

THE Bharata Dharma

A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mata Sabha—

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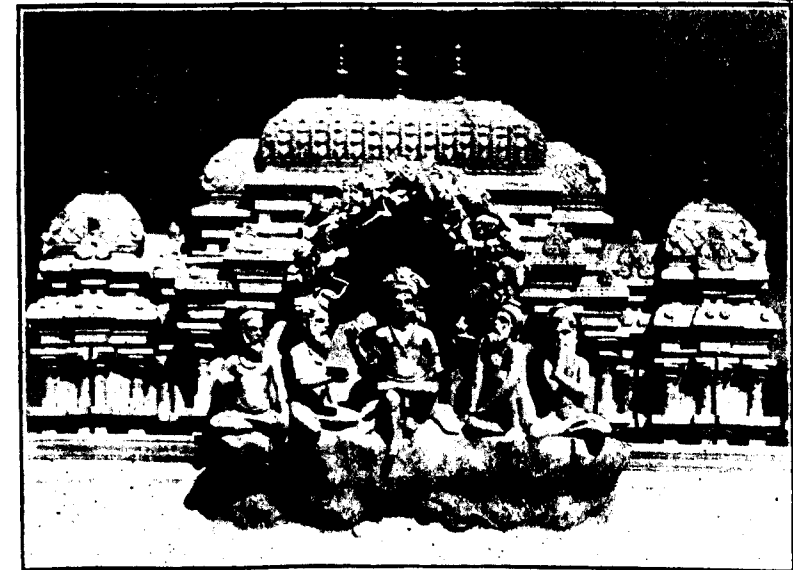
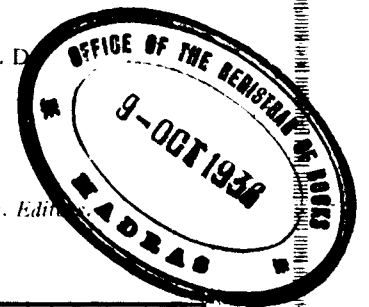
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Ah! The wonder under the Banyan tree! There sits the Teacher a youth; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

PUBLISHED ON THE 15TH OF EVERY MONTH AT "MORYALAYA", ROYAPETTAH.

Yearly: India, Rs. 2; Foreign, 4s. Single No.: India, As. 3; Foreign, 4d.

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All Communications regarding Editorial matter, books for review, etc., should be addressed to the Editor,
THE BHARATA DHARMA,
23, NADU STREET, MADRAS.

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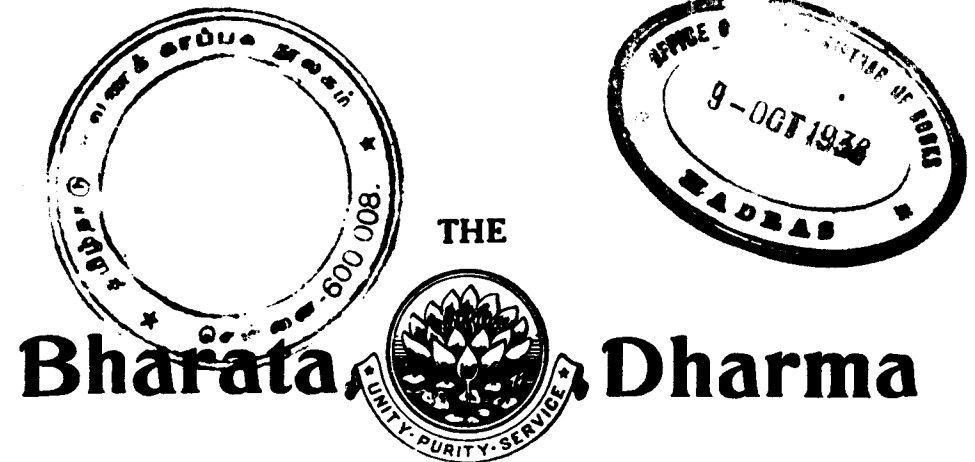
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VOL. XIV]

SEPTEMBER, 1936

[No. 6

UNTOUCHABILITY AND THE SHASTRAS.

BY DEWAN BAHADUR V. BHASHYAM IYENGAR.

The prevailing practice of untouchability against a large section of our own Hindu brethren is so often and by so many even among the generally well informed section of the public supposed to have its basis in Shastras, that it appears necessary to call for an unbiassed sifting of the point and for correct thinking. It is not proposed in this article to raise any complicated or disputed question as to what Shastras (an expression which is often vaguely used) exactly are or about the authenticity, application or interpretation of any of the texts quoted as such. Shastras are generally taken to mean the Shruti, the Eternal word of God, as explained and illustrated by the Smritis, the Itihasas and the Puranas. This explanation may be accepted for the present.

Now, the contention of the conventional pandit is briefly this. Chandala Jati is referred to in the Shruti or Vedas themselves and it is further dealt with in the Smritis, the Itihasas and the Puranas. According to these Shastras, those who belong to that Jati are unfit to be approached or associated with or even seen. If any member of a superior Jati accidentally comes into contact with them he becomes polluted and should get rid of the pollution by ablution and other appropriate ceremonials to regain his original purity. The practice of untouchability being thus ordained by the Shastras, those who regard the Shastras as binding cannot and ought not to give it up.

This reasoning is accepted as conclusive by many persons who claim to be Sanatanists and followers of Varnasrama Dharma. But it is a pity. A little consideration will show that the argument is entirely fallacious, in as much as it begins with Chandalas by Jati and ends by applying the Shastric rules intended against them to the very large and varied classes of persons, who have hitherto been loosely called Panchamas and may now, thanks to Mahatma Gandhi, be referred to by the more honourable and appropriate name of Harijans. The crucial question whether those who are now treated as unapproachables really belong to the Chandala Jati is never raised but entirely lost sight of by the advocates and approvers of the existing practice.

The Chandala Jati is explained in the Shastras themselves. It is indisputable that it has no reference to the original and primary classification of men into four varnas, according to disposition and fitness for work, which is said to have given rise to the four (and only four) leading jatis of Brahmana, Kshatriya, Vaisya and Shudra. The Chandala Jati is said to be the outcome of later *sankaryam* or intermixing. According to Vyasa there are three classes of Chandalas, namely, offsprings of an unmarried woman, of alliances between sagotras and of a Sudra on a Brahmin woman. But Manu refers to the last class only. (10th Adhyaya 12th sloka). The descendants of Chandalas are also said to be Chandalas and this too may be assumed for the present.

Now, do the numerous classes of persons who have been known as *Parayas*, *Pallas*, *Malas*, *Madigas* and so on and who have been treated as unapproachables and untouchables belong to the Chandala Jati just referred to, of the Shastras? This is a very important question, for on the answer to it must depend whether the existing practice of untouchability, which is sought to be based on mere Jati or birth, is or is not really Shastric. That the curse of untouchability attaches to the Chandala Jati alone (even among the *Pratilomajas*) has been declared by Kalluka Bhatta, the famous commentator of Manu Smriti. He says in his commentary on the 13th sloka of Adhyaya 10.

अतश्चण्डाल एवैकः प्रतिलोमतः स्पर्शादौ निरस्यते

(Therefore, out of *Pratilomajas*, only one, the Chandala is excluded in the matter of touch &c.)

