantrahinam kriyahinam bhaktihinam Janardana.

Yatkritam tu maya deva paripurnam tadastu te.

Prayaschittani aseshani tapah karmatmakani cha.

Yani tesham aseshanam Krishnanusmaranam param.'

And after reciting these two verses, we repeat a dozen times the Lord's name.

Another verse that has always kept me inspired and holy in mind is one from the Mahabharata, Anusasana parvan, occurring at the end of the Vishnusahasranama stotra. This verse, as well as another (1) marking the end of that chapter in the great epic, we have incorporated into the formulae of many of our common religious functions. It is in connection with the propitiation of several Gods and the Brahmins. We feast the latter on numerous occasions and the grace said on these occasions is:

'Eko Vishnu mahad bhutam prithag bhutani anekasah

Trin lokan vyapya bhutatma bhunkte visvabhug avyayah'.

"The one Vishnu, the Great Being, pervading the several and separate beings and the three worlds and being the soul of all beings and the imperishable enjoyer of the Universe, enjoys (everything)." It is not so many and such and such persons who eat that are propitiated. It is the Lord who eats and is propitiated. And we add to the verse the words; 'अनेन समारधनेन भगवान् सर्वात्मकः श्रीहरिर्जिनार्दनः प्रीयताम् । तत्सत् ब्रह्मार्पणमस्तु ।' "By this propitiation, may the Lord who is the Soul of all, be pleased." It is this "Bhagavad arpana", dedication and offering to the Lord of everything we do, that the Lord asks Arjuna to do:

'Yatkaroshi yadasnasi yajjuhoshi dadasi yat.

Yat tapasyasi Kaunteya tat kurushva madarpanam.'

And there is hardly any observance of ours which does not end with the very well known verse with which we offer what we have done to the one great Lord, Narayana: "Whatever I do by my body, speech, mind, senses, intellect, self, nature, or habit, I offer and dedicate to the Great Narayana."

'Kayena vacha manasendriyairva

Buddhya atmana va prakritih svabhavat.

Karomi yadyat sakalam parasmai

Narayanayeti samarpayami'.

One last instance: As we rise for the day, infinite are the forms we worship and revere in our life. We pray and propitiate the Sun, the

moon, the stars and the planets, the ocean, the rivers and all sacred waters, and all the thirty three crores of Devas in heaven.

'Namo astu anantaya sahasramurtaye

Sahasrapadakshi sirorubahave.

Sahasra dhamne purushaya tubhyam

Sahasra kotiyugadharine namah.'

But who amongst us does not realise or keep in mind always that all these objects of our veneration are but the Vibhuti of the one Supreme God who has said that whatever is great and beautiful around us is born of His infinite splendour. As we finish our daily Sandhya worship, during which we have worshipped numerous names and forms, we say:

'Akasat patitam toyam yatha gachchati sagaram.

Sarva deva namaskarah Kesavam pratigachchati.'

"Even as all waters falling from heaven ultimately go to the ocean, the obeisance we have made to the several Gods all go to the Lord Narayana."

Much nonsense has been talked about idolatry, chiefly by people who are too anxious to force their own beliefs upon others to have either the inclination or inclination to try to understand the point of view of wiser and more tolerant thinkers. If they knew enough of etymology to be aware that the word idol means an image or representation, they might perhaps ask themselves of *what* this thing is an image, and whether it is not that reality behind which these much-maligned savages are worshipping, instead of the wood and stone about which they prate so glibly. The image, the picture, the cross, the *lingam* of the Saivite, the sacred book of the Sikh—all these things are symbols; not in themselves objects of worship, but revered by those who understand, precisely because they are intended to remind us of some aspect of God, and to turn our thoughts to Him. In India these aspects are called by many different names, and the critic makes haste to revile the Hindu as a polytheist; yet the coolie who works in his garden could tell him that there is but one God, and that all these are but aspects of Him, lines of approach to Him, divided and materialized in order to bring infinity a little nearer to the grasp of our ever finite minds.—C. W. Leadbeater.

OUR MANTRAS AND SAMSKARAS.

BY

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(Continued from page 176.)

Of the sixteen samskaras Jatakarma the first one (in my order) was completed including the preliminary propitiatory ceremonies. Before commencing the next one I think it is better to give you the whole list of them and which are as follows—(1) Jatakarma=जातकर्म (2) नामकरण=Namakarana (3) अन्नप्राशन=annaprasana (4) चौल=Choula. (5) उपनयन=Upanayana (6) गोदान=Godana. (7) समावर्तन=Samavarthana. (8) विवाह=Vivaha. (9) गर्भाधान=Garbhadhana. (10) पुसुवन=Pumsuvanam. (11) Seemanthonnayanam=सीमन्तोन्नयनं (12) पंचयज्ञकरणं and the चत्वारिवेदाव्रतानि=the four veda vratas, i.e., (13) प्राजापत्य=Prajapatya. (14) सौम्य=Saumya. (15) स्थालीपाक=Sthalipaka. (16) वैश्वदेव=Vaisvadeva. (2) नामकरण=Namakarna. After the pollution is over, i.e., on the eleventh day the parents having finished the propitiatory and preliminary worship of the family Gods or Goddesses and Ganapathi or Vishvakshena and having had the permission of the assembled (Brahmins) and having done पुण्याह or the sanctification and purificatory ceremony should perform what is called Namakarna. Having performed Pranayama (already described in the dravida form) and having performed sankalpa (also already described) keeping sufficient quantity of rice in a copper plate the father writes the name of the boy with a piece of gold on it. The name of the boy should consist of even letters, i.e., 2 or 4 or 6 etc., and odd of a daughter and should have the name of the month, the name of the star and the ordinary wordly name. In giving the name of the month the month मार्गशीर्ष=Margasirsha is begun and in whichever month the new-born is born that name is given in this order. The presiding deities of these months, nakshatras and the ordinary names are worshipped. As usual four brahmins are to be fed. The following blessings are uttered afterwards as in punyaha—ओम् नामकर्मणः पुण्याहं भवन्तोब्रुवन्तु - त्रिः नामकर्मकरणे स्वस्तिभवन्तोब्रुवन्तु - सकृत् यज्ञशर्मणेस्वस्तिभवन्तोब्रुवन्तु - सकृत् - अस्मै यज्ञशर्मणेस्वस्ति - (all these latter and the reply also is given only once but the first thrice) - नामकरण कर्मणः ऋदिभवन्तोब्रुवन्तु - त्रिः पुण्याहसमृद्धिरस्तु. Then the brahmins bless as follows—सुमुहूर्तोऽसुमुहूर्तोस्तु thrice Om namakarmanah punyaham bhavantobruvantu thrice—namakarma—karane—svasti bhavanto—bruvantu (sakriti—only once)—yagna sarmane

—swasti—bhavanto—bruvantu—namakarma karane—ridhim bhavanto bruvantu (thrice) punya hasamridhirastu. In this connection apastamba sutras (Grihya) run as follows—दशम्यामुत्थितायां स्नतायां पुत्रस्यनामदधाति पिता-मातेति=Dhasamyam uththithayam snathayam putrasya—nama—dhadhati—pita—mata—cheti—after the delivered lady gets out of the delivery room on the tenth night, i. e., on the eleventh morning the parents give the new born a name. The next two sutras (in all three) lay down the rules for the letters of the boys or girl's name and the kind of the name, whether God's or Goddess's or Rishi's or their wives or Devas'—(vide—apastamba sutras—Khandika 15. 8-11 sukta. Mysore Oriental Library Series.) Then all the assembled are given betel leaves, nuts, cocoanuts or other fruits, etc., with dakshina—money presents and the new-born is presented with cloth, etc. (3) Then begin what is called annaprasana—अन्नप्राशन meaning the feeding of the child with (artificial) food, the third samskara. This is referred to in apastamba grihya sutras (Khandika 16 Sukthas 1—11). This is done according to him in the sixth month. The shastraic artificial food consists of curds, honey, ghee and food—all these (a very small quantity) are well mixed and only small mouthful is given. The sixth month should not completely elapse. But the opinion of other authorities run up to the end of the year. The mother is enjoined to feed the Child, keeping it in her lap and after it is over leave it on the ground. All the initiatory purificatory ceremonies like Ganapati etc., worship and punyaha and the brahmin feeding are equally essential. The mantras uttered on the occasion are—भूरपांत्वोषधीनां ऋसंप्राशयामि शिवास्ते आप ओषध-यस्सन्त्वनमीवास्त आपओषधयस्सन्त्वसौ । भुवोऽपा सुवरपां भूर्भुवः सुवरपांत्वोषधीनां ऋसं प्राशयामि शिवास्त आपओषधयस्सन्त्वनमीवास्त आपओषधयस्सन्त्वसौ - उष्णेनवायुदके-नेत्येषः=Bhoo rapam—tva—Oshadeenam rasam—prasayami—Siva—te apah Oshadaya—santu—anameevah—te—apah. Oshadhaya—santu. asau. Bhuv—apam, suvarapam—Bhurbhavasv varapam tva—Oshadeenam—rasam prasayami.....(The same is repeated). The last ushnena Vayu—udakena—yiti—I shall feed you with the water of drugs as well as their juice. May they make you healthy, strong and happy (all these are uttered with the vyahrities Bhuh Bhuvah and Suvah) I shall do this with the help of Vayu who carries off the heat (just as hot water is used while boys or adults have a shave so let Vayu or air carry away the heat)

In this connection it seems to be essential to mention that certain small ceremonial functions like पञ्चायुधधारणं - कर्णवेधनं - खट्वारोहणं - सूर्यदर्शनं - चन्द्रदर्शनं - निष्क्रमणं क्षीरपात्रं—Panchayudhadharanam—karnavedhnam—

khadvarohanam—suryadarsanam—chandradasanam—nishkramanam—kshirapanam—in all seven are mentioned by the learned author of Grihyaratna. These seem to be quite common to all classes. The five ayudhas or arms or implements are (1) असि=sword गदा=mace शङ्ख=Conch चक्र=Disc शार्ङ्ग=bow. This is said to be done on the 5th day after birth but (I believe) much later and by the repetition of the mantras symbolically. The next कर्णवेदन=Karnavedanam-ear-boring. This ought to be done on the 10th or 12th (twelfth) day or in any month other than the seventh, eighth and tenth. खदारोहण=Khadvarohanam—or ascending a cot—rather putting the child in a cradle. This ought to be done on the tenth, twelfth, sixteenth or thirty second day after birth. In the third month सूर्यदर्शन=Suryadarsanam—looking at the sun with the mantra तच्चक्षुः In the fourth month the moon is shewn चन्द्रदर्शन also in the fourth month the new-born is allowed to get out of the maternal uncle's house for the first time. The maternal uncle's house being the place of confinement, i. e., the mother's house showing the joint family system. Before this, the new-born is seated on a heap of grain worshipped and after repeating the mantras मृतसंजीवनी and having fed a few brahmins the boy is allowed to be taken out—the last function in this series is the feeding of the child with milk. It is done on the day on which the boy's birth star appears for the second time or on the thirtieth day after child birth and the new born is fed with a conch. Here end the minor ceremonies. In the case of female children these ceremonies are only nominal symbolical and the mantras are simply uttered. From Jatakarma onwards up to chaula including the minor ceremonies above referred to all these are touched upon by the authors, i. e., Sutrakaras 1. Sankhyayanal sutras (Grihya) Khanda 24-28, Aswalyana Kh. 15-17. Paraskara Kh. 16-19 Khadira patala 2nd khand of 2 and 3 (chaula also). Vishnu Ch. 27-Ss. 4-11 Gobhila Pr. II Kh. 7-9 Hiranya kesin. prasna II patala I Ss. 3-6.

REVIEW.

Ahimsa—Vol. I No. 1. Edited by C. S. Mallinath and published at 436 Mint Street, Madras. Rs. 2 per annum (India) & 4Sh. (foreign). This new quarterly is to be the organ of the South Indian Humanitarian League. The contents of this first number are varied and instructive. The articles on "The philosophic basis of vegetarianism" and "The medicinal value of Fruits" will be found to be particularly instructive. We wish all success to the Editor and the League in their enterprise in starting a magazine which bids fair to take a useful part in the work of educating the public.

C. V. K.

MODERN SCIENCE IN THE UPANISHADS.

BY N. S. ARUNACHALA AIYAR, B. A. L. T.

I. UNITY IN DIVERSITY.

(continued from page 191)

"Again, all this work, it must be remembered, was inspired by the belief that *Life is Everywhere*, and that there is but one kind of matter (*Ekam-Vastu Kadachana*) in the Universe, whether it be in the complex man or the simple iron ore. In these boundless regions, beginning with the inorganic and proceeding to organic life and its sentient manifestations, the Indian scientist had been seeking, and has discovered, an underlying Unity amid the chaotic and bewildering Diversity. He subjected all matter to questioning shocks, and discovered that there was no difference in the reply. Patiently he added fact to fact in this exploration in the realms of the living and the non-living, and was amazed to find the frontiers vanishing. At last, he reached what to the West was a new conception, which included in one sweep the dust beneath our feet, the protoplasmic ooze floating on a stagnant pool, and man himself. We can understand" continues the Reviewer, "what passed through his mind, when standing before the Royal Institution of London he said, 'It was when I came upon the mute witness of these self made records, and perceived in them one phase of a pervading Unity that bears within it all things, the mote that quivers in the ripples of light, the teeming life upon the Earth and the radiant suns that shine above us, it was then that I understood for the first time a little of that message proclaimed by my ancestors on the banks of the Ganges thirty centuries ago. "They who see but one in all the changing manifestations of this Universe, unto them belongs the eternal truth, unto none else." (Kato. V-12-13)?

We have seen that the Upanishads have said *Sa eva tat abhavat*, "He is the Universe"; *Sarvam Kalvidam Brahma*, 'Everthing is indeed Brahman,' According to the Hindu Sages there can be nothing without life and mind in it, however dormant they may be.

Nay, प्राणो हेवैतानि सर्वाणि भवन्ति (Chh. V. i. 15).

'Everything proceedeth from life'.

