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THE Bharata Dharma

A Magazine of Liberal Hinduism

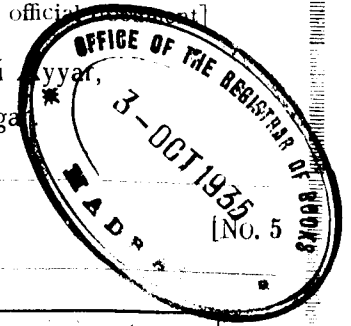
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Honorary Editors : { C. V. Krishnaswami Ayyar,
K. V. Sessa Ayyangar

VOL. XIII]

AUGUST, 1935



चित्रं वटतगमूले वृद्धा शिक्षया गुरुर्युवा । गुरोस्तु मौनं व्याख्यानं शिक्षयास्तु 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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THE Bharata Dharma



VOL. XIII]

AUGUST 1935

[No. 5

TAKING THE NAME OF GOD IN VAIN

BY

K. V. SESSA AIYANGAR.

The rapid increase in the numbers of vernacular talkies and cinemas and the frequency with which they "produce" religious episodes create a situation which ought to be disconcerting to all true lovers of Hinduism. There was a time in the history of the vernacular stage when similar conditions prevailed. But gradually they have ceased. The talkies and the cinemas have now stepped into the place. The amazing popularity of such performances is an active encouragement to the producers to go forward in their enterprise in the same direction.

The atmosphere of a talkie is not exactly that of a temple. Nor is the attitude of the audience one of devotion. The main purpose of the function is entertainment and not elevation. One may admit that relaxation, entertainment, and recreation have their place and value in life. But it is quite another thing to provide such entertainment through the medium of shows which reproduce events and characters held in reverence whose remembrance ought to bring inspiration and spiritual discipline.

Another disturbing factor is the glaring incongruity between the ideal and the real in such performances. The inspiration of a religious legend proceeds to a large extent from the idealistic back-ground and atmosphere with which the religious imagination invests it. The whole effect is lost by the crude and revolting productions that represent them in popular shows. The net effect produced by such performances is a negation of religion and all that it stands for.

It is not possible for the normal type of actor to reproduce even in a faint degree the impression of the legendary heroes of the past. The popular imagination has surrounded those heroes with a halo which an ordinary human being cannot be expected to possess. The contrast between the ideal and the real is sometimes glaring. This is the case when great

spiritual truths which constitute the religious heritage of the country are uttered by actors whose lives are a falsification of religion and ethics.

What with the comic interludes, the general atmosphere of frivolity which prevails in a cinema audience, the time, environment, and conditions under which people come together in the show, and the manner in which the shows are enacted, the whole thing becomes a travesty of Hindu religion and a violation of the ancient injunction not to take the name of God in vain. Hindu religion is brought into contempt and ridicule through such shows.

One often wonders whether there is not more wisdom in the belief and practice of Islam in this respect. It has to be admitted that even in the best circumstances it is difficult to reproduce ancient religious incidents and impersonate legendary characters. One can only hope that this feature is a passing stage in the history of Indian cinemas and talkies.

"THE WISDOM"

BY

V. KRISHNASWAMI AIYAR.

Advocate, Madura.

(Continued from page 68, Vol. XIII.)

32. Sri Rama rejoined :—O ! Venerable sir, I am so bewildered that I know not what other question I have to make except that how that so-called illusion has arisen. I am not quite enlightened on that point.

33. Vasishta said :—Do not desist, O ! Rama, from making your enquiries about the causality of Brahma ; and until you are satisfied with the proof of his causelessness, as they test the purity of gold on the stone ; and then by knowing this, you will be able to repose yourself in your own blissful state unspeakable and supremely blest.

34. Sri Rama rejoined :—I understand, sir, that there is no creation for want of a cause, in the beginning, but how has this illusion of action and actor in this world come into existence.

35. Vasishta said :—This illusion has not come into existence at all as there is no cause for creation anywhere and everywhere, and as every thing that is supposed to exist being an illusion is in reality being void and a nothingness, you are unable to realise and repose in the blissful state simply by sheer non-exercise of such an attitude of mind.

(Your non-rest in the perfect calmness is merely due to want of habit of thinking that you are blissful in reality and your restlessness is due to your bias towards the reality of the world).

36. Sri Rama rejoined :—Tell me, sir, whence this habit or attitude of mind towards the things of the world as being real arose, and how can such attitude be changed entirely and whence this illusion of such exercise of mind arises again.

37. Vasishta said :—Diversity in creation is merely the transformation into various forms of the one eternal God and as such there is nothing like illusion even at present and therefore the exercise of the mind towards the realisation of oneness is merely a function of the great Chit which is ever same and indestructible.

38. Sri Rama rejoined :—Please tell me, sir, if there is any other method than the one of realising the tranquilised state of mind from all worldly troubles, brought about by instruction and initiation by the wise teacher etc.

39. Vasishta said :—Even the initiation and the initiated are not really distinct from the oneness of Brahman and there is nothing like the uninitiated at all and all are Brahman remaining in him and him alone and for the wise and learned, there is nothing like liberation and nothing like bondage and this is an absolutely certain truth.

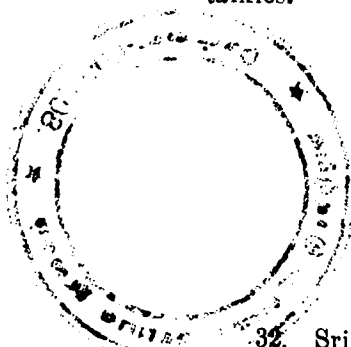
40. Sri Rama rejoined :—When this doctrine of yours which is a direct negation of all existences of space, time, actions, things, differences and understanding of the mind, how did every thing above stated come to be true to our understanding?

41. Vasishta said :—All our objective knowledge of the distinctions of time and place, of actions and things in our mind is merely the result of ignorance of the true state of your soul and they have no reality of existence now nor before, except the reality of the underlying soul.

42. Sri Rama rejoined :—In the absence of the teacher and the taught, how can there be the acquisition of knowledge, in the light of your doctrine that there is no duality or oneness and there is no assignable reason, for the coming in of the universe.

43. Vasishta said :—By being taught you attain knowledge and as such words containing such distinctive knowledge have to be taught and such duality is necessary for men of your kind but such things are distinctively unnecessary for sages of my kind.

44. Sri Rama rejoined :—How does knowledge give rise to egoism of the individuals but yet remaining apart and how does such egoism arise



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in that supreme God who is immanent in all things, when distinct individuality cannot arise in a pure unsullied ocean.

45. Vasishta said :—That which is distinctive knowledge of the world acquired by your intellect, the same is said to be egoism and the said duality is likened to the duality of passive air and its activity the blowing breeze.

46. Sri Rama rejoined :—Now I have learnt that the so-called knowledge of the world arising from intellect is no other than the fundamental oneness of the Atman, just as the calm ocean bears within it the potentialities of the waves and bearing the same within and yet remains unruffled and in its true state.

47. Vasishta said :—If it be so, there is no fault in that which is popularly represented as duality; when in the oneness of the infinite, remain countless forms of diversity and which oneness is ever full and perfect, quite calm and quiet in its nature and is termed the transcendental one.

48. Sri Rama rejoined :—Please explain to me who is it that causes the conceptions of I-ness, I eat and I enjoy and what is the source of the illusion of the world and its diversities manifesting themselves in various ways.

49. Vasishta said :—When you are able to realise the essence of the fundamental chit alone as persisting in the various forms of the world cognisable by your mind as mental perceptions and the forms have no intrinsic reality of their own, you will be able to understand that there is nothing like bondage and that the forms are mere illusions and therefore there is nothing like liberation or bondage in this world.

50. Sri Rama rejoined :—If the fundamental consciousness produces the things of the world like the blue stream of light produced from the flame, then it is true that the external things of the world are real and have a vitality of their own being things existing in sight.

51. Vasishta said :—There is no reality at all for things in the world appearing without any cause and therefore their existence is mere illusion and absolutely nothing else.

52. Sri Rama rejoined :—Whether the dream state is real or false, still it does produce sorrow, similarly the waking state though it may be deemed an illusion still it produces sorrow and what is the true remedy for the same.

53. Vasishta said :—If you believe that the waking state is entirely similar to the dream state, you may rest assured that the so-called

corpulence in the things of the world are all the result of mental illusions.

54. Sri Rama rejoined :—But to effect this object, which may redound to our bliss and rest; say how to put an end to the sight of the world which shows the sight of falsities as reality, as in the continuous stream of corporeal figures appearing in dreams etc.

55. Vasishta said :—It is only upon a proper consideration of the pros and cons of the things of the world that you can arrive at removing the erroneous conception of their reality and the substantiality of such worldly sights is removed and if you do realise that it is only a dream conception which appears as the waking state then the corpulent substantiality is gradually removed.

56. Sri Rama rejoined :—When the mental conceptions of the things of the world have begun to fade, how are the things of the world seen and how does this illusion of the worldly panorama become completely extinct.

57. Vasishta said :—When the false appearance of the world has vanished like a faded city from view the man devoid of all desires looks upon the world like a painting on a screen washed entirely from view by excessive rain falling thereon.

58. Sri Rama rejoined :—What then becomes of the man after the subsidence of the worldly sights and desires from his mind like the gross-looking objects of a dream and after the mind rests in a state of listless indifference.

59. Vasishta said :—The world an embodiment of man's conceptions begins to fade away slowly and along with it the desire begins to die away and he remains fully bereft of all desires.

60. Sri Rama rejoined :—How can this blind and deep rooted predilection which has accompanied the soul from many previous births and branched out into many forms of desires and makes him madly bound to life causing intense agony—how can such a desire be uprooted.

61. Vasishta said :—When the knowledge of the fundamental consciousness animating the whole universe is understood and when he finds surely that the world is a mere fleeting illusion and when the so-called substantiality of things of the world begins to wear away, then the wheel of the world gradually disappears.

62. Sri Rama rejoined :—After the dissipation of the materiality of the visible world and the wheel of the world gradually disappearing, say, O! sage, what then does he acquire and how is tranquility attained?

63. Vasishtha said :—When the illusion of the materiality of the world subsides, when he realises that his mind alone is the real self and when he finds that all the labour of control of the mind is a mere show, then he realises that the world's reality is a mere dumb-show.

64. Sri Rama rejoined :—When the world shines in its intensity like the mental outcome of the child's mind, how can such reality be overcome and why should men be tormented in mind by such a reality.

65. Vasishtha said :—When you are able to realise that the world is nothing else than mere conceptions of mind how can there be sorrow if such a world is lost. Therefore it is necessary that enquiry and enlightenment should be gone through up to the point of understanding that the world is nothing else than mere mental conceptions.

66. Sri Rama rejoined :—O sage! What form is the mind, and how is it to be investigated and what is it that is obtained when it is thoroughly investigated?

67. Vasishtha said :—It is the fundamental consciousness that is turned outwards that is called the mind and the reason for the same being the so-called desires which upon proper investigation cease to exist.

68. Sri Rama rejoined :—How long can it be that the fundamental consciousness (chit) is directed outwards towards the world and when the mind can become non-mind and how can beatitude be realized.

69. Vasishtha said :—The world is not created at all, and how can the chit (consciousness) induce anything else to act and why. So long as the world has not come into existence, how can there be any vitality to the mind and that for a long time.

70. Sri Rama rejoined :—When the world is being enjoyed how can it be said that the world has not been created and how can experience and enjoyment be entirely wiped out as if it is nothing and by what process.

71. Vasishtha said :—So long as the world is real to the ignorant he has to find out the unreality of the world, and so far as the wise are concerned, the world and Brahman are one with each other and inexpressible.

72. Sri Rama rejoined :—How can the three worlds be realised to be unreal to the mind of the ignorant and how can the world be inexpressible as to the way of enjoyment by the wise and how is it inexpedient to speak about it.

73. Vasishtha said :—To the ignorant, the world is a duality from beginning to end and to the wise it is not so and the world has no beginning of creation and as such the world has not come into existence.

74. Sri Rama rejoined :—That which has no beginning cannot be said to have come into existence to any extent. How can a non-existent thing or a thing which does not seem to exist be actually enjoyed.

75. Vasishtha said :—It is the non-existent that shines as if existent and is not produced as there is no reason for the same. The waking state is created in the same way as the dream state and is functioning and is also being enjoyed.

76. Sri Rama rejoined :—The sights that we see in our dreams and the images that we see in our imagination are but perceptions derived from our impressions of them in our waking state and caused by such constant contact and experience.

77. Vasishtha said :—Tell me, O! Rama, whether the things that you see in your waking state or conceive in your imagination or deep reflexion are merely repeated in your dreams or do you not get entirely different things sometimes.

78. Sri Rama rejoined :—It is the things that we see in our waking state that leave an indelible impress in our minds on account of constant habit that repeat themselves in dreams, conceptions and also in our imaginary illusions.

79. Vasishtha said :—If the impressions of the waking state merely come to represent themselves in our dream state (i.e., if the dreams are like our waking state), then tell me, Rama, why do you find your house standing entire in the morning which you beheld to have fallen down in your dreams.

80. Sri Rama rejoined :—I see that the things seen in the waking state do not exactly repeat themselves in dreams and I have understood that the whole thing is only Brahman and though the two states are seemingly different yet are the same and only Brahman, but tell me, sir, why they are seemingly different and look as if entirely anew.

81. Vasishtha said :—It is neither the things enjoyed or not enjoyed that appear in the world as realities and as the fruits of the mind are but only the inherent impressions in the mind of having once enjoyed the same that appear as things of the world in the beginning and the middle of creation (Here the world that we see and enjoy now is now the repetition of impressions in the mind (vasanas) that produces the things that looks as was enjoyed before).

82. Sri Rama rejoined :—I find it now, that this world is nothing else but a dream; but tell me sir, how to remedy the fallacy of its reality, which holds us fast as a dream goblin.

83. Vasishta said :—Now consider how this dream of the world has come into vogue and what may be the cause thereof; and knowing that the cause is not different from its effect, view this visible creation in the light of its invisible origin and thus investigate.

84. Sri Rama rejoined :—But as the mind is the cause of sights seen in our dreams, it must be therefore same with its creation of the world, which is devoid of beginning or end and hence unsubstantial and undecaying as itself.

85. Vasishta said :—So it is, O ! most intelligent Rama, the mind is verily the all-powerful embodiment of chit (God). Therefore the world situated as it is in the mind and the dream state etc., do not really exist and nothing else remain in the world except the one God.

86. Sri Rama rejoined :—As there is difference between the organs and the individuals, similarly is the difference to be understood between God and creation but as the Brahman is undifferentiated and organless, the world etc., has to be understood as identical and one with Brahman.

87. Vasishta said :—In this manner, the world has not been produced and the Great God remains in his true state without any manifestation as the world and as such He remains ever undecaying, quiescent, unborn and everything in the world is imperishable.

88. Sri Rama rejoined :—Now I have realized that the illusions of creation etc., being produced and destroyed being only of an accidental nature like the crow and the palm-fruit and that the illusions of sight enjoyment etc., in the world is of a mere accidental kind taking place in the transcendental state.

89. Vasishta said :—He (the wise) who is able to act in this world with the avidity or taste of the learned; either by himself or by the directions of the highly wise and whose intellect is guided with reference to the highest truth to be attained in this world and with reference to the ultimate goal of God-head, such persons though they are concerned with the duality of the universe still their aim being their ultimate extinction they investigate upto the point of realising that there is nothing like seen or sight, nor any commingling with the ephemeral universe, nor any nothingness nor illusion.

