

76

red No. 2196

1076

1575

THE Bharata Dharma

A Magazine of Liberal Hinduism

—The Official organ of the Arya Mata Sabha—

[The Sabha is, however, not responsible for opinions or statements published in this magazine unless they are contained in an official notice.]

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

VOL. XIII]

FEBRUARY, 1936



चित्रे वटतरोर्मूले वृद्धा शिक्षया गुरुर्युवा । गुरोस्तु मौनं व्याख्यानं शिक्ष्यास्तु छिन्नसंशयाः ॥

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

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

Editorial Office. 'SOUNDARYA', Pilatope, Mylapore, Madras.

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

CONTENTS.

	Page
THE LATE KING EMPEROR, GEORGE V AND HIS MAJESTY THE KING EMPEROR EDWARD VIII ...	281
MORAL AND RELIGIOUS INSTRUCTION IN THE NATIONAL GIRLS' HIGH SCHOOL, MYLAPORE By Sir P. S. Sivaswami Aiyar ...	282
THE LATE MR. V. C. SESHACHARRI By K. V. Seshaiyengar ...	292
THE RHYTHM IN THE GITA By T. L. Vaswani ...	294
THE ETHICO RELIGIOUS TEACHING OF THE GITA By Diwan Bahadur T. Bhujanga Row ...	294
REVIEWS ...	291 & 303

FEDERATED INDIA. AN ALL-INDIA WEEKLY

With an influential circulation in British Provinces and Indian States, full of interesting articles on all topical affairs. **Subscription: Rs. 5 per annum only.** An Excellent medium for high class advertisements. For contract rates apply to: **MANAGER,**

FEDERATED INDIA, Tondiarpet, Madras.

Advertise in The Bharata Dharma. It circulates widely in India and Burmah, and has subscribers in England, Kanya, New York U. S. A., Holland, Australia, South Africa, Malaya, Mauritius and Fiji. Besides individual subscribers it is placed on the tables of over sixty clubs, public libraries, reading rooms, schools and colleges—An excellent means of advertising. For terms apply to the manager. **MORYALAYA, ROYAPETTAH, MADRAS.**

THREE RENOWNED SPECIALITIES of Ayurveda Vidwan

BALUX

Safe laxative pills. Bottle As. 2

Es'kae'pee

Checks cold, fevers and infections. Bottle As. 2.
USEFUL IN DELIVERY.

GINGCHIP

Pleasant carminative and digester. Bottle As. 2.
N.B.—Remit As. Ten for one in each.

Rs. 2-8-0 for six in each post free. No V.P.P.

Sole Agents:—**United Concern, 54, Bunder Street, Madras.**

"NANJANGUD TOOTH-POWDER"

Radiates dental sunshine and health. Anna one (Medicated) As. 4.

THE



Bharata Dharma

VOL. XIII]

FEBRUARY, 1936

[No. 11

THE LATE KING EMPEROR, GEORGE THE FIFTH.

Since the last issue of "The Bharata Dharma" went forth, we, along with millions of other British subjects, have had the dire misfortune to lose our beloved King Emperor, George the Fifth. It is superfluous to add here any lengthy tribute, to those already paid all over the world, to his worth and work. So well known are they. Queen Victoria of blessed memory has been rightly described as "Victoria, the Good" and her illustrious son as "Edward, the Peace maker". The achievements of her grandson have been so conspicuous that we feel sure that he will be justifiably revered as "George, the Great".

Requiescant in Pace.

C. V. K.

His Majesty the King Emperor, Edward the Eighth.

We offer our profound loyalty to our new King Emperor. His Majesty has endeared himself to his subjects already in many ways, and nothing will ensure the devotion of his great Empire to him more than his promise to walk in the footsteps of his great father. We pray to the Almighty to make

"Him victorious
Happy and glorious
Long to reign over us".

C. V. K.

MORAL AND RELIGIOUS INSTRUCTION in the National Girls' High School, Mylapore.

A NOTE, BY SIR P. S. SIVASWAMY AIYER.