It requires no saying that the question set forth above should be viewed

* कुमारीसंभवस्त्वेकः सगोत्रायां द्वितीयकः ।

ब्राह्मण्यां शूद्रजनितः चण्डालस्त्रिविधस्मृतः ॥

without any bias in favour of the existing practice. It is a well established and universally accepted rule that even in petty matters, the onus is on the person who makes an imputation to substantiate his charge beyond reasonable doubt. In the present case, where large groups of our fellowmen are sought to be condemned as unapproachables and relegated to a position worse than that of dirty beasts in the name of the sacred Shastras, it must be clear that the burden lies very heavily on those who put forward such contention to establish it very strictly and beyond all shadow of doubt. That the practice exists or that it is old cannot obviously make out by itself, that it has its basis in the Shastras and is not an independent deleterious growth.

An argument is generally advanced with reference to the above question, that Jati is not a fact which could be proved directly but is a matter of inference from social profession, repute and conduct, that the Jatis of Brahmins and others are when necessary, ascertained and fixed by such evidence and that similarly the Panchamas must be regarded as belonging to the Chandala Jati. This argument again is misleading and unsound, for, while it is true that Jati is made out from social profession, repute and conduct, it is not a fact that the so-called Panchamas ever professed the Chandala Jati or were reputed to belong to it. They have been parties to innumerable transactions evidenced by documents in which the Jatis of the contracting parties are described as of the Chandala Jati. There is nothing indeed to make out that Panchamas are Chandalas in Jati.

Another argument is put forward. It is as follows. "Chandalas are unapproachables and untouchables according to the Shastras. Panchamas have been regarded and treated by the higher castes as unapproachables and untouchables for a long time. Panchamas must therefore, be Chandalas." This is surely putting the cart before the horse. The Shastric injunction that a Chandala by birth is impure and should not be approached or associated with cannot in any way prove that all persons who have been regarded as unapproachables are Chandalas. A proposition and its converse are not necessarily or always identical.

Not only is it difficult to make out that our fellow men who are now regarded as untouchables belong to the Chandala Jati, but there are many weighty considerations against that theory. It will be observed in the first place that the so-called untouchables are not all of the same Jati but made up of numerous Jatis or groups differing from and exclusive of one another. Secondly it is a fact that a Jati which is not

deemed untouchable in one province or place is regarded as such in another. Thirdly, the total population of the people regarded as untouchable, is itself sufficient to disprove the theory that they belong to the Chandala Jati referred to in the Shastras. Statistics show that their number far exceeds the number of Brahmins and actually amounts to about a sixth of the total Hindu population. It is absurd to say that all these people owe their origin to the prohibited relationship of the Shastras.

If, as it must now be clear, the so-called untouchables are not Chandalas, the supposed Shastric basis of the present inhuman practice disappears altogether and it will be the duty as much of those who believe in the Shastras as of other just people to wipe it out at once. Those who really believe in the Shastras have, perhaps, a higher duty cast on them in this matter. For do the Shastras not preach with one voice that Man is the noblest creation of God and that the highest goal of Man is to find and identify God in humanity, especially in the helpless and down trodden portion of it, and offer unselfish and disinterested service at His feet, through these down trodden millions. Untouchability as it exists and is practised, is thus truly a sin against God and no body who does not purge himself of that sin and make amends for the past by contributing his little mite for its removal, can claim to be a believer in God or his commandments, the Shastras.

Hindus for instance have a just grievance over the conversion of minor Hindu boys and girls by Muhammadans and even by well intentioned Christian missionaries. In his Kamala lectures delivered at Calcutta University, Dr. Paranjape, Vice-Chancellor Lucknow University, a rationalist and no bigot, made an excellent suggestion in this respect. He suggests that, firstly, the conversion of a minor should be in every case made *ipso facto* invalid and that, secondly, even in the case of an adult, conversion should not be regarded as valid unless he made an affidavit before a Magistrate that he was changing his faith with full knowledge of what he was doing and without fear, force or fraud. Political and communal causes are every day widening the gulf between the different communities in India. The eminently reasonable suggestion of Dr. Paranjape may put a stop at least to that portion of communal hatred which is generated by the racing spirit of proselytisation on the part of Christian and Muhammadan missionaries.

[From The Hindu Review.]

THE AVARNA IN ANCIENT TIMES.

BY

Y. MAHALINGA SASTRI, M. A., B. L.,

(Professor of Sanskrit, Madura College, Madura.)

In Sanskrit literature sacred and secular the Avarnas are called Chandalas. I do not propose here to enter into the question whether the depressed classes in Hindu Society can be legitimately called Chandalas. But the theoretical basis of social ostracism may be traced partly to the status of Chandalas in the ancient books.

The position of the Chandalas in Hindu Society has during recent years been subjected to scrutiny from the politician's point of view. In his struggle for national emancipation he is keen on consolidating the Indian nation. His task is uphill. He finds the caste distinctions to be impediments to the effective solidarity of the nation. Worst of all is the position of the outcastes. His rage is roused when his ground is threatened to be out under his feet by an annexation of the outcastes to a non-Hindu political group. He under modern conditions stands before the gaze of the nations of the world and feels ashamed of belonging to a nation so scandalously iniquitous in domestic affairs. He believes that he has to assuage the outsider with an apologetic assurance that he will soon set right his home, and his hands are already full of plans for the retrieval of his nation's honour. He is very sensitive regarding his awkward position. The foreigner is looking with scorn at him. The stupor ridden huge mass of his fellowmen is insensible of the good he is trying to bring to it. He often grows desperate and ill tempered when in spite of his mighty efforts, matters have their own course. He knows that the so-called Indian nation now unified under British domination is vast, that it is convention-ridden, most incorrigibly conservative, and that he is aspiring to storm precipitously a fortress which has withstood the ravages of millennia. Belonging as he does to the twentieth century his faith in himself is strong.

Time seems to be propitious for him. There is the opinion of the civilized nations of the world with him. There is the subtle permeation of foreign culture amongst his countrymen striking adamant root at their heart of hearts. There are available weapons of sharp and decisive execution in the shape of the Legislatures. And so he is optimistic and pushes on unremittingly. He is aggressive through the press and the platform. All opposition seems to succumb before his mighty advance, in the din of which no discordant voice is heard. The opponents seem to

vanish like a phantom before him. He marks with proclamations each step of triumphant progress and the goal seems to be near. And yet is it near? Fortune is playing fast and loose with him. He is just in this predicament and forced into a short respite in which he has enough to do with his musings. He has his theories conglomerated from the bits of the History of India's past vouchsafed to him by the western seers. He is persuaded that the behaviour of the castemen to their outcaste brethren in the past had been, to say the least of it, outrageous. They have been self-arrogating, exclusive and oppressive. The Chandalas—poormen—they were not treated as human beings. This record of the past is a blot in our national history. The heinousness of the crime of the past merits drastic measures for the crime being washed out. Cogent and forcible is his advocacy and he is determined to stand by his conclusions heroically.

Though I do not presume to put myself eye to eye with a nation redeemer, the idea of the Chandala being absorbed in the Indian nation is not repelling to me. It is far from me to maintain that the Chandala is not entitled to social upliftment. I do not believe in a frigid religion in the practical side of it though I am persuaded that in the theoretical side of it no higher conception of the cosmic truth can be reached than Advaitism. Social living is a matter of adjustment. Religious practice is one of custom. Both are liable to change. But the slower the change the more wholesome it is likely to be, for, violent assailment in such matters while being spectacular and gratifying to superficial men, does not effect a fundamental transformation. It is not impossible to bring about a fifth caste Hindu in spite of his being alien to Manu. But that must be the work of Time.