POVERTY AND RICHES

K. V. SESA AIYANGAR.

The man in the street dreads poverty and covets riches. To the major portion of mankind the acquisition and enjoyment of wealth is the end of human existence. Such growth of personality as comes in the course of this pursuit and enjoyment is a byproduct. These persons perpetually say to themselves.

*" Thus much, to-day," ' we gained ', thereby
Such and such wish of heart shall have its fill;
And this is ours! and th'other shall be ours!
To-day we slew a foe, and we will slay
Our other enemy tomorrow! Look!
Are we not lords? Make we not goodly cheer?
Is not our fortune famous, brave, and great?
Rich are we, proudly born! What other men
Live like to us?

Poverty in itself need not always be a virtue, much less an objective. There are few prison houses more cramping than the prison house of poverty. While in mild closes poverty may be a corrective and even a stimulant, an excess of it arrests human growth and produces in most cases a dwarfed and stunted personality. From the standpoint of worldly pursuits and worldly success poverty is a thing not to be courted but shunned.

To the aspirant on the spiritual path however, poverty appears to be a necessary qualification. All religions have glorified it and have specified it as one of the vows to be taken by religious orders. In Hindu religious literature *Akinchana* or absence of possessions is incessantly held up for admiration. The Lord himself is the wealth of the *Akinchanas*. Theirs is a voluntary election of poverty with the determination to bear all its implications with stoicism. For them the afflictions consequent on poverty have no terror. Such persons redeem their time from the pledge to the pursuit of wealth and use it for laying up for themselves 'Treasures in Heaven' in one of the many forms in which that is possible. They believe that the acquisition of wealth often involves injustice to others. Their total number is small.

But there are a larger number who dread poverty and fear riches. They have not yet acquired the strength to stand up against the trials of poverty. They have over-grown the weakness of succumbing to the

* Gita XVI (Edwin Arnold's translation).

pursuit of wealth by any means fair or foul. They feel the pangs of poverty and equally feel, the corrupting tendency of wealth. To them poverty is a trial and riches are a temptation. In the midst of wealth they desire to be poor. But when they are poor they pine for wealth. That is perhaps why in the scheme of many lives economic conditions are mixed, a period of poverty following one of affluence and vice-versa. The human personality is tested and encouraged alternately thus producing a balanced growth.

It will therefore be a safe prayer for all to say 'give us neither poverty nor riches'.

CONVERSION FROM HINDUISM.

K. V. SESA AIYANGAR.

Almost for the first time the question of mass conversion of Hindu Adi-dravidas to an alien faith has come up for public discussion. In the past there have been instances when the conversion of individuals among Caste Hindus caused alarm and distress to his relatives and to the specific community to which he belonged. The conversion of Adi-dravidas in the individual or in the mass was looked upon with indifference. It is not too much to say that Hindu awakening in this direction is partly due to the growth of Liberal Hinduism and of political consciousness.

The question of conversion and—what may not always be the same thing—proselytism from Hinduism, is a big issue and has many aspects. It will have to be dealt with more fully. But one thing is clear. The facility with which Hindus—comprehending within that term all who have been for the purpose of the census classified as Hindus—can be converted to other religions cannot but be considered as a serious blemish in Hinduism and in the range and adequacy of Hindu religious ministrations. In this respect Hinduism stands apart from the other great religions of the world. In Buddhist, Christian, and Islamic countries conversions to other faiths may, and do occasionally take place. But their magnitude is negligible when compared with what has been happening in the case of Hinduism. So far as conversion is concerned the place of Hinduism is among the primitive "heathen" religions from which mass conversions used to take place in the early years of Buddhism, Christianity, and Islam, and perhaps still continues to be made by Christianity and Islam in Africa and Polynesia. It is a situation without parallel in the history of the world. There have been few countries in the world with a majority population professing one religion, where minorities professing

different religions have not merely enjoyed absolute tolerance in the practice of their faiths but have also been permitted to carry on a steady campaign of religious annexation—with all its social and political implications—from the majority community, in the manner that has been happening in Hinduism.

Can Hinduism do nothing to stem the tide of migration from it to other religions? The question is one that is bound to agitate the minds of all genuine lovers of Hinduism. It will be difficult to deny that "Sanatani" Hindus are as much troubled by it as Liberal Hindus though they may not see the problem and the solution along the same lines. But it is too much to look for any initiative from them, or from the few heads of institutions that Hinduism happens to possess. These latter are eminent and respected personages rightly revered by the community for their exalted personal austerity, character, and learning. But they are what they are in all religions, tied to their institutions. Far from their helping to move society forward by giving a new lead, it is they who will have to be pulled forward by the mass momentum of social progress and will probably be the last in the procession. While they must have been alive to the social and religious tragedy implied in these conversions, most of them have not been able so far to prevent it.

The position is not however without hope. It may be that many years will elapse and many families of hard working and loyal Hindus will migrate from Hinduism to other religions before anything effective is done. But the time is bound to come when Liberal Hinduism and Political Hinduism will join hands in doing something for removing this great blot on an ancient religion.

VALMIKI AND MUSIC.

BY

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

(Continued from Vol. XIII page 70.)

Now to Rama's career with reference to Music.

Sri Rama's very birth was heralded by the celestial music of the Gandharvas, the sublime Dandubi-playing of the Devas, and the nimble-dancing of the Apsaras, all of which were heartily applauded with the flower-shower by the denizens of the sky.

Nor did the citizens of Ayodhya hesitate to join with the chorus of those denizens. Indeed, soon after Rama's birth, high festivities were

commenced by the multitude of the city and the spacious highways were filled with singers, players, and dancers.

It is said that the real Ramayana commenced, or the real purpose of Rama's avatar began to be fulfilled, only at the time of Rama's departure for Viswamitra's Sidhasrama. Witness how the occasion of that momentous departure was solemnised by music. "As the high-souled Rama was about to set out, blossoms began to shower down copiously, accompanied by the sound of the Dundubi of the Devas and the loud blare of the conches.

The next occasion for music was, doubtless, that of Rama's auspicious marriage with Sita, when Valmiki did not forget to mention that the flowers again showered and the Deva Dundubi again roared.

Now, having heard of the installation of Rama, the citizens of Ayodhya fell to adorning the city; while, at the same time, they closely listened to the sweet and soothing music of the stage-managers, dancers, as well as singers.

Even when, at the time of Bharata's setting out to bring back Rama from his forest-sojourn, a very large concourse of people consisting of councillors, priests, queens, merchants, gem-cutters, weavers, armourers, goldsmiths, wool-manufacturers, doctors, washermen, tailors, fishermen, labourers, and so forth, not to speak of the four-fold army, accompanied the prince; Valmiki was careful to rememberingly note that, in that vast moving crowd, there were also dancing girls and their masters.

Again, the characteristic way in which Bharata, when suspected by Guha to be Rama's enemy, cleared the doubts of that lord of the Nishadas is worth noting. By way of reply, Bharata recounted the praiseworthy qualities of his elder brother and laid special stress on his mission that Rama who, while at Ayodhya, used to be awakened with the vocal and instrumental music, the tinklings of elegant ornaments, and the peals of goodly Mridangas and who used to be hymned by the eulogists, friends, and bards with superior ballads, should not be allowed to suffer in a forest but should be taken back to Ayodhya.

It was Bharata's apt allusion to music that satisfied the otherwise unsatisfiable mind of a fine lover of music that Guha, doubtless, was. For, did not that hunter unfailingly provide for music in the boat which carried Bharata to the other side of the Ganges and which resounded with the music so provided for?

Soon after Bharata got down on the southern bank of the Ganges, the royal guest and the whole of his retinue were greeted, blessed and

even accommodated by Bharadwaja, who, in addition to the delicious banquet arranged for, entertained the new-comers with such a splendid music of the celestials he had invoked as to make the very soldiers regard the asrama to be the very heaven on earth from which they would not depart either for Ayodhya or even for Dandaka.

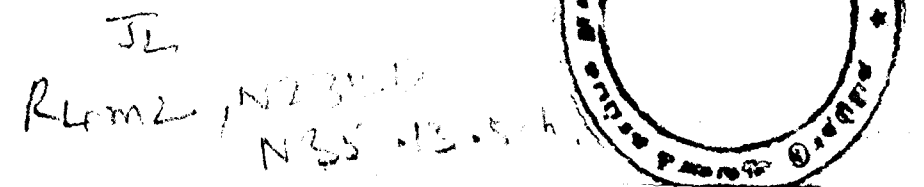
From the time of Rama's leaving Chitrakuta to that of Sugriva's Installation, music receded to the background and was in fact buried under the cruel atrocities of the Rakshasas of the forest culminating in the carrying of Sita by Ravana.

It was therefore only after Sugriva's promise to help Rama in getting back Sita that Rama paid any attention to the sound of music as well as to the chatter of the monkeys mingled with the sound of the Mridangas with which the whole atmosphere of Kishkinda was surcharged during the holidays granted by Rama himself preparatory to the search-expedition.

Even when, with a view to admonish Sugriva for overstaying his leave, Lakshmana entered the monkey-king's harem, he was greeted there with the sweet and well-measured music of its inmates, not unaccompanied by the stringed instruments.

When, again, having crossed the sea and reached Lanka, Hanuman reduced himself to the dimensions of a cat, entered at dusk the charming capital of Ravana and surveyed every nook and corner thereof, he found that, amidst other splendours, the sweet music of the stringed instruments had been pervading throughout the city. What was more wonderful? He found in Ravana's sleeping apartment, one beautiful lady embracing, even while asleep, her Vina; another lady, her Madduka; another her flute; another, her Vipanchi; and yet another, her Mridanga. And most of the remaining ladies looked very much tired—some with sporting, some with singing, and some with dancing.

Valmiki's inordinate love of music so possessed him as he found, even in his Yuddha Kanda, enough materials for musical similies. Look, for instance, at Ravana's reply to the advice given by his envoy Suka:—"Never had Raghava any previous occasion to realise my powers in fighting. Now, having bathed in the river of the hostile forces which runs through the great theatre of war, I shall play on the Vina of my bow with my arrow-sticks and thereby make my bow-strings raise a dreadful uproar, not unmingled with the arrow reports as well as the cries of the distressed people." Again, the fight between Hanuman and Dhoomraksha was described to have been a musical entertainment made mellifluous with the play of the bowstring on the Vina of the bow, having



the neighing of the charges for its measure and the cries of the elephants for its strains.

It is therefore no wonder that such music-possessed Valmiki did not fail to mention that, during Rama's re-entry into Ayodhya, there was the music of the conches and bugles and the whole procession was led by the players of stringed instruments, Karatalavalas, and singers and that, at the time of Rama-Pattabhisheka, the Gandharvas sang and the Apsaras danced. It is again no wonder that the poet taught Kusa and Lava to sing the whole of the Ramayana before Sri Rama himself so enchantingly that the royal hearer was tempted to get down from his elevated throne and imperceptibly move nearer and nearer towards the two boy-singers.

Regarding the popularity of music in olden times, we have the further testimony of other poets than Valmiki, which we shall refer to, in the next article.

REVIEW.

Progressive India—Edited by Mr. D. R. Murdeshwar, Radha Nivas, Old Court Road, Mangalore. Inland Rs. 5. Foreign Rs. 8.

We welcome the appearance of this new Monthly Review. Its outlook appears to be cosmopolitan. Its first number contains articles on such varied subjects as "Economic Depression; Its cause and Cure", "Siddha Sastras", "India and Civilization", "The position of our women". The list of contributors includes such well-known names as those of Professor Sundararamier and Dewan Bahadur K. S. Ramaswami Sastri. The articles are on the whole well written though one would wish that there was more detailed guidance in cases where the present conditions in economics and social life are deprecated and change is advocated. There is a good deal of general and vague writing nowadays, but a definite programme on which the public can proceed to act is not attempted as often as one would desire. Besides those articles there are summaries of what have appeared in Foreign and Indian periodicals recently; reviews and notices of books; and these are followed by "notes" by the Editor on current events. All these are somewhat on the lines of "The Modern Review" of which Mr. Ramananda Chatterjee of Calcutta is the distinguished Editor, and of the "Indian Review" of Messrs. G. A. Natesan & Co. At the first blush one may doubt whether there is room for a new journal on those lines. We think that in the India of the near future which has got to educate a vast electorate there cannot be too many journals of this sort. The trouble has always been about the financial side of these ventures. We hope that the public will see to it that no such trouble will dog this new entrant into the world of Indian journalism. We wish it all success.

C. V. K.

BABU BAGHAVANDAS'S BILL (Inter-caste marriage)

By C. V. K.

Dr. Bhagavan Das of Benares, well known for his vast learning in Indian lore, has given notice of a Bill to be introduced into the Legislative assembly for validating inter-caste marriages. It consists of just one section, besides the title section, which runs thus :

"No marriage among Hindus shall be invalid by reason that the parties thereto do not belong to the same caste, any custom or any interpretation of Hindu law to the contrary notwithstanding."

In support of the Bill Dr. Baghavan Das says. "That such a Bill was moved by such a clear-visioned and patriotic martyr as the much mourned V. J. Patel, should by itself incline Hindus in its favour, and induce those who are not already of his view, to weigh very carefully the 'pros' and 'cons'. Many of the most respected leaders of India pronounced for it at that time. Many inter-caste marriages have taken place since then in well-known and public spirited families. It is high time that all legal disabilities were formally and indubitably removed from them.

"For those who wish to stick to the letter of what are commonly known as the Shastras, sufficient support can be found even there for such inter-caste marriages. For those who rely more on reason and common sense, scarcely any argument is needed. Even if some or even much good in strictly preventing such marriages in the past, when the conditions of the country were very different, it is clear that there is none now, but instead, much harm in the new greatly changed conditions.

"It should be borne in mind that the Bill does not force any person to enter into such a marriage; but only preserves intact to those who may enter into them their former rights and status as Hindus, saves them from being more or less completely cut off from the community, and preserves for the community their services, which may, in some cases, be very valuable. It should also be borne in mind that, in any case, there would not be many such marriages, but that in the majority of cases, persons and families would naturally seek alliances within their respective, familiar and accustomed groups".

"The Indian Social Reformer" which cannot be accused of anti-reform proctivities has the following comment on the Bill:

"The situation has changed since Mr. Patel introduced his Bill. Five years later, Sir Hari Singh Gour introduced a Bill to amend the Special Marriage Act of 1872 which requires persons desiring to go through a

form of civil marriage, to declare that they do not profess any of the established religions as a condition precedent to registration of their marriages. Sir Hari Singh's amendment sought to omit this obnoxious requirement. As it was passed, his Act extends only to Hindus (including Buddhists, Sikhs and Jains). In his Hindu Code, Sir Hari Singh says that his Act legalizes intermarriages among Hindus irrespective of caste—just what Dr. Bhagwandas's Bill is meant to do. There is thus no need for another Act legalising inter-caste marriages unless it is intended to oust certain incidents attaching to the earlier measure. Marriages under the Gour Act must be monogamous. Under Dr. Bhagwandas's Bill it may be polygamous. We cannot think that Dr. Bhagwandas really wants to validate polygamous marriages among the different castes of Hindus. The Doctor does not seem to be aware of the existence of Gour's Act as he makes no reference to it whatever in his explanatory memorandum".