In submitting my draft scheme, I should like to make some observations of a general character on the preliminary issues which have to be considered in making any arrangement for moral and religious instruction in the school. It is generally recognised as an essential function of a school that it should help to mould the character and lives of the pupils, kindle an active faith in high ideals and inspire them with a love of service to society. Moral and religious education is the means employed for this purpose. The subject has received great attention from educational experts in recent years. An international inquiry was made into moral instruction and training in schools during the first decade of this century and the introduction to this report by Sir Michael Sadler gives a valuable resume of the opinions of educational experts in different countries. There have been differences of opinion (1) with regard to the necessity for religious education and an appeal to religious sanctions, and (2) with regard to the question whether moral instruction should be direct and systematic or indirect and incidental.

As regards the subject of religious teaching, it does not generally form part of the curriculum in schools maintained from the public funds. The difficulty of avoiding a sectarian bias in such teaching and the fear of offending the susceptibilities of parents belonging to different denominations of Christianity have been responsible in the west for the omission of religious teaching in institutions maintained by the state. But the teaching of the Bible is part of the regular curriculum in nearly all aided schools in England and in most countries of Europe. The policy of religious neutrality adopted by the State in British India has also led to the exclusion of religious teaching in schools maintained out of the public funds. But there is no reason why religious teaching should not be given in aided schools, and it has, as a matter of fact, been so given in some of them.

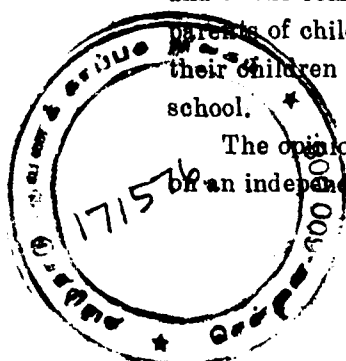
It may be suggested that religious teaching may be left to parents and to the community concerned. But owing to a variety of causes, the parents of children are not in a position to give religious instruction to their children and the function has therefore to be undertaken by the school.

The opinion is no doubt held by many that morality should be placed on an independent basis and that its connection with religion should be

severed. It is sufficient for our purpose to remark that far from considering it a disadvantage, the vast majority of people in this country as well as in England and other western countries believe in the advantage of associating morality with religion (See "The Religious Question in Public Education" by Riley, Sadler and Jackson). Religious sanctions supply a powerful incentive and a valuable aid to the cause of morality. Dr. Rudolph Eucken expressed the opinion that for the power of religion in education, especially in the training of younger children, it would be hard indeed to find a suitable substitute. Religion includes more than morality and right conduct. Every religion worth the name has endeavoured to give form and expression to the ideas evolved by the best minds of the nation regarding the ever-interesting problems of man's relations to the universe, his attitude to the unseen power that guides the world and the mysteries of life and death. Religions are not the mere product of cold, intellectual speculation, but are the embodiment of the spiritual experiences of nations and are deeply tinged by their culture and civilisation. The views expressed by Dr. J. H. Muirhead will meet with general approval. "The general result of the new currents of thought and feeling has been to give a fresh stimulus to the belief in the unseen in all its forms which is the essence of religion and more particularly to the conviction that ethical and social ideals must fail of their full power over the heart and will, unless they are connected with this fundamental belief. The main problem of the immediate future is to re-inspire our educational system with the religious idea that the task to which the teacher is called is nothing less than the opening of the soul to all the influences, spiritual, social, aesthetic, cosmic, that call to it from the unseen and thus to fit it for its true life." Religious teaching has thus a cultural as well as an ethical and spiritual aspect.

The religion of every country forms a valuable part of its national heritage and is an asset which contributes to the self-respect of the nation. For this reason also it is essential that the Hindu pupils of schools should receive instruction in the elements of the Hindu religion, and should, on the completion of their school course, have some idea of the religion professed by their parents and the community. The informative as well as the ethical and educative aspect of the religion deserves to be kept in view.

We consider it quite possible to give instruction of a non-sectarian character in the essential principles of Hinduism. The teaching of the principles of religion must necessarily adopt the direct and systematic



JL
K4m2, N2300
N36. B.11

method. As moral teaching is enforced by stories, parables, illustrations and texts from the Bible in Christian countries, it is desirable that in this country also the resources available in the national epics and sacred and classical literature should be utilised to the fullest possible extent.