That this is not any meaning forced into the texts, will be plain from Sayana's (14th Century) commentary on the Aitareya Brahmana already quoted. The Upanishads are plain: 'Plants from Earth; Animals from Plants, and Man from Animals.' (Taittiriya) *Pritivyoshadhayah*, *Oshadhibhyonnam Annatpurushah*. And Aravinda Ghose's statement, "The Universal Spirit in things involved in the Nescience of the Physical

Universe evolves itself in a succession of forms up the graded series of Matter, Life, Mind and Spirit," is but a paraphrase of Sayana already quoted, and of Manu when he says,

"The incomprehensible Unconditioned Brahman manifested from its *tamasic* condition, and transformed itself into all the objects of the world". (I-2-5)

We have seen that physically and metaphysically matter and force are really one. And the Hindu idea of *Prakriti* includes both matter and force. It also includes that part of the mind which is subject to change, viz. *Manas*, *Bhuddhi* and *Ahankara*, i.e., all except Consciousness, which is the attribute of *Purusha*. Thus we have the two aspects of *Prakriti* and *Purusha* still left. They are in their very nature co-existent, for in the manifestation of the Brahman there is always a duality, *Siva* and *Sakti*, *Purusha* and *Prakriti*. There is curiously a duality even in the physical constitution of the atom for the *Electron* is always associated with the *Proton*. Being only two aspects of one and the same thing, *Prakriti* and *Purusha* are eternal, neither is the product of the other, nor had either a beginning; as the Gita, the essence of the Upanishads, says XIII-20), "Know that *Prakriti* and *Purusha* are both without a beginning'. Diversity, then is as real as the Unity underlying it, and is the very nature of Brahman—*Devasyesha svabhavoyam* (Gaudapada).

Wonderful indeed is this grand scientifically demonstrated ancient truth, this Unity in the Diversity, this Brahman in the bewildering multiplicity of manifestations! As the Gita (XIII-16) says:—
"Not divided amid beings, (but appearing to be) seated distributively in them".

And the more wonderful thing is the Hindu idea that each one of these manifestations is trying to realise in its evolution the Brahman that is there:

प्रधानस्य आत्मक्यापनार्थं प्रवृत्तिः (Sankhya Sutra)

"The one far off divine event to which the whole creation moves". As Aravinda Ghose puts it, "Ever behind this Universal play to which we belong, the Absolute is already in a basic self-awareness of the *One in Many*, and who in the eternal *Many* realises all that are in the *One*."

When we see how the homogeneous protoplasm of the egg cell gives rise to the varieties of tissues in the different organs of our own body—take the single instance of the structure of the eye, what wonderful variety of tissues in it!—when we see how a single substance we call *Electron* has given rise to the immense varieties of elements and compounds, the reali-

sation of the Unity in the Diversity of phenomenal existence, the Brahman in the Universe, the realisation of "all this is indeed Brahman" is not beyond the reach of the human mind.

Tatvam Asi, "That thou art" is the Hindu conception. Regarding this tremendous generalisation, this bold synthesis of *subject* and *object* in the Brahman, Max Muller says, "It is surely astounding that such a system as the Vedanta should have been slowly elaborated by the indefatigable and intrepid thinkers of India thousands of years ago, a system that even now makes us feel giddy, as in mounting the last steps of the swaying spire of an ancient Gothic cathedral. None of our philosophers, not excepting Heraclitus, Plato, Kant, or Hegel, has ventured to erect such a spire. Never frightened by storm or lightning, stone follows on stone in regular succession after once the first step has been made, after once it has been clearly seen that in the beginning there can have been but one, as there will be but one in the end, whether we call it *Atman* or *Brahman*. Other philosophers have denied the reality of the world as perceived by us, but no one has ventured to deny at the same time the reality of the Ego, the sense and the mind, and their inherent forms. Yet after lifting the self above the body and mind, after uniting Heaven and Earth, God and Man, Brahman and Atman, these Vedanta Philosophers have destroyed nothing in the life of the phenomenal beings, who have to act and to fulfill their duties in this phenomenal world. On the contrary, they have shown that there can be nothing phenomenal without something that is real; and that goodness and virtue, faith and works, are necessary as a preparation, nay, as a *sine qua non* in the attainment of that highest knowledge which brings the soul back to its source and to its home, and restores it to its true nature, to its true Selfhood in Brahman."

But the Hindu conception of this realisation of *Tat Twamasi*, *Aham Brahmasmi*, *Ayam Atma Brahma* (Mundaka.) *Yo sa asau soham asmi* (Isa) the identity of the Self with the Brahman, is something more than mere intellectual assent, with which the West is likely to be satisfied; for the West began the investigation out of curiosity, or merely stumbled upon this truth in its scientific wanderings. Not so the ancient Hindu sages. They were not satisfied with a mere worldly life, a life of eating and drinking, or gain and loss, of pain and pleasure. They were in quest of Moksha, of release from *samsara* (the world of suffering), of eternal happiness. They found the pleasures of the world momentary, आयन्तवन्तः with a beginning and an end, hence resulting in pain दुःखोत्पन्नः they found that mere *Karma* is unsatisfying, being but a weak boat,

पुत्राद्येते अदृष्टा यज्ञरूपाः अष्टातशोक्तं अवरं येषुकर्म ।

एतत् त्रेयोः ये अभिनन्तन्ति मूढाः जरामृत्युं ते पुनरेवापियन्ति ॥ (Mund. III 1-7).

So when they found the Brahman in this bewildering world of sorrow, the *Santam*, *Sivam*, *Advaitam*, the *Sacchidanandam*, they found great satisfaction. But mere satisfaction either of the intellect or of the emotions was not enough for them. They wanted to live the Brahman, to live the Truth; *Brahmaiva San*, *Brahmapyati*, 'Being Brahman, they join the Brahman (after death)'; and what is to be noted is that they could, realise even here that they are Brahman, *Tatvamasi*, 'That thou art'; '*Aham Brahmasmi* 'I am Brahman' the Unity, *jivam mukta*.

As regards this realisation of the Brahman the Mundakopanishad (III-ii-3) says; "The Atman is not to be realised by great learning, nor by keen understanding, nor yet by constant instruction. It is realised only by strenuous effort". One who has realised in his life the Brahman, is the true *Gnani*. He transcends all sorrow, *taratisokam atmavit*; he has obtained the supreme goal. *Brahmavit apnoti param* (Mundaka II-ii-9). So the Isopanishad triumphantly asks :—

'One who has realised the Unity in the Diversity, how could he have any delusion or sorrow?'

The *Brahmagnani* enjoys eternal bliss, since he has attained the Brahman, who is all bliss, *Anandam Brahmano Vidwan*. Indeed the state of one who has realised the Truth is described in the sixth chapter of the Gita in the most glowing colour in verses 20 and the following. "That in which the mind finds rest, quieted by the practice of yoga; that in which he seeing the Self by the Self in the Self is satisfied; that in which he findeth the supreme delight, *Sukhamatyantikam*, which the reason can grasp, but which is beyond the senses, wherein established he moveth not from the Reality; which having obtained he thinketh there is no gain beyond it; wherein established he is not shaken by the heaviest sorrow—such a man lives the Brahman and joins the Brahman after death. *Sayohvai tatparamam Brahaveda Brahmaivabhavati Brahmapyati*. (Mundaka III-ii-7) He has already been living an unselfish life, finding that 'Virtue is its own reward', for virtue is true happiness. He is ever doing good to others, *Sarva bhutha hite ratahah*. As for himself, says the Gita (III-6) "He desires nothing in this world, being filled with Atma, delighting in Atma, and finding satisfaction in Atma and in nothing else."

The highest aim of human existence is release from sorrow and enjoyment of everlasting bliss by realising the Self in each. This is *Mukti*. Says the Gita (XII—12):—"Better indeed is knowledge than mere

practice of virtue, than knowledge meditation is better, than meditation, renunciation of the fruits of action, *on renunciation, peace follows*'. Immortality is through renunciation alone, as the Sruti says,

त्यागेनैके अमृतत्वमानशुः ।

The renunciation is the giving up of the fruits of action, of selfishness (Gita XVIII—2). Renunciation is only that of ritual and worldly pleasures says the Narada Sutra.

Says Renan, "An one-minded pursuit of inner joys kills all ambition". Is this not an echo of the Gita, which says:—"One who has seen the truth would not indeed care for the pleasures of the senses merely as such, immersed as he is in intellectual and spiritual joys?"

रसोप्यस्य परं दृष्टुनिवर्तते (II—59).

No wonder then that Tolstoy cried, 'Totally to renounce one-self is to become God.' Immortality is to the selfless alone. A consciously unselfish life is possible only by the realisation of the ultimate truth, as the Yoga sastra says,

ज्ञानस्यैव पराकाष्ठा वैराग्यम्

But the *gnani* desires the happiness of all, *Sarva Bhuta hite ratah*. And such men live the Brahman and join the Brahman. Can there be a higher Ideal of life than to live the Truth—a life of intellectual and spiritual joys and unselfish activity, for according to the Gita, 'Renunciation is not the giving up of the world, but the giving up of selfishness'; *Tena tyaktena bhungitha* "enjoy by giving up", says the Isa. It continues, "Live thou a hundred years doing unselfish work, that is the purpose of thy life."

यद्वाचं तद्भवति

As you strive for, so will you be.

At least we can hope, till, as Shelley says, "Hope creates from its own wreck the thing it contemplates".

The life of one who has no high ideals to guide him is indeed miserable. "He is indeed an *asat*, a worthless fellow, who thinks there is no purpose in life", says the Taittiriyaopanishad.

Such a man is a mere beast; what indeed is the use of the existence of such an individual. "He has committed suicide", says Isopanishad,

येकेचात्म हनोजनाः ।

To know the truth and live a life of unselfish activity that is the ideal; that is indeed realising the Unity in Diversity, *bhunjitha*, *tena tyaktena* by giving up *Ahamkara* and *Manakara*. As Browning says, echoing the true Vedantic view:—

"Truth inside and outside truth also; and between
 Each falsehood that is change, as truth is permanence.
 The individual soul works thro' the show of sense.
 Truth sets aside speech, act, time, place, indeed but brings
 Nakedly forward now the principle of things,
 Highest and least...Wherewith change ends.
 Each has a false outside whereby a truth is forced
 To issue from within...Life means learning to abhor
 The false and love the true, truth treasured snatch by snatch
 (Fifine at the Fair)

As for the means, the paths are various. If only the highest ideal of each is truthfully pursued, salvation is certain. As Sri Krishna says:—

ये यथामां प्रपद्यंते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तते मनुष्याः पार्थ सर्वशः ॥ (Gita IV—11).

To sum up. We saw how the present system of education is utterly divorced from the culture of our past, and how dense our resulting ignorance of our own Vedas and Sastras; and how in the last few years there has been some revival. We saw also how Modern Science is only rediscovering the Truths given out to the world by our sages of old. Among these the most important and far reaching is the discovery of a single substance Electron, *Ekam Vastu*, which builds up the ninety and odd so-called elements of the last generation, a truth that Western Science merely stumbled upon: this Unity in Diversity has been the very foundation of the Upanishadic thought, the very breath of its nostrils. Electron has resolved matter into force: but the last stumbling block, i. e., the distinction between the living and the non-living vanished into nothing only under the magic wand of Sir J. C. Bose, a representative of those ancient seers. Thus *Sarvam khalvidan Brahma* "All this is indeed Brahma," has been scientifically demonstrated in a most rigorous manner.

At this stage we are bound to make an admission. It is true that the Upanishads have said, *natu dvitīyamasti, nehananasti, kinchana, ekavastu kadachana*.

How did the ancient sages arrive at this truth? Did they arrive at this result after a course of metaphysical reasoning? Aravinda Ghose tells us that they did not reason so much as they saw truth—hence called *Drishthah* 'seers'. They saw the truth in their *yogic* state—in a state of super-consciousness. What are we lesser mortals to do? We have only to believe and follow the practice of *yoga* to realise the same. Not so modern

science. That there is one substance—electron—which gives rise to this manifold universe is a matter proved scientifically, and any body can have it demonstrated at any time. That is the great achievement of modern science; it enables us to fully understand, and see for ourselves the great teaching of the Upanishads—*EKAM ADVAITAM*, and the Vedic truth *EKAM SAT*.

Both Science and the Upanishads agree in holding that the real nature of this underlying principle, i. e., what is behind its phenomenal aspect, is beyond the reach of the human mind. We saw also how the Hindu Sages were not content with the mere discovery and enunciation of this grand truth of unity in diversity, did not stop with mere intellectual assent, but made its realisation the end and aim of their religious practices, their *Sadhana*. Western thought is also groping in the same path but with uncertain steps.

ओं पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदञ्चते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

II. CREATION OR EVOLUTION?

In the previous part of this thesis I attempted to prove that Modern Science and the ancient Upanishadic thought are in absolute agreement as regards the unity of the underlying substance.

'How then has the *One* become the *Many*? Has this diversity of names and forms arisen as pots of different shapes and sizes have been made by the potter? If not, in what other way has this Universe come into being? Can we learn anything at all of the origin of the world, and of the building up of this cosmos out of the primordial bricks, viz., the electron? Is the problem of creation insolvable or idle? Says Bergson, "When we clearly see that the idea of nought and the idea of disorder are false ideas, we can dismiss as entirely without meaning problems that have filled a large place in philosophy, and are persistent in ordinary thought. 'Was creation out of Nothing? Or has something existed from eternity? Was there an original formless matter on which order has been imposed?' Such questions arise owing to false ideas, and have no answer; because they have no meaning." The same idea is expressed in the Gita (II—28), 'Beings are unmanifest in their origin and unmanifest in their dissolution, we know only the present manifestation.'

अव्यक्तादीनि भूतानि व्यक्तमयानि भारत । अव्यक्त निधनान्येव ॥

Still we have this great question ever agitating the human mind as regards the origin of the world. Not merely out of intellectual curiosity, but in our very agony of mind as we ask "Whence O! and Whither?"

कुत एष प्राणो जायते asks Prasnopanishad (III—1).

But infinity before and infinity after belie creation. Science gives no support to the idea of creation at any point of time; though it recognises that the various parts of this Universe, including even the solar system, are changing their forms. And this gives us the idea of appearance and disappearance, and hence of creation and destruction. The law of indestructibility of matter and conservation of energy, which negatives the possibility of creation, is beautifully expressed by the Gita (11—16), the essence of the Upanishads, when it says, "What is in existence, can never cease to be; and what is not, can never come into being,"

नासतो विद्यते भावो नाभावो विद्यतेसतः ।

Lord Buddha considered that the question of the origin of the world served no useful purpose (Majjhima I—430)

There can indeed be no creation in the sense that anything has been brought into existence which has not been already in being, since the Universe itself is nothing but a manifestation, of the Brahman, as the Brihadaranyaka Upanishad says, "He alone is that,"

स एव तत् अमवत्

Yet this same Brihadaranyaka makes the Brahman itself say as it were in a playful manner, "I am verily the creation"

अहम् एव सृष्टिः अस्मि ।

'creation' here is certainly used in the sense of manifestation. "It made itself".

तदात्मनं स्वयं मकुरुत (Taittiriya II—7).