"There are certain other consequences also attached to marriages under the Gour Act, involving property rights. These are that parties marrying under the Gour Act cannot adopt a son, and if the man so marrying is an adopted son, his adoptive father may, if he so chooses, make another adoption. This practically bars marriage under the Gour Act to adopted sons as they are liable to lose their right to the adoptive father's property. Another consequence is that marriage under the Gour Act has the effect of dissolving the joint family of the male spouse. A third consequence is that succession to the property of persons marrying under the Gour Act and of their issue is regulated by the Indian Succession Act. With reference to these consequences, a Bill amending Gour's Act in regard only to property rights, but retaining the monogamous principle, would be more appropriate to gain the object than the old and out of date Patel Bill. We do not see why an intermarriage should, as a matter of course, dissolve a joint family, though we realise that in many cases this will have to be the consequence. If the parents agree to the intermarriage and the parties are agreeable there is no reason why an inter-caste marriage should make any difference. If the parents do not approve, the parties cannot thrust themselves upon them and the joint family in such cases will necessarily have to be dissolved. It is also equitable that, where there is ancestral property to divide, and the man who marries out of his group against the opposition of his parents wishes to have his share, he should take it subject to the obligations to

(Continued on page 137.)

हरिः ओम्.

OUR MANTRAS AND SAMSKARAS.

BY

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What are these *Samskaras* which our old ancestors have enjoined on us and what are these *mantras* which our elders insist upon being repeated even today. What is their efficacy, final as well as present. Such enquiries keep pouring upon our ears, times without number, though I am afraid, any answer might not satisfy the enquirers unless they have a worldly effect for good or bad. Mere religious sanction and even a guaranteed Heaven, I apprehend, will not be of much avail. Such a question may be divided into four subdivisions. (1) What are these mantras (2) What is their efficacy, worldly or heavenly (3) What is their meaning and (4) lastly why should they be uttered in the manner enjoined.

In presenting these questions to the reading public the writer prays that however crude or archaic the interpretation of these Mantras by the ancient commentators, may be the readers will have the patience to pursue their studies till such time as they are able to grasp the purpose and the ideal of these great men, and the difficulties they had to undergo to get their training to make the original intelligible to them. The translator does not wish to impose his ideas on the learned readers. On the other hand his method is

व्याख्यायते मया किंचिन्नूतनं नात्र कुतचित् ।

पूर्वसूरिभिस्तेषु सारानुद्धृत्य रच्यते ॥

Vyakhyayate—maya—kinchit nootanam na—Athra, Kuthrachit;

Poorva sooribhy—uktheshu—saranuddhritya rachyate.

The writer of these lines places nothing new of his own. He takes the gist from the great ancient writers and places it before you, intelligent readers, for your acceptance and edification.

In begining this study of the *Samskaras and Mantras* I shall take them in the order of our own mandane existence commencing from our birth, rather in the other orthodox order of Nishekadi-mantra.

What is a *mantram* मन्त्रम् ? The word is made up of two roots मन् and त्र which mean that the mantra saves or protects the man who concentrates his mind on the supreme being. It is addressed to the upasaka—the thinker or the concentrator.

The first ceremonial function enjoined on the new born baby is जातकर्म *Jatakarma*, which means purifying and blessing ceremony for the long life and prosperity of the newborn baby. This ceremony is generally performed after the first ten days i.e., on the 11th after child birth, but it may be done, the authorities say, even within the ten days, as during the time of the ceremonial function no pollution is recognised.

जातेकुमारेदिवानक्तंवापिता सचेतः सुस्नातस्तत्क्षणात्तिथिवारादिकमविचार्यन्जातकर्म कुर्यात्

Jate-kumare-diva-naktamvapita sachela susnatah-tatkshanat - tithi varadikam-avicharyan jata-karma kuryat.

On the day of birth, whether night or day, the father having bathed with his clothing immediately without making enquiries about the auspicious or inauspicious nature of the day or week day, should perform the jata-karma ceremony. He should make presents of cows, lands, money and grain according to his ability. After pollution only he should perform the usual ceremonial functions of full moon, new-moon and etc sacrifices. At the ceremony itself he first does *Prananayamy* प्राणनायम्य Having done *Prananayamy* (he resolves to perform *Jatakarma* saying I shall perform *Jatakarma* for the boy born in this star.

इमंनक्षत्रजातं कुमारं जातकर्मणा संस्करिष्यामीतिसंकल्प्य

Yimam nakshatra jatam kumaram, jata-karmana, samskarishyamiti, sankalpaya

In this connection perhaps it is necessary for me to explain the word *Prananayama* as it occurs for the first time in this article. What is *Prananayama* and how is it to be done? Its simplest meaning is taking in and letting out human breath. It is defined thus

प्राणोवायुशरीरस्थ आयामस्तस्य निग्रहः ।

प्राणायामइतिप्रोक्तः द्विविधः प्रोच्यतेहिसः ॥

Prano Vayuh—Sharirashtha—ayamah—tasya—nigrahaḥ:

Pranayama—yiti—proktaḥ : Dvividha prochyate-hi-saha

Prana is the name given to the internal air of the body : *ayama* is withholding it. Therefore it is called with-holding the breath. It is of two kinds.

अगर्भश्च सगर्भश्चद्वितीयश्चतयोर्वरः ।

अभिध्यानं विनागर्भः सगर्भस्तत्समन्वितः ॥

agarbha—cha—sagarbha—cha—dvitiya—cha—tayoh—varah :—

abhidhyanam—vina—agarbha—sagarbha—tat—samanvita—

Pranayama is of two kinds—*agarbha* and *sagarbha*. The first is without concentration on any particular Deity. The second is with concentration on a Deity. The latter is more beneficial and satisfactory. A *Pranayama* means always three withholdings of breath

देवार्चने जपेहोमेस्वाध्याये श्राद्धकर्मणि ।

स्नानेदाने तथाध्याने प्राणायामास्त्रयस्त्रयः ॥

Devarchane—japa—homesvadyaye—sradhakarmani—

snane—dane—tathadhyane—pranayama—trayaḥtrayah—

In the worship of God, in repeating mantras, in fire sacrifice—in the practice of the Vedas, in the performance of ancestral ceremonies, in bathing, in presenting gifts, in concentration *Pranayamas* are three and three—thereby meaning that by a *pranayama* is meant always three repetitions of the mantras and withholding of breath. Then the number of *pranayamas* for each ceremonial function is to be determined.

आदावन्तेचगायत्र्याः प्राणायामास्त्रयस्मृताः

Adau—antecha—gayatryah — pranayamas thrayah — smritah

So also in the beginning and ending of the *Gayatri* three *pranayamas* are ordered.

सन्ध्यायामर्घ्यदानेच स्मृत्येकोऽसुसंयमः

Sandhyaya — marghyadanecha — smritayeko — asusamyamah.

In the evening, morning and midday and while presenting water i.e., *arghya* to God only one *pranayama* is ordered. The next question naturally will be how is *pranayama* performed.

अंगुष्ठानामिकाभ्यां तु तथैवचकनिष्ठया ।

प्राणायामस्तुकर्तव्यो मध्यमांतर्जनींविना ॥

तर्जनीमध्ययोर्योगं प्राणायामेतु वर्जयेत् ।

तर्जनी मध्यमांस्पृष्ट्वाकुर्वन्शूद्र समोभवेत् ॥

Angushta—anamikabhyam—tu—in tathaiva cha—kanishtaya

pranayamastu—kartavya—madyamam—tarjanim—vinai

tarjani—madhyayoh — yogam — pranayame —tu— varjayeth

tarjani madhyamam—sprishtva—kurvan—sudra samo bhaveth.

The *pranayama* has to be performed (by holding the nostrils) with either the ring-finger called the *anamika* or with the last conjoined with the thumb. The central and the first fingers should always be avoided. If done with these latter he becomes a *Sudra*. In this connection while the right hand is engaged, the question how to count arises and it is answered thus

गणनं वाम हस्तेन प्राणायामजपेद्विजः

Gananam vama-hastena pranayama—japeth—dwejah

Counting by the left hand the pranayama should be done by a brahmin. This pranayama consists of three different acts i.e., Pooraka पूरक Kumbhaka कुम्भक and Rechaka रेचक Rechaka. The first means filling up of the nose and the lungs etc with air—The second is called retention and the third is letting out. The first function has to be done through the left nose and the retention by closing both noses and the third by letting out the air through the right.

After Pranayama two preliminary ceremonials are to be performed First— the sanctification of the place and the second, the initiatory prayers to God Ganesa or Vishvak-sena according to the community to which the individual belongs. The sanctification of the place or locality is what is called *Punyaha*. There is not a single instance in which this is omitted as otherwise the whole subsequent function is vitiated. Similarly the other, Ganapati or Vishvak-sena puja.

What is *Punyaha*? Literally it means the sacred day. In order to do this, one has to wash his legs and hands and do three pranayamas (already described) and sit with padmasana or cross-legged seat. Even before this, after washing his feet and hands, he must perform two achamanas or sipping water thrice and touching the different parts of his body such as the nostrils, the eyes, and the ears, the navel, the chest and the top of the head with the different fingers and the palm of the hand. Before beginning this function one has to prepare himself with the the requisite materials, such as silver, copper or brass vessels, Darbha—a kind of grass, *Akshata*, red or yellow rice, jaggery of fruits, cocoanuts, betel leaves, and nuts and plantain leaf or any other leaf which we Hindus generally use for eating purposes. With two or four darbhas a *pavitra* is made and fixed on the centre of the third finger. After this follows what is called a *sankalpa* (determination) saying, I will perform *punyaha*. The leaf if of plantain is spread with the end towards the north or west and rice is spread on it, having two blades of *darbha* over it. On this a vessel full of water is placed. The water is poured into this vessel with the pranava or Om and vyahritih Om Bhoo, Om Bhuvah, Om Suvah, Om Mah, Om Janah, Om Thapah, Om Satyam. These are the names of the seven worlds commencing with Om earth. On the mouth of the vessel what is called a *Koorcha* or a stick like thing made of five blades of darbha grass with a knot at both the ends is placed along with mango-leaves. The *sankalpa* runs as follows :—

श्रीगोविन्द गोविन्द गोविन्द आद्यश्री भगवतः महापुरुषस्य श्रीविष्णोराज्ञया प्रवर्तमानस्य आद्यब्रह्मणः द्वितीयपरार्धे श्रीश्वेतवराहकल्पे वैवस्वतमन्वन्तरे अष्टाविंशतिकलियुगे प्रथमपादे जंबूद्वीपे भारतवर्षे भरतखण्डे शालीवाहनशकाब्दे मेरोर्दक्षिणे पार्श्वे अस्मिन्वर्तमाने व्यवहारिके प्रभवादिषष्टि संवत्सराणां मध्ये-संवत्सरे - अयने - ऋतौ - मासे - पक्षे - तिथौ - वासरे नक्षत्रे अस्यां (शुभयोग शुभकरण) एवंगुणविशिष्टायां शुभतिथौ रूपं श्रीभगवदाज्ञया भगवदकैड-कर्म वा भगवत्प्रीत्यर्थं गृहशुद्ध्यर्थं शरीरशुद्ध्यर्थं आत्मशुद्ध्यर्थं सर्वोपकरणशुद्ध्यर्थं शुद्धिपुण्याहं वाचयिष्ये

Sri Govinda—Govinda—Govinda adya Sribhagavatah: Maha—purushasya Sri Vishnoragnyaya—Pravartamanasya adya Brahmanah dvatiya—parardhé Sri—Sveta Varaha—Kalpé—Vivasvata manvantaré—ashtavimsati Kaliyugé—prathamapade—Jamboo dvipé—bharata varshé—bharata khandé Shalivahana sakabde—Meror dakshiné parshve—asmin—varta mane—Vyavahariké—prabhavadi shashti samvatsaranam—madhyé—samvatsaré—ayané—ritau—masé pakshé—tithau—vasaré—nakshatré—asyam—subhayoga—subha karana—é vanguna vishishtayam subhamva subha tithau, bhagavadagnyaya, bhagavadkainkarya or bhagavad pretyartham, griha sudhyartham sareera sudhyartham, atmasudyartham, sarvopakarana sudhyartham sudhdi punyham vachayishyé—

By the command of the Almighty Lord, Govinda the Eternal, in the 2nd half of the night of Brahma, in the Svetavaraha-kalpa—in the Vivasvata manvantara—in the twentieth Kaliyuga in the first quarter—in Jamboodvipa in the Bharata-varsha—in the land of Bharata—in the Shalivahana saka—in the south of Meru mountain—in the current sixty year cycle—in the current year (name)—northern or southern half of the earth's revolution—in this season (name) in this month (name) in the dark or bright fortnight—on this day—with this also of the week auspicious nakshatra, karana, yoga—on this auspicious day—by His Command—as duty or for His pleasure—for the purification of the place or house, for self-purification i.e. of body and soul I perform this sanctification ceremony.

पुण्याहे चतुरोद्ब्राह्मणान् भोजयिष्ये इतिसंकल्प्य साक्षात्तीर्थं भूमौ विसृज्य स्वामिनः मनस्समाधीयतां समाहितमनसस्मः प्रसीदन्तुभवन्तः प्रसन्नास्मः ओभवन्निनुज्ञातः पुण्याहंवाचयिष्ये ओवाच्यतां-पुण्याहं भवन्तो ब्रुवन्तु-पुण्याहमस्तु स्वस्तिभवन्तोब्रुवन्तु-स्वस्तिरस्तु-ऋद्धि-भवन्तोब्रुवन्तु-ऋद्धतां इतिविस्त्रिः अस्तुशब्देषुकिञ्चिज्जलं पात्रेकुर्वेन नीनीय ओऋद्धिः ओस-

मृदिः पुण्याहं समृद्धिस्तु शिवं कर्मास्तु प्रजापतिः प्रियतां भगवान् प्रजापतिः शान्तिरस्तु पुष्टिरस्तु
तुष्टिरस्तु अवित्रमस्तु आयुष्यमस्तु आरोग्यमस्तु धनधान्यसमृद्धिस्तु गोब्राह्मणेभ्यश्चिन्तयन् भवतु ईशा-
न्यां बहिर्देशे अरिष्टान्नरसनमस्तु - आग्नेयां यत्पापं तत् प्रतिहतमस्तु सर्वशोभनमस्तु सर्वास्संपद-
मस्तु इति सर्वेऽपि प्रणवं ब्रूयुः निनीतजलं कुंभे ओशान्तिः ओशान्तिः इति कुंभे पुनः पूरयेत् - मन्त्रं -
इमं मेवरुणश्रुधीहवं अद्याच मृडया त्वामवस्युराचके तत्वायामिब्रह्मणा वन्दमानस्तदाशास्ते यज-
मानो हविर्भिः अहेडमानो वरुणेह बोधुरुशं समान आयुः प्रमोषीः इति कुंभे वरुणमावाह्य आसनादि
सर्वोपचारैस्संपूज्य चतुर्दिक्षासनेषु निषण्णंश्चतुर्भिः ब्राह्मणैर्दभहस्तैरेन्वारभ्य