Time has indeed taken up the programme—common amenities for public life and facilities for education with its resultant opportunities for official dignities, are gradually levelling society on the new plutocratic basis. Religion is left behind. It counts for nothing in these days. It survives as a curiosity, sometimes as a show or amusement. Its true spirit, as the energizing power behind the whole nation, as its essential unifying principle, is gone. Unnecessary cruelty to the banished religion may be avoided. Let its bones decay of their own accord. It had a venerable past. It had done its services. The modern man does not stand in need of religion as a vital force for supporting his life. He is not able to look upon a temple as different from a public park. Till about the middle of the 19th century the Indian perspective was entirely different. It is all now changed. But we can spare our old fellows unnecessary vituperation.

Progress will more be assisted by our looking ahead instead of our constantly looking back only to condemn the past. The past did nothing guilty. When a man has a right to be judged by his own law, has not the past the right to be judged by its own perspective?

I plead only for a modulation in our tone of reference to the past. It did not make much of this-worldliness, but was preoccupied with other-worldliness. The whole scheme of social living was evolved with that as the centre. Now I dare say that there are few among the aggressive moderns that care for other-worldliness, which is coming to be regarded as superstition. The centre has changed and the old scheme will no more suit us. There are those who regret the drifting from the old centre and there are others who rejoice in the new one. We have been drawn into the new centre by the forcible advent of a foreign culture. Many among us consider it a blessing. It is too big a question to be discussed here. But my plea is that we may try to remember the different kinds of outlook on life which had seized our forefathers, in order that we may disagree with them without vehemence. We may be absolutely in the right in our new notions of caste and disabilities of the outcastes from our point of view of pronounced this-worldliness. It cannot be the same if another perspective is adopted. Our ancients ignored the centre of the Earth but found out the centre of the Universe and worked out their profit and loss account in a vast scale from such a view-point. They looked from within on the panorama of the world.

I shall give here some literary evidence of the attitude of the ancient Brahmin towards life in general and to the Chandala incidentally and conclude.

Bhavabhuti speaks of his kinsmen among whom he grew up, thus :

ते श्रोत्रियास्तत्त्वविनिश्चयाय
भूरि श्रुतं शाश्वतमाद्रियन्ते ।
इष्टाय पूर्ताय च कर्मणेऽर्थान्
दारानपत्याय तपोऽर्थमायुः ॥

He further describes them as (1) पङ्क्तिपावनाः ie,

यजुषां पारगो यस्तु साम्नां यश्चापि पारगः

अथर्वशिरसोऽध्येता ब्राह्मणः पङ्क्तिपावनः ।

(2) पञ्चाग्नयः ie, दक्षिणाग्निगार्हपत्याहवनीयसम्यावसथ्यरूपामिपञ्चकोपासकाः ।
and (3) धृतव्रताः ie चान्द्रायणादिव्रतयोगिनः (4) सोमपीथिनः and (5) ब्रह्मवादिनः ।

A श्रोत्रिय is thus defined.

जन्मना ब्राह्मणो ज्ञेयः संस्कारैर्द्विज उच्यते ।

विद्यया याति विप्रत्वं त्रिभिः श्रोत्रिय उच्यते ॥

I have not quoted from Kalidasa as he scarcely speaks in direct language of contemporary conditions, and so his statements are liable to be attributed to his idealistic dreams. No such argument could vitiate the statement of Bhavabhuti.

An *आर्य* is thus defined.

कुलं शीलं दया दानं धर्मः सत्यं कृतज्ञता ।

अद्रोह इति येष्वेतत् तानार्यान् संप्रचक्षते ॥

These qualities were natural to an *Arya*. Such statements like this have their origin from age-long experience of men and things and are true for the most part of the class which they describe: they however have not the authority to pull up anybody into the class of their own strength.

A *Chandala* is thus described in the *Harischandropakhyana* :

दुर्गन्धो विकृतीरुक्षः स्मश्रुलो दन्तुरोऽघृणी ।

कृष्णो लम्बोदरः पिङ्गरुक्षाक्षः परुषाक्षरः ॥

गृहीतपक्षिपुञ्जश्च शवमाल्यैरलंकृतः ।

कपालहस्तो दीर्घास्यः भैरवोऽजिनमुहुः ॥

श्वगणाभिवृतो घोरो मृतकम्बलहारकः ।

He was called *श्वपाक* for obvious reasons. In one of the dramas of Bhasa a prince is living in the guise of a *chandala*. He does a heroic deed. A discussion ensues as to his true nature. Then we have the following observations:—

महाराज, अकुलीनः कथं सानुक्रोशो भवेत् ॥

दैवं रूपं ब्रह्मजं तस्य वाक्यं

क्षत्रं तेजः सौकुमार्यं बलं च ।

यद्येवं स्यात् सत्यमस्यान्त्यजत्वं

व्यर्थोऽस्माकं शास्त्रमार्गेषु वेदः ॥

In Bana's *Kadambari* King *Sudraka* thus reflects within himself upon seeing the *Chandala* girl:

मन्ये मातङ्गजातिं स्पर्शदोषभयात् अस्पृश्यतेत्यमुत्पादिता प्रजापतिना । अन्यथा कथमि-
यमङ्गिता लावण्यस्य ॥ क्रूरजातितया इयं रमणीयाप्युद्वेजयति ॥

Kshemendra in his work called "*Darpadalana*" has characterised a person born of illicit *pratiloma* intercourse, to be cruel in spite of his being a master of all the *sastras*.

The *Chandala* of old was thus by his external and internal nature poles apart from the *Arya*. He was perhaps of an aboriginal race—of a forest or hill tribe. The *Brahmin* was not an aggressive proselytizer. He stood for ages as an example of holy self-denying life and was untiring in precept. He left one to work out one's destiny in one's own way. But he never denied sympathy to one who sought him. The *Brahmin* considered heredity and purity of food essential for his evolutionary progress and was exclusive in marriage and dining. The accuser splashes much of his own colour against the old *Brahmin*. It was impossible for the ancient *Brahmin* to bridge such a wide gulf between himself and the *Chandala*. Some of the social customs which are deplored now had their origin perhaps not so much in the insistence of the *Brahmin* as in the veneration the *Chandala* had for him. The *Brahmin* was poor and the economic amelioration of the *Chandala* should have laid in the will and pleasure of the *Vysyas* and *Kshatriyas*. Spiritually the *Brahmin* never considered the *Chandala* ineligible for the highest evolution. The example of *Nanda* is in point here. *Ambika* is known as '*Matangi*'. The *Brahmin* goddess was reborn in the *Chandala* class. To a *Brahmin* who has become a *jivan mukta*—to whom *vyavaharika* world व्यावहारिकप्रपञ्च has ceased to exist, the *Chandala* had no disabilities even of a secular kind. The '*Manisha Panchaka*' of *Sri Sankara* is in point here. A learned *Chandala* was not suppressed or ostracized—*Matanga Divakara* was patronized by *Sri Harsha* of *Kanauj* along with *Bana* and *Mayura*.

From this old position we have much changed. If the gulf is bridged anything may be possible and desirable too, except admixture of blood and common eating. But till then wisdom will not dictate the adoption of precipitous measures.