The general impression is that the Vedas inculcate the idea of creation. They indeed speak of creation, but only in a symbolic way, even as the Purushasukta speaks of the origin of the four castes. Our ideas on the matter of creation are derived chiefly from the Puranas. The Vedas themselves do not shrink from making this a question for enquiry; and the boldness of the ancient sages in these enquiries is truly startling. "Who hath seen the first born?" asks the Rig Veda (I—iv-164), "Whence he that hath no bones bore him that hath bones (i. e., before Forms arose from the Formless)? Where is the Life, the Blood, the Self of the Universe? Not knowing I go to ask him who knows that I may know, I who do not know." He who stretched apart and established the six worlds in the form of the Unborn, did he also establish the seventh? Let him speak who knows the Hidden Path of the Beautiful Birth." Poor Edward Clodd & Co. who thought that the orientals shrank from the quest after

causes! Again in Rik X—129, "Nor Aught nor Nought existed then: nor aerial space nor heaven's bright woof! What covered all? Where rested all? Was it water, the profound abyss? Death was not then, nor Immortality. There was no difference of Night and Day. That One breathed breathless (i. e., existed without manifestation), and there was nothing other than it. The ray which stretched across the world, did it come from below, or from above? Then seeds were sown, and mighty forms arose, Nature beneath and Power and Will above. Who indeed knows? Who proclaimed it here, whence, whence this creation was produced? The Gods were later. Who knows whence it sprang? He from whom this creation sprang, whether he made it or not, the All-seeing in the Mighty Heavens, He knows, or He knows it not!" Thus speak the Vedas.

The latter sages were more definite and even bolder as regards this question of creation. They discovered that *what is* must always *have been*, if in a different form. 'Nothing can come out of Nothing.'

नाभावो विद्यतेसतः ॥

Says Gaudapada, "If a thing did not exist in the beginning, nor persist to the end of time, you may take it that it does not exist in the present."

आदावन्तेचयन्नास्ति वर्तमानेपि तत् तथा (Kanika IV—31).

So the world could not have been created, since it was not non-existent at any time. The Brahma Sutras are more explicit, of course in talking of the soul, 'Since there can be no beginning,'

अनादित्वात् (11—ii—35).

'There cannot possibly be any creation',

उत्पत्ति असंभवात् (11—ii—38)

Gaudapada exclaims in his Karika "All are unborn, since experience does not warrant the belief in the origin of anything"

उत्पादस्याप्रसिद्धत्वात् अजंसर्वं उदाहृतम् ॥

Nay, he definitely rejects as unsound the various theories of creation that are usually put forward, and makes the bold assertion that manifestation is of the very nature of *Brahman*,

देवस्येव स्वभावोयम् ॥

There are some who seem to hold that this statement of Gaudapada does not apply to the *Brahman* but to *Visva*; for the Brahman is unconditioned; and Gaudapada himself was the originator of the *Mayavada*. But he was also at heart a *Sakta* who believes in the Reality of the world. The Upanishad has said, 'He is this Universe,' 'Everything is indeed Brahman'—

sa eva tat abhavat, sarvam khalvidam Brahma. Hence, *devasyesha svabhavoyam* is of the Brahman.

तमेव भान्तं अनुभाति सर्वं तस्य भासा सर्वं इदं विभाति ॥ (Kato V—15).

'There was no creation, there shall be no destruction. This is the supreme Truth.'

ननिरोधो नचोत्पत्ति इत्येषापरमार्थताः

says the Brahmapind Upanishad (10) repeated by Gaudapada in his Karika (II—32). Without beginning and without end is the world-process" says Lord Buddha in *Samyuktaka Nikaya*. That the world-process is eternal is the Truth propounded by the Vai-seshika and Sankhya, and accepted by the Vedanta. Of the origin of the world the Taittiriya says. "It created itself by itself, hence it is called *Sukritam* 'Self-made.' Hence it never was not.

As Chatterjee, summarising the Hindu ideas on the subject in his *Hindu Realism* says, "There is no creation of the Universe. The beginning of a Universe means only the beginning of a system, which by no means is the first and only one created; on the contrary, it is one of a beginningless series (Vai-seshika V-i-13; Nayaya Bhash 1-i-19, 111-i-27; Atma Tatva Viveka; Prasastapada's Padarta Dharma Sangraha pp. 48-49; Saptapadarta Mitabhashini p. 8; Vaivarta IX-ii; Sankara's Commentary on Vedanta Sutras V-i-3436)." Again, following this sure law of cause and effect, a Universe of orderly arrangement of things, i.e., a cosmos, comes into being out of what may be called chaotic and formless state, only to be succeeded by a new cosmic form. Or it may be stated that these ingredients are *eternally* alternating between phases of a chaos and of a cosmos. And if for 'ingredients' we substitute 'energy,' and for 'chaotic and formless 'state' a *potential state* and for 'cosmos' a *phase of explication*, this ancient Hindu teaching finds a strange corroboration in the words of Huxley, who says, "The faith that is born of knowledge finds its object in an eternal order bringing forth ceaseless change through endless time in endless space, the manifestation of cosmic energy alternating between phases of potentiality and phases of explication. It may be, as Kant suggests, every cosmic magma predestined to evolve a new world has been the no less predestined end of a vanished predecessor," (Evol. & Ethics pp. 8, 9) The phases of explication and potentiality are the *Srishti* and *Pralays* of the Hindus constituting a *Kalpa*. And how many such Kalpas or Cycles of Evolution have there been indeed! The idea of successive Kalpas is distinctly enunciated in Svetasvatara Upanishad, (IV-11).

Why then is Creation spoken about in the Vedas, even in the Upanishads, its more philosophical portion? The agonised human mind is out on the search for the origin of the world, where there is so much suffering. Unless you tell something about creation first, you will not command a hearing if you want to inculcate the supreme truth of the Brahman. As Gaudapada says in his Karika, "Who created all this? We want to know the cause," asks every one,

कोन्वेनं तनयेत् इतिकारणं प्रतिषीयते (III—25).

He answers, "The real truth is, Nothing is really created",

यत्र किञ्चित् न जायते (111—38)

भूतं न जायते किञ्चित् (IV—4)

That the story of Creation is introduced in the Vedas as pure *arthavada* is no idea of mine, but of the great Sri Sankaracharya. In his Introduction to the Second Adhyaya of the Aitareya Upanishad, and the same is repeated in his commentary on *sa esha iha pravishtha* [Br. I-iv-1] He entered into this [creation], he says "How could the Brahman take the form of a child and enter [as the Upanishad says] through the skull of man? This is but a small objection, there are many such objections that could be raised. How could the Brahman have seen, heard, etc., without sense organs? &c. &c. All these statements in the Upanishads about Creation are *Arthavada* [have no meaning in themselves but are introduced with some other object in view, the inculcation of the idea of Brahman]." [See also Gaudapada Karika 111-15] Sankaracharya then goes on to narrate as an illustration of *Arthavada*, the story of the 'Monkeys and the Birds' and tells us that the object of that story is not to make us believe that those animals talked in the way they are said to have done, but to inculcate the moral, that good people may find it a risky matter to offer advice to the wicked. Thus it is plain that the Upanishads do not really believe in creation, since according to them, "The Universe is Brahman." *Sa eva tat abhavat*.

The truth then is in the words of the Ohhandogya Upanishad, Everything is indeed Brahman, '*Sarvam Khalvidam Brahma*. Thus we have that the world, being a manifestation of the Brahman cannot have been the object of Creation; and that manifestation is of the very nature of this Brahman, *Devasyesha Svabhavoyam* [Gaud., Karika I. 9].

The only solution then left is the evolution of the Universe from the Brahman, "The Brahman evolved by itself" *tadatmanam svayam akuruta* [Tait.], *Prasuptim iva Sarvatah* says Manu. There are indeed very

very many beautiful descriptions throughout the Upanishads to show how this is brought about. Says the Mundaka Upanishad [1-18].

यथा सुदीप्तात् पावकात् विस्पुलिङ्गाः सहस्रशः प्रभवन्ते नामरूपाः ।

There is, no doubt, the extreme view in the Vedanta, that the world is unreal and that Brahman alone is real, *jagan mithya Brahmaiva satyam*. But this is true only in the sense that the world is the phenomenal aspect of the Brahman, and that forms change and have no permanance and that to that extent the world is unreal. But even those who take that extreme view admit that for all practical purposes the world is real. The Brihadaranyaka [II-iv-6] says, 'The Atman is this Entire Universe', *Idam Sarvam yat ayam Atma*. The older Upanishads nowhere say that the Infinite excludes the finite, nor that the world is unreal [Mithya]. On the other hand, the Ohhandogya [III-xii-26] says, *Padosya Sarva Bhutani*, 'One foot of the Brahman is this world,' quoting Rig Veda [X-90-3]. Thus God is Immanent as well as Transcendent, says Deussen. The world is in any case the manifestation of the Reality, which is in a constant state of evolution and dissolution, repeating the process again and again, without beginning, without end.

The world was never made,
It will change, but will not fade;
So let the wind range;
For even and morn
Ever will be
Thro' Eternity.
Nothing was born, nothing will die,
But all things will change.

—Tennyson.

Let us now study how the Brahman manifests itself as the world, how the homogeneous electron becomes the varieties of objects in the Universe.

In the beginning there was neither nought nor ought;
Then there was neither sky nor atmosphere above,
What then enshrouded all this teeming universe?
In the receptacle of what was it contained?
Was it enveloped in the gulf profound of water?
Then was there neither death, nor immortality;
Then was there neither day, nor night, nor light, nor darkness,
Only the Existent one breathed calmly, self-contained,
Nought else but He there was—nought else above, beyond,
Then first came darkness hid in darkness, gloom in gloom,
Next all was water, all a chaos indiscrete,
In which the One lay void, shrouded in nothingness,
Then turning inwards, he by self-developed force
Of inner fervour and intense abstraction, grew,
First in his mind was formed Desire, the primal germ
Productive, which the Wise, profoundly searching, say
Is the first subtle bond, connecting Entity
And Nullity..... Rig-Veda. X. 11, 1.

THE SARDA ACT AMENDMENT BILL.

BY C. V. K.

The following are the substantive clauses in the Bill introduced by Mr. Das, in the Legislative Assembly, on the 26th September 1935, to amend "The Child Marriage Restraint Act 1929." "2. In clause (c) of section 2 of the Child Marriage Restraint Act, 1929 (hereinafter referred to as the said Act), between the words "is" and "thereby" the words "or is about to be" shall be inserted. 3. For Sec. 9 of the said Act, the following shall be substituted, namely:—"9. (1) The Court may, if it is satisfied on information laid before it through a complaint or otherwise, that an offence under this Act has been or is about to be committed, upon its own motion issue process against any person suspected of having committed or of being about to commit such offence. (2) No Court shall take cognizance of any offence under this Act after the expiry of one year from the date on which the offence is alleged to have been committed." 4. In section 11 of the said Act,—

(i) for sub-section (1) the following shall be substituted, namely:—

(1) when the Court takes cognizance of any offence under this Act upon a complaint made to it, may, at any time after examining the complainant and before issuing process for compelling the attendance of the accused, require the complainant to execute a bond, with or without sureties, for a sum not exceeding one hundred rupees, as security for the payment of any compensation which the complainant may be directed to pay under section 250 of the Code of Criminal Procedure, 1898, and if such security is not furnished within such reasonable time as the Court may fix, the complaint shall be dismissed"; and

(ii) subsection (2) shall be omitted.

5. The following sections shall be added as sections 12, 13 and 14 of the said Act, namely:—

"12. (1) Notwithstanding anything to the contrary contained in this Act, the Court may, if satisfied from information laid before it through a complaint or otherwise, that a child marriage in contravention of this Act has been arranged or is about to be solemnised, issue an injunction against any of the persons mentioned in sections 3, 4, 5 and 6 of this Act prohibiting such marriage.

(2) Whoever knowing that an injunction has been issued against him under sub-section (1) of this section disobeys such injunction shall be punished with imprisonment of either description for a term which may extend to three months or with a fine which may extend to one thousand rupees or both.

13. Upon conviction under this Act and in addition to the penalties provided therein, the Court may require the husband of a female child (or if he be a minor, the person having charge of him in any capacity whatsoever) to furnish a bond, with or without sureties, for the

separate living, custody and maintenance of the wife and for preventing the consummation of the marriage until she ceases to be a child or until such later date as the Court may appoint.

14. A bond taken under section 11 or section 13 of this Act shall be deemed to be a bond taken under the Code of Criminal Procedure, 1898, and the provisions of Chapter XLII of the Code shall apply accordingly."

In his statement appended to the Bill, Mr. Das says "The object of this Bill is to amend the Act to which it refers (commonly known as the Sarda Act) by three provisions aimed at facilitating the more effective enforcement of the Act:—*First* by putting it beyond question that the Courts empowered to take proceedings under the Act may at their discretion issue an *injunction* prohibiting a marriage arranged in contravention of the Act. Already Civil Courts in Bombay Presidency are known in several cases to have issued injunction orders against marriages known to have been arranged in contravention of the Act. It is not known whether similar action has been taken in any other Province. But since doubts have been thrown upon the legality or the practicability of this method, it seems desirable to remove such doubts by providing for it directly through the proposed amendment. The draft bill proposes to impose a higher maximum penalty for the breach of such an injunction than the penalty provided in the Act in the case of prosecutions after the marriage has already taken place, on the ground that breach of a Court injunction involves contempt of Court. *Secondly*, by permitting the Court to take proceedings under the Act upon its own motion, without requiring the execution of a bond or taking security. It is known that one of the principal impediments to the enforcement of the Sarda Act at present lies in the obligation placed upon the complainant to incur the *publicity of a formal complaint* and, if required by the Court to execute a bond, to incur also the risk of losing the sum mentioned in the bond. The proposed amendment would enable the Court to proceed upon information obtained privately after taking such steps as it might think necessary to satisfy itself of the correctness of the information. *Thirdly*, by enabling the Court to require the husband of a child wife (or if he is a minor, his guardian) to make provision for the separate custody and maintenance of the child wife and to refrain from consummating the marriage until she reaches the legal age for marriage, or until a later date if it thinks necessary. A provision of this kind was recommended by the Age of Consent Committee (commonly called Joshi Committee) page 198, paragraph 23. In default of such a provision those who have the welfare of an illegally married child wife at heart are often deterred from prosecuting the offenders by the knowledge that the prosecution, even if successful, will not rescue the child from the dangers of premature marital intercourse and may actually cause her to be maltreated by the husband or his family in revenge for the prosecution."