Punyahe chaturō — brahmanan — bhojayishyē — yiti sankalpya—
Sakshath—teertham bhoomau visrisya—swaminah—mana — samadhee-
yatam samahita mānāsāsmah—praseedanthu bhāvāntāh—prāsānāsmāh Om
bhavadbhi—anugatah—punnyaham—vachayi shyē—Om Vachyatam—
punnyāham—bhavanto—bruvantu—punnyaham—asvi svasti bhavanto—
bruvantu—svastirastu ridhdhim—bhavantu—bruvantu—ridhdhivastu or
ridhdhyatam—(all these blessings should be repeated thrice) and each
time a little water from the bigger vessel should be taken through the
Dharba koorcha and mango leaves and dropped into a smaller vessel—
Om ridhdhih—Om samridhdhi punnyaham samridhdhirastu — Sivam
karmastu—Prajapati—priyatam—bhagavan—prajapati—santirastu—
pushtirastu — tushtirastu — avighnamastu—āyushyamastu—ārogyamastu
—Dhana dhanya samridhdhirastu—gobrahmanebhyassivam bhavatu —
yeesānyaām bahirdesē — arishtanirasanamastu — agnēyām — yatpa-
pam — tat pratihatam astu—sarva sobhanam astu — sarvassampada-
mastu — sarvepi — pranavan brooyuh—nineeta jalam kumbhé om Santi,
om santi yiti kumbhé—punah—poorayēth—māntrā—himammē—Varunāh—
srudihāvām—adyacha—mridaya—tvamavasyurachakē—thathwāyāmi brah-
mana—vandamanāh—thadāsastē — yajumanō — havirbhih — ahedamanō
Varunāhabodhi—urusam—samana—ayuh—pramōsheeh— yiti—kumbhe—
Varunam—avahya—asanadi sarvopacharan—sampooyā—chaturdikshva
asaneshu—nishannaus chaturbhi—brahmanan—darbha hasti anvarabhya
I shall feed four brahmins in this punnyaha ceremony—(so saying pour a
little water on the ground with the palm of the right hand). Oh—Brahmins
be calm-minded—Yes we are calm—be attentive and bless—Yes we are
attentive and we will bless—Om with your permission. I shall begin punn-
yaha—Yes. You say punnyaham—auspicious Yes—let it be auspicious. Say
let it be fruitful of good—Let it be good—say let it be prosperous—yes let
it be prosperous—om—prosperity—perfection Let this punnyaham result in

prosperity and perfection. Let this ceremonial result be auspiciousness.
May god be perfection, pleased. May there be calmness—satiety—unob-
struction—long life—wealth—fullness of wealth and grain—Let cows and
brahmins prosper. In the North eastern direction outside, let there be no
evil. In the south—western side let all sins be destroyed. Let there be
all round good—Let there be allround prosperity. Let all people assen-
bled say Om. I pour back the water from the small vessel into the big
one uttering the word Santi—Santi) O Varuna hear my prayer. Make
me happy now (immediately) I hope and pray that you may be satisfied
and thus bless me. I bow down to you with the Vedic mantras—The sacri-
ficer prays you with cakes. Hear my prayer without any anger. O Eter-
nal praised Varuna—do not destroy our long life. Thus saying I invoke
you into this (big) vessel and begin the following mantras with your
brahmins seated in the four directions

ओम् दधिक्काविण्णो अकारिषम् जिष्णोरध्वस्यवाजिनः सुरभिर्नोमुखाकरत् - प्रणआयूषिता-
रिषत् - आपोहिष्ठामयोभुवः - तानऊर्जेदधातन - महेरणायचक्षसे - योवश्चिवतमोरसः - तस्य
भाजयतेहनः - उदातीरिवमातरः तस्मा अरंगमामवोयस्यक्षयायजिन्वथ - आपोजनयथाचनः

Dhadhikravanno—akarisham—jishnoh—asvasya—vajinah—surabhi—
nah—mukha—akarat—prana—ayoushi—tharishath—apohishtamayobha-
vah—tha—nah—oorje—thadhatana—mahe—ranaya—chakshase—yo—vah
—sivatamorasah—tasya — bhajayatenah — usateerivamatarah — thasma
aranga mamavo yasyakshayaya—jinovatha—apo—janayathachanah.

I address the victorious, all-absorbing, and life-sustaining deity called
dadhikravan and pray. Let him make our faces i.e. mouths or facial appe-
arances attractive or unrepulsive. Let him make our life unsickly i.e. heal-
thy (the great and revered commentator Bhatta Bhaskara interprets
Dadhikravan as meaning the Fire—God—Agni. He is said to be speedy
because he is said sometimes to take the form of a horse.) O Waters—
the embodiment of God—may you become the cause of happiness—may
they give us such food as would give us keen senses (five senses), may you
make us obtain the same kind of life—sustaining liquid as are dear to you
and as a loving mother would give her child. For which life-sustain-
ing liquid we are ever ready to go to that place—you may create us for
that purpose

हिरण्यवर्णाश्चुचयः पावकायासुजातः कश्यपोयास्विन्द्रः अग्नियागर्भेदधिरेविरुपास्तान
आपश्चक्ष्योनाभवन्तु - यासां राजावरुणोयातिमध्ये सत्यानृते अवपश्य जनानां - मधुश्चुत्तश्चुच-
योयाः पावकास्तान आपश्चक्ष्योनाभवन्तु यासां देवादिविकृण्वन्तिमक्ष्या अन्तरिक्षेबहुधाभन्ति-

याः पृथिवीपयसोदंतिशुक्राः तान आपश्चस्योनाभवन्तु - शिवेन माचक्षुषापश्य तापश्चिवयातनु
वोपस्पृशतत्त्वचं मे सर्वाः आग्नीः राप्सुषदोहुवेवो - मयिवर्चोबलमोजोनिधत्तपवमानस्सुवर्जनः
पवित्रेणविचर्षणीः यः पोतासपुनातुमा । पुनन्तुमादेव जनाः पुनन्तुनवोधिषा - पुनन्तुविश्व आयवः
जातवेदः पवित्र वत् पवित्रेणपुनाहिमा शुक्रेणदेवदीयत् अग्नेकृत्वाक्रत् २रनु - यत्तेपवित्रमर्चिषि
अग्नेविततमन्तरा - ब्रह्मतेन पुनीमहे - उभाभ्यांदेवसवितः पवित्रेण सवेनच - इदंब्रह्मपुनीमहे -
वैश्वदेवीपुनतिदेव्यागात् यस्य बहवोस्तनवोवीतपृष्टाः तयामदन्तस्सधमाद्येषु वयस्यामपतयोर
योगां - वैश्वानरोरश्मिभिर्मापुनातुवातः प्राणेनेषिरोमयोभूः द्यावापृथिवीपयसापयोभिः क्रतावरोय-
सेयेमापुनीतां - बृहन्निस्सवितस्तुभिः वसिष्ठदेवमन्वभिः अग्नेदक्षैः पुनाहिमा - येनदेवा अपुनन्त -
येनापोदिव्यंकशः - तेनद्रियेनब्रह्मणा - इदंब्रह्मपुनोमहे यः पावमानोरध्येति ऋषिभिस्समृत २रसं
सर्वस्सपूतमश्नाति - स्वदितंमातरिधना - पावमानोर्यो अध्येति - ऋषिभिस्संभृत २सं - तस्मै
सरस्वतोदहे - क्षौरस्सपिर्मधूदकं - पावमानोस्वस्ययनोः - सुदधाहिपयस्वतोः - ऋषिभिस्संभृतो-
रसः - ब्राह्मणेष्मृत २हितं - पावमानोदिशतुनः - इमं लोकमथो अमुं - कामान्समर्धयन्तुनः -
देवांदेवैस्सामाभूताः - पावमानोस्वस्ययनोः सुदुधादिभृतश्चुतः ऋषिभिस्संभृतोरसः - ब्राह्मणे-
ष्मृत २हितं - येनदेवाः पवित्रेण आत्मानं पनतेसदा तेनसहस्रधारेणपावमान्यः पुनन्तुमा -
प्राजापत्यं पवित्रं - शतोद्याम २हिरण्यं - तेनब्रह्मविदोवयं - पूतंब्रह्मपुनीमहे इन्द्रस्सुनोतिस्सहमा-
पुनातु-सोमस्वस्त्या वरुणस्समीच्या - यमोराजा प्रमृणाभिः पुनातुमा - जातवेदामोर्जयन्त्यापुनातु

(To be continued)

When men grow rich, for something else thy pine, they would be kings : were kingly rank attained, they fain would gods become : were godship gained, they would long to rule over all the race divine. But should'st thou wealth and royal power acquire and soaring higher yet, become a god, yea, rule all swarga by the sovereign nod, even then unsated, thou would'st more desire. (Mahabharata 6713).

As fire consumes the wood from which it springs, so inborn greed brings ruin to mortals. The rich live in constant dread of rulers, of water, fire, thieves, kinsmen crying "give." Even wealth itself to some men proves a bane. Who dotes on it can no gain no lasting bliss. As flesh by denizens of earth, sea, air, beasts, fishes, birds—is seized as dainty fare, so too the rich are preyed on every where. Increasing wealth to greed and folly leads, and meanness, pride, and fear, and sorrow, breeds. (Mahabharata).

which he would be normally liable. The law should be changed in this direction also as regards converts to alien religions."

We agree generally with what the "Indian Social Reformer" says about the consequences of marriages under the Gour Act. We would however point out in addition that it is not merely parents that will be members of the joint family it refers to. In some cases it may be brothers and uncles also. It will save much friction if the provision as to the jointness of the family ceasing to exist *ipso facto* is retained in the interests of all parties concerned. Suppose a Brahmin marries an Adi-Dravida girl. He will, but for such provision, be entitled to bring her into the family residential house. That may create a nuisance to the other members of the family. Is he to have the right to create it till the other members take legal steps to separate themselves—steps which may take, in most cases, much time to be completed. On the other hand a person who is willing to take such a bold step as to many outside caste can easily put up with the consequences of jointness being put an end to without further steps. We may also point out that unless the marriage is registered or some other provision is made as to the formalities of marriage there will be trouble. Few will deny the need for some formalities for the purpose of keeping evidence of the marriage alive. If the marriage is under Dr. Gour's Act, a form is fixed for it by the Act. So far as we know no form is fixed for such a marriage under the Hindu Law as it obtains now. Perhaps research may unearth some archaic form which applied to such cases when inter-caste marriages were common. It will be well that some definite form, such as "Saptapadi", is fixed by the Act. If not, even if such a form is adopted, lawyers will say that that form applied only to marriages allowed by the later Hindu Law, which ordained that a "marriage should be within the caste and outside the gotra".

REVIEW.

God, One God, The Only God.

By Mr. P. Sankunny M.A., L.T., sometime in the I.E.S. Published by the Author at Tellicherry, Malabar. Price Rs. 2-10-0 net. Copies available at the Theosophical Publishing House, Adyar, Madras.

In this well printed "little book" of 133 pages the reader will find a short study of a great subject. Such a study should attract most thoughtful minds because of the inestimable value of the subject dealt with and also on account of the personality of the author. From the morning of civilised time, the quest for the Reality behind or in the Universe around us has engaged the human mind, and even the most materialistic amongst us have, on some occasions at least, been forced to turn his thoughts to such a search. "What is this Universe?" and "in what relation to it exactly do we stand?" is as Carlyle stated the "central" problem in regard to human existence, and no serious-minded person can afford to neglect any fresh study of it. This the book under review presents. The author Mr. Sankunny is, as those who have known him can easily testify, a very well read man with a keen intelligence. To those qualifications, has been added another, in recent years. Suffering has always sharpened the spiritual perception of all seekers after Truth, and the author, fortunately or unfortunately, has had a considerable share of it, as the opening paragraphs of his "Foreword" indicate. Though, ordinarily, as he says in page 10, "it is the facts that matter more than the status of the person, who happens to state them"; in the case of facts which are not altogether easy of ascertainment the personality of the person who states them has much to do with the nature of the acceptance which those facts will receive, especially if the person before whom they are placed is a "doubter and a freethinker". In matters spiritual if the person who states the facts is a person learned in western lore and has been known for his disregard of the so-called superstitions of the religionists—particularly those of that genus in the East—the message is more likely to have a better hearing in Modern India than otherwise. Mr. Sankunny, we can say from personal knowledge, is a good gospeller of that sort.

The theme of the book is thus defined in pages 13 & 14 "I confess I have no room in my mind for the idea of a God who made this world and all things in it apart from himself, potter-like, then started governing His creation, and has ever since carried on its administration with enjoyment. My God is infinite in every respect. That being so, I cannot understand how anything can exist apart from Him. And when I am told that the Universe which is said to have been created by Him apart from himself is likewise infinite in every aspect I am truly bewildered. How can two such Infinites as God and the Universe co-exist unless they are really one. That they are so, is the theme of this little book".

To Mr. Sankunny "this Universe is one Infinite Living Being; indeed it is the one really living being, all other so called living beings of which we

are aware and not aware, being only beings endowed with lives which are but manifestations of the life of that One Living Being. That Being is, in essence spiritual and is likewise eternal: "p. 39." The Universe is not a mere total, but one single whole, not a mere sum of things, but itself a whole thing. In other words it is a single piece of organised Unity." p. 40. What is the nature of human personality and how does it stand in relation to God?" The author's answer is, "A self-conscious, spiritual ego with an understanding mind, dwelling in a physical body and forming one finite, separate, individual being is man. This very same combination forming an Infinite, All-embracing, Supreme Being is God": p. 75. "Man and everything else besides have their being in the living God who is the Infinite, Eternal, Supreme Being": p. 18.

Mr. Sankunny has tried to substantiate these views of his, of the Universe, God and man, with much ingenuity. He would say that "Truth is independent of reasoning" (p. 10) and he would discount rationalism thus; "Reason. Reason cries the rationalist 'Cling to Reason and discard all else, man is above all a rational being.' The answer to this uncompromising position of the rationalist is obvious. No, man is above all a human being! To be human is to be a great deal more than to be rational. To ask man, therefore, to come down from human to merely rational is a most irrational thing to do. Who but a rationalist could ever fail to see that?" p. 8. He would admonish the sceptic who wants proof of God by saying "Nor is it possible to produce the same kind of proof for everything. I cannot obtain the same kind of evidence to prove that the nib of my fountain pen is iridium tipped, fourteen carat gold, and that I am the son of my father": p. 16. All these would lead one to expect that his method of demonstrating the truth of his propositions is something unacceptable to rationalists. Paradoxically, the best part of his book, if not the whole, is taken up with an attempt to reason out his thesis in the most approved rationalistic manner. In fact, in the whole of the book one hardly finds any reliance on "authority" as that term is understood in religious discussions. That we think, should add greatly to the value of the book in these days of the apotheosis of the "scientific method". In page 19, Mr. Sankunny while disclaiming any freshness for his main thesis, claims originality in regard to "most of the interpretations offered, the stand-points from which new views have been rendered possible, and the general mode of presentation of the whole subject." "For instance" he says "the interpretations of the Final Cause, spirit, mind, matter, life, the likeness between God and man, the mystic *Aum*, the view of the entire Universe as one single living being, and of consciousness as distinguished from the mind, the theory of the origin of evil, the relation of science and philosophy, the relation between the finite and the infinite, the meaning of the man's freedom and the value of devotion, the illustrations and analysis utilised for the purpose of explanation, the methods of proof employed and many other points are features which I must say I have not met with in any other treatise on the subject

before. These, therefore, I claim as my own or at any rate as not borrowed or copied." Few who know Mr. Sankunny would be disinclined to accept his statement that he has not "borrowed or copied". But those who have read Sankara's and Ramanuja's commentaries on the *Brahma-sutras* and on the *Chandogya* and *Brihad Aranyaka* upanishads and other books on the Advaita and Visishtadwaita Schools of the Vedanta will find much that is familiar in Mr. Sankunny's conclusions and his treatment of the thesis. This by no means detracts from the usefulness of his attempt. If what he has said is the result of original thinking it would furnish a further source of strength to those who believe in those systems. Even if there is nothing fresh, they get in his book an excellent summary of the ancient wisdom. There are a few statements in his book which would seem to require further elucidation or modification. It is not easy to reconcile "the grace of god" (p. 13) and his view of the universe and man as given above, even with the aid of his note on p. 113. That phrase had its origin in the anthropomorphic conception of God which he has rejected. How can a whole, intelligent or unintelligent, show "grace" to its own part? The meaning given by him to the term "Maya" (pp. 59 and 60) would seem to be not exactly what either the previous writers on the Advaita system or even their opponents have given to it. In page 64 it is said "At present the chief defect of the sciences seems to be that they are too severely departmental, while the Universe itself is one single whole. And this defect is obviously irremediable by any method known to any of the sciences themselves. The departmental treatment of anything is bound to lead to the most satisfactory results, provided such treatment is well grounded on at least a working knowledge of the whole. It is this knowledge of the whole that religion claims to possess and offers to science for consideration, but supercilious science loftily disclaims to listen and prefers to substitute for this much wanted knowledge such hypothesis as she can proudly put together with the help of her own material only". This does inadequate justice to the writings of scientists like Sir Oliver Lodge and Sir William Crookers, even if one is to take account of nineteenth century science alone. Today that statement is even less justified. Jeans, Eddington, Haldane, and very recently the great Einstein himself have shown that the scientist's outlook is much wider, and is not very much different from that of the real religionist, though theologians may still wish to stand apart. One has only to read the papers collected under the title "Science Today" by Sir Arthur Thompson (Eyre and Spottiswoode, 1934) to realise the vast change in the scientists' outlook on the world problems. Perhaps the fact that Mr. Sankunny finished writing the substantial portion of his book in April 1930, accounts for his apparent ignoring of the views of those writers.