As regards the importance of moral education, there can be no question as to its supreme importance among the functions of a school. As observed by Sir Michael Sadler, the question of moral education is the heart of the modern educational problem. "Economic and social changes, the inrush of new knowledge and new ideas, the weakening of ancient traditions, the shifting of the old landmarks of custom and belief, have thrown upon the schools a responsibility beyond precedent and expectation".

Moral education includes both moral instruction and training, and the distinction between the two has sometimes been lost sight of. The distinction is well brought out by Sir Michael Sadler. "Moral training aims at good habits; instruction at imparting good moral ideas. Moral training is secured by watchful care over conduct; by intimacy with good example; by wisely ordered physical discipline; by a due measure of organised school games; by the good influences in the corporate life of the school; by the responsibilities of self-government; and by the effect of honest, intellectual work upon the moral outlook and judgment. Moral instruction aims definitely at furnishing ideas which may help in giving a right direction to conduct."

There has been a sharp difference of opinion as to the method of moral instruction. One school of thought is in favour of the direct and systematic method of ethical instruction, while another is in favour of the method of indirect and incidental instruction. The advocates of the indirect method consider that the former would be dull and dreary and would fail of its purpose and might even produce harmful results. The systematic method has been vigorously criticised by Prof. L. P. Jacks. He thinks it would be disastrous if pupils should come to look upon morality as a separate compartment of studies or a sectional interest in life. He would prefer to leave moral principles to be developed by the teacher incidentally in the course of teaching of all the subjects generally taught in a school. History, biography and literature specially lend themselves to such treatment. The teacher should leave facts and events and persons to tell their own story, cunningly setting them in such a light that the indicative of what is or what has been is inevitably translated by the pupil into the imperative of what ought to be. The better view, however,

is the one expressed by Sir Michael Sadler that neither method in its extreme form is really applicable to all the needs of the young and that a combination of both methods is desirable. Even among those who prefer the indirect method, there are many who consider that the systematic method of moral instruction is better suited to elementary schools. But the method of systematic instruction must not be followed in the elementary classes of the school by giving dry, formal lessons. Moral truths should be conveyed mainly in the shape of stories and parables and tales of the lives of great men. Even in the higher classes, the method of systematic instruction should not be over-stressed and this method should, as far as possible, be reinforced by appropriate and interesting illustrations.

In dealing with this important subject we do not ignore the possibility of moral and religious training by agencies and influences outside the school, especially by the home and the society. Nor do we overlook the difficulty of procuring suitable teachers for the purpose in view. We do not wish to convey the impression that under existing conditions there is no moral influence exercised by the teachers or that it is absent in the school atmosphere. What we desire to bring about is a greater conscious endeavour on the part of teachers to mould the character of their pupils.

As regards the agency for direct and systematic instruction, if the class teachers were themselves well equipped with the necessary knowledge of the subject and were capable of handling it with skill and in an attractive manner, it would be best to leave the instruction in their hands. But it is very difficult to find class teachers possessed of the necessary qualifications for doing justice to the subject. We think it is necessary that a Hindu teacher possessed of special qualifications should be entrusted with the task.

The conclusions which were arrived at in the informal meeting of some friends on the 14th of May 1935 were as follows:—

It is necessary to make provision for moral and religious instruction in the school.

This instruction should be given during school hours and it should be exclusive of the daily morning prayer which should not take more than five minutes.

Moral and religious instruction should be provided for all Hindu pupils above Class 2 in the elementary section.

The pupils should be divided into three groups (i) Classes 3, 4 and 5 and Form I, (ii) Forms II, III and IV, and (iii) Forms V and VI.

The number of periods to be devoted to such instruction should be

settled by the Principal. Whether the work during all these periods and in all these groups should be entrusted to the same teacher or to three different teachers should be considered. It would depend upon the availability of suitable Hindu teachers with the necessary knowledge, capacity and enthusiasm. All the Hindu teachers on the staff should be encouraged to take interest in this kind of work and equip themselves for it. Whether the Pandit teachers can be utilised for this purpose has to be ascertained.

Distinguished outsiders with the requisite capacity and interest may also be invited to give occasional lectures.

Text-books may be used by the teachers themselves, but it is desirable to avoid wooden sermons and dry lectures, and anything like formal examinations and compulsory catechisms. It rests with the teacher to make the exposition interesting.