My views on the Sarda Act as a whole were stated in detail in the article appearing in page 103 *et seq* of the issue of the Bharata Dharma for July

1935. Briefly they are: (1) Though the Act is not technically and legally *ultra vires*, it offends against the rule that should guide a Legislature like those in British India in interfering with the religious or quasi-religious susceptibilities of its people, by *compulsory* legislation: (2) The Act as it stands is not and cannot be effective in achieving the objects of those who got it passed, viz., prevention of early widowhood and premature maternity: (3) It unnecessarily offends orthodox sentiment without doing any *substantial* good: (4) To make the Act really useful it should be amended by making child marriages invalid: (5) As a *first* step, and with a view to avoid orthodox opposition to the principle of the Act, and at the same time not sanction anything which will lead to very early widowhood the age of marriage for girls should be fixed at one which is very slightly below the age at which most girls in this country attain puberty, marriages below which being declared invalid: (6) To prevent premature consummation and maternity, the age of consent even within marriage should be raised to 14 and the right of the husband to enforce conjugal rights and personal guardianship of the wife should be postponed till she completes 14 years: (7) Above all educate the people so as to make them agree to raising the marriageable age of girls to 18.

In view of the constitutional impropriety of *compulsory* legislation in this matter, referred to above, I think, this amending bill which tries to confirm and support the old one should be opposed. But if such compulsory legislation is at all to be considered, it is no good leaving it ineffective, and any attempt like the present bill to make it more effective cannot be reasonably objected to. My only objection, in that case, would be that it does not go far enough.

To consider its provisions in some detail the first innovation it introduces is to give power to the *criminal* Court, which will have jurisdiction to try the offence if the marriage actually takes place, power to issue an injunction preventing a contemplated marriage. The punishment for disobeying that injunction is heavier than that for an offence under the Act. For the offence it is *one* month *simple* imprisonment and a fine of 1,000 rupees. For disobedience of the injunction it may be 3 months *rigorous* imprisonment. This obvious anomaly is admitted by Mr. Das. The answer would perhaps be that law is not always logical. But that seems to be no good reason why this occasion should not be taken advantage of to make the punishment for the offence also the same as that for the disobedience of the injunction. *Rigorous* imprisonment will prevent contravention of the Act itself more than mere *simple* imprisonment. Further, if the policy is to treat the offence under the Act merely as a technical or venal one, as is to be inferred by the lowness of even the fines imposed by Courts now on the offence itself, the same should and would govern the disobedience of injunctions also. Then, what is the object of providing a heavier punishment on paper? In view of that attitude, the persons who will be prepared to commit the offence will be equally prepared to disobey the injunction.

The second change contemplated is the empowering of Courts to take cognizance of these offences without a complaint which they cannot dispense with now, and without always insisting on a deposit as they are bound to do at present. The change is to be welcomed. But some definite provision should be made to prevent the police from interfering actively and treating this as a cognisable offence for all practical purposes, which they may be tempted to do if a complaint is not needed. The bill contains no such provision.

The other change is giving power to the Court to take a bond from the husband agreeing to provide for the separate living of the child wife till she completes the prescribed age and for preventing consummation before it. But the bond can only provide for the loss of money specified in it in the case of violation of its provisions. That this will not really deter the person who has, *ex hypothesi*, disobeyed the statute is too obvious to need stressing upon. If he was prepared to pay a fine on conviction, he will execute the bond and forfeit the security with equal readiness. It only amounts to a little extra fine.

The wording of the bill requires redrafting, even to carry out the intentions of Mr. Das as stated in his "objects and reasons." For example, he says that the Court is to take cognizance in case there is no complaint *after taking such steps as it might think necessary to satisfy itself of the correctness of the information got otherwise than by complaint.* His draft Sec. 9 (1) does not expressly provide for taking any such steps in any case. Some words, as in Sec. 476 Cr. P. C. must be added to Sec. 9 (1) to ensure this.

My substantial objection is that a measure like this one of Mr. Das merely tinkers with the problem and does no substantial good, while more irritation is caused. If causing irritation is not to be minded, why not make the age of consent within marriage 14. It is 13 now. Raising it by one more year is no violent change. Further, in other countries, when a minimum age is fixed, marriage below it is invalid. Why this clear cut solution is not adopted and why reformers here are beating about the bush it is not easy to understand. It cannot be that they want to get the orthodox party to agree with them. That party will execrate them so long any marriage before puberty is practically penalised. Small reforms are often the enemies of great reforms, and this kind of tinkering may postpone the really effective steps indefinitely. If we are to have a change, and compulsory legislation is justified, I will commend to Mr. Das the suggestion approved by "The Indian Social Reformer", in one of its recent issues, that all marriages which will be offences under the Sarda Act should be declared invalid. That is the really effective method. Though one may regret such an invasion into one's personal liberty, such interference deserves to be excused as it proceeds on really courageous and effective lines.

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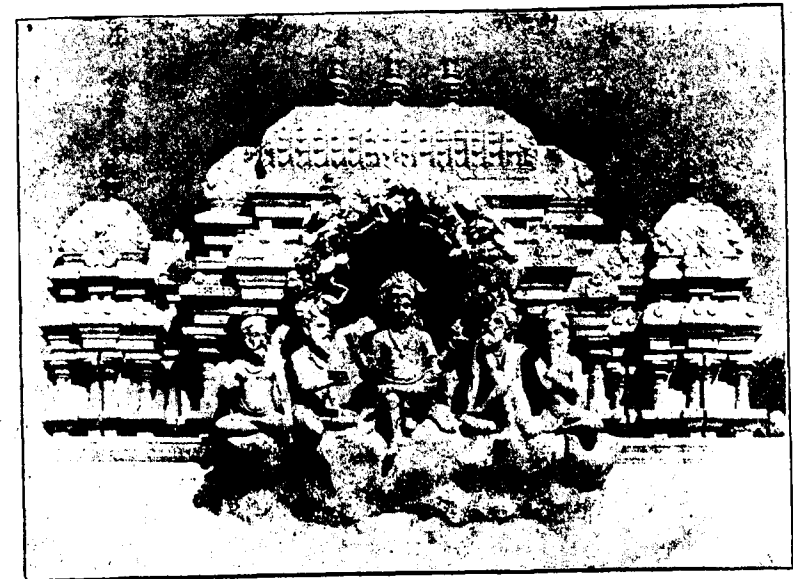
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Honorary Editors : { C. V. Krishnaswami Aiyar,
K. V. Sessa Ayyangar

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DECEMBER, 1935



चित्ते वटतरोर्मूले वृद्धा शिक्षया गुरुयुवा । गुरोस्तु मौने व्याख्यानं शिक्ष्यास्तु छिन्नसंशयाः ॥

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

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THE



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[No. 9

THE THEOSOPHICAL SOCIETY.

We offer our heartiest felicitations to The Theosophical Society on the completion of sixty years of most valuable and beneficent work. The Society was started on the 17th of November 1875 at New York, and its Diamond Jubilee Convention will be celebrated with great *eclat* during the course of this month of December. There may possibly be room for difference of opinion about certain phases of the activities of that great organisation, but few will deny its magnificent services in the cause of true religion and the successful crusade it led against the spread of materialism all over the world. We in India are particularly indebted to it. Not only did we share, with the rest of the world, the benefits of its work for religion in general, but we have special reason to be thankful to it for a gift of supreme value. There has been no greater and more eloquent exponent of genuine Hinduism during the last hundred years, than the late Mrs. Annie Besant, and India would not have got her devoted labours but for the Theosophical Society. Innumerable have been the publications of that body which have helped educated Indians to understand their Faith, and many among them would not have regained their souls but for the enlightenment that it spread far and wide. "The Bharata Dharma" has particular reason to be joyous on this occasion. As older readers of this journal may remember, it was started as the official organ of "The Bharata Samaj" which was an off-shoot of the Theosophical Society. Though it is now in other hands, it has the same ideals as before, namely, the presentation of genuine Hinduism, as it was in its pristine days. C. V. K.

ANNIE BESANT: A HERALD OF THE NEW AGE"

BY SADHU VASVANI.

A College is, should be, a shrine of Culture. And Dr. Besant concerning whom you have asked me to speak I regard as an Apostle of Culture. She was greater than my weak words may tell. I regard her as one of the world's great women in all history. Thinking of her, I think of

India's great women like Gargi and Maitreyi. Strong were they in mind and rich in gifts of the heart. Great at once in intellect and gifts of intuition. Sometime, again, thinking of her. I think of Europe's great women like Joan of Arc and Florence Nightingale, women who combined thought with action, patriotism with spirituality. One of the contemporaries of Annie Besant was the blind-deaf optimist of America, Helen Keller, and she has a beautiful poem named: "A Chant of Darknss". It is a poem full of literary beauty and mystical insight. In this poem is a deeply significant line:—"Hast thou entered into the Treasures of Darkness"? Mrs. Besant's life from almonst the beginning of her days was a battle with her environment. And she battled bravely; she dared to stand alone; she would not surrender Truth as she knew it. She "entered into the Treasures of Darkness".

At an early age she feels she must part company with her husband. He is a Christian clergyman. Her mind had outgrown the Christian tradition. She cannot accept the Christian creed. She must forsake her home and she must renounce the comforts of domestic life; she cannot surrender her loyalty to Truth. She has a son and a daughter. Both are taken away from her by her husband. There is a wrench in her heart. She goes out into the world,—alone. She would not be a traitor to Truth. She goes out with the *shakti*, the strength of a warrior-soul. She "enters into the Treasures of Darkness". She comes in contact with Charles Bradlaugh. Harsh and cruel things have been said about this great man. He was a lover of India and the cause of India's Freedom. An "atheist",—they said. But through this "atheist" also God revealed His purpose for the New Age. The two worked together for "Secularism". Annie Besant's mind soon outgrows secularism too. She becomes a "socialist". She joins the Fabian Society. She soon finds that there is a hunger which socialism cannot satisfy. She comes in contact with H. P. Bhavatsky,—the great psychic, the great occultist of the last century. Annie Besant becomes a disciple of this great woman—Russain lady initiated into the "Secret Doctrine" of Eastern mystics. Annie Besant joins the Theosophical Society.

She comes ever to India. A new chapter opens in her life. She came to India in 1893, I believe. She worked in India for 40 years and more. She worked with singular devotion, with singular strength of mind and will. She loved to call India her "Motherland."

She went from place to place as an interpreter of the Wisdom of the Rishis. She did not know Sanskrit then. But her intuition swiftly saw the truths of the Hindu Faith. She worked for the Hindu cause. She

went out to different parts of the country with the message of the Rishis. I saw her when she came to Hyderabad in 1896. I was then a school boy. I listened to her lecture with rapt attention. She spoke many things I could not then understand. She spoke of the Hindu Faith from a scientific point of view. But I could, I think, follow the general trend of her lecture. I returned home quietly and my thought moved out again and again to this wonderful woman. A few years later I took my M.A., degree; I went to Calcutta as a Professor in the Matropolitan College. I heard her again in Calcutta. Her eloquence was not of art or memory. Hers was the eloquence of illumination and inspiration. Her address combined fine literary exposition with scientific precision and mystical intuition. She went from place to place giving to the Indian youths the message of the wisdom of the Rishis. That wisdom made India great,—made her, in the long age, the leader of the nations. The Rishis' wisdom is being trampled upon by the majority of the Indians today. Piteous is our need of the message which Dr. Besant so eloquently interpreted. She was an inspired apostle of the Hindu Faith.

Dr. Besant turned her attention more and more to the youths of India. She felt it was necessary to nourish and direct their aspiration for political freedom. She initiated the Home-Rule Movement. It was regarded by the Government as a revolutionary movement. I do not propose to discuss with you Dr. Besant's politics. But this let me say that she suffered for her political creed. She "entered into the treasures of darkness". She was "interned" by the Madras Government. A German poet says:—"The True greatness is on the Cross," Yes, the truly great ones are crucified; they suffer; they "enter into the treasures of darkness". Annie Besant suffered much for her political faith.

She did remarkable work also in the field of education. She initiated a new experiment in education. She started the Central Hindu College. It has now developed into a University known as the Benares Hindu University. She founded the Theosophical Educational Trust. She wished to open schools and colleges in India on the basis of Indian ideals and Indian culture. In her eyes was the dream of a day when Indian youths would understand the greatness of Indian ideals. That was her dream with regard to this college too. May you that are young verify her vision! May you be never untrue to the great ideals of Indian Culture! Annie Besant's educational vision was that of Manu whom she regarded as one of the "super-men" of history. Manu the great law-giver of ancient India, Manu the great seer and sage while developing his plan of educa-

tion, says in his *Samhita*:—"The teacher should take the pupil and lead him to the highest by showing him the path of purity and chastity of mind and worship. There is given us the map of true education. A very interesting and suggestive deduction from a mass of statistics collected by students of the psychology of education is that intelligence appears to reach a maximum at the age of 16. You may read more books and gather more information, but your brain will not be stronger, sharper than what it was at 16. Why then do you come to the college? You come for character-development; you come for strengthening will-power. You come in order that you may, in the company of great and disinterested scholars and lovers of truth develop character-power. Ramsay Macdonald, ex-premier of England, has rightly urged that the truly educated man is a man with spiritual qualities. Some of them are patience, fortitude, fair play, feeling of brotherhood. Annie Besant was one of the great apostles of culture. Her illuminated mind kept clear of all narrow-mindedness, all intolerance, all sectarianism. Culture is fellowship. Hers was no narrow nationalism born of hate and strife. Her patriotism was born of love. She asked the young to eschew communalism and all counsels which divide. Her Rishi-soul moved in a vision of Unity. She preached the Brotherhood of Religions. She believed in the Fellowship of all Prophets and Saints. Culture is Fellowship. And in the spirit of Fellowship, Annie Besant served the poor. She served the poor in the slums of London. She served the poor in India. She worked for the Panchamas. At Adyar there is a colony of outcastes whom she has elevated and blessed. Annie Besant was admired by many as a lady with a big brain. I salute her today as a lady with a great heart. Aristotle was the teacher of Alexander; Aristotle wrote a thousand books; Aristotle was asked:—"Master! you are so learned! tell us, what is the secret of knowledge, the meaning of education". His answer was in one word:—"Service". Yes, the purpose of education is service. Education as service was the master-thought of Annie Besant. A practical mystic, gifted with the intuitions of a Rishi-soul, Annie Besant has been a Torch-Bearer to many thousands in many lands. I bring to her memory my flowers of love and reverence.

Greater wert thou, O Master-Spirit! Infinitely greater than my words may ever tell. And history will salute thee as an inspired Prophet of Freedom, a mighty Teacher of Humanity, a gifted, God-sent Herald of the New age.

A NOTE ON.

SOCIAL LEGISLATION BILLS IN THE ASSEMBLY.