It is not the difference in opportunities which in itself is dangerous but the mental attitude created through it, the attitude of exultation on one side that recklessly pushes its triumph with immediate impunity to ungenerous extremes, and on the other side, the resentment rankling deep seeking to find outlets often in a wrong manner and unreasonable excuses.

TAGORE.

THE LEGEND OF S. HUBERT

BY THE REV. C. W. SCOTT-MONCRIEFF, M.A.

Once Hubert was a huntsman, of fame and high renown :

He speared the boar, he coursed the hare, the stag he hunted down.

His falcons soared in the heavens, and dropped like lead on their prey.

Each bird and beast, in season due, Hubert was there to slay.

He would hear the Mass in his chapel, then hie him forth to the chase

And hopes of a huntsman mingled oft in the prayers of the holy place.

As he swung him into the saddle, and rode with a right good-will,

He would thank the God of the huntsmen, who had sent him beasts to kill ;

He praised the God of the huntsmen, the Lord of battle and strife :

He sang for the joy of living, but knew not the Giver of Life.

Yet it fell, as he rode a-hunting, one Holy Christmas Day,

That a noble stag, of twelve full points, came straight athwart his way.

He rode alone ; for his comrades had scattered them far and wide.

He wound his horn in summons clear ; but never a horn replied.

The stag had fled before him, adown a grassy glade ;

And Hubert alone rode after ; and neither checked nor stayed

Till quarry and huntsman following came to a break in the wood,

Where, all grown over with mosses green, a cross neglected stood.

Halted the stag, and turned him, as horse and man drew near—

With foaming flank and heaving side, and brimming eyes of fear—

When lo ! between the antlers, that spread so great and wide,

All in a shining glory, there hung Christ Crucified !

"Hubert," the Lord said gently, "What have I done to thee,

That thus, in the least of my brethren, thou woundest and slayest Me ?

What shall I yet do, Hubert ! how many more deaths die,

Till men shall see that in all they hurt 'tis Me they crucify ?

Yet thou hast seen. Remember." The stag had turned and gone.

Faded the glory ; silence reigned ; but Hubert lingered on ;

Motionless there in the forest, dumb on his halted steed,

He wept ; for his heart was broken, and his eyes were opened indeed.

And he saw the Lord's great passion—no tale of a by-gone day,

But the sin that men do everywhere, in all whom they hurt or slay.

How, in every word of harshness, and in every deed of wrong,

They wound the Love that gives them life—through weary ages long.

He saw the Judge of the nations, the King by His own denied,

In the midnight darkness of men's black hearts, taken, unjustly tried,

Betrayed, forsaken, smitten, mocked, blasphemed, and crucified.

In the heart of Hubert that morning, the huntsman brave and wild,

There was born, that Christmas morning, Love—the Holy Child.

He flung his horn and dagger aside, his horse let wander free.

"O Life, I have lived to hurt," he cried ; Love, do what thou wilt with me !

O Christ, in the whole world crucified, let me share Thy Cross with Thee.'

He built him a cell in the forest, and there he dwelt alone :

By Prayer for all, and by Love to all, he strove that he might atone.

To his hands the birds came feeding ; there flocked to his lonely cell
Beasts, wild and tame—all gentle there, for they knew he loved them well.

And so, they tell, he prayed and loved, and, whether the tale be true

As men count truth, it speaks from God, this truth to me and you :

In all the world and the heavens, around, beneath, above,

There is no Path to the Life men seek but the ancient way of Love ;

And all, who, with the risen Lord, would rise in joy to reign,

Deep in their hearts must feel the pangs of the Life they have hurt and
slain ;

Must first, with the Love they have crucified, be nailed to the cross of
pain.

For, every day and everywhere, in all the world so wide,

In countless thoughts and words and acts, behold, men take their side—

Here, with the blind that crucify ; or there—with the Crucified.

[The above beautiful poem is reproduced from the *Liberal Catholic*
with permission.]

"According to figures which Jayakar gave some time ago over 150
Hindu Women daily embrace Islam under pressure of varied circum-
stances".

[T. N. B. IN THE HINDU REVIEW FOR AUGUST.]

THE LIVING KRISHNA

BY

T. L. VASWANI.

Between us and Krishna stretch 50 centuries and more. The Bhagvad-Gita is, in my humble view, only a Fragment of the Song of the Divine Flute-Player. And it is the belief of my growing years that until the spirit of that song re-enters Indian thought and life, India cannot recover the freshness and beauty of a new-born nation. There is unrest to-day,—the unrest of a transitional stage. Beyond it must India advance if she is to be the bearer of a world-message.

The person of Krishna, like that of Jesus, has been assailed by Western critics. Krishna, they say never existed. Nor Jesus! Both were born in the minds of primitive men! They saw nature-phenomena; they watched the movements of the sun; they observed operations of agriculture. And the myths of Krishna and Christ were made!

It is not difficult to argue away facts into fictions. About 2 years ago, Prof. Eugene Supreel of the University of Brussels published a book named—“*La Legende Socratique et les Sources de Platon.*” This Professor resolves Socrates into a “legend,” a Platonic construction, “creation litteraire!” So a French-man published in the last century a book to prove the “non-existence of Napoleon!” The story of Napoleon, argued the French author, was an allegory of the Sun. Napoleon’s 12 marshals were no other than the 12 signs of the Zodiac! His four brothers were only the four seasons of the year! His birth in a small island represented the sunrise! His victories in the East but indicated the march of the sun eastward; His loss of power in winter represented the waning power of the Sun! His passing away in St. Helena beyond the sea symbolised the sinking of the Sun in the ocean!

Given fertile fancy, it is easy to resolve facts into fictions.

We read of Krishna in the *Mahabharata*, *Harivansa*, and *Puranas*. Through these 50 centuries and more, the historicity of Krishna has clung to the race-memory of Hindusthan. And historical research, as far as I am able to understand, does but strengthen the faith that a mighty one appeared long ago at a critical period in India’s history. Judged by all accounts which have come down to us from the past, Krishna, like Rama, came at the end of an “Age”. Tradition calls it “Yuga”; and over and over again we read that while Rama appeared at the end of the Treta Yuga, Krishna came at the end of the Dwapur Yuga. He appeared at a cyclic moment. He opened a New Age. And centuries have but added to, not taken away from, the marvel of His life and the beauty of His

Message. The Krishna of History is become the Vasudeva of Faith. And our race-consciousness dwells with reverence on the passage in the ancient Upanishads in which Krishna’s name is coupled with that of Vishnu (Madhusudana).

Not all the incidents depicted in the Books may, I submit, be accepted as historical. Some of these incidents were, I think transferred to Krishna through hero-cults of undeveloped minds. There were also, as it seems to me, some Krishna-cult reflecting *not* the Krishna-Ideal lived by the Great one but the fancies and interpretations of devout but un-reflecting worshippers. Doubtless, too, there was at one time a thirst for “miraculous;” and several stories, I think, were circulated to meet, more or less a popular demand. So it happened with regard to Jesus; many ‘popular’ stories were brought together in books such as the “Gospel of the Hebrews” and “Gospel of Peter.” Some of these stories are repellent. And the Christian Church rightly rejected them as ‘apocryphal’. The Hindu Church, I humbly submit, should call a council of her sages and Theologians and attempt a similar task with regard to the Krishna-Literature, sifting the beautiful from a mass of the unreliable and unpoetic,—an outgrowth of a mentality which lost touch with the Krishna-Ideal that the Hindu heart has loved and worshipped through the ages.