The topics given below should be covered in the scheme of instruction during the complete school course. It is not necessary that all the topics should be dealt with in all the groups. The simpler subjects should be taught in the lower classes. The scheme of instruction should be concentric and progressive, from the concrete to the abstract, from the informal to the formal. The narration and exposition should be expanded in detail in the higher groups.

The lessons on the various duties referred to below should be brought home to the minds of the pupils by suitable illustrations and stories drawn from the Epics and Puranas and other Indian literature, wherever possible. It is desirable to impart an Indian atmosphere and colour to the instruction. But it is not intended to exclude references to suitable illustrations to be found in the literature of other nations. The lives of great men in other countries and the literature of other nations, ancient or modern, may be freely drawn upon to supplement the illustrations gathered from our own literature. The aim of the teacher should be not to prove that Hinduism has a monopoly of religious and ethical truth, but that the highest conceptions of religion and ideals of morality can be found in the Hindu sacred literature quite as much as in any other. The teacher should endeavour to create in the minds of the pupils a sense of national self-respect and pride in India's past.

Many of the stories of heroes and saints to be found in sacred literature are mixed up with matter of a mythical, miraculous or legendary character. Undue emphasis on such matter has to be avoided. Care should be taken to discriminate between the historical and the legendary,

the possible and the impossible. This precaution is necessary in teaching to the higher groups.

In the teaching of patriotism and the duties of the citizen, recourse may be freely had to the historical and biographical literature of other countries.

Essential principles of Hinduism.

God (*Isvara* or universal soul) as the creator, sustainer and destroyer of the universe; His attributes, perfection, omniscience and omnipotence; His infinite goodness, mercy and justice; our duty to worship and adore God and serve Him by serving his creatures; meditation on His excellences, prayer for enlightenment, purity of mind, guidance and mercy.

Jivatman (individual soul).

Immortality of the soul.

Punya and *Papa*, or virtue and vice, and their fruits. Our duty to conduct ourselves in such manner as to win the approval of God and avoid His displeasure.

Rewards and punishments or the personal consequences of our actions in this world and in a future life.

Repentance for sins and resolve not to commit them again, the true *Prayaschitta*.

Ways of reaching the Lord.

(1) *Karmayoga*. Disinterested work or service (Explain *Yoga* as concentration of mind and will and diligent pursuit of a worthy object or aim).

(2) *Bhaktiyoga*, i.e. loving devotion to God and the ideal of perfection.

(3) *Jnanayoga*. Wisdom and realisation of God (and *Atman*). *Jnana* includes *Svanubhava* (realisation).

Avataras or incarnations of God to help mankind. Incarnation as hero and king (*Rama*); as saint and saviour (*Buddha*, *Sankara* and other *Acharyas*). God incarnates Himself in different ages and countries, in different forms and names with more or less perfection. Worshipped as father, mother or as beloved friend and companion. But only one God.

Purusharthas (or ends of conduct).

(1) *Dharma* (Righteousness).

(2) *Artha* (Wealth).

(3) *Kama* (Love, pleasure and happiness).

(3) *Moksha* (Attainment of God or salvation).

Supreme importance of *Dharma*, i. e. righteousness or the virtuous life. Virtue is both positive and negative.

Asramas.

(1) *Bramacharya*. (2) *Grihastha*. (3) *Vanaprastha*. (4) *Sannyasa*.

Every man born with a triple obligation, to the Gods, the seers and the ancestors, or as it may be interpreted to suit modern conditions, to God, to the cause of learning and knowledge and to our fore-fathers, (i. e. the debt we owe to civilisation, society and the race).

We honour the cause of learning and knowledge by study and the advancement of knowledge. The debt to the ancestors is to be discharged by cherishing and recalling the memory of our ancestors and the benefactors of mankind on particular days set apart for them, by studying the history of civilisation, by cherishing a spirit of respect for all that humanity owes to the labours and culture of preceding generations and by the propagation and improvement of the human race.

Yajna, or sacrifice, interpreted in modern terms (i.e. sacrifice of one's pleasures, possessions, interests, and even life).

Tapas or austerities (in the sense of self-control and the subjugation of evil desires and impulses. See Gita, Chap. 17, Slokas 14-17).

Samskaras or sacraments. Most important are *Upanayana* and *Vivaha*, i. e. studentship and marriage.

Samanya Dharmas or duties to be observed by all.