We commend the book to our readers as a very valuable contribution to the literature on a subject of vital importance. C. V. K.



Handwritten notes: "JL", "K. V. K.", "N. S. S.", "B. V. 009-10".

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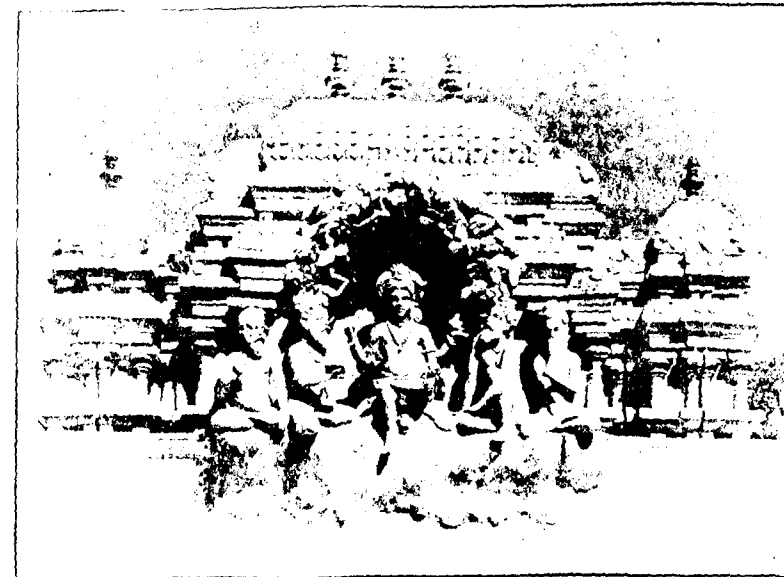
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चित्रं वस्तुमूले वृद्धा शिक्षया गुरुयुवा । गुरोस्तु मौनं व्याख्यानं शिक्षास्तु छिन्नसंशयाः ॥

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THE SUBLIMATION OF LOVE.

Kalidasa's Kumara Sambhava.

DR. V. RAGHAVAN, M. A., Ph. D.

The springs and ends of human action are given by our sages as four Dharma, Artha, Kama and Moksha. The first and the last go together, the former being the means and the latter, the end. The two in the middle are bad, though they have their time. Hinduism does not forbid happiness, material welfare (Artha) and the satisfying of one's desires (Kama). The celebrated poet, Nilakantha Dikshita, says in his minor poem, the Santi Vilasa, "No-body says 'No' to one enjoying the pleasures of this world; but what the sages say is that there shall be a way and a limit, a Niyama, in enjoying them." Artha and Kama shall not run in wild flood making all-round havoc. Dharma and Moksha shall be the two banks within which the current of Artha and Kama shall behave itself. Of King Dilipa, with whom Kalidasa opens his Raghuvamsa, the poet says that the wise king's Artha and Kama were in Dharma only (R. V. I. 25).

'Apyarthakamau tasyastam dharma eva manishinah.'

Such Kama as is subordinated to Dharma is love sublimated and spiritualised. It ceases to be physical passion. It is not flesh purchasing flesh with the price of the enchantment of the eye; such exchange is shortlived. It is soul wedding itself to soul in the fire of separation and suffering; it is everlasting. The Sanskrit poet's conception of love makes the physical attraction and attachment undergo a process of purification in the fire of separation and consequent suffering, and transforms them into a lasting union. The highest type of love, each winning the other through tapas as the fruit of each other's penance, is gloriously sung by Kalidasa in his epic, the Kumarasambhava. It is the epic of Love becoming Ananga, devoid of his physical body, spiritual.

Kalidasa has depicted a variety of love-types in his poems and

dramas,—burning passion, love and sublime love that fulfils itself in the joy of the son. Kalidasa has portrayed to us in his other works man, superman and demi-god in love. But in the Kumarasambhava, he shows us God Himself in love. It is the love story of the prime world-couple, Siva and Parvati, in the image of whose love shall all love on earth be modelled. Devi as Dakshayani had been insulted by her father, Daksha, who had refused to invite her lord, Siva, to his sacrifice. So she gave up her body as Dakshayani and appeared as Parvati, daughter of mountain Himavan, to be in a nobler body, to be wedded to Siva again. (I. 21). Immediately as Devi left her body as Dakshayani, Siva took to continence and penance. (I. 53). Though He was Himself the object of all penance, Himself the Lord who grants the objects of others' penance, God Siva performed austerities.

'Svayam vidhata tapasah phalanam

Kenapi kamena tapas chachara.'

Even God yearned,—'So atapyata'—, yearned for Devi.

Parvati, the daughter of Himavan, the king of the mountains, wanted to marry God Siva only. Himavan asked her to go and serve God Siva who was at that time doing penance on the slopes of the Himalayas itself.

Parvati was daily attending and her presence was no hindrance to the yogin of yogins. For such is great self-control that it is not lost even in the face of the greatest temptations.

'Pratyarthibhutamapi tam samadheh

Susrushamanam giriso anumene.

Vikarahetau sati vikriyante

Yesham na chetamsi ta eva dhirah.'

Meantime the gods suffering at the hands of the demon Taraka were told by Brahma that there was none that could quell that Asura except God Siva or a Son of His and that if they could try to unite in wedlock with Uma (Parvati) the heart of Siva which was then bound in austerities, they could achieve their object by getting in the Son of Siva and Uma their desired commander who would lead their forces and vanquish Taraka. So Indra, the king of the Gods, in keeping with his position as king of the pleasure-world of Svarga, thought that to tempt Siva was the only successful way of achieving his object. He called Kama, the God of Love, to his aid. He did not realise that Siva was the yogin of yogins and that His austerities were not being disturbed even by the presence of Parvati in front of Him. Indra was proud in having by his side such a powerful weapon as Kama. When sages did great penance to

attain Svarga and more, Indra used to resort to Kama to put them down and break their penance. He was in the habit of sending the celestial courtizans. He had thus tempted Visvamisra and other sages. He thought that God Siva was also one such sage only, for he called Kama to his side and said to him :

"Friend, two are my weapons, my own thunder-bolt and yourself; my thunder-bolt is futile in men who are great with the power of penance; but you are invincible and all-conquering."

'Sarvam sakhe tvayyupapannametat

Ubhe mamastre kulisam bhavamscha.

Vajram tapoviryamahatsu kuntham

Tvam sarvatogami cha sadhakam cha.'

"You, Kama, are our omnipotent weapon of victory." So did Indra praise Kama. Vain Kama was tickled; he thought that he had been entrusted with a great task and that he was going to achieve a great thing. He thought he could add Siva also to the list of his victims and slaves. Even before Indra gave him the actual mission, Kama bragged that he could achieve anything.

"Command me. Is there any thing in the world which you want to be done?

"Who has tried to aspire for your place by his long and severe austerities? I will make him submit to the power of my bow.

"Which man is seeking the path of Liberation against your wish? I will keep him bound in the net of damsels' glances.

"Tell me your enemy; I (Kama) will swell like a flood and shatter the two banks of his Artha and Dharma.

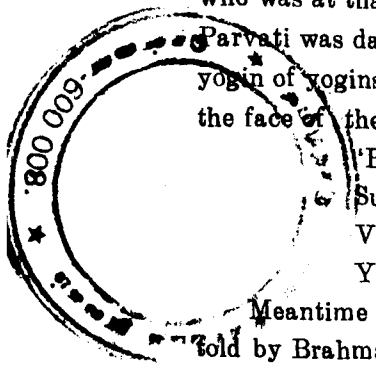
"Which chaste woman do you want? I will make her shed her shame, run to you and herself clasp you in her arms.

"Which beloved of yours have you wronged? Which beloved of yours is angry with you? I will throw her on the bed of suffering and make her repent.

"Let your thunder-bolt rest; I will make your greatest foes shudder even before the angry quiver of ladies' lips.

"Though I am but flower-armed, though I have for aid the Spring only, I will make the mighty Siva Himself lose his firmness. Which archer shall equal me? (III. 3-10).

Such was the Kama whom Indra called for his aid, whom Indra wanted to employ against Siva,—Kama at his worst, the enemy of Dharma and Artha, Kama who would spoil the character of virtuous women



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vile passion, positive vice. It is upon such Kama that Indra counted. Kama started with his friend, Spring (Vasanta), for his help. But Rati, Joy personified as the wife of Desire, feared and was following only at a distance, despairing of her husband's success. 'Ratya cha sasankam anuprayatah.' (III. 23). What a masterly stroke of the poet here! How can Kama realise its end, Rati? How can there be Rati with such Kama?

Rash Kama entered the penance-grove of Siva, where for long, there was reigning extreme austerity and self control, all about the grove. Spring prepared the way by throwing the grove in festive colour and sound. Trees and creepers sprouted, bloomed and clasped each other. Birds cooed and mated. When Kama entered along with Vasanta, there was an outburst of amour. The Kinnara couples who were till then singing the praises of God Siva now hugged and kissed. Even the attendants of Siva, the Ganas, began to show the effects of Kama. But there were two in that grove of penance who were proof to Kama. At the gate of Siva's hermitage stood the awe-inspiring figure of Nandi; he saw the Ganas lapsing into a sportive mood; he raised his finger and cried halt to their fickleness, *chapala*. Nandi's stern voice struck the whole forest like some lightning. At once the whole grove became as motionless as a picture. Kama felt rebuffed, hid himself from Nandi's sight and stealthily approached Siva from another side. And lo! he saw Him there with eyes closed, senses shut in *samadhi*, still like a rainless cloud, still like a waveless ocean, still like an unflickering flame.

'Avrishtisamrambham iva ambuvaham

Apam iva adharam anuttarangam.

Antascharanam marutam nirodhat

Nivatanishkampam iva pradipam.' III-48.

Kama but saw him; he noticed not that his bow had fallen down of itself from his hand.

'Smarah tathabhutam ayugmanetram

Pasyan adurat manasapydhrishyam.

Nalakshayat sadhvasa sannahastah

Srastam saram chapamapi svahastat.' III-51.

When thus Kama stood there, with his powers almost extinguished, there appeared on the scene, as if kindling up into a blaze the embers of his valour, the resplendent figure of Parvati. Parvati was unusually dressed-up. She was austere attending upon Siva who was doing *tapas*. But now, when spring had thrown the whole forest into a festival of flowers, Parvati had decked herself in flowers of every colour. Kama

saw her; she was flawless in her beauty and when he turned and saw his own wife, Rati, the latter had but half of Parvati's beauty. Parvati looked verily like the Lakshmi of Vasanta, like the very image of Kama. This Parvati gave Kama an additional weapon. On coming by it, he regained his strength and assured himself of his success even against the yogin, Siva.

'Tam vikshya sarvavayavanavadyam

Raterapi hripadam adadhanam.

Jitendriye sulini pushpa chapah

Svakaryasiddhim punarasasamse.' III-57.

As Parvati approached Siva for service, Siva woke up from his trance and when she neared Him with gifts, Kama placed his arrow, Sammohana, the enchanter, on his bow to shoot at the two. The eyes of Parvati and Siva met in an unusual manner. Hara, the indomitable yogin, lost his firmness for a moment and Parvati began to assume an amorous pose.

'Harastu kinchit pariluptadhairyah

Chandrodayarambha ivamburasih.

Umamukhe bimbaphaladharoshthe

Vyaparayamasa vilochanani.

'Vivrinvati sailasutapi bhavam

Angaih sphuradbakadambakalpaih.

Sachikrita charutarena tasthau

Mukhena paryastavilochanena.' III. 67-68.

But before Kama shot his arrow, Siva realised his mistake, controlled his senses again, and searched around with his eye for the cause of his mental unrest. His eyes caught Kama in action; that very moment, fire shot up from the third eye of the Lord; Siva reduced Kama to ashes. He at once left that place and wishing to avoid even the proximity to women, disappeared to some other place for more severe penance. Like a thunder-bolt shattering a tree, Siva shattered the obstacle to his penance.

'Tam asu vighnam tapasah tapasvi

Vanaspatim vajra iva avabhajya.

Strisannikarsham parihartum icchan

Antardadhe bhutapatih sabhutah.' III-74.

Now to the story of Kama and his spouse, Rati. Kama had been burnt to ashes. Widowed, Rati began to weep bitterly. She thought that Love was at an end in the world when her husband was no more and that there was no purpose in her living independent of him. She was thinking till then that they two could not exist separately. It was the tragedy of

Love that inner Joy, Rati, was only where there was that Kama, carnal love. But this great incident had burnt Kama and allowed Rati to live. Rati also wanted to die, to follow that Kama through death. But a heavenly voice assured her of reunion and asked her not to commit *sati*. The voice consoled her that her lord would not be inaccessible to her. It gave her also the reason for the death of Kama in the fire of Siva's forehead-eye, in the fire of the *gnanachakshus*, the eye of wisdom which is superior and is above the other two eyes, in the fire of *vairagya* and *tapas*. The Kama that had been burnt was the servant of Indra who told Indra that he would wreck Dharma and spoil chaste women; who tempted a father to take to his own daughter. The voice tells Rati that her husband tempted Prajapati to make advance to his own daughter and that Prajapati curbed himself and cursed vile Kama to die. So it is that Kama was reduced to ashes.

'Srinu yena sa karmana gatah

Salabhatvam haralochanarchishi.

Abhilasham udiritendriyah

Svasutayam akarot prajapatih.

Atha tena nigrihya vikriyam

Abhisaptah phalametadanvabhut.' IV. 40-41.

Such Kama ought to be burnt. It has no right to exist with Rati. Rati could and must exist separately if Kama must be sublimated. This Kama had disturbed Siva with the spring season and tempted him with the physical beauty of bedecked Parvati. But Siva was not the person to succumb to physical beauty. He burnt the sinning Kama and went away for penance to places where there could be no women.

Meantime Parvati had returned home with a broken heart, with all its hopes burnt up. Her beauty, her decoration—these could not help. They could not capture God Siva. She thought that her beautiful body was futile.

'Sailatmajapi pitur ucchiraso abhilasham

Vyartham samarthya lalitam vapur atmanascha.

Sakhyassamaksham iti cha adhikajatalajja

Sunya jagama bhavanabhimukhi kathamchit'. III-75.