The story of Krishna thus read in the light of reason and spiritual experience will, I submit, awaken a rich response from the modern mind. It is a story which may be seen to belong to no dead past but to have the living value of an allegory of the life of the soul,—the story of spiritual conquest, of the Soul’s creative life. It is this spiritual concept of the indwelling, mystic Krishna that has been the inspiration of Hindu saints and *bhaktas* age after age. To me Krishna is not a myth. Neither is He of a dead past. In the Krishna of History was manifested, I believe, a super-man, a great master. He still lives. And we may still respond to the vibrations of His life and message. A symbolic life His,—picturing to us the Ideal immanent in each. A mighty message His,—a message of Divine Love and Life, the “Message of the Flute.” I call it. Krishna’s Flute was, I suppose, a simple thing to all appearance,—simple like reed. And through it Krishna brought to a simple folk a revelation of the spiritual life which is essentially simple. We read, in one of the *Puranas*, of “Lord Krishna playing on the enchanting Flute.” It was enchanting because it was simple. Art is not artificiality. Not a little of what passes current as art to-day is decadence. Krishna’s music expressed the beauty of the Spiritual, and the *Spiritual is the Vital*. Is it a wonder Krishna effected cures? There was healing in His Music.

Krishna, like Jesus, like Buddha, like Mahavir, like the Prophets of the Old Testament, is a lover and champion of the Poor. "Friend of the Poor,"—is He called in a Purana. So I speak of "Krishna in the Cottage". His dear ones through the centuries have delighted to live "in the cottage,"—have voluntarily embraced poverty. The rich make money,—how? By murdering their souls. Krishna's *bhaktas*, like Sudama, are poor yet rich in the Lord's remembrance,—the only treasure that counts. Who were the first worshippers of Krishna? Poor cowherds and milk-maids and cows. Who were His companions in Brindaban? Shepherds,—Himself a shepherd of Humanity. Who brought him up in Vraja? Simple cowherds. The Krishna-cult knows no 'caste'. As Sri Chatanya said:—"If a *mochi* (cobbler) has *bhakti* I bow to him a thousand times." With what joy poor Sudama goes to meet Krishna! Here is an extract from a mediaeval song:—"Here comes the cowherd Sudama with a striped turban on his head. He almost reels like a madman for joy in the expectation of meeting Krishna." The joy springs from a consciousness of the fact that Krishna the Simple is a lover of the Poor. And sometimes, I think, if we asked him to-day what we must do to follow Him, His answer to us would be like the answer of Jesus to the young ruler:—"Go, sell what ye have, and give to the Poor if ye would follow Me."

It is a matter of history that during Muhammadan rule converts from Hindu and Buddhist ranks were made in thousands by force, threat or reward. Even now, after the lapse of so many years and the progress of liberal and enlightened outlook in all spheres of life, these proselytising instincts of Islam are as strong as ever. Newspaper reports and Court proceedings establish beyond doubt that abducted women have been forcibly converted to Islam in mosques. It was reported in the papers the other day that the mystery surrounding the sudden disappearance of several young Hindu boys and girls of Sind which had long baffled all police attempts at solution, was at last solved, by the statement made by one Hiro Jibataram who himself was kidnapped and detained for several months by a gang of Muslim ruffians. After his lucky escape, the report goes on to state, the boy made a sensational statement before the city police in the course of which he is said to have revealed how Hindu boys and girls kidnapped from different parts of Sind were detained at Ranipur in Khairpur State where they were kept in heavily guarded cells in Muslim attire, the object of the ruffians having been to compel these children to embrace Islamic faith. [From The Hindu Review]

EQUALITY VERSUS LIBERTY IN RELIGION

K. V. SESA AIYANGAR

It is a familiar accusation against Hinduism that it is based upon inequality between man and man and that it enforces this inequality through its institutions and observances. Those who make this complaint either ignore the philosophic basis of Hinduism and its cardinal doctrine of oneness of existence, or allege that no attempt has been made to relate theory to practice on this vital subject. They at once proceed to institute contrasts between the stratified constitution of Hindu society on socio-religious foundations and the organisation of the principle of equality in Buddhism and in Christianity and still more conspicuously in Islam. They invariably conclude by holding out the excellences of the other religions and the inadequacy of Hinduism to meet modern spiritual needs. Hinduism is condemned as a religion in which it is impossible to satisfy the irrepressible longing of the modern mind for equality of opportunities in every sphere of life.

Comparisons and contrasts between one religion and another are generally between the principles of the one and the practices of the other, between the texts of the one and the facts of the other, between the achievements of one and the failures of the other. So long as this is a game in which only one is privileged to play it is quite comfortable. But the moment the other side comes into the field it becomes a game which does as much harm as good to both sides. It is a gain to have the beam in one's own eyes pointed out by a brother. It sets one thinking of the lines of self improvement and of living up to one's precepts. But it also provokes an unhealthy attitude of defending indefensible positions and of indiscriminate justification of religious beliefs and customs. It leads to the excessive glorification of the achievements of a few sages and saints in a religion who lived in ancient times and to the claim that these represent the normal type, even though it is obviously incorrect to assume that the exceptional experiences of the sages of a religion are the rule.

What is the equality that distinguishes the other religions from Hinduism? Every adherent is deemed qualified for all the ministrations of the religion. In the eye of religion there is no distinction between man and man. None is shut out and none preferred solely on account of birth. The door for entrance is kept wide open and every new recruit is welcomed and praised for his change of faith. Not frequently he takes a high order of precedence in religious eligibility by reason of

the freshness and fervour of his faith. It is like the return of the prodigal son.

It is the business of religion to teach people to live better lives. It does this by insisting on certain conformities. These conformities were conceived at the time of their institution as capable of lifting men from the low levels which they were occupying in that age. The founders of the great religions were consumed with a passion for serving the whole human race and they made no discrimination among the persons entitled to share in these conformities. On the other hand such sharing was insisted upon as a duty. Through them they hoped to establish human brotherhood on a world wide scale.

In varying degrees this conception of equality has been worked into the organisation of the three great religions, Buddhism, Christianity and Islam. This is not to say that there are no distinctions among their followers. But such distinctions do not generally proceed from any principle of eligibility by birth. By the superiority of their understanding and faith all can rise in the spiritual ladder. By the exaltation of their lives all can establish their greatness as by their indifference and neglect all may disqualify themselves for the prizes of spiritual life. But in no religion except perhaps in the Roman Catholic Church is there any limit set to the ascent of the ordinary man to the highest spiritual position. There is no disqualification by birth for the acquisition of religious knowledge and experience.

Who can deny that the whole world has been lifted, as it never would have been by this emphasis on equality? One has only to look at the condition of human society before the advent of present prevailing faiths, to appreciate the revolutionary change that has been wrought. It is not necessary to attribute the eminence of some of the countries in the East and West to their religion wholly or partly. It is enough to say that after the spread of the religion a new life came to them.

(To be continued)

GOPIKA GITA

ஸ்ரீ கிருஷ்ணாய நம :

கோபிகா கீதம் (ஸ்ரீமத் பாகவதத்திலுள்ளத)

Versified in Tamil by "Bharadwaji Kambadasan"

(A. R. Subrahmaniam Iyer, Retired Manager,

Office of the Protector of Emigrants, Madras)

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(Continued from page 131.)