(To help teachers in finding appropriate equivalents in the vernaculars, the nearest Sanskrit equivalents are given, wherever convenient, against the various virtues and duties.)

Non-injury.	अहिंसा
Truthfulness, fidelity to the plighted word.	सत्यम्
Sympathy and kindness.	अनुकम्पा
Straightforwardness, honesty.	ऋजुता
Charity.	दानम् or परोपकारः
Philanthropy (including social service).	जनहितैषा
Self-denial.	त्यागः
Gratitude.	कृतज्ञता
Justice.	समदृष्टिः
Filial reverence.	पितृभक्तिः
Respect and obedience to teachers.	गुरुभक्तिः
Respect to elders.	ज्येष्ठमानना

Protection of the weak and the helpless.	आर्तत्राणम्
Avoidance of theft and covetousness.	अस्तेयम्, अगृध्नुता
Self-control.	दमः
Self-restraint.	आत्मसंयमः
Moderation.	मितवृत्तिता
Courage.	धैर्यम्
Fearlessness.	अभीरुता
Fortitude.	धृतिः
Prudence.	विमृश्यकारिता or समीक्ष्यकारिता
Foresight.	दीर्घदृष्टिः
Thrift.	मितव्ययिता
Self-reliance.	आत्मावलम्बनम्
Politeness.	सूनुतता
Not giving offence to others.	अनुद्वेजनम्
Moral delicacy and consulting other people's feelings.	दाक्षिण्यम्
Courtesy and good manners.	सौम्यवृत्तम्
Forgiveness.	क्षमा
Chastity and continence.	यतेन्द्रियत्वम्
Modesty.	ह्रीः
<i>Brahmacharya</i> .	ब्रह्मचर्यम्
Absence of greediness.	अलोभः
Absence of envy.	अनसूयता
Contentment.	तृप्तिः
Freedom from anger.	अक्रोधः
Cleanliness and purity of body and mind.	शौचम्
Compassion.	घृणा
Toleration.	अद्वेषः
Co-operation.	संभूयव्यवसायः or सहचरणम्
Patriotism.	देशभक्तिः
Disinterested pursuit of good.	निष्कामसेवा
Cheerful disposition.	प्रसन्नता
Good company.	सरसङ्गः

Orderliness.	व्यवस्थितवृत्तम्
Industry and work.	उद्यमः
Dignity of labour.	व्रातस्य महिमा
Physical culture.	व्यायामः

Visesha Dharmas or duties in various special relations of life.

The family.

Parents and children.	भृत्यभरणक्रमः
Filial reverence	आतिथेयी
Duty to support aged parents.	सूनुतता
Duties to servants.	दम्पतिधर्माः
Brothers and sisters.	शिशुपोषणम्
Hospitality.	शौचम्
Politeness.	मानित्वम्

Husband and wife.

Mutual obligations of husband and wife.	दम्पतिधर्माः
---	--------------

Stridharma and Bharyadharmas.

Care and nurture of children.	शिशुपोषणम्
-------------------------------	------------

Personal duties to oneself.

Cleanliness.	शौचम्
Hygiene.	शौचम्
Self-respect.	मानित्वम्

School.

Guru and Sishya.	निष्कापट्यम्
Duties towards friends.	कालानतिक्रमः
Duties of student life.	उद्यमः
Sincerity	निष्कापट्यम्
Punctuality.	कालानतिक्रमः
Diligence.	उद्यमः
Love of knowledge.	उद्यमः

Duties of one's station in life.

Duty to country.

Patriotism.	देशभक्तिः
Bravery.	विक्रमः
Chivalry.	आर्तिनागम्
Civic duties.	नागरधर्माः
Avoidance of communalism and corruption.	जातिद्वेषत्यागः or उत्क्रोचकतावर्जनम्.

The following, among other sources, should be laid under contribution:—

The story of the Ramayana and the Mahabharata.

Accounts of noteworthy women in the Rigveda, the Upanishads, the Puranas, the epics and the classical literature.

Lives of great *Acharyas*.

Lives of great Tamil saints, the Maharashtra saints and saints of northern India like Chaitanya, Kabir, Guru Nanak.

Selections from tales of Rajasthan.

Lives of great men like Raja Ram Mohun Roy, Vivekananda.