Parvati hated her beauty that was of no avail.

'Tatha samaksham dahata manobhavam

Pinakina bhagnamanoratha sati.

Nininda rupam svayam eva Parvati

Priyeshu saubhagyaphala hi charuta.' V-1.

But she loved none except Siva and deemed none else as a worthy husband. She was resolute on winning Him. She decided to win Him by that penance which He Himself was doing.

'Iyesha sa kartum avandhyarupatam

Samadhimasthaya tapobhiratmanah.' V-2.

She laid aside her beauty which had failed and thought of penance as the only means. For, how can such love (Prema and not Kama) and such a husband as Siva, be attained by means other than penance?

'Avapyate va katham anyatha dvayam

Tathavidham prema patis cha tadrisah.' V-2.

Kama is now extinct but the heart of Parvati is still yearning for Siva and it is this that is symbolised by Rati who continues to live. Parvati's mother tried to prevent her from such terrible a thing as *tapas* which was not for such tender creatures as Parvati. But who can change a resolute heart?

'Ka ipsitārtha sthīranischayam manah

Payascha nimnabhimukham pratipayet.' V.

The parents then permitted Parvati and she did severe penance throughout the year, standing amidst fires in hot summer and neck-deep in freezing water in cold winter. She did such *tapas* as had not been done by men.

'Tapas sariraih kathinair uparjitam

Tapasvinam duram adhaschakara sa.' V-29.

One day a Brahmacharin came and enquired after the purpose of her *tapas*. He could not understand a woman performing penance, much less the daughter of the king of the mountains who could command anything. If she had resorted to *tapas* for gaining a husband, it was unnecessary; for, he said, such beauty was courted and it never went abegging.

'Na ratnam anvishyati mrigyate hi tat.' V.

Parvati was in austerities and could not talk. So her companion spoke on her behalf. She told the Brahmacharin the story of Uma, of her great love for God Siva, of how he could not be won by her beauty, since he had burnt Kama, and of how Parvati took to that most efficacious and purificatory process of *tapas* for attaining her heart's desire. She had no other object in view; neither Kama nor Artha. Dharma alone lived in her.

'Anena dharmas saviseham adya me

Trivargasarah pratibhati bhamini.

Tvaya manonirvishayarthakamaya

Yadeka eva pratigrihya sevyate.' V-38.

The Brahmacharin said:—

"Lady, for this reason that Dharma alone is sought and observed by you with a mind devoid completely of any Artha or Kama, I consider now Dharma as the best of the three Purusharthas (Dharma, Artha and Kama)".

Parvati's companion said :

'Iyam mahendraprabhritin adhisriyah

Chaturdigisan avamatya manini.

Arupaharyam madanasya nigrahat

Pinakapanim patim aptum icchati.' V-53.

* * *

Yada cha tasyabhigame jayatpateh

Apasyadanyam na vidhim vichinvati.

Tada sahasmabhir anujnaya guror

Iyam prapanna tapase tapovanam. V-59.

Parvati confirmed her friend's account with a few dignified words. She said : "It is so ; I have taken to *tapas* to attain God Siva ; for, there is nothing beyond reach for wish."

'Yathasrutam vedavidamvara tvaya

Jano ayam ucchahipadalanghanotsukah.

Tapah kiledam tadavaptisadhanam

Manorathanam agatir na vidyate.' V-64.

But the learned Brahmin ridiculed the idea, commanding all his satire. He abused God Siva as being most inauspicious and dissuaded her to leave off her dogged love for such an unworthy object--*Avastunirbandha*. Parvati replied magnanimously, masterly. "The conduct of the great is not of this world, is uncommon, and the causes thereof are inscrutable. But fools, unable to understand them, laugh at them, and abuse them."

'Alokasamanyam achintyahetukam

Dvishanti mandas charitam mahatmanam.' V.

Parvati began to have poor respect for this flippant hater of Siva. When he looked unsatisfied with her reply, she told him. "Well, enough with dispute ; I love Him and Love is blind."

'Alam vivadena yathasrutastvaya

Thathavidhas tavadaseshamastu sah.

Mamatra bhavaikarasam manas sthitam

Na kamavrittir vachaniyam ikshate'. V. 82.

The Brahmacharin wanted to talk further. His lips were impatient

but Parvati could not hear anymore of the abuse of the great. She wanted to go away from that place. As she lifted one foot to go, somebody held, her. She turned and, lo ! she saw the very object of her *tapas*, Lord Siva out of his incognito, with a smile playing on his face.

'Svarupam asthaya cha tam kritasmitah

Samalalambe vrisharajaketanah.' V-84.

God came in person and tested her love. The first trial was over long ago. He burnt Kama and made her feel her beauty futile and put her to severe *tapas*. Now He again tested her and found her all the more absorbed in Himself. Verily she had bought Him ; so he said to her.

'Adyaprabhriti avanatangi tavasmi dasah

Kritas tapobhiriti vadini chandramaulau.

Ahnaya sa niyamajam klamam utsasarja

Klesah phalena hi punar navatam vidhatte.'

Each got the other as the prize for each other's penance, as a later poet says :

'Paraspara tapassampatphalayita parasparau.

Prapanchamatapitarau pranchau jayapati stumah.'

Now that a soul-union had been achieved through *tapas*, Rati's wish was fulfilled and slowly did Siva allow Kama to come to life and do his work.

'Tasyanumene bhagavan vimanyuh

Vyaparam atmanyapi sayakanam.'

For, now, Kama has been made *Ananga*, nonphysical, spiritual, sublime.

THE SAHASRANAMA *

K. V. SESA AIYANAGAR.

In Hindu hymnology the Vishnu Sahasranama, or 'the thousand names' of Vishnu holds a prominent place. It occurs in the Anusasana Parva of the Mahabharata and forms part of the exposition of Dharma by Bhishma to Yudhishtira immediately after the battle of Kurushetra. Having heard from Bhishma's mouth exhaustively all the details of Dharma, Yudhishtira still felt unsatisfied. He therefore asked again, desiring a final answer, "Of all the Dharmas which do you consider to be the most superior? Who is the Deity by worshipping whom one can

* This article relates to the Vishnu Sahasranama and deals with the introduction and the Palasruti of the Sahasranama.

obtain release from *Samsara*?" In answer to this question Bhishma expounded the *Sahasranama*.

The intrinsic significance of the thousand names is recognised as so great that Sri Sankara Bhagavatpada thought it proper to comment upon them. Another commentary from the point of view of the Vaishnavite school of thought is that of Bhatta a leading acharya of the Vaishnavite persuasion. The beauty of the Hymn is enhanced by the brief prefatory description which precedes it and by the *Palasruti*† at the end. In ten verses of short metre Bhishma sums up the attributes of Godhead and says that one can cross over sorrow and pain by reciting the thousand names of the Lord. The Lord is without beginning and end. From Him creation starts and in Him it finally merges. He is the highest refuge. Great is His lustre. Great is His tapas. He sanctifies the sacred. He prospers the prosperous. And Bhishma exhorts Yudhishtira to listen to the famous song which the Rishis have sung with delight.

The *Palasruti*:—Most Hindu hymns have at the end a few verses describing the benefits that accrue to the person who chants them in the prescribed manner. In the vast majority of cases these gains seem incredibly exaggerated when compared with the energy invested in the recitation. For example, it is said that the sins committed in a crore of births are destroyed by a single utterance of the name of Sri Krishna. Such statements are probably to be looked upon as propaganda and as an inducement to men of little faith to turn their minds to God. They may be also rationalised as intended to generate a current of auto-suggestion in the reciter's mind and make him feel 'saved' and assured of grace. It is a question however, whether by promising too much, they sometimes do not defeat their own purpose. To those who believe in Karma, it must be a puzzle how a slight effort can produce such great results. We are taught that in the scheme of things nothing can be had unless the full price for it is paid in advance, and that when the price has been so paid nothing can stand in the way of the worker getting his reward.

Unlike others of the kind the *Palasruti* of the *Sahasranama* is not a bare recital of gains. It constitutes a separate prayer by itself. It can even be looked upon as a secondary hymn, a supplemental praise of the Lord. The idea that pervades the *Palasruti* is that the *Sahasranama* gives to every person a recognised path of approach to God. It helps him to meditate daily on His glories and to breathe the atmosphere of Divine presence. From such approach and meditation there come to the

† Recital of gains.

worshipper a fresh life and all the accessories that make life worth living, fearlessness, health, affluence, power, and larger opportunities. The devotees of the Lord do not tread the path of misery. Each according to his need and position in life obtains fulfilment of his desires and exaltation in his station in life. While material benefits are also promised, the emphasis is mainly upon the higher gains that come into a life lived in the presence of God. The following verses are illustrative.

नाशुभं प्राप्नुयात्किञ्चित्सोऽमुत्रेह च मानवः।

(To those who hear or recite the *Sahasranama*) there cannot be any unhappiness either here or hereafter.

न वासुदेव भक्तानामशुभं विद्यतेऽवचित् ।

They never meet with evil who are devoted to Vasudeva

विश्वेश्वरमजं देवं जगतः प्रभवाम्ययम् ।

भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥

There can be no discomfiture for those who worship the Lord of the Universe.

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।

सर्वपापविशुद्धात्मा याति ब्रह्मसनातनम् ॥

The person who is devoted to Vasudeva, who takes refuge in Vasudeva, becomes purified of all sins and attaineth Brahman.

The purport of the *Palasruti* seems to be that there is no set back in spiritual progress. The pilgrim presses forward steadily on his journey. The soul travels by pleasant paths to the goal of eternal joy. Bhishma therefore says finally.

इमं स्तवं भगवतो विष्णोर्व्यसिन कीर्तितम् ।

पठेद्य इच्छेत्पुरुषः श्रेयः प्राप्तुं सुखानि च ॥

"This hymn in praise of the Lord was sung by Vyasa. Let all persons sing it who desire happiness and salvation."

Pious Hindus of all times have believed in the *Sahasranama* as a hymn that inspires and elevates, as an invocation of Divine help which cures disease, wards off danger, and relieves distress. Millions without distinction of caste believe in it as bringing to them the assurance of Divine grace and all that it stands for. It is one of the few forms of worship in which all Hindus can share. None is above it and none below. Many recite it daily or on occasions. It is one of the common forms of domestic worship in Hindu households. In temples it has been instituted as a standard form of worship. In times of danger and on occasions of

epidemics, it is recited on a congregational scale. The faith in the Sahasranama is a living faith sanctified by sacred tradition and justified by social experience.

THE KALIGHAT SATYAGRAHA

K. V. SETHA AIYANGAR.

The fast—probably unto death—of Pandit Ramachandra Sarma in protest against the revolting sacrificial slaughter of goats at the shrine of the Goddess in the temple of Kali in Calcutta is a distressing reminder of the need for the Hindu society renouncing a religious practice which it has long outgrown but which nevertheless survives and is tolerated on account of the moral and intellectual inertia of the community. The overcoming of that inertia appears to need the mobilisation of the entire energy of the society. It should have been possible to do this in the usual way by propaganda and persuasion, by rousing and stimulating the social conscience, and by educating the community out of the fear that a cessation of the practice will imperil social welfare. But it looks as if “ancient superstitions will dissolve only under the spectacle of passionate suffering”, and that a terrible price will have to be paid to enable Hindus to realise that they have risen above the level at which animal sacrifices are considered essential for religious worship. After the classic fast of Gandhiji* and the success attained by him it is not perhaps altogether surprising that some who feel intensely the error and the inhumanity of such a practice, should resolve to offer themselves up in sacrifice at the altar of humanity. Such men are the Telemachuses of the modern world. It is an encouraging sign that enlightened public opinion in Bengal has stood by Pandit Sarma and applauded the object for which he is dedicating his life. Sir Rabindranath has done a service to Bengal by giving his blessings to the heroic resolve of the Pandit.

On an occasion like this we are reminded of the memorable incident in the garden at Gethsamene. We are constrained to pray in anguish and agony of heart, in the name of the awakening social conscience of the country. “If it be possible let this cup pass away from us. Nevertheless not as we will but as Thou wilt”.

* Gandhiji has said that the Pandits' fast is premature and has not been preceded by adequate propaganda against the practice.

MODERN SCIENCE IN THE UPANISHADS.

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

It is a matter for regret that very few Hindus know their own scriptures. Many of them know more of the Bible than of the Gita or the Upanishads, nay, even the Brahmins, who might be doing their *Rishi yagna* every day. There has been some revival due to the publication of the ‘Sacred Books of the East,’ the activities of the Theosophical Society, and of Ramakrishna and Vivekananda. It is still empty pride: there is no study yet.

I am not pleading now for their study, even as an Englishman might study Piers the Ploughman or Chaucer; merely as a loved heirloom, as things bequeathed to us by our forefathers, which have had their days once, and which have now to be preserved in memory of those authors with nothing more than reverential love. The mighty thoughts and soul-inspiring words of our Rishis are as true today, as they were thousands of years ago, when they issued out of their mouths on the banks of the Ganges and the Indus, the Godavary and the Kaveri. They are as much needed for the instruction and advancement of the world to-day, torn as it still is by self aggrandisement and war, despite its boasted civilisation, as they were of old. For the brute has still to be whipped out of the civilised man. Let no one be under any delusion that those thoughts are extinct forces, that the world has outgrown them, or that modern science and modern thought have superseded them and rendered them useless. Says Sir John Woodroffe, “My own conviction is that an examination of the Vedantic doctrine (which is the teaching of the Upanishads), shows that it is in important respects in conformity with the most advanced scientific and philosophic thought of the West; and where it is not so, it is science which will go to the Vedanta, and not the reverse.”

Aravinda Ghose puts it in plainer language, and makes a larger claim, when he says, “The philosophical substance of the Upanishads demands at this day no further stress of appreciation of its value. For even if the amplest acknowledgments of the greatest minds be wanting, the whole history of philosophy would be these to offer its evidence. The Upanishads have been the acknowledged sources of numerous profound philosophies and religions that flowed from them in India, like the great rivers that flow from their Himalayan cradle, fertilising the mind and life of the people and keeping its soul alive through the long process of centuries, constantly turned to for light, never failing to give fresh illumination, a fountain of inexhaustible life-giving waters. Buddhism with all its developments was only a re-statement, and with fresh terms of intellectual definition and reasoning, of one side of its experience, and carried it thus changed in form but not in substance, all over Asia, and westward to Europe. The ideas of the Upanishads can be discovered in much of the thoughts of Pythagoras and Plato, and form the profoundest part of Neo-Platonism and Gnosticism with all their considerable consequences

to philosophical thought of the West. And Sufism only repeats them in another religious language. The larger part of German metaphysics is little more in substance than an intellectual development of greater realities more spiritually seen in this most ancient thought: and modern thought is rapidly absorbing them in a closer, more living and intense receptiveness, which promises revolution both in philosophical and religious thinking—here they are filtering in through many indirect influences, there slowly pouring through direct and open channels. There is hardly a main philosophical idea which cannot find its authority or seed or indication in these writings—the speculations, according to a certain view, of thinkers who had no better past or background to their thoughts than a crude, barbaric, naturalistic and animistic ignorance. And even the larger generalisations of science are constantly found to be applications to the truths of physical nature, of formulas already discovered by the Indian sages in their original, their larger, meaning in the deeper truths of spirit.