चलसि यद्वाचारयन्पशुल्लिनसुन्दरं नाथ ते पदम् ।

शिलतूणाङ्कुरैः सीदतीति नः कलिलतां मनः कान्तगच्छति ॥

ஆயர்தம் பாடி நீத்தல் வாரிசை புரந்தளிப்பான்

போயின வமயந்தோறும் போதெனப் பொலிவின் தாளில்

சீயவக் கல்லும் புல்லும் சேர்ந்துனை யொறுக்குமென்ன

நோயுற மனத்தை வாட்டல் துவன்றிடற் கெளிதோ நாதா ?

दिनपरिक्षये नीलकुन्तलैर्वनरुहाननं विभ्रतावृतम् ।

घनरजस्वलं दर्शयन्मुहुर्मनसि नः स्मरंवीर्यच्छसि ॥

ஆக்களின் பாதத்தூள்க ளணிந்ததின் கரிய குஞ்சி

தாக்கிய கமலமன்ன தன்மைசால் முகத்திறுமும்

பாக்கியமுடைய பார்வை பண்புற மாலப் போதில்

நோக்கிட வெளும் நின் காதல் நோயுறப் பெருக்கும் வீரா !

प्रणतकामदं पद्मजाचितं धरणिमण्डनं ध्येयमापदि ।

चरणपङ्कजं शन्तमं च ते रमण नः स्तनेऽवर्पयाधिहन् ॥

வந்திக்கும் அடியார் தங்கள் வாஞ்சைகணிதைப்பதாய

வனஜமாடலில் வந்தோன் வகையுறப் பணிவதாய

அந்தமில் ஆபத்தெல்லா மகற்றிவாழ் வருள்வதாய

அரும்புகி தனக்கு நல்ல அணிபெணப் பொலிவதாய

சிந்தைக ளொழித்தளிக்கும் சீருடைமணனே ! நின்

திருவருள் புரக்கவாளுஞ் சீர்மலர்ப் பாதம் தன்னைச்

சொந்தமாயாண்டனிக்கும் சுதந்தரத்தோ டெம்மார்பில்

துனியறப் பொருத்தியாள்வாய் தோன்றலே ! சூழ்ச்சிவல்லாய் !

सुरतवर्धनं शोकनाशनं स्वरितवेणुना सुष्ठु चुवितम् ।

इतररागविस्मरणं नृणां वितर वीर नस्तेऽधरामृतम् ॥

சுரதத்தை வளர்ப்பதாய சுருதியின் பொருள் விரிக்கும்

தரத்துயர் குழலினுக்கே தண் முத்தப் அளிப்பதாய

விருப்புறம்: இசையால் வேறு விருப்பங்க ளொழிப்பதாய்
வருத்தங்க ளொழிக்கும் வீர! மணியுதட்டமுதருள்வாய்

अति यद्वानन्दि काननं वृष्टिगारुयते त्वामपश्यताम् ।

कुटिलकुन्तलं श्रीमुखं च ते जड उदीक्षतां पक्ष्मकृददृशाम् ॥

பகலமயம் வனமுறையும் பண்புடையாய் நின்முகத்தை
உகவுடனே கண்டிடா அரை நிமிஷம் யுகமென்றால்
நகை முகத்தை யிரவிலும் நாங்காண வாறிமையைச்
சகம் படைத்தோ மெனக்கருள் சடனென ஏன் தந்தனை யோ?

पतिसुतान्वयभ्रातृबान्धवानतिविलङ्घ्य तेऽन्यच्युतागताः ।

गतिविदस्तवोद्गीतमोहिताः कितव योषितः कस्त्यजेनिशि ॥

தனையரென வந்தவரும் தான் விரும்பும் கணவர்களும்
மனை நிறையும் உறவினரும் மற்றமுடன் டிறந்தவரும்
நனி இரவிலமை விலக்க நாணுதுன்னிசைமயக்க
உனையடைய வந்த எமை உபேகைக் செய்வாய்விடீனையோ?

रहसि संविदं हृच्छोदयं प्रहसिताननं प्रेमवीक्षणम् ।

बृहदुरः श्रियो वीक्ष्य धाम ते मुहुरतिस्पृहा मुह्यते मनः ॥

மய்யலை யெழுப்பும் நின்தன் மகிழ்தனிப் பரிஹசிப்புர்
செய்ய நின் அன்பின்காகி சிந்து நன்முகத்தினோக்கும்
செய்யவளுறையுளாய சீர்தரு கமலமார்பும்
உய்யவே அடையவேண்டி உயர்மணம் வருந்துமன்றோ?

ब्रजवनौकसां व्यतिरक्ते वृजिनहन्त्रिहं विश्वमङ्गलम् ।

यज मनाक्च नस्त्वत्स्पृहात्मनां स्वजनहृदजां यनिषूदनम् ॥

மங்கள மனைத்துமிந்த மாநிலந்தனக் கனிப்பாய்
பொங்கருள் கோகுலத்தும் புறத்தொளிர் வனத்தினுள்ளும்
தங்குவார் பாவம் போக்கித் தனியருளானீக்க வந்தாய்
எங்கள் நோயகற்றியானும் இன்பருள் மருத்தை யீவாய்!

यत्ते सुजातचरणामुहं स्तनेषु भीताः शनैः प्रिय दधीमहि कर्कशेषु ।

तेनाटवीमटसि तव्यथतेन किंस्वि त्कूर्पादिभिर्भ्रमति धीर्भवदयुषां:

மென்கமலப்போ தன்னமிக்குயரும் நின்பதங்கள்
வன்மைமிகு மெம்முரத்தில் வைகிடவே குழையுமெனும்
அன்புகொடும் போற்றி நிற்க அரும்வனத்தில் கற்கசத்தால்
இன்னுயிராம் கண்ண ! நின் தாள் வருந்துமென மனமேங்கும்.

गोपीगीतं सपूर्णं

THE SERVANTS OF INDIA SOCIETY.

K. V. S.

The annual report of the Servants of India Society for 1935-36 is a valuable and instructive record of faithful work for India. In a country where organisations like men are short lived and subject to infantile mortality the mere fact of an institution having worked for 30 years is a record by itself. But when in addition to this the institution has in the face of the financial difficulties and distractions of various kinds succeeded in rendering steady and valuable service in many fields of national life, it is entitled not only to our gratitude but also to our respect and admiration. With 33 members the Servants of India Society has covered officially over 19 branches of public works ranging from politics to rural uplift. To quote the words of the report—"The bulk of the work of the members is not done in the name of the Society, but under the auspices of other organisations which they helped to found or with which they are connected in an active capacity. This has been the tradition of the Society from the very beginning." The report has mentioned only those associations in which the members hold responsible places. But it can be seen from a mere glance of the report that the list is not exhaustive. There are many other Associations to the work of which the members make substantial contribution.

If the work is not more the causes have to be looked for elsewhere. Hard and unostentatious daily work for the country in departments not before the public eye is not attractive. It demands far more than passing enthusiasm and temporary emotional urge. Dedicated lives cannot suddenly come into being without a call and without a background of firm conviction, resolute will and great self control. One has to put his foot upon his lower self and upon the temptations that waylay the ordinary public worker. One has to surrender for ever all personal ambition. It is therefore not surprising that the membership is not much larger though it can be assumed without fear of contradiction that it can be larger than it is if more financial help came to the Society.