BY

T. R. VENKATARAMA SASTRI, B.A., B.L., C.I.E.

The ferment that goes on beneath the surface of the vast Indian humanity must be clear to an observer who has his eyes and ears open. Of books written by Indian and foreign observers there are many and more are coming every day. I recently came across one published in Madras by an Indian student of Bombay. It contains the result of answers to a questionnaire, about six hundred in number, received from young men belonging to Poona, Bombay and Gujarat. The book shows that, at certain levels, the Indian mind is no longer bound by custom and tradition as it used to be till, say, the beginning of this century and every decade shows an increase of this temper of dissent if not of revolt. I have no desire to exaggerate the character or effect of this temper. I am aware that it touches a very small part of the urban or urbanised population and the vast masses may be considered not to be directly very much influenced by the changed or changing mental attitude of this small class. If we turn from this changing psychology to the legislative efforts we find that this class, small as it is, has great influence in shaping legislation and there is strenuous activity, restless if not always intelligent or well informed.

We have, before us, Bills Numbers 34 to 38 of 1935.

Removal of Civic Disabilities Bill by Mr. M. C. Raja. Hindu Women's Right to Property Bill by Mr. G.V. Deshmukh. Arya Marriage Validation Bill by Mr. N.B. Khare. Hindu Marriage Validity Bill by Bhagavan Das. Child Marriage Restraint (Amendment) Bill by Mr. B. Das.

The first relates to the Depressed Classes whose position in the Hindu Society is the subject of so much discussion in these days in the daily newspapers. Three relate to marriage laws—undergoing many and far-reaching changes in recent times. And one relates to women's properties. They are all, in a sense, of one category. Those that have had to hold, and have held, a comparatively subordinate place in society and in the home are now refusing to accept the places assigned to them and wish social arrangements and adjustments re-examined and altered so as to suit the changing conditions of the times.

Of Mr. M. C. Raja's Bill I do not wish to say much. I have written before now: (The Bharata Dharma Vol. XI p. 224 & Vol. XII p. 49 & 80). My friend, Mr. C. V. Krishnaswami, has written more fully: (*Ibid* Vol. XII

p. 39). The Bill is much too abstract in language. What it includes and what it does not, it will be difficult to decide. This Bill should be redrafted into more concrete language, setting out clearly what it aims at definitely achieving, so as to make indubitable what it leaves alone for the moment. That there are genuine grievances to remedy few will deny. That the hardships to which the depressed classes are subjected are so deeply imbedded in the social system and are not easily eradicated and that patient unremitting pressure on it to remove them and rectify things is required will also be realised by many. I can understand the frame of mind which impels one to say "let me move off to some other society where the life offered will be more tolerable." But that is only the expression of a mood of irritation and depression. An individual does not put on or put off a religion at his pleasure. Religion is not a means to an end; least of all is it a means to providing economic or social comforts or conveniences. Life is full of pain, full of trials and tribulations. We do derive consolations from religion for the ills that we suffer from. But whatever an individual may do, no community, as a whole, can or will change their religion, because of social ills. On the other hand those who look on with unconcern when these extreme pronouncements are being made, must also ponder over the consequences.

Women's right to property has been under consideration for some time. Mysore and Baroda have already legislated. British India is now following suit. There are now, and have for some time been, two schools of thought. The argument of the one school is :

We are a poor people. If ten of us kept together and ran one kitchen, all of us can have as fair a meal as one can get in a poor country like ours. If the ten people divided and set up five kitchens, none of them will have half a meal. The social and family system should encourage and favour aggregations, common management, and impediments in the way of alienations.

The argument of the opposite school is :

So long as we meet poverty with palliatives, we shall have poverty continuing. Separation makes property inadequate. Inadequacy encourages effort and draws out the slumbering energies of men and makes for strength and creative ability. Necessity was ever the mother of invention.

The conservative school has not only encouraged aggregations but has also taken away all chances of individualism growing in women. The allotment of shares to widows and mothers and daughters was not considered tending to the disruption of the family. But all these allotments have ceased in places where joint family has been strongest.

Women are to be allowed shares and their ownership made absolute, abolishing the limited estate which is so fruitful a source of much of the litigation in our courts. These allotments need not destroy the good features of the old family. They can still live together as of old but without the old friction born of the sense of forced self effacement which the situation involved.

Whatever may be the consequences, these changes are bound to come and are irresistible, as they have the individualistic spirit of the times behind them.

In the sphere of marriage the changes are even more striking. Civil marriages between Hindus and Buddhists, Jains and Sikhs, have been provided for under Gour's Amending Act. Now that law has gone so far, there is no great harm in providing for civil marriages irrespective of the religion of the parties. Cases are bound to occur and they must be few. What is the object in driving these cases of marriage to be contracted outside the Indian law.

Those who obtained these liberties for themselves were held not entitled to disturb the equal right of others to live their own lives. The tie that bound them together as members of one family living under one system must stand severed. No one prevents willing people living together but unwilling people should not be forced into one joint family with these individualists. Individualists cannot object to the break up of the joint family for the benefit of others. Those who break the foundations of joint families cannot claim the preservation of joint families for their benefit.

If Mr. Bhagavan Das's Bill aims at the retention to the parties to the civil marriage the incidents of Hindu Law, and does no more, there is little to be said against it. But if it intends to subvert the freedom of the other members to the needs of the parties to the civil marriage, there is no justification for it. It is not, probably, the intention of the author to achieve this latter result. That he should be entitled to adopt, that he should be able to celebrate the customary marriage without going to the Registrar, that the Indian Succession Act should not be forced on him, are all that is perhaps intended. Compulsory monogamy will go and divorce will also go in the case of marriages under this Act. I suppose Gour's Act will still remain unrepealed.

The tendency is everywhere to widen individual liberty so as not to touch the equal liberty of others, among a people who, till now, willingly surrendered their liberty for the common life of joint families with their common ideals. There is serious misgiving in the minds of some

that the solidarity of the Hindu community, which seemed so long unassailable, is now giving way. These also believe that the present break up is not like the small disturbances of the past capable of readjustment along old lines. It must traverse along a wholly new, hitherto untrodden, territory and if a new integration was reached, it will be found totally different from what this country had ever known, and its alien character will also be obvious. I am not, by any means, satisfied that these gloomy prognostications have any just ground. It is consistent with all that we know of our past history that we shall soon reach a new norm to which we shall get attached with the same fervour that we have exhibited on previous occasions and defend it against future attacks with the same dread of change. We believe that we have so far preserved ancient *dharma* without serious inroads and our civilisation as it is today will be intelligible to our ancestors but that our descendants of some centuries hence will be unrecognisable by us. If we had full realisation of the changes that have come over us in the past we shall not be quite so certain that we shall be intelligible to our ancestors. But that is a comforting and may be wholesome delusion of conservative people. It is just the opposite kind of delusion to suppose that the world is going off the track in the coming generations. The world ever seems to be losing and recovering balance. Cries of deterioration are heard in every generation in progressive as much as in retrogressive communities.

[In this connection the following suggestion made by Mr. T. R. V. Sastri in an address on the same subject recently delivered by him would seem to be worthy of serious consideration. Ed]. "There was need for a body of people watching this species of legislation, studying it and pronouncing a definite opinion as to the line of legislation to be adopted. There were a number of capable lawyers and retired Judges of the High Court and District Courts who knew all about their social system and who could suggest legislation on proper lines. Considering the need for uniformity in the administration of Hindu Law both in the British provinces and Indian States and there being no one competent body to legislate for the whole of India, it was necessary to have a group of non-officials studying these questions and pronouncing their weighty opinion on such matters. Recent experience has shown that members of the legislatures had plenty of goodwill and desire to do good to the country, and yet were very insufficiently equipped for the task of legislation. They would gladly receive the assistance of a non-official body such as the one suggested. The legislators may not always accept the opinion of the non-official body. At any rate, they could not pass a legislation with insufficient knowledge of the subject. They would have ample warning from informed public opinion."

THE LATE MR. DEVADHAR, M. A. C. I. E.

On the 17th of November 1935, Liberal Hinduism, for which this journal stands, lost one of its sincerest exponents. On that day Gopal Krishna Devadhar left the earthly scene. He was no eloquent sermonizer; no learned expositor. He preached Liberal Hinduism by living it, even as St. Francis of Assisi lived the Faith of Lord Jesus. Two objects are close to the heart of all liberal Hindus; the betterment of the condition of Hindu women and the economic amelioration of India's *Daridra Narayans*. Swami Vivekanand once wrote to a friend "I do not believe in a God or religion which cannot wipe the widow's tears or bring a piece of bread to the orphan's mouth". Devadhar did both, to an astonishing extent, the first in his Seva Sadans, and the latter by his labours in the co-operative movement. *Requiescant in pace.*—C. V. K.

"Possibly many who are very young have not heard of him. But that is because in this country as in Ireland and South Africa and some other countries where politics is the main obsession of people, those that labour in non-political fields, however eminent and patriotic they may be, do not get the esteem they deserve at the hands of the public. Mr. Devadhar, throughout his life was diverted away from politics; for among his beliefs, the most rooted was that of social service, service calculated to ameliorate the condition of the poor and the down-trodden and the helpless which requires as one of its essential conditions that society should be in a peaceful and ordered condition. Every political movement that threatened to disturb this condition was abhorrent to him. He was a cheerful and humane person, always ready with a laugh, making friends everywhere and wonderfully keeping them also. For he was of such a sweet disposition that it was hard to make him angry. He forgave and forbore and I have not known a man whom he called enemy or who called him enemy. Women especially confided and trusted in him to the full; the great institution of Seva Sadan which he founded in Poona has in its turn become the parent and the pattern of many similar associations all over the country. In these Seva Sadans, a considerable number of widows of all communities and castes have been taught nursing in all grades. He was filled with the spirit of good fellowship; he was so cheerful, and so ready to enjoy the situation that it was a marvel how even when he had a late meal he would sit for another hour or two talking away, telling anecdotes, listening to stories, laughing, jesting and singing and reciting slokas by the dozen. I hardly know how to estimate his loss, but I know this; I have gone to many places to which he has gone also; everywhere young and old remember how he used to teach them the Gita, for he was a great student of that piece of scripture, and he delighted in instructing the young in its doctrines."—(Extract from Rt. Hon'ble V. S. Srinivasa Sastri's tribute reported in *The Hindu*.)

MODERN SCIENCE IN THE UPANISHADS.

BY N. S. ARUNACHALA AIYAR, B. A. L. T.

(continued from page 220)

III EVOLUTION.

The boldest and most comprehensive synthesis of modern times is undoubtedly the law of Evolution. Not only have animals and plants evolved from the simplest forms to the highest, but societies also and their institutions. Nay, even the sun and the stars are subject to the same process. The *Sankhyans* were the real originators of this idea of Evolution; and Western Scientists, like Darwin and Huxley, have amply acknowledged the debt. But we shall find that the highest application of the Law of Evolution to the Solar system and the stars finds its startling anticipation in the Upanishads. We are told that the earth was once, in a molten condition. Where were we then? We were then only in the womb of things; for how can we say we were not, in the face of the Gita (11-12), "Nor at any time verily was I not, nor thou, nor these princes of men." We are told that the Moon was once part of the Earth, when possibly a day was not of 24 hours, but only of six hours. At an earlier stage still, the Earth itself was part of the Sun; nay! there was a time when there were no planets whatsoever, and the great Sun itself was not that hot fiery ball that it now is. No man, no animals, no plants, no water, no Moon, no Earth, no Sun! but in their place one vast extent of homogeneous substance. "All this was in the beginning but *Asat*" (Taittiriya). But who can believe all these statements without proofs? There are indeed such proofs as are possible under the circumstances. The fact in any case is that the present complexity did not exist once. There has been an evolution from the simple to the complex, from homogeneity to heterogeneity.

The fact that the planets revolve in the same direction round the sun, as their satellites do round them, coupled with the fact that the sun as well as those planets rotate in the same direction and the fact that the sun is slowly shrinking while losing heat, and must therefore have been bigger some millions of years ago (we count in millions in Astronomy, "eons" as we call them), that the Sun must have been bigger and bigger still as we recede back into the dim past, when possibly it embraced its gaseous state, the whole of the region even beyond the orbit of the uttermost planet Neptune; these taken together with the fact that there are stars in every stage of evolution, from the most attenuated Nebula, through the spiral and central-cored masses, to the fiery Suns and dying and dead stars; all these have driven the human mind to the grand con-

ception of the evolution of the Sun and the stars from a primordial substance. This is known as the Nebular Hypothesis. Indications of a belief in such a hypothesis might be found in earlier Western thinkers, but it was Emmanuel Kant, the great German philosopher, who first pronounced the theory in detail, and it was afterwards perfected by the French Mathematician Laplace in the middle of the last century. Of course there are differences in working out the details of the process.

We have seen that the laws of heat require the Sun to have been bigger and bigger as we recede back millions of years in the ages past, while it was less and less dense; and when it was so big as to occupy the entire space extending beyond the orbit of Neptune, it must have been more attenuated than gas, must have been nothing more than Nebula, slowly rotating round itself. The Nebular theory starts from even an earlier stage. Given a quantity of matter in the most ethereal condition in a portion of space in the Universe, subject as it is to the Law of Universal Gravitation, the particles of this ethereal substance, coalesced and became gas, and the particles of gas moved to a common centre. Then the inevitable result followed. Even as two opposing currents of wind cause a whirlwind, even as two or more currents of water from opposite sides, (as could be easily observed any day in a small pool soon after rains), will cause a whirlpool; so the particles moving to the common centre had no other course but to rotate. The continued action of Gravitation made the mass more and more compressed, and heat was the result. The rotating mass of substance became thus a mass of glowing gas. The rotation increased in velocity, as the mass became more and more compressed and hotter. Centrifugal force then comes into play. Rings after rings of matter from the compressed mass are left behind—this is one of the many Theories of the origin of the solar system—such as we find round Saturn; and we have the birth of planets one after another from Neptune down to Mercury, leaving the central mass as the Sun. The Sun to-day is an incandescent mass of matter a little above water in density; so is Jupiter, and Saturn is slightly lighter than water. The interior of the earth is even now in a molten condition; and its outer crust alone has been solidified on account of the loss of heat, making it possible for water to form and accumulate on its surface. When lakes and oceans were thus formed, plants and animals appeared, and have evolved through ages from the simplest Zoophytes to the highest Man, and the most beautiful flowering plants. This is the Nebular Hypothesis, with the evo-

lution of the Earth and its varieties of animals and plants, the grandest scientific synthesis yet reached in modern times.