Thus in many cases we are only re-discovering some of the grand truths that the sages gave out ages ago. And there are possibly a large number of such truths yet to be made available to the world. They require then to be treasured up and studied with the greatest care. Between modern science and these ancient works there is often a difference—aye a great difference. While we understand the methods of modern science, we are often unable to follow the methods of our ancient sages. For in addition to the methods on the physical side known as scientific methods they employed psychological methods otherwise known as “Yogic methods”. And modern science is just beginning to take the first steps in the field of Experimental Psychology. The fact remains that many of the results of modern science and thought have been anticipated by our ancient Rishis in a most startling manner. It might be thought that they are nevertheless of no use to us, since the same are being rediscovered by modern science with the additional advantage of the methods being available for our understanding. They can never be useless to us in any case; for the truths, as expressed by our Rishis, move us in a way that would be impossible for the cold truths of Modern Science. They run in our very blood, and are the very breath of our nostrils. And what of the truths yet buried there remaining to be unearthed.

In what follows I propose to show how the highest achievements of modern science only confirm the deepest intuitions of the Indian sages. I believe it is not necessary in these days to labour the point that these sages were *seers* who saw the truths by “yogic” methods, in addition to their being investigators adopting the *strictest scientific* methods, *with the materials available to them*. Their wonderful achievements in every science and art recognised in these days have extorted the admiration of the knowing world—in Astronomy, in Chemistry, in Medicine, in Engineering and in Sociology including Politics and Economics. Even in the matter of gaining a knowledge of the supreme Brahman they

recognised other methods than mere contemplation through “Yoga.” Says the Gita (XIII-24): “The Brahman can be realised by contemplation, by science, and by (unselfish) action”.

Yet ignorance and prejudice have been so dense that even so late as 1897 it was possible for Edward Clodd, a scientist of eminence, to refer to India in his “Pioneers of Evolution” as ‘that dreamy and incurious East’. and say further that it could have taught nothing to the Greeks, forgetting the fact that the greatest Greek philosophers who made real contributions to Greek thought were mostly Ionians, and that Ionia was really part of the despised East; and that all of them drew their inspiration, from India if not directly, at least through Egypt and Assyria. He would not otherwise have quoted with approval the obviously exaggerated claim of Sir H. Maine, who said, “Except blind forces of nature, nothing moves in the world which is not Greek in its origin”. He adds insult to injury when he further on says that the Orientals shrank from the quest after causes, knowing nothing of the Upanishads, nor of the *darsanas*, nor of their achievements in the various positive sciences. While rightly extolling the legacy left by the philosophers of the Ionian School, he enumerates ten of the highest results of Modern Science as having been anticipated by them from Thales (600 B. C.) down to Lucretius (50 B. C.). It is wonderful that to every one of these we can find a parallel from the Indian Scriptures.

(1). There is a Primary Substance amid the flux of things:—Only one substance, despite the variety of forms.

Ekameva’dvitiyam; Neha nanasti kinchna; Ekam vastu kadachana

(2). This ultimate substance is unknown and unknowable:—

Avyaktam,

(3). There was no creation: ‘Out of nothing nothing comes.’

Na sato Vidyate Bhavah; Yatra kinchit najayate (Gaudapada).

(4). The primary substance is indestructible:—

Stiram, Aksharam.

(5). The Universe is made up of indivisible particles called atoms. That the Vaiseshikas started the atomic theory is well known, but the theory of atoms as known to Clodd and his generation has been upset by later discoveries, which have upheld the Indian view. The Upanishads go to the root of the matter, and say ‘Anoraniyan’, atom of atoms, in referring to Brahman, who is both the material and the efficient cause of the universe.

(6). Change is the law of things, and is brought about by the play of opposing forces. “Brahman loves activity” says the Brihadaranyaka Upanishad (I-ii-1). So (a) *rehan acharat*. The basic Hindu idea is that the world is the result of the interplay of the three Gunas. The Vaiseshika idea of ‘Kala’ implies primarily movement.

(7). Water is a necessary condition of life:—The Greek idea really was that everything rose out of water. *Apovah Idam Sarvam.*

(8). Life rose out of non-living matter—not yet proved by Science, although she believes it, and may prove it in course of time. But the Upanishads speak of all things as possessing life and spirit—a theory proved by Sir J. C. Bose, an Indian scientist of modern days.

Sarvam kalvidam Brahma (Chh. III-XIV-I)

Idam sarvam yat ayam atma (Brihad II. IV. 6)

(9). Plants come before animals—not necessarily true; but if true, it is affirmed by the Upanishads as well, 'animals rose out of plants, and man was developed out of animals.' (Taitriya Upanishad.)

(10). Man has been the last to appear in the chain of evolution.—the idea of evolution is Sankhyan; and the Aithareya Upanishad gives the order of development as the cow, the horse and lastly man. We have already said that man was developed from animals (Annat Purushah).

Thus we see that all the highest truths of Modern Science have been anticipated by the ancient sages of India. Besides these there are other important truths which Modern Science has only very recently rediscovered:—

(1). *Atmavai putra namasi*: "The father is reborn as the son."—The continuity of the germ-plasm.

(2). The constituent elements are subtler than atoms—the *electron* is really a centre of force—it is a duality being associated with *proton*. *Siva* and *Sakti*, *Prakriti* and *Purusha* make up the Universe. The *Vaise-shika* and *Sankhya Paramanus* are really centres of forces, and not particles of matter with any magnitude.

(3). There is nothing in the Universe without life—a discovery of Dr. Bose—"All this is indeed Brahman" "Brahman is the Universe"—*Sarvam Khalvidam Brahma*, (Ch. III. 14 1) *sa eva tat abhavat*. (Br. I. vi. 10.)

In what follows I propose to deal in special detail with three of the greatest achievements of Modern Science, and show that they are only rediscoveries of the truths given out ages ago by the Indian sages; and they are:—

I. Unity in Diversity. II. The Evolution of the Universe. III. The continuity of the germplasm-rebirth.

(To be continued.)

REVIEW.

RAMA NAMAM

By Mudda Viswanadham (Kavitha Samithi)

Published by Vyasa Kuteeram, Melupaka Yellamanchilli,
Vizagapatam District, S. India.

This is a short three-act play with Hanuman as hero. It exalts the devotion of Hanuman to Rama and the sanctity and glory of Rama Nama. The occasion is that of the Coronation of Sri Rama. Hanuman anxious to make an appropriate gift goes to Brahma Loka and secures from Brahma two seeds each of which fructifies immediately, one being 'Rama Phala', and the other 'Sita Phala', and presents them to Rama and Sita, Rama Bhaktas will find it interesting.

K. V. S.

HOW WE KNOW GOD EXISTS.

(BY J. T. SUNDERLAND.)

The atheist says there is no God. The materialist says the same. So do some humanists.* May not these persons be right? How do we know that all our ideas about God and our belief of His existence are not mere creations of our hopes, longings and desires? To these questions the theist makes various replies, among them the following.

The thinking mind of man demands an explanation of the universe in which he finds himself and the meaning of his own existence. The theist believes that only by postulating an Intelligence higher than man, is it possible to explain either.

Reason and all man's experience on the earth teach that only in one of two ways can the creation of anything be brought about. One is by intelligence and the other is by chance, or accident. No sane person believes that chance can create even so simple a thing as a spade, or a wheel-barrow, or a fountain pen, much less a complicated structure like a Brooklyn bridge, or a New York sky-scraper, or a great ocean liner. How then without lunacy can anyone believe that chance can create a universe, a billion times more vast and intricate and wonderful than any possible structure of man?

Everybody knows that the thing absolutely necessary, first of all, in every construction, is intelligence; and the intelligence must continue right on, all the way through. That is to say, the first thing must be thought, the thought of what the construction is to be; then must follow further thought of how it is to be effected, with plans, blue-prints, and the like, drawn by intelligent engineers and architects, and finally the actual work of construction carried out by intelligent workmen. There must be intelligence everywhere; nothing can be left to chance, to accident, to unintelligence, else everything will be ruined. If this is all true, how can any sane mind conceive of a world, a human race, or even a blade of grass being created by chance—without intelligence?

Joyce Kilmer, the brilliant young poet whose death was one of the tragedies of the Great War, gave to the world a poem of great beauty containing these lines:

Poems are made by fools like me,
But only God can make a tree.

* In May 1934, some thirty leading American Humanists published what they designated "A Humanist Manifesto," which contained the following statement: "We are convinced that the time has passed for theism."

Here we have the theistic case in a nut-shell. Of course, what Kilmer declared about one tree is equally true of all trees, of all objects in nature, of the universe itself.

Botanists can write learned and elaborate treatises about flowers, their structure, their endless varieties, their habits, their chemical compositions and the rest; but only Infinite Intelligence can make a single flower, much less all flowers.

Astronomers can map the skies, count the stars, measure their distances from us, estimate the number of light-years that it takes their beams to reach the earth, and write wonderful astronomical books; but every astronomer of them well understands that what he can do compared with what lies beyond is infinitesimal. The greatest and most learned of them may well say: Astronomies are made by fools like us, but only God can make the starry heavens.

Theists believe that knowledge of God, of His existence and of many of His manifestations, is the most certain of all knowledge possessed by men except that of their own existence. The reasons for so believing are plain.

In the very nature of things my most certain knowledge is of myself, of my own existence, that *I am*. My next certain knowledge is of the existence of something else, that *something else is*—a great something, an all-comprehending something, an external world, an environment, something which was before I came on the scene, which confronts me wherever I go, on which I am every moment dependent, which I can know much about because there is intelligence in it which answers to my intelligence. If there were no intelligence in nature answering to my own, if there were nothing in nature but emptiness and chaos, I could know nothing of it; in other words, I could know nothing at all. The great Everywhere-Present Intelligence which transforms what would otherwise be unknowable Chaos into an intelligible world, contact with which calls forth the sleeping possibility of intelligence in men, is what intelligent theists mean by God. Is it not undeniable, therefore that the most certain of all my knowledge, after that of my own existence, is my knowledge of God's existence and of very much that He does?

No one doubts that I know of a certainty the existence of human beings of my family, my neighbours and my friends, and of much that they do. But, as a matter of fact, I am much more sure of God's existence than I can be of that of my closest friend. True, I cannot see God with my physical eyes. But I cannot see my friend with my eyes—

my *real* friend that thinks and knows and loves and has intelligent intercourse with me. *Him* I know only by what he *does*. He does things all the while which cannot possibly be explained except by postulating a doer—that he, my friend, exists.

But Nature does ten thousand times more things than my friend does, not one of which can be explained except by postulating a doer. This is why I say I have more evidence that the Power at the heart of nature (God) exists, than that my friend exists.

Every intelligent person in the civilized world concedes that gravitation and electricity exist and that our knowledge of their existence is certain. Yet nobody ever saw gravitation or electricity. We know that they exist only because of what they do—only because of the effect which they produce. But what Nature (God) does—the effects which Nature (God) produces—are incomparably greater than the things and effects of either gravitation or electricity; for both electricity and gravitation belong to God—are only parts of His manifestations.

Probably one of the greatest causes of atheism and agnosticism today is our definitions and our names of God.

The reason why so many of our definitions are evil is their narrowness, and the dogmatic way in which they are used.

From the beginning of man's existence he has recognized a great and mysterious Power over and around him everywhere, manifest in all nature, and on which his very life was dependent. Inevitably he has always been trying to find out more about it, and to describe it. The recognition of the existence of something great and wonderful above him, his incessant desire to get increased knowledge of it, and his efforts to define it, have been perhaps the greatest of all causes of his rising from the mere animal and becoming man. Not only have all his searchings been good, but all his efforts at description have also been good. They all have tended to enlarge his thought and to develop his spiritual and ethical nature. His mistake has been his willingness to stop, his easy conclusion that he had reached the end, that he had found out all, that his descriptions and definitions were complete and final; and especially his conclusion, too often drawn, that what other people had found out and their descriptions and definitions were wrong and wicked.

All this has been to a large degree inevitable, because men have had to grope their way to knowledge of God, as well as to all other knowledge. Nevertheless, the consequence of their stopping in their thought of God, their forming definitions of God, not to be changed, and their refusing to

allow others to think differently or to form different definitions, has been very serious. The consequence has been a world filled with religious ignorances and superstitions which ought to be outgrown and left behind, fixed creeds which make religions stagnant pools instead of flowing streams, religious divisions where there should be unities and harmonies, sects fighting and trying to destroy one another where there ought to be co-operation and peace.

Men have taken their little and often foolish ideas and definitions of God, and run with them, shouting: We have got the truth, the whole truth. God has revealed it to us. If you don't believe as we do, you are heretics, infidels, atheists, and we will persecute you, torture you, kill you, send you to an eternal hell.

Today four things about God need to be recognized and emphasized above all others; namely, first, that all or nearly all our definitions and descriptions of Him contain truth and valuable truth; second, that all are imperfect and all too small, while many unquestionably contain serious errors; third, that the duty of religious thinkers, above everything else, is with open minds to seek for ever larger, truer and better ideas and definitions; and then, after this preparation, to recognize and appreciate all the truth and good they are able to discover in the definitions and ideas of God held by others than themselves.

There are persons who wonder at the many different definitions, ideas and names of God, are troubled by them, and even claim that they throw doubt upon the reality of the divine existence. But why should there be wonder or doubt? The explanation of why there are many is plain. God is infinity; we are finite. The finite cannot know the infinite completely; it can only get glimpses of it. But we have overwhelming reasons for believing that many of the glimpses are true, and that as man advances in intelligence and knowledge, more and more of them are becoming true. Everything great must have many different descriptions, by reason of its very greatness. But no sane person dreams that the number of these throw doubt on its existence. There are hundreds of different definitions of home, of government, of life, of love. These many definitions are all evidence of great reality, and give us increased insight into the greatness and value of the realities. It is lunacy to believe that all the generations of men from the beginning of human history have been trying to define and describe something that does not exist.

Men's different descriptions, definitions and names of God instead of meaning that there is no God mean the exact opposite; they mean that

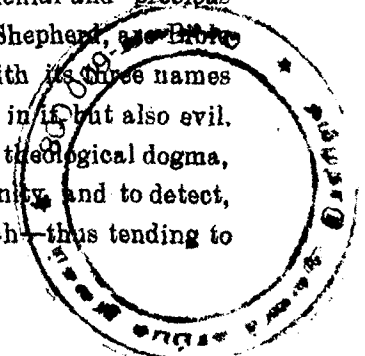
the Great Reality which they are trying to portray is so vast and so many-sided that of course the glimpses, the bits of knowledge, obtained by different persons have to be different. Each glimpse, each bit of knowledge, is infinitesimal compared with the whole; but each as a part of the whole, each as a glimpse of the infinite Reality, is infinitely precious.

In the Zoroastrian religion, I find many names given to God. The Zend Avesta represents Zoroaster (Zarathustra) as saying to Ahura Mazda, the great God of Light: "O Ahura Mazda, most Beneficent Spirit, reveal unto me that name of thine which is the greatest and best." Ahura Mazda replies by giving him twenty names, all of which are represented as true and proper to be employed by his followers and worshippers. Among the number are the Creator, the Understanding One, the All-Seeing One, the Healing One, the Strong One, the Holy One, the Herd-Giver, He who Gives Welfare. There is no implication that these twenty names are fully descriptive of the Great Ahura Mazda. They are true descriptions, so far as they go, and therefore they may be reverentially and confidently used. But there is more Beyond. There are heights that these names do not scale; there are depths that they do not fathom.

Among the Mohommedans I find essentially the same thought. Allah is their great central name for God, used constantly and everywhere. Yet other names are freely employed. I find in Mohommedan literature frequent references to "the Ninety-nine Beautiful Names of God." The most used and dearest seem to be Allah the Merciful and Allah the Compassionate; but others are freely used.