Turning to Madras for instance, the Madras Branch of the Servants of India Society is a popular institution with four members rendering valuable service in the cause of Labour, Co-operation, Harijan emancipation, Rural Uplift, Scouting, Public Health, Temperance etc. It is a powerful centre of civic and social work and its members have done important pioneering work in many branches of social service. Its home is a meeting place of youth and idealism. Within its precincts and under the leadership of its members are planned many new schemes

of public work. Yet its total subscriptions for the year amounts only to Rs. 850. It is undoubtedly a public humiliation that it is not self supporting.

There is one thing which is even more instructive than the actual work turned out by the Society. The Society has a lesson to the whole of India on the success that can be achieved by a trained band of workers and on the lines on which such a band can be organised. Among the few encouraging signs of the times is the fact that even in India the call of the country for voluntary workers is heard and responded to. But the response is feeble and wholly unequal to the demand. Anyone with a causal knowledge of the management of organisations can testify to the inadequate quality of the workers and the greater inadequacy of public support for training and providing for such workers. There are few sights more pathetic than the obscurity and want which haunt their lives and the neglect to which they are consigned after their use is over. The congress had to face this problem acutely on the disbanding of volunteers recruited for the Civil Disobedience Campaign. But that is only one instance though an impressive one. It may not be too much to say that as a community we have not fully learnt the truth that the labourer is worthy of his bread.

We are entering upon times when there will be an increasing demand for public workers. Taking rural uplift alone we shall need workers by the thousand. The workers will have to be men of knowledge, training, idealism, patience and all the great qualities associated with leadership. They must be men through whom the new life can descend into the villages, a life which will not exclusively revive the past, but will establish the new village which by its industry and culture will be worthy of the greater India of the future. How are such workers to be got? It may be possible and perhaps necessary to plan it differently. It may even happen that the mechanical hand of the Government has to come into play. But in the Servants of India Society is a precedent which by its tradition and history and by its successful demonstration in the daily life of the country can claim to be a model for the larger servants of India society to which we look forward.

REVIEWS.

The Model Village.

By A. H. Jaisinghani.

(Published by Ganesh & Co. Madras, 1936)

This is an attractive little book which proposes to itself the creation of "a model village with a model community whose day to day life is governed by the laws of nature." It boldly faces the adverse factors which have conspired to ruin the Indian village and reconstructs the village and the village life on the basis of modern knowledge and needs. It is a timely contribution to literature of village reconstruction and may be read with pleasure by every one interested in the ideology of rural uplift. The printing and get up of the book reflect credit on the publishers Messrs. Ganesh & Co.

Kinkinimala

By Y. Mahalinga Sastri, M.A., B.L.

We have great pleasure in acknowledging with thanks, the receipt of Kinkini Mala (First Series), being a collection of the shorter poems composed by Mr. Y. Mahalinga Sastri, M.A., B.L. Mr. Sastri who is very unassuming and still young is already known to a wide circle of Sanskrit-lovers. He comes of a highly renowned and venerated family of Sanskrit scholars of South India and is not merely worthy of his illustrious line but can shed light on it. The poems collected in this volume, some of which were written while the author was very young, bear traces of keen and vivid observation and imagination and they further disclose his command of the Sanskrit language and facility for rhythmic and musical expression. His knowledge of English Literature and culture has added a charm to the oriental taste and outlook inherited and cultivated by him and both have contributed towards the beauty and loveliness, as well of the translations from English originals, as of the independent compositions. A high compliment was paid to the author by a learned pandit who remarked after going through the poems, that if the author had not divulged his authorship, some of them might have been taken to be the production of any of the old standard poets. We wish the author is soon enabled to publish his other works referred to in App. D, which ought to be equally interesting and delightful.—V. B.

NOTES.

*A speedy solution of untouchability:—*The rapid progress of the movement for conversion from Hinduism indicates that we shall see the solution of untouchability earlier than we should anticipate under the progress of the movement for its removal. Untouchability will soon disappear with the disappearance of the untouchables themselves into the folds of Islam and Christianity. Our Sanatanist friends can then claim the undying gratitude of Christians and Muslims for the effective support they have given to the propaganda for mass conversions from Hinduism.

Has Hindu Society no Future? :—The pathetic faith with which we proclaim the greatness of Hinduism in the past and flaunt such greatness perpetually in answer to outside criticism, would suggest to an impartial observer that we do not hope for a great future and cannot be proud of the present. The latter is only sadly true. There are few things of which we can be legitimately proud.

The fact of our survival is strenuously claimed as an outstanding merit. But survival device in the evolutionary scheme is the weapon of weak species. Political subjection, social disintegration and economic affliction, all combined have driven us from the lowlands of worldly prosperity to take refuge in the vague and shadowy realms of the spirit, just as the Mussulman invasion of India drove the Northern India Kshatriyas to the arid tracts of Rajputana and the hilly regions of the Himalayas. It is time that our focus was readjusted and that idealism and sacrifice are organized towards the production of tolerable living conditions for the teeming millions that are blessed to be born and to live miserable lives in this ancient land of Bharata Varsha sanctified by the special grace and presence of Gods, Rishis and Super-Men.

It is not possible for all to live in the rarefied atmosphere of spirituality. It requires exceptional self control to scorn the ordinary delights of life. To *enjoy* a starved physical life one has to possess the ability to draw on large reserves of mental and emotional joy. Otherwise he is likely to collapse under pressure of want and be left stranded as a

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scattered cloud. That is the position in which many Brahmins and
Brahmin villages are left to-day.

*A Welcome decision:—*In *Sheik Ismail v. Venkata Narasimhulu*. 44 L. W. Page 325 Mr. Justice Panduranga Rao decided that it is a nuisance to indulge in all night tom toms and musical display so as to disturb the necessary peace and rest of citizens in the neighbourhood. The last month and this saw a particular large number of Amman Jattras in some of which nearly all night music and fireworks played a large part much to the discomfort and annoyance of sleepers. It is time that this aspect of superfluous display in religious demonstration is widely realised.

Hitler's Woman :—"A woman who rears children and safeguards the existence of the race does more than any learned university woman", said Herr Hitler a few days ago. "German women are not slaves. What some regard as a yoke, they regard as blessing". India, especially Hindu India will say, "yes". Hindus both conservative and liberal are slightly alarmed at the lengths to which the feminist movement has gone in the West, at least as it appears to have gone from the sensational news appearing from time to time in the Press. In those Indian States and Provinces which show a high percentage of university women unemployment of educated women has also started. The generality of men and women prefer that women should be educated not for a profession but for the creation of clean, bright and happy homes where the nation's children can grow up into disciplined, self-reliant and Good-loving citizens.



IS NOT HINDUISM OTHER-WORLDLY?

K. V. S.

For some reason or other our Sanatanist friends object to Hinduism being called an "other-worldly religion". They are at considerable pains to point out that Hinduism caters for this world as much as any other religion and refer us to the "worldly" greatness of Hindu Society in stray places here and there, in some legendary past.

It is difficult to understand why offence should be taken at the criticism. It is the primary purpose of religion to instruct people in the right perspective of things and to compare and contrast the value of the joys of this world with those of the next. A religion that omits to do this fails in its first duty. Such comparisons are instituted by all the founders of religions. The followers are exhorted to choose the more valuable joys in preference to those of trifling value, to choose the permanent in preference to the transitory. The parable of Dives and Lazarus is common to every religion. We are all asked to lay up our treasures not on earth where moth doth eat and corrupt and thieves break in and steal, but in Heaven where these dangers do not exist.