That the present highly developed forms of animals and plants did not exist in the earlier stages of the earth's history, but were evolved from simpler forms, is proved by the fact that the earlier pages of that history, namely the lower strata of rocks, do not contain the remains of such higher forms, but only those of the simpler forms. In fact the doctrine of Evolution was forced upon the Biologist by the researches of the Geologist. The highest conception thus reached by Modern Science regarding Evolution of the Universe is thus expressed by Sir Oliver Lodge:—First we have absolutely continuous Ether. Then we detect specialised specks in it, the Electrons and the Protons. In forming the Atoms the Electrons and Protons group themselves in wonderful ways—an atom is like a Star or a solar system. It is a central nucleus of a proton or protons with a family of planets made of Electrons. [A molecule is like a constellation, and an ordinary piece of Matter is like the Milky way]. Each atom consists of a minute central body or nucleus like the Sun, surrounded by a family of Electrons definite in number for each particular element, which revolves in regular orbits round the central mass in close analogy with the movements of the planets round the Sun,—only Electrons are similar and can interchange with each other, and can jump from one orbit to another [and some orbits might be empty], when they emit light. Thus are Atoms constituted. Then these form chemical molecules, and the molecules aggregate themselves into the visible bodies that affect our senses, and with which we are so familiar that we forget the wonder underlying it all. The visible and tangible masses aggregate still further under gravitation into Planets and Suns. And the Suns are so immense, their atomic jostlings so intense that they send out powerful and continuous radiations into the ether, which falling upon the Planets keep them warm, and enable the process of vegetation to go on. (He finishes his picture.)

"Under this stimulus therefore the molecular aggregates no longer form only inorganic materials. They begin to group themselves into still more complex structures, and build themselves into a material known as protoplasm; and then mysteriously—at least mysteriously to our present knowledge, a new phenomenon occurs." This protoplasm becomes as it were self-moving, capable of growth and reproduction. It possesses life. "All this seems to lend itself to the process of Evolution. So that it is no longer limited to the simple cells with which it began, but the

cells themselves can aggregate together into larger structures, just as the molecules did. And so in the course of ages at length appears the wonderful variety of animal and vegetable life which we know on this planet, culminating in the oak, the eagle, and the horse. Nor does the process of Evolution stop here. The higher stages of life begin to show purposiveness. They seek their food, escape from danger; they have become sensitive to all manner of influences. They have some foresight; they prepare nests for the young; collect food in advance; they have some inkling of the future. They are more than mechanical. They exhibit what we know as the rudiments of mind. In time this mind becomes consciousness, with clearness of apprehension, a sense of free will, a power of choice, a knowledge of good and evil, and Man begins his strenuous career." We may pursue it further. Men aggregate and form societies; and social qualities come into existence—higher thoughts and aspirations, and man strives to reach divine perfection.

Thus does Modern Science through the pen of one of its most famous workers trace the evolution of the Universe from the primordial homogeneous ether, through the Electron and the Proton, through inorganic molecules and organic protoplasm, through the single celled and multi-celled animals and plants, to their highest flowering plants and Man, with his higher intelligence and emotions, enabling him ultimately to rise to the Divine. Professor Girindrasekhar Bose truly enough says in his Presidential address at the Psychological section of the Indian Philosophical Congress held at Patna on 22-12-1930 as follows:

"When the Modern Scientist attempts to formulate a theory of creation, he begins with matter either in a primordial stuff or as Electron and Proton, or whatever it is. Out of such stuff the Nebulæ are formed, and then sun and stars, which are of the nature of incandescent gases. The stars give rise to planets, which gradually cool down and become liquid; and finally the crust becomes solid. There is no life, much less consciousness, at this stage. Then oceans come into existence; and out of inorganic matter life of a simple type in the form of unicellular organisms come into existence very likely in the ocean. These unicellular organisms develop along two directions, and in the process of evolution give rise to the immense varieties of plants and animals. Consciousness is the last to develop, and it first appears in a rudimentary form in lower animals. In the human beings, which is the last word on creation, 'consciousness attains its fullest development.' Then he adds, 'the Hindu theory of creation stands in sharp contrast with the Modern Scientific doctrine. It

begins at the wrong end as it were. Consciousness is the first element in the creation, and inert matter is the last to develop." Then he goes on to detail the Sankhyan view. Now, what he says regarding the Hindu theory of creation is true enough, if we confine our attention to the Darsanas, which are the speculations of later philosophers including the Sankhyan and Vedantists, who no doubt based their theories on some Upanishadic Texts. But they travelled far beyond the Upanishads and came to opposite conclusions on many important points. The whole thing was due to material physical analysis. But *yatra kinchit najayate* 'Nothing was ever created.'

Let us now see what our ancient Rishis of the Upanishads had to say regarding the Evolution of the Universe, i. e., of a cycle. They began at the very beginning and said, Existence (*Sat*) was in the beginning." What existed, and how? Such a condition is beyond the human conception, so they said, "Nothing was in the beginning." For what existed was almost like 'Nothing.' What indeed can we recognise in the Nebula before it becomes a gas? It cannot be recognised as any known substance. From this unrecognisable homogeneity we get the recognisable forms of gas, and then of other objects with which we are familiar. Particles of gas vibrated, they moved to one another through attraction. They became compressed and heated, and became a glowing gas, which on cooling became a liquid. The liquid cooling still further led to the solid condition, and became earth; and plants and animals came from this earth; from animals man was evolved,—It might appear that I have been repeating the Nebular theory, and giving you the evolution of the earth and of its animal and vegetable forms according to Modern Science. No, it is not so; I have been simply translating portions of the Upanishads, chiefly from the Taittiriya. I shall now give you the verses.

We have to take Evolution at the earliest stage. Says the Chhandogya, "*Sat* was in the very beginning." *Sad eva Sowmya idam agra asit*, (VI-ii-1). But what existed is beyond our conception. So the Brahadaranya says "*Nothing* was in the beginning", *Naivetra kinchana agra asit* (I-ii-1). It was not really 'nothing'; for then the Chhandogya will come out with its objection, "How can any thing arise out of nothing?", "*Katham asatah sad jayet iti*; (Chh. ii-2) so it taught, "*Sat* was in the beginning." But this *Sat* is beyond our conception; so it was that the Taittiriya (II. 7) said, "The unrecognisable '*Asat*' was in the beginning," *asad va idam eva agra asit*, and 'from this *Asat*, *Sat* was produced' *tato vai sat ajayata* (Chh. III-19-1). From the unrecognisable homogeneous substance with which all this was filled, were evolved the recognisable

forms of objects that we see around us. But the primary condition was the homogeneous Pre-Nebula, the unrecognisable *Asat*, *Avyakta*; as Manu says, "The incomprehensible, unconditioned Brahman manifested from its Tamasic condition, and transformed itself into all the objects of the world." Now, what was the process? This homogeneous substance loved activity, *So (a) rchan acharat* (Brahad. I-ii-1). The particles vibrated. They moved to one another on account of mutual attraction,—*tasya priyameva cirah*, (Taitt). The particles became compressed and resulted in heat, *tapasā chiyate Brahma tattonnam abhijayate* "Annam (Prakriti or the world of forms) arose out of Brahman", says the Mundaka (I-i-7), "On account of *tapas* (heat)". Varieties of forms arose out of this homogeneous *Sat*, the *Electron* of Modern Science on its physical side. As the Rishis—poetically put it, "It desired, let me become many," *bhahusyam prajayeya* (Chh. VI-i-13). Says the Taittiriya, "It became heated and produced all these objects through that process, *sa tapotapyata sa tapas-taptva idam sarvam asrjata*. *Rig Veda* X. 72. *Creation Hymn* :—

1. Let us with timeful skill proclaim these generations of the Gods, that one may see them, when these hymns are chanted in a future age.

2. These Brahmanaspati produced with the blast and smelting, like a smith—existence, in an earlier age, from non-existence sprang.

We have the Nebular Hypothesis in a nutshell, when the Taittiriya describes the order of development.—"From the (Supreme) spirit sprang forth *ākasa*, *ātmānah ākāsa sambhūtah*, from *ākasa* the gas, *ākāsat vāyuh*, the gas became glowing, *vāyor agnih*, when the gas cooled it became liquid, *agnēr āpah*; still further cooling the liquid became solid, *adbhya prithivi*, on the earth we have plants (plants are earthy matter), *prithivyo shadhayah*; from plants animals came, *oshadhibhyonnam*; and from animals man has been evolved, *annāt purushah*. Similarly in the Bible it is said that the spirit of God brooded upon the waters, and this was before the firmament was made, dividing the waters under, from the waters above, (and commentators understand this 'water' to mean the confused and undifferentiated material). For all that, it will be said that my interpretation of the texts from Taittiriya is not according to the orthodox way. Some critic might say that *Oshadhibhyo(a)nnam* and *annāt purushah* do not mean from plants animals arose, and from animals arose man? I shall be told that *annam* means here 'food' and that *annāt purushah* means 'man propagates through taking *annam*, i. e., (rice, corn and the like), which the souls get into in their descent through *purjanya* or rain, importing the ideas of Br (VI-ii) and Chh. (V-x-6), which explain Devayana and the Pitriyana of

the souls of men after death into the Taittiriya Texts, which have nothing to do with the wanderings of the souls of dead men: but on the other hand these texts speak of the Origin of the Cosmos from Chaos, when there could be no man to eat the seeds of plants. They declare *naiveha kinchana agra asit*, 'Nothing was in the beginning,' and explain how the world rose from Brahman. There were men to eat this food. But does not *Annam* mean food? *Annam* does mean very many other things besides rice and other grains. To take *annam* here to mean animals is what is most consistent with the thoughts of Taittiriya, and the only meaning it is capable of in the context. We have thus Evolution complete from Nebula to Man.

That I am not reading any modern meaning into the ancient texts, and forced into them ideas not intended to be conveyed by them is shown by the quotation already made from Manu, 'Everything is an emanation from the Supreme,' *praseeptimeva sarvatah*. These ideas are as old as the Rig Veda, which (x-190) says, "From Tapas, Satya, and Rita (Law) came the cosmic order and Night. Then came *Apas* (Nebula according to Tilak), and from *Apas* the coursing Year (the Sun disposing of Night and Day). Again Sayana in his commentary on the Aitareya Brahmana "All objects whatsoever being of the nature of effects are upadhis for the manifestation of the supreme *Satchidananda*, the cause of the Universe. In the unconscious, viz. earth, stone, &c., only the *Sat* aspect of the Brahman is manifest. The Atma (is there, but) has not yet attained the form of the Jiva. The unmoving Jiva, viz., trees, herbs, &c., and the moving Jiva which have Prana as breath, both are manifestations of the Brahman in a higher degree." The Brahman first in his Tamasic condition manifests as non-living matter, Earth, Stone etc; and as living matter in plants rooted to fixed places, and last as animals with prana. "Thus also Aravinda Ghose in his 'Life Divine'. "The universal spirit in things, involved in the Nescience of the Physical Universe, evolves itself in a succession of forms up the graded series of Matter, Life, Mind and Spirit. It emerges first as *secret* soul in material forms quite subject to Nescience, develops as soul still *secret* (latent) but about to emerge in Vital Forms on the border land between Nescience and the partial light of consciousness which is our ignorance, develops still further as the initially conscient soul in man. This Universal man is that which is developing in the Human Race, the Power that shall grow into the supermind and spirit, and become God in Man, who is aware of his true and integral Self and the Divine Universality of his Nature." As the Isopani-
shad says of the perfected man,

"Whoever beholds all Beings in the Self alone, and the Self in all Beings, does not hence look down (on any creature)." One glimpse of the Brahman makes the whole world *Divine*, to adapt slightly immortal Shakespeare.

(To be continued)

SHOULD THE DEPRESSED CLASSES SECEDE FROM HINDUISM? .

BY

K. V. SSHA AIYANGAR.

Few recent events have pained Hindu India so much as the open declaration of Dr. Ambedkar to his brethren assembled in Conference* that they cannot get equality of religious and social treatment from the Hindu community, and that the only course open to them was to embrace a religion which does not discriminate against its own followers. Not since the days of the gross misrepresentations of Hinduism in Mother India have the feelings of Hindus been so stirred as by this public proclamation of the Bombay Depressed Classes' leader that Hinduism is incapable of redressing the just grievance of the Untouchables. It has hurt the legitimate pride of thoughtful and sensitive Hindus in their great and ancient religion. It has disturbed the complacency of those who had been thinking that, alone among the religions of the world, Hinduism held the secrets of spiritual life and of scientific social organisation, and had evolved a federation of faiths which shone in favourable contrast with the religious and sectarian feuds that marred the history of other religions. The Bombay Doctor's pronouncement has humiliated Hinduism in the eyes of the public. It has broadcasted throughout the world that unlike other religions, Hinduism instead of welcoming and absorbing new followers, goads by ill-treatment its own members into revolt and secession. It has dealt a blow to the secret self-satisfaction which had been based upon the feeling that Hindus were superior to other peoples. They appear to be suddenly weighed in the scale and pronounced to be wanting? If this were so not all the glories and achievements of ancient India can avail to balance the scale.

These feelings have not been assuaged by the eagerness with which the situation is exploited by representatives of other religions. Muslims, unsurpassed in their missionary fervour by any other religionists, have

* "We shall cease our fight for equality where we are denied it. Because we have the misfortune to call ourselves Hindus we are treated thus. If we were members of another faith none would dare to treat us so".

"Choose any religion which gives you equality of status and treatment"....."We shall repair our mistakes now. I had the misfortune to be born with the stigma of 'untouchable'. It is not my fault. But I will not die a Hindu for this is in my power!"

Dr. Ambedkar at the Bombay Depressed Classes Conference.

been the first in the field. From far and near they have appealed to Dr. Ambedkar to embrace a religion which perhaps more than any other gives practical effect to the principles of human brotherhood. Buddhists exhort the learned Doctor to join a religion which is claimed to contain the excellences of Hinduism without its imperfections. Sikhs are ready to welcome him with open arms. Protestant Hindu sects have made a similar appeal. Christians do not seem to have competed for the Doctor's entry into their fold with equal keenness for reasons which must have weighed with them.

What of the Hindus? Conservative Hindus are surprised by this sudden expression of resentment and impatience by the representative of a community which till yesterday was not thought worthy of their notice. They must be shocked by the extreme step that is proposed as the solution. Progressive Hindus are pained by such sentiments being uttered at a time when the Hindu society is rousing itself and beginning to set matters right. Just when they are starting work for bettering the position of the Untouchables and are facing formidable obstacles, they are told that they cannot do the work. It is disconcerting.