From India we get important names of God. In the old Sanskrit tongue, we find Sky-Father, the earliest form of our Heavenly Father. India also makes very wide, almost universal, use of the name Mother as well as Father, in connection with God.

I need hardly say the Bible contains many names and descriptions of God. Some of them are crude, outgrown and must be laid aside. But others are great, illuminating, true, beyond possible denial and precious beyond words. Saviour, Redeemer, Comforter, Good Shepherd, are Bible names greatly loved by all Christians. The Trinity with its three names for God—Father, Son and Holy Ghost—has truth in it, but also evil. The evil lies in its hardening into a lifeless formula, a theological dogma, a relentless thumb-print by which to measure Christianity, and to detect, persecute and cast out so-called heresy from the Church—thus tending to



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transform into a stagnant pool a great religious movement which ought to have been a flowing, widening and ever deepening river. Probably three Bible names (or descriptions) may be mentioned as most important of all, namely, "Our Father," "God is Love," and "In Him (God) we live and move and have our being." Beyond all question these are stars of the first magnitude in the sky of the world's profoundest religious things and deepest spiritual life.

In studying the Great Historical Religions of mankind it is interesting to notice that while each has many differing thoughts and conceptions of God, and in most cases many names, yet each religion has a central supreme conception and generally a supreme name. Says Zoroastrianism: God is Light, Illumination, Truth. Says Hinduism: God is Essence, Reality (the only Reality), Spirit. Says Confucianism: God is Permanence, Order, Law. Says Buddhism: God is Peace, Rest—Eternal Peace and Rest. Says Mohommedanism (Islam): God is One, God is Might, God is Omnipotent and Just Will. Says Judaism: God is Righteousness. Says Christianity: God is Love.

Are not all these conceptions of God true? Are they not all messages from the Eternal? Are they not all needed for the world's full-orbit and complete religious life?

I venture to offer the following definitions and descriptions of God which seem to be particularly in line with much present-day thinking and which therefore may possibly be helpful to some minds today.

God is the Life of the universe, without which there would be no life. God is the Energy of the universe, without which there would be no energy, but only blind static.

God is the Mind Side of the universe.

God is the Intelligence of the universe, without which it would not be intelligible to man, and man himself would have no intelligence.

God is the Law and Order side of the universe, without which there would be only chaos.

God is the Correlating Something in the universe, which holds its parts together, makes them friendly reciprocal, co-operative, and thus constitutes them a whole.

What the human heart is to the man, and much more, God is to the universe. What the human brain is to man, and much more, God is to the universe.

God is that without which the universe has no meaning or purpose. God is that without which man's existence has no meaning or purpose.

God is the Something without which Science could not be, because there would be nothing in nature or in man to find out—except that there was nothing to find out.

God is the Progress-Creating Something in the universe—the Onward and Upward Urge at the heart of the universe, without which there could be no advances, but only stand-still.

This means that God is the Evolution Creating Something in the universe—that without which Evolution could not be. Evolution in its very nature means steady, continuous, dependable progress. For this there must be Intelligence. If there were no Intelligence higher than man, if there were only chance, there could be no progress, and therefore no Evolution; or if there were any progress at all, it could be only fickle transitory; there could be nothing permanent; it would be liable at any moment, at the next turn of the wheel of chance, to stop or go backward. Hence there would be no possibility of Evolution.

God is the Harmonizing Something in the universe, without which there could be no Unity. It follows that He is the Beauty Creator, for there could be no beauty in chaos. It follows also that He is the Love-Creater, for love is the supreme spiritual harmony, and the supreme spiritual beauty. God is the Creator of the Spiritual Universe; in a sense He is the Spiritual Universe. It follows that if God did not exist man would have no spiritual nature, for something cannot be created from nothing. A vacuum has no creative power. But given God, the Infinite Spirit, what so natural, what so inevitable, as man, the finite spirit? In the language of religion, the "Father" "begets" the "child".

God is man's better self. God is man's deeper, higher, truer self. God is the divine in man.

God is to man what the sun is to the earth, and more; what the air is to birds, and more; what the sea is to the fish and more; what the fountains in the hills are to the streams, and more; what the mother is to her unborn babe, and more.

God is the "Great Affirmation," the greatest of conceivable affirmations, as denial of God is the greatest of conceivable negatives. God is the "Infinite Yea," as denial of God is the infinite *Nay*.

What is the value of all these names and descriptions and definitions and affirmations of God? As has been said, the theist believes they are glimpses, *true glimpses*, of the Eternal Reality. They help us to see at least a little of God's greatness. Most important of all, they help us to understand in how many ways He comes near to us and meets our deepest

human needs. We do not have too many names, definitions and descriptions of God. We need more; and we shall have more, and ever more, unless men cease to grow intellectually and spiritually, and begin to gravitate downward.—(*From The Indian Social Reformer*).

REVIEW.

Kalaimagal

We welcome, heartily, *Kalaimagal*, into our Exchange List. It is a high class Tamil monthly printed at the Madras Law Journal Press, Mylapore, and published by Mr. R. Narayanaswami Ayyar, Advocate, in that place. It entered into its eighth year in July last and has been doing meritorious service to the Tamil language and the extensive and valuable literature in it. The editorial work is in the hands of a very learned committee which includes amongst its members many distinguished men and women of the younger generation of Tamil and Sanskrit scholars. The contents are as varied as they are well-written. The venerable and venerated savant—Mahamahopadyaya V. Swaminatha Ayyar—is a constant contributor to its columns and leads the August issue with his reminiscences of Gopalakrishna Bharati of "Nandan Charitam" fame. Many popular scientific expositions find their place in its columns—a rather rare and very valuable departure from mamool in Tamil journalism. We have noticed only one omission in the wide range of the intellectual appeal of *Kalaimagal*. There are many things in the social and specially the religious life of the inhabitants of the Tamil Nad of to-day which require authoritative explanation. For example many Hindus perform what are popularly called "Sravanam", and "Tarpanam". Many Hindu ladies celebrate, many *vratams* during the year. We wonder how many of the "performers" or celebrants or their upadyayas know what they utter on those occasions. It would do immense good if learned men are made to tell the public what all these rituals and mantras mean. Mr. Narayanaswami Ayyar has the unique advantage of intimate and daily contact with many Sanskrit Pandits. May we suggest to him to induce them write on such subjects. Even mere translations of the mantras and the ritualistic ordinances will be of great use. The Dharma Sastras and the Grihya Sutras form a valuable mine which may be quarried with profit. The get up of *Kalaimagal* leaves nothing to be desired. It is clear and attractive. Our wonder is how the proprietor is able to supply such excellent material in such good form at so cheap a price as four rupees per year.

C. V. K.

RAMAKRISHNA—VIVEKANANDA—THE ADWAITIC IDEAL.*

BY

Dewan Bahadur T. BHUJANGA ROW.

(Retired District Judge.)

The function to-night reminds me of the evening service in a Hindu temple. You know how it is conducted. Innumerable little lamps are lighted at the entrance to the sanctuary. When the hour for worship arrives and the Heavenly Presence is invoked in the idol in the inner sanctuary, there is a beating of drums and the clanging of bells, announcing to all that the Divine Presence has descended. I am put in mind of that service by to-night's gathering. Sri Ramakrishna was born in 1836; and 18th February 1936 is the centenary of his birth. Preparations have to be made for the celebration of that centenary. The little lamps have to be lit at the entrance to the sanctuary before Ramakrishna takes his invisible seat in the inner sanctuary at the celebration next year. So, throughout this year, in various places, celebrations of the birth-day of Ramakrishna are going on. At this meeting Cuddapah has lit its lamp.

It is not my purpose to-night to deal with the details of Sri Ramakrishna's life. The details are familiar enough. Who has not heard of Sri Ramakrishna,—of his going to a woman of the black-smith caste for his first alms-gift at the time of his investiture with the sacred Brahminical thread,—of his accepting the office of priest in a temple founded by a Sudra lady,—of his being married to a great-souled lady who agreed to release him from the bonds of matrimony,—of his general God-intoxicated state,—of how the Sanyasini Bhairava Brahmini and then the naked ascetic Thotapuri initiated him only to find that he was greater than they,—of his trying to realise God in the manner known to various sects and religions,—of how he would now dress like a Gopi and now go up trees like Hanuman, of how he wished to realise the truths of the Muslim faith by living and dressing like a Muslim,—of how he similarly tried to realise the Christian faith till the visions of the Madonna and the Child entered into his very being,—of how he at last realised his great mission and began to gather his apostles from all castes,—of how the unlettered sage began to speak in parables and similes which astounded the most intellectual men learned in the books,—and of how in 1886, when he was 50 years old, he threw off the vesture of flesh and

* Presidential address delivered at the Cuddapah Ramakrishna Samaj at the Birthday Celebrations.

realised the union with the Divine Mother for which he had been longing?

All this is well-known; and well-known too is the fact that the outstanding feature of his life was his consciousness that every thing around him was God. One day his disciple Girish Chander Ghosh asked Sri Ramakrishna if Sri Ramakrishna was a man or a woman. He could only reply, "I do not know." When Gopala's Mother, an elderly lady, went one day to see him, Ramakrishna began to caress her and pass his hand over her body, saying, "There is nothing in this body, except God; He fills it through and through." As he lay dying, he said to his disciples, "Do you know what I see? God has become everything. Men and animals that I see appear to be but frame-works coated with skin, and through them He is moving the head and limbs. As I once saw in a vision, the garden, houses, roads, men and cattle,—everything, is composed of the same substance,—God. I see He Himself has become the executioner, the victim and the sacrificial post."

If to such spiritual experience a parallel has to be found in the religious history of Europe, one has to go to the 12th century. Sri Ramakrishna is very much like St. Francis of Assisi. It is said of St. Francis that he preached to birds, of God, as if they could hear him; that to him all creatures were brothers and sisters; that he called on the Brother Sun and the Sister Moon to praise God; that, when in his last illness he was cauterised, he addressed the burning iron as Brother Fire and begged him to be kind; and that, having worn out the body by self-denial throughout life, he before death begged pardon of his Brother Ass, The Body, for having ill-treated it. The same asceticism, the same mysticism, the same scorn of wealth, the same love of God, the same love of humanity as the creation of God, that characterised the founder of the Franciscan order characterised the priest of Dakshinেশ্বর.

It is not perhaps strange, therefore, that with equal intensity of religious emotions, the experiences of these two great spiritual leaders should have been similar. Once St Francis of Assisi went up Mount Alverno in the Appenines. There he had a vision. A seraph with wings extended flew towards him. But at the centre of the vision there was a cross; and the seraph was nailed to it. The realisation by St. Francis of the pain of crucifixion was so keen that, when the vision disappeared, there arose fleshy excrescences known as the Stigmata on the body of St. Francis corresponding to the Stigmata of the Crucified. Equally sensitive was Sri Ramakrishna. At the sight of a man whose

back was injured with a whip, Ramakrishna's back became inflamed and red. Thus does the fount of religion throw similar jets in East and West; and one of Sri Ramakrishna's objects was to show to the world that the spiritual heritage was common to the East and the West.

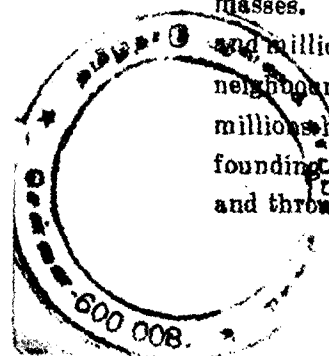
I now turn to Swami Vivekananda, whose birth-day also we are celebrating. If Sri Ramakrishna was a shepherd of humanity, Vivekananda was his dog. I mean no disrespect to Swami Vivekananda when I describe him as the dog, for he himself has said that his devotion to his master was the devotion of a dog. As in the case of Sri Ramakrishna, it is unnecessary to give any biographical details. We all know how, having been born in 1862 in a Kayasth family and having received English education and become a Brahmo, Narendra Nath met Sri Ramakrishna; how Narendra Nath's spiritual genius flowered under the care of Sri Ramakrishna; how on the death of his master he founded the monastery at Baranagore; how after wandering in India and gaining spiritual experience he in his 31st year, with the name of Vivekananda, left Bombay for America; how at the Parliament of Religions he won the applause of the world; how after his return to India he founded the Ramakrishna Mission; how he went again to the West, lighting the torch of spirituality and forming Asramas; how after his second return to India he founded mutts and schools and service-homes; and how at the early age of 39 years, with only the foundation raised of the structure he had intended to build, he passed away from the world of men.

Within the time at my disposal to-day I can hardly speak in any detail of the several aspects of Vivekananda's spiritual genius. But I should like to dwell on one aspect, viz., his burning love of humanity and his intense desire to serve God through man. Vivekananda had the true spirit of Rantideva. You must all know the story of Rantideva as given in the Bhagavata. Rantideva was a renowned king famous for his charities. Whenever a man in need came and asked for money or land, he would give it, treating the man as God Himself that had come in human shape. This way Rantideva parted with all his possessions, his treasures, his jewels, his palace and his kingdom itself. At last Rantideva, accompanied by just a few dependants, left for other lands. He had to cross a desert, and for 48 days he and his servants had no food or water. Early on the morning of the 49th day they found unexpectedly some ghee, milk, barley, and water on the way. Their joy knew no bounds; and after thanking the Lord they sat down to take their frugal meal. Just then a Brahmin suddenly came; and him Rantideva fed. After the Brahmin departed, Rantideva divided the rest

of the food into equal portions and gave a portion to each of his dependants. They commenced taking their meal; and Rantideva also was about to take his share of the food, when a Sudra suddenly came and asked for food. Though a Kshatriya, Rantideva gladly gave a portion of his food to the Sudra and waited till the Sudra finished his meal. After the Sudra left, Rantideva wished to break his fast; but suddenly a forester with a troop of dogs came and asked for food and water. Rantideva never refused to share anything with a fellow man in need; and so he fed the forester and his dogs. At last there remained just a little cup of water. Rantideva was about to raise the welcome drink to his parched lips, when he heard a moan. Turning to the direction whence the moan came, he saw the prostrate form of a Panchama crying in feeble tones, "I am dying; for the sake of God give me a little water." Rantideva was about to die himself. But he cared not for his own death. He at once rushed to the prostrate form; and raising the head of the Panchama he put the cool water to his lips. And then Rantideva burst into prayer, saying, "O Lord, I care not for Heaven or the bliss of Heaven. You may bestow them on him who asks for them. I care not for worldly comforts. You may bestow them on such as seek them. For myself, O Lord, bestow just this privilege,—that I may ever feel the sufferings of others, that I may succour others and minister to their needs, that I may ever serve mankind created by Thee."

Vivekananda was cast in the same heroic mould as Rantideva; and his desire to serve mankind was equally intense. On one occasion he cried out, "May I be born, and reborn again and suffer a thousand miseries if only I am able to worship the only God in whom I believe, the sum total of all souls, and above all my God the wicked, my God the afflicted, my God the poor of all races." On another occasion, he said to his disciples who had not yet attained perfect vision, "If you seek your own salvation, you will go to hell. It is the salvation of others that you must seek. Even if you have to go to hell in working for others, that is worth more than to gain heaven by seeking your own salvation." Hence his repeated exhortations to men in this country to help and awaken the masses. He says to our would-be patriots, "Do you feel that millions and millions of the descendants of Gods and sages have become next-door neighbours to brutes? Do you feel that millions are starving to-day and millions have been starving for ages? Does it make you sleepless?" His founding the Ramakrishna Mission was due to his desire to serve India and through the regeneration of India to serve mankind.

(To be continued)



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