When followers of other religion level this charge, they mean no more than that Hinduism lays a greater emphasis on the values of the other world than other religions and that the conduct of the Hindus is regulated by a more submissive faith in the "other-worldly" happiness. The implication is that we have not sacrificed religion where it hinders material progress as some other nations have done, but have acted in the strictly religious way. There is nothing to be ashamed of in this, provided it is genuine. Can it be denied that we care more for the things of the spirit? Is it not a fact that our Sanatanist friends perpetually contrast the Spirituality—whatever it may mean—of the East, meaning Hinduism, with the Materialism of the West?

Let us quote just one instance. From where does the Sanatanists' violent opposition to the removal of untouchability proceed? From the sense of ceremonial pollution, from the fear that the soul's welfare will be imperilled thereby, that the path to salvation will be impeded, a genuine though baseless fear, but one that must be respected till it is dispelled. Contrast with this the colour bar against Indians in South Africa. It is interesting to see how through opposite causes similar results are reached. The Whites in South Africa have no objection to the Blacks and Browns living and doing as they like, provided they do not compete in civic and social privileges. They can worship the God

of the Whites though not in the same congregation. They are free to tread the narrow way which leads to the straight gate of salvation. But in the secular and economic matters there is to be no competition with the Whites.

What is the position with us? The staunchest Sanatanists are willing to concede to our untouchable brethren all civic rights. They are willing that all secular offices shall be thrown open to them. They consent to help and ask others to help in promoting the material affluence of our untouchable friends. But in matters of religion, in things which appertain to the soul's uplift, no. Is any further proof of our other-worldliness needed?

It is sometimes said that the inhuman treatment meted out to our countrymen in South Africa is the just nemesis of untouchability. The working of communal Karma is difficult to trace, and it needs super-human knowledge, or extraordinary faith, or exceptional courage to make such a statement. The colour bar is enforced against Christians and Muslims as rigorously as against Hindus. The implications of colour bar are basically different from the observance of untouchability however much we may try to rationalize and to connect them as Karmic cause and effect.

Our Exchange Table for August—September.

The Indian Mirror
The Dharmarajya
The Indian Theosophist
The Health
The Vision
The Ardra
The Meher Gazette
The Federated India
The Hindu Theological School
Magazine
The East and West
The Mayurbhunj Chronicle

The Liberal Catholic
The Indian Educator
The Scholar
The Christian Esoteric
The Tamil Pozhil (Tamil)
The Kalaimagal (Tamil)
The Lokamanya (Tamil)
The Stri Dharma (Tamil)
The New Outlook
The Sadhana
The Visva Bharati News

WHERE EXTREMES MEET

K. V. S.

Both in Nazi Germany and in Soviet Russia religion has been relegated to the background, in Russia completely and in Germany partly. In the one the dominant gospel of the day is economic equality, in the other nationalism. To both of them religion is felt to be enemy. But being an enemy that cannot be killed it has been put under restraint.

The opposition of nationalism to religion is intelligible. It is the purpose of religion to inspire people to transcend local loyalties and territorial barriers and to educate them for a larger citizenship. Organized religion sets up an *imperium in imperio* and competes with the state for the affections of the people. When organised religion and state do not see eye to eye, the state has necessarily to ignore religion, especially where the state has set its heart upon a goal which religion cannot conscientiously endorse. The conflict between the two is as old as the world and constantly recurs in the history of every religion. Jesus himself was represented by his enemies as a rebel against the secular state, and as one who "stirreth up the people" against Caesar. He paid the penalty for His message of Peace with his life. Between the Kingdom of God and the kingdom of the world there is always a permanent incompatibility. Open conflicts between the two are to be expected. In this world the "kingdom of the world" must necessarily triumph. Those who obstruct its path to success must suffer.

A different picture is presented by Soviet Russia. Before the Soviet regime the heads of the Church allied themselves with the heads of the state and are said to have made themselves parties and abettors in the oppression of the people. The Church ceased to preach the message which it was founded to preach. Its members did not live the life of which exponents of religion are bound to live. It was a case of the salt having lost its savour. When the state fell the Church fell along with it.

The conflict between church and state is a healthy conflict and calls forth often times the best in both. Organised religion with extensive vested interests becomes corrupted in course of time and needs periodic cleaning. The secular state when not toned up by what may be called the ethical idealism based upon religion may rapidly relapse into brutality and barbarism. The temporary success of one or the other is not matter of great consequence provided both are urged to live up to the best that they are capable of. The state is lifted by the vigilance of religion.

Religious organisations are stimulated in the efficient discharge of their duties by a critical and hostile state.

A religion that does not lead the state and inspire the people to better lives deserves to be discredited. A religion that goes into shares in the exploitation of the misery of the poor and in making them blind to their condition does not deserve to exist. A religion that can consent to permanently hide its light under a bushel and let the state do as it pleases in violation of the laws of social welfare will die an anaemic death. It is of the essence religious truths that the more they are lived, the further one is enabled to see the way of righteousness, and the greater the strength one gets to tread it. A theoretical religion is a contradiction in terms.

In the Christian gospels there is a very interesting account of the temptations of Jesus. The last of the three temptations was as follows:*

"And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.

And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will give it.

If thou therefore wilt worship me, all shall be thine.

And Jesus answered and said unto him, get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Nazi Germany and Soviet Russia have for opposite reasons reversed the lesson of this truth and have said to the living representative of Jesus "Get thee behind me".

* St. Luke Ch. IV.

FROM THE EDITOR'S SCRAPS BOOK

A high civilisation might be defined as that which demands the highest moral qualities for its maintenance.

* * * *

The distance between theory and practice, from the idea to the deed is much longer in the moral world than in the world of science.

* * * *

We trust too blindly in the power of moral ideas to work out their own fulfilment.....None of them generates its own working forces.....All schemes of human conduct are vain if the will power be lacking to give them effect.

* * * *

All moral ideas...are apt to be demoralising when offered to a generation weak in will. The fruits they then produce are not the good life but hypocrisy. Under the mistaken belief that moral ideas once launched into the world will generate their own fulfilment we have thought it enough to issue them from the printing press—the paper money of the moral world.

* * * *

Moral teaching.....has now reached the stage of mass production.

* * * *

Between the production of moral ideas and their consumption there lies a deep gulf deeper than that which separates the bursting granaries of the world from the millions who know not where to look for their daily bread.

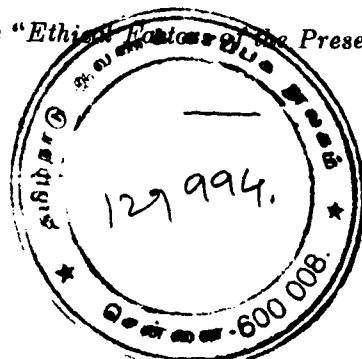
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Between production and consumption of a moral idea there exists at the present time a monstrous discrepancy. Unless we are able to build the bridge we might well do with our moral ideas what Brazil does with over produced coffee, destroy the inferior grades.

* * * *

Consumption (of a moral idea) is the assimilation of the ideas presented, converting them into human energy and applying the energy so required to the conduct of life.

(From the "Ethical Basis of the Present Crisis" by L. P. Jacks.)



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