At the same time it is difficult to over-estimate the strength of feeling behind the statement. It does mean that educated Untouchables feel untouchability as an intolerable stigma and that they will not stand it any longer. Since India is pledged to educating the whole population, it may be taken for granted that this attitude is typical of what some among the Depressed Classes will take up in a few years' time. New Ambedkars will come—if they have not come already—and the country will soon be facing a chorus of revolt. Grievances grow and spread with unexpected rapidity in a society responding to the impact of social idealism. All over the country will echo the cry, from those to whom traditional Hinduism denies its normal ministrations, that they will either be full Hindus or not be Hindus at all.

The Bombay Doctor has some reason to feel that Hinduism without untouchability is still in the far future. Pollution by touch and approach has been built into the matrix of Hindu religious sentiment. Its removal is not easy. To those who are accustomed to it, non-observance of ceremonial pollution gives a feeling that they are imperilling their spiritual welfare thereby. Even those who admit that it should be given up, find it hard to give effect to it thoroughly in their daily lives. The fact is that untouchability is not as is popularly imagined the special stigma of a class, but exists under certain conditions in every caste and

sect. There are families in which the elder members observe it against the younger,—often their own children,—without thinking in any way the less of them. The sub-castes observe it against one another and the Depressed Classes observe it *inter se*. It is true that under the stress of modern political and social idealism the rigidity with which untouchability is observed has been considerably relaxed. In urban areas there is far less of it than in the villages. But it has not entirely disappeared even from the towns. When effect is sought to be given to its removal completely the opposition becomes quite vocal. The position is like this. On one side are the educated classes under the leadership of political and social reformers who are in favour of its complete removal. On the other there is a section of Hindu society comprising some members of the educated classes who are not in favour of its complete removal and who desire its retention in certain spheres at least for a time. Between these two is the mass of Hindu population to whom untouchability along with many other incidents is part of the traditional heritage of Hinduism. They instinctively resist attempts for its removal. They are not entirely indifferent to the new forces. But they oppose the sudden claim of the Untouchables for absolute abolition of untouchability from innate conservatism and fear of social change. In their minds untouchability and the caste system are intimately bound together. In the removal of the one they apprehend the dissolution of the other. Those who followed the arguments with which the Temple Entry Bill was opposed, will be able to realise the magnitude of the obstacle that impedes the early emancipation of the Untouchables.

It is sometimes said more largely by those who are opposed to the immediate and entire removal of untouchability that by the economic elevation of the Depressed Classes their social uplift can be achieved, and that thereby untouchability will gradually disappear. They therefore advise Hindu society and especially the reformers to concentrate upon the secular uplift of the Untouchables. This view is only partially correct. It is true that material affluence has a softening effect on the intensity with which the feeling of untouchability is held. But it does not destroy the feeling altogether. The weightier objection to this view is however that it is almost impossible to give effect to it. Economically many of the Caste Hindus are not much better off than those whom they are asked to elevate. From the orthodox Brahmin to the Untouchable the whole of Hindu society is in the grip of poverty and unemployment. Though the Caste Hindus have a definite duty to the Untouchables on account of the additional disabilities

from which the latter suffer, it is too much to expect them in their impoverished state to concentrate upon the secular uplift of the Depressed Classes. It is comparatively easier to shed untouchability as a social practice.

While all this is true, and while one can understand the irritation and annoyance of the leaders of the Depressed Classes in their impatience for the achievement of social equality, one utterly fails to grasp the meaning of the exhortation of Dr. Ambedkar that the Depressed Classes should adopt a different religion. His advice is that they should secede from Hinduism as a body and join another religion where social inequality is not observed. We will assume that such a religion exists though many may be inclined to doubt it. But is it right and proper, and is it conversion for a person to label himself with a different religious label merely for the sake of the supposed advantage without feeling an inward urge to do so? Conversion has been described as denoting "the process, gradual or sudden, by which a self hitherto divided and consciously wrong, inferior and unhappy becomes unified and consciously right, superior and happy in consequence of its firmer hold upon religious realities." *It can hardly be said that the change proposed by the Doctor is conversion in this sense. Among the Depressed Classes are to be found persons whose piety and devotion are inferior to none in the Hindu society. Some of them have been canonised and are regularly worshipped by the whole society. May it not be that in giving such advice Dr. Ambedkar is unconsciously doing an injustice to his own community?

Conversion is the inherent right of every human being. It is more than a right, it is the duty of every one to seek his salvation on the lines along which he hears the call of his Inner Voice. It is not confined to the Depressed Classes nor to the Hindu community. Equally, it follows, that if there is no such call, it is the duty of the individual to remain in his own religion and face the situation with its compensations and handicaps. Much as we regret the disabilities of the Depressed Classes and are pledged to secure their speedy removal, it cannot be said that there is any deliberate and wilful discrimination against them. The fault if anywhere, is in the inherited traditions of the Hindu society of which the Caste Hindus no less than the Depressed Classes are the heirs. Till recently it was taken as part of the settled social scheme. Its hardship was not felt. Now that the country is coming under new social ideals, the ancient practices are felt in some respects to be unjust. Their abandonment is a question of time.

* Varieties of Religion Experience.

It is necessary to remember this feature about Hinduism that it is not an organised religion like Christianity and Islam. This lack of organisation is both a strength and a weakness. It is not possible for any leader however outstanding his position may be to give a mandate which will be followed by the community. Dr. Ambedkar is therefore not fair to the leaders of Liberal Hinduism in asking that they shall show immediate change in the attitude of a society numbering over 250 millions, of differing degrees of ignorance and literacy and scattered over the vast Indian continent, and that they shall over night change a habit that has persisted for ages. He is undoubtedly entitled to insist that there shall be no swerving from the path of effort for its removal. He is entitled to insist that so far as is possible the social environment shall be so shaped as to make the observance of untouchability in public impossible. But a definite margin has to be allowed for the time factor in social change.

Nor is it possible even for a person of Dr. Ambedkar's position to have his community behind him in the attitude he has chosen to take up. Evidence has already appeared that many who are equally entitled to give a lead are in disagreement with him. It will not be surprising to learn that the masses are less obsessed by impatient idealism and that they see in the spirit of the times more of emancipation than of oppression, and more of friendliness than of hostility on the part of Caste Hindus. The affection of the Depressed Classes for the Hindu society is deep. Their loyalty to the Hindu religion is firm. Though it may be that some among the educated feel a strain on account of their awakened perception of social restraints the strain is bound to be temporary. There are unmistakable indications that these restraints will soon become a thing of the past. Leaders of Depressed Classes ought to feel in these circumstances that their place is in the Hindu Society and that their work lies in standing by their brethren and in helping to hasten the change that is coming.

The duty of the Caste Hindus is clear. Whatever their own difficulties they owe it to themselves to place the welfare of the Depressed Classes in the forefront of their social programmes. Adverse reaction to their efforts should not deter them. In removing untouchability they are only putting themselves right and remedying an age-long defect. They are conferring a benefit not upon the Untouchables, but upon themselves. In the Depressed Classes is human material not inferior in quality to any in the other communities and in improving their condition they are only making Hindu society united and efficient.

Of the various forms of social effort none is more needed and more appropriate than religious propaganda. Secular work has its place, but will be inadequate and unsatisfactory without parallel effort in the religious field. The Hindu approach to life is from what may for convenience be called the spiritual side. The hunger of the Depressed Classes at present may not be inaptly described as a spiritual hunger. There is no power for rebuilding human life greater than that which has its roots in religion. We are told that there was a time in Hindu history when Hinduism freely absorbed new communities and gave them all its religious benefits without reservation. It will be in the fitness of things if it does the same for the Depressed Classes. Christian and Muslim Missionary achievements are shining examples of what it is possible to achieve by a combination of religious and secular methods. Does Hinduism possess the same power for rebuilding human life on a mass scale as the other religions possess? Does it stimulate the idealism and fervour that will enthuse its adherents to share the joys of spiritual life with others who need it? Every Hindu will like to answer these questions in the affirmative.

The history of Hinduism furnishes more than one example of reforming movements inspired by missionary zeal. These movements have striven to give the essential truths of Hinduism to every one willing to take them. After the manner of the evangelical movements in England they laid emphasis on faith and work as against sacrament and ritual which in Hinduism graded men into castes. They stressed the equality of human beings before God. They exalted the redeeming power of God's Grace and its accessibility to all irrespective of birth and status. They introduced new religious values and new standards for judging religious merit. Without worrying about the unequal incidence of the caste system they transcended it. They placed character over symbols and life over ceremonies. They set up congregational worship where all could collectively invoke the Divine Presence. Their enthusiasm was no make-believe. It was a consuming passion for saving souls in bondage. Their zeal for propaganda was unique. The propagation of the Faith was recognised as a primary duty. "What return can you make for the light that had been lit in your mind?" asks a great teacher and answers "The lighting of similar lamps in other minds."

The attainment of salvation was in ancient times and is still by many believed to be the main object of human life. The ancient reform movements therefore concerned themselves mostly with proclaiming the right

to salvation of every human being without distinction. Inequalities and sufferings in the present life were accepted as partly inevitable and rationalised in the many ways in which religious psychology has interpreted them in all religions. But to the extent to which they could have gone in the light of the spirit and understanding of the times, the Hindu reformers of the past broadened the religious franchise in Hinduism.

We have been for sometime attempting to relegate to the background the other world and a future life. This world and its affairs of a few years are monopolising our care. The reform movements of the past have in many cases become mere forms that divide men. It cannot however be said that Hinduism has lost the vitality to produce a new movement which will use the experience of the past for serving the present day needs. There is a growing feeling that Hinduism can do far more than it does to make all Hindus deeply attached to their religion and cherish its great truths in their lives. There is an increasing recognition of the spiritual unity that has been evolved through centuries by the steady permeation of its beliefs through all castes. It may not be too much to hope for a revival of the ancient zeal in new spheres of life in the light of the needs and ambitions of contemporary times.

The present conditions of the country are exceptionally favourable to the removal of untouchability. The whole country has subscribed to the principle and made a real sacrifice by giving the Untouchables political weightage. The Government of the country is anxious to do everything it can for their elevation. All political parties, whatever their differences speak with one voice in their favour. Public workers political and social, are carrying on a ceaseless campaign on their behalf. And Mahatma Gandhi is on their side. That just at this juncture it should be thought that Hindu society is not be-friending them adequately is regrettable and unfortunate.

The situation is more hopeful than Dr. Ambedkar's pronouncement will lead us to think. The movement for removal of untouchability has been steadily gaining ground. Not a year passes without the position becoming better. With the spread of education among Caste Hindus the non-observance of untouchability is bound to be recognised as politically necessary and socially expedient. With growing experience of its non-observance the fear that its disappearance will imperil social welfare will rapidly diminish. The political power which is put into their hands under the new constitution if used with wisdom and restraint can bring about

their secular uplift more quickly and efficiently than the voluntary efforts of the Caste Hindus. The Depressed Classes themselves have a faith in and loyalty to Hinduism which is enduring and not easily assailed by such advice as Dr. Ambedkar has given.

UNWANTED.

BY

K. V. S.

Is there any provision to receive the children that are born in this country every year? To those who know how a child should be welcomed into the world and reared, the lot of little children in this country must cause pain. In a land of chronic poverty most of them are born into poor and destitute families absolutely unprepared to receive them from every point of view. Some of them come into families where the parents suffer from transmissible disease. Many are born into families already crowded where their advent instead of being greeted is mourned. What awaits them in infancy? Underfeeding, neglect, and cruelty—ignorant cruelty which as bad in its effects as deliberate cruelty—in place of wise parental affection, care, and direction. It was only the other day that a parent was brought into the Police Court in one of the districts for having branded his 7 years daughter with red hot iron in several places for not going out to work. Uncomplaining, the children are the first to go under in the struggle for existence? Indian infantile mortality has become notorious. It is said by some in this country that this is one of Nature's ways, or God's ways, of arresting the excessive growth of population. If that is true it seems to be the most heartless of all ways. Look at the deep social tragedy involved in it. No. Nature rather seems to say "These children are not wanted. Not at least just now. Do not bring them into the world. Please help in this". It is Nature's warning cry. A cry of anguish and agony that reverberates through the land. He that hath ears let him hear. But now as before, men have ears but do not hear.

THE BUDDHA GAYA TEMPLE DISPUTE.

BY C. V. KRISHNASWAMI AYYAR.

Our readers are perhaps aware that the Buddhists have been making vigorous attempts, for some time past, to get the management of the famous temple at Buddha Gaya transferred from the Mahant at present in charge of it to a predominantly Buddhist agency. A bill was introduced or was to be introduced into the Legislative Assembly to effectuate such transfer. There was opposition by the Hindus to such a measure, and the Hindu Mahasabha appointed a committee to decide this dispute amicably. Pending such decision the move to get the legislature to interfere was kept in abeyance. Unfortunately the committee so appointed could not make the opposing parties agree to what they thought was the best way out. It is not necessary now to settle the responsibility for the failure. The result is that the appeal to the legislature is to be renewed, and a bill is to be put before the Assembly again. It would, therefore, interest our readers to know exactly what each side has to say on the respective claims. The Buddhists' view-point and their proposals and the Hindus' answer to them have been put forward ably and succinctly in the following extracts from "The Forward" of Calcutta and "The Vedanta Kesari" of Madras respectively.

THE BUDDHISTIC VIEW-POINT.

"The Mahabodhi Temple at Buddha Gaya is the most sacred shrine of the Buddhist world, as it stands on the spot where Lord Buddha attained Supreme Wisdom. It is to the Buddhist what Mecca is to the Muslim, Ayodhya to the Hindu and Jerusalem to the Christian. It is in the hands of a non-Buddhist, the Saivite Mahant of Buddha Gaya. For many years past the Buddhists have been greatly dissatisfied with his management of the Temple and the Temple Land. They have expressed their strong desire to have them restored to their control. The desire is but natural, and the bill to be introduced is intended to make provision for the better management of the Mahabodhi Temple and the Temple Land, for their restoration to the Buddhists of India, Burma and Ceylon, without prejudice to the right of Hindus to worship the image of Buddha in the Temple and to offer Pinda at the Bodhi Tree to the north of the Temple. Under a giant Fig Tree still to be found by the side of this Temple, Lord Buddha attained his enlightenment. The Tree had to suffer a bit at the iron hands of several intruders; but amidst tortures and torments the Temple and the Tree are raising their heads high up to the pinnacle of glory".

"There is practically no authentic record as to the exact date when this Temple was erected. But from the accounts of Travels which the Chinese travellers have left after them, we have reason to believe that the temple was primarily built by the Great Asoka, which was re-constructed by a Brahman convert to Buddhism, on a large scale. At first the Brahman was not a believer in the Law of Buddha and dedicated it to Maheswara (Siva). He afterwards became a believer in Buddhism and dedicated the Temple and the adjoining tank excavated by him in the name of Buddha. In course of time "the Brahman became the great minister of the king. He devoted all his emoluments to the work of charity. As time went on, there were numerous additions and alterations done to this Temple from time to time, and several other temples were also built in the vicinity of the old one by one Meghawarna, Buddhist King of Ceylon. This would indicate that the Buddhists were not only in close touch with the place but were actually erecting buildings from time to time. The Temple appears to have remained in possession of Buddhist monks for at least 1500 years up to the advent of the Mussalmans. The Buddhist guardianship of the shrine seems to have come to an end in the fourteenth century. The shrine as a Buddhist institution survived Hindu revolutions. Even the Brahmanical Senas respected and supported it. It fell only when the Hindu power fell before the Islamic zeal. The possession of the orthodox Sanyasins, which continues to this day, probably originated during the period of the rehabilitation of Gaya by Hindu crusaders under Rajput warriors. Since then, the history of Bodh Gaya is shrouded in obscurity for several centuries and no account can be had of the Temple till the year 1811 when the King of Burma visited the place. A few years before that the King of Ava had sent two messengers who with the help of books had identified the holy places and had converted one of the Sannyasis of the Math to Buddhism. This Sannyasi even after he had rejected the orthodox faith was entertained by the Mahant who also used to "give an allowance to a family of Rajputs which acts as Pujaris to the temple and takes care not only of the various small buildings erected by his predecessors and of the several trees but offers flowers and water to "Mahamuni" and preserves the image from injury. They had given orthodox names to the images in their charge and considered Mahamuni an incarnation of Vishnu. Now, a word or two as to how the Temple became the property of Saivite Mahants: In 1590, one Gossain Ghamandi Gir, while on a pilgrimage tour, arrived at the place and was so charmed

at the serenity of the Temple and its vicinity that he made up his mind to stay there for his religious devotions and accordingly built a small monastery near the Great Temple. He was the founder of the Saivite Monastery of Bodh Gaya and was the first Mahant as he was called. The fourth Mahant was Mahant Lal Gir who obtained by a royal Firman from the Emperor of Delhi the village of Mastipur Taradin. The subsequent grants from various persons greatly increased the property of the Math. The present Mahant is the 12th in succession from him, and he was installed on 4th February, 1892. The Saivite Mahants are opposed to Buddhism. The Vaishnavas have admitted the Buddha into their pantheon by making Him the Ninth Avatar of the God Vishnu. The Temple was in ruins until 1877, when the King of Burma obtained the consent of the Government of India to have it repaired. For 2½ years the Burmese workmen were engaged in the work, and as they were not carrying out the work according to the rules of architecture, the Government of India stepped in, and obtained the permission of the King to have the work done under the supervision of engineering experts. The king gladly assented, and the work was carried on under the direction of General Cunningham and under the supervision of Mr. J. D. Beglar. The work was completed in March 1884. The Burmese Buddhist monks remained at Buddha Gaya until the commencement of the war with the King of Burma. They left the place when the war was declared. The kingdom of Burma was annexed to the British Indian Empire and the Temple which was the property of the Buddhist king was forgotten. In 1885, the late Sir Edwin Arnold, the author of "The Light of Asia", visited the Holy Site and found the place abandoned, which made him appeal to the Government of India to have the temple placed under Buddhist custody. *The Temple was then in nobody's hands.* The Government instead of summoning a few Buddhist monks from Burma called the Mahants to take charge of the Temple. This was done in 1890. Matters went on like this till Anagarika Dharmapala, the late Buddhist savant, made his appearance. After returning from the Chicago Congress Mr. Dharmapala visited Gaya. The Maha Bodhi Society was founded in May and the following July he came to Bodh Gaya and stayed at the rest-house which was built by the Burmese King. It has ever since remained one of the main objects of the Maha Bodhi Society to secure control of the temple for the Buddhists. While returning from America, Mr. Dharmapala was given an old and beautiful image of Buddha by the High Priest in Japan with a request that he would instal the image in the Bodh Gaya

Temple. On his return to India he wanted to instal the image in the Bodh Gaya Temple and a consequent friction resulted in a protracted and bitter fight in the Criminal Court in which the Mahant's men were charged with various offences. On appeal the conviction was upheld by the District Judge. When the matter went up to the High Court the conviction was set aside with the remark that the proper forum for a final adjudication of the rights of the parties was a Civil Court. The Japanese image, the installation of which had been successfully resisted by the Mahant's men, was afterwards kept in the rest-house. An attempt was made by the Japanese Buddhists under the leadership of Mr. Okakura to get possession of the Temple. But it was unsuccessful".

"An arrangement as given below ought to be satisfactory to all parties.

The Hindus ought not to be excluded from worship, if they wish to perform any, of the image, and they should certainly not be interfered with in any way in offering Pindas where they have been doing it at present. The Buddhists who have always worshipped the image will have their rights secured and placed above the caprice of a single individual of a different faith. The Government may also have its interests guarded against any foreign influences and international complications. As regards the income from the Temple itself, no serious question arises as it is not of much consequence. Some things which are alleged but not proved to be done by Buddhists and others would certainly be open to objection by Hindus. Shoes should certainly not be allowed. Offerings of articles considered objectionable by the Hindus should not be allowed. Some way will also have to be found to satisfy the Buddhists who take strong objection to the tilak on the forehead as also the vestment and the turban put on the image: Thus with a sympathetic understanding between the Hindus and the Buddhists the place can be converted into a great centre of learning and culture in which both Hindus and Buddhists will join. The Buddhists are after all an offshoot from the Hindus and modern Hindus represent both Buddhism and Hinduism. A joint place of worship under joint management will not only be in the fitness of things but will create a point of contact fruitful of beneficent consequences to both, and will enable the Hindus all the more and better to recover once again the true spirit of the Buddha whose noble lessons of love, charity, selflessness and 'Ahimsa' require ever so much more to be emphasised and realised. That it is not a mere idle dream can be realised by those who visit Kushinagore, where Lord Buddha attained Nirvana which is under the management of Buddhist priest aided by a Vaish-

nava, once again developing into a place of pilgrimage for Hindus and Buddhists alike".

THE HINDU ANSWER.

"If Bodh Gaya is holy to the Buddhists, it is even so to the Hindus. From time immemorial they have been offering Pinda there, as they do at Vishnupad at Gaya. Just as the Buddhists reverence Lord Buddha as the founder of their religion, the Hindus look upon him as an incarnation of God. The insinuation that the Vaishnavas alone look upon Buddha as an incarnation, and that the Mahant being a *Saivite* does not reverence him is nothing but a piece of sophistry. The assumption here is that there is no common Hindu consciousness as such, apart from the sectarian divisions into Saivas and Vaishnavas. Although there are sectarian Hindus for whom the hatred of Siva is a part of their devotion to Vishnu and *vice versa*, the majority of Hindus worship God conceived both as Vishnu and Siva. Especially the followers of Sankaracharya, among whom the Bodh Gaya Mahants are included, cannot be designated exclusively as Saivite or Vaishnavite. They reverence equally all forms of the Deity and worship all incarnations. Those who say otherwise only display their ignorance of the religious mentality of the Hindus. The fact that the Temple was built by Indian followers of Buddha in the past does not debar the modern Hindu from possessing it; for the Hindu claims to be as much a follower of Buddha as the professed Buddhist does. If the Buddhists have been in possession of the Temple for more than 1500 years in the past, it is pertinent to ask why they left it when the country was overrun by the Muslim invaders. When the spot sacred to the memory of Lord Buddha was abandoned by the professed followers of the Great Teacher, it required some Hindu Sanyasins to come forward and look after this *most sacred spot of the Buddhists* and offer daily worship unto the Lord for several centuries past. And yet the Buddhists find it now convenient to call these Sanyasins 'Saivites' and point out to this wrongly attributed sectarian demarcation as a disqualification for them to manage the Temple of the Lord Buddha. The Burmese king might have repaired the Temple; but the person who repairs a religious edifice does not get possession of it. Many a Temple is now-a-days repaired by private bodies, but their ownership is not thereby transferred to them. The contention that the Hindu Mahants got control over the Temple only after the Burmese war is utterly unfounded. If the Hindu Mahants had not been there and had not looked after the Temple and conducted the worship there for the past several centuries, the very

spot where the Lord Buddha attained Enlightenment would have been forgotten long ago."

"The contention that the temple may be confiscated from the Hindu Mahants because the Buddhists were in possession of it some centuries ago, implies indeed a very dangerous principle. Especially the Muslim members who are asked to consider the Bill must be aware of the fact that if this principle is granted, the Hindus can very well introduce bills for the confiscation of several mosques in Benares, Ayodhya and other places."

"The question as it stands can be settled only by the legal merits of the claims of both parties. It is not a subject fit for legislation. It would be interesting to know in this connection what the Buddhists in Buddhist lands think of the claim of the Hindus to get control over such Hindu shrines as are at present under Buddhist management. Last month the Ceylon State Council passed a motion requesting the Governor of Ceylon to take such measures as are required to get the support of the Indian Government for the Bodh Gaya Temple Bill. A Hindu member, while supporting the motion, expressed the desirability of a reciprocal act on the part of the Buddhists and appealed to them that the Hindu Shrine at Katirgama in Ceylon, which is at present under Buddhist management, might be given over to the Hindus. A Buddhist member immediately got up and declared that there was no question of any reciprocity, because there was no parallel between Bodh Gaya Temple and the shrine at Katirgama. His only argument in support of this was that the question of reciprocity would arise only in the case of temples, if any, which has been founded, established and endowed by Hindu sovereigns, and which now had passed into other hands. He further said that there were several temples in Ceylon where Hindus and Buddhists worshipped together. They had done so for centuries and he was perfectly sure that they would do so for many centuries to come with perfect amity and concord."

"An obvious question comes to our mind: Why not the Buddhists also be satisfied with mere liberty to worship in a common shrine like that of Bodh Gaya which happens to be under the management of a Hindu Mahant. But unfortunately the Buddhists want to grasp in place of practising that spirit of "perfect amity and concord. In reply to the contention that the Hindus can claim a temple only in case it was built and endowed by Hindu Kings, it is pertinent to point out that our kings in India were never exclusively Hindu or Buddhist, as the modern communally and politically minded Buddhists suppose. A

Hindu King, when he became a Buddhist, never ceased to be a Hindu, just as a modern Vaishnava does not cease to be a Hindu if he develops some leanings towards Saivism. So even if the builder of the temple was a Buddhist, that does not affect the Hindus' claim to the temple."

Much as we sympathise with the very natural desire of the Buddhists to have an effective voice in the management of a temple of Buddha who, when all is said and done, it must be conceded, is more to the Buddhists than to the Hindus, the attempt to use the legislature for getting it is, in our opinion, an objectionable step. If all that the Buddhists complain of is mismanagement of the temple affairs and interference with their legitimate rights, the law provides an easy remedy for it all. Sec. 92 of the Civil Procedure Code gives them ample help to get the assistance of the proper court to prevent such mismanagement and interference. That section allows the court in case of "alleged breach of public trust, or where a direction of the court is deemed necessary for the administration of such a trust" to (a) remove any trustee (b) appoint a new trustee (c) vest the property in a new trustee (d) direct accounts and enquiries (e) declare what proportion of the trust properties or of the interest therein shall be allocated to any particular object of the trust (g) settle a scheme of management (h) grant such further or other reliefs as the nature of the case may require.

Our readers will see that the powers vested in courts under that Sec. 92 are very wide, and the genuine grievances of the Buddhists, if any, can well be remedied in a suit under that section. The allegations as to those grievances will be considered and their truth tested in a much calmer way by a court than by an Assembly where political and communal passions are likely to run high. Why this normal way of appealing to a civil court is not to be resorted to by the Buddhists is not made clear by them. If the objection is that courts work dilatorily, the High Court can be approached to expedite disposal by the appointment of a special judge. If the objection is expense, surely the whole of the Buddhist world which is said to be anxious to get the proposed change effected can easily find the necessary funds. If the truth is that the mismanagement alleged is only a cloak for mere sentiment, then no decent legislature which feels its responsibility will and should, on that ground, interfere with long established rights. The interference of any legislature, especially where all its members are not of one religious persuasion, in religious or quasi-religious matters must be very rare, for obvious reasons. If it is to interfere in such cases as the present one

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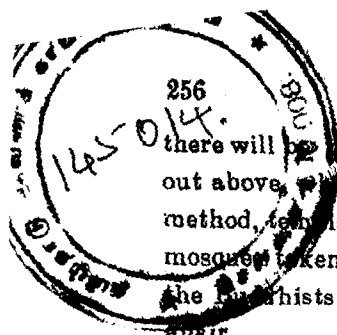
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there will be great confusion. As pointed out in the Hindu answer set out above, what is there to prevent Hindus from claiming back, by this method, temples taken up by the Mahomedans, or the Muslims claiming mosques taken by the Sikhs. In fact the Muslims seem to be anticipating the Buddhists by asking for such interference in the Shahidganj Mosque affair.

We are not among those who think that the Assembly has no power to deal with such a matter. The legislature has, *technically*, such power. But it is one thing to have a power and another to use it in a way that will form a dangerous precedent. It may well be that if there is no other effective remedy the legislature will have to interfere. But, as we have said above, there is the remedy open through a civil court. The legislature should not step in simply to avoid inconvenience to any particular set of persons. It is this kind of abuse of the legislature that was feared by those who objected to the omission in the new Government of India Act of the provision necessitating the Governor General's previous sanction for bills of this sort. The discussion of a bill like this, on the motion of any member who chooses to bring it forward, will create much acerbity of feeling. It is a pity that the doors of our new legislatures have been opened wide for such discussions, even if ultimately they may throw out such bills.

We have no objection whatsoever to the Buddhist's sentiments being met even more than half way. What we do object is the use of the legislature for such a purpose, at any rate before a civil court examines the respective claims and is unable to evolve a fairly reasonable and workable scheme. It may be that if the courts go egregiously wrong, the legislature may have to interfere in cases where the parties affected are numerous and public policy requires that the wrong perpetrated by the courts should be rectified immediately by a remedy applicable to all the numerous parties. But that stage has not yet been reached in this dispute. That a set of public workers like a Congress Committee have decided on enquiry that the Buddhist's case is the better one is all the more reason why the Buddhists should go to a civil court first. That decision will make it easy for them to establish their view-point in the court. But it must be remembered that a report of public workers, while no one will question their honesty, is often very much influenced unconsciously by what is expedient than by what is just; and a civil court is the best available place, in this imperfect world, to decide what is just. *Fiat Justitia Ruat Caelum.*

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