REVIEW

From the Master's lips.

BY R. KRISHNASWAMI AIYAR, ADVOCATE, TINNEVELLY.

MADRAS LAW JOURNAL PRESS, PRICE RE. 1—0—0.

His Holiness Sri Jagadguru Sankaracharya Sri Chandrasekhara Bharati Swamigal, the present head of the Sringeri Mutt, news of whose recent illness has been received by his disciples and even those who are not his disciples with great concern, deservedly occupies a high place in the estimation of the Hindu public of this part of the world as a great *tapasvin*. His knowledge of the Hindu religion is believed to be based not merely on book knowledge but on much personal experience. Consequently, his views on that religion and on the "present discontents" in Hindu society are entitled to more than ordinary attention. Mr. Krishnaswami Aiyar has done a real service in putting down his impressions of the Swamiji's views on the various questions now agitating the minds of the Hindus, in permanent form, in the book under review. The language used is no doubt not the Swamiji's, but all who know Mr. Krishnaswami Aiyar's keen intelligence, high character and regard for truth will easily testify that there could not be any conscious misreporting of what the revered Swamiji said. Conversations—real and even imaginary—in the form of dialogue, is one of the most effective means of threshing out a subject, and far better than the method of answers to set questions or monologic lectures. We are glad that Mr. Krishnaswami Aiyar has chosen the more effective method.

The book covers a wide field, and the questions discussed include such absorbingly interesting topics as "The Universal Law and Revelation in Hinduism", "Modern Education", "The Means of Happiness", "Fate and Free will", "The Legal Profession", "Marriage Reform", "Religious neutrality", "Religious propaganda", "Utility of God", "The Sandhya worship", "True Devotion", "Advaita". The first chapter of this book was practically reproduced the Bharata Dharma of April 1934 when it was published as an article in "The Dharmic Hindu". We then pointed out how catholic the Swamiji's attitude was towards other religions. The

(Continued in page 293.)

THE LATE Mr. V. C. SESHACHARRI

BY K. V. SSHA AIYANGAR

It is our sad duty to chronicle the passing over of Mr. V. C. Seshacharri the proprietor of the press in which the Bharata Dharma is being printed. Mr. Seshacharri came of a family that professed and practised the principles of Liberal Hinduism long before it came to assume its present prominence and popularity. His father, Rajagopalachari, was what may be called a Liberal Hindu in those days when Liberal Hindus were few and the demand on their moral courage was far more than at the present day. He built a hall in his own house for holding religious meetings and offering congregational prayers in modern style. I have heard it said that Pandit Sivanath Sastri used to preach there. One can see in the spacious hall which is a striking feature of Mr. Seshacharri's house, the portraits of some of the old veterans in the cause of religious and social reform hanging on the walls. Mr. Seshacharri himself was a Theosophist and a Liberal Hindu, strictly orthodox, but fearless and frank in his championship and practice of the principles of Liberal Hinduism. He dared what many would not have dared nearly 30 years ago, to carry the body of the late Col. Olcott to the cremation ground. He boldly faced social hostility and suffered a mild and temporary ostracism for that deed. His staunch allegiance to the cause of Theosophy was an outstanding feature of his religious belief. His loyalty to Dr. Besant was profound, affectionate and intimate. It was the most powerful moulding influence in his life. He was her son and *chela* as he took pleasure in describing himself. She was his mother and *Guru*.

Liberal Hinduism is an experiment in the search for the living values in Hinduism, so that one may abandon the harmful and superfluous excrescences of the past, and adapt the vital principles of Hinduism to the new requirements of the times. It is really pioneering work in religion and is the expression of the spirit of adventure which is the core of religious life as distinguished from the forms and symbols in which that life is clothed. It requires great faith in Hinduism, greater faith than the blind, outward and easy going conformity that sometimes passes for orthodoxy and Sanatanism. None dare attempt it unless in his own mind and heart he is firmly fixed in his allegiance to those eternal principles of Yajna, (यज्ञ) Dana, (दान) and Tapas (तपस्) which are the primary sacraments that sanctify all human effort and assure that even though one may strive imperfectly he is still a (कल्याणकृत्) a worker of weal so long as he strives with faith.

To the cause of Liberal Hinduism Mr. Seshacharri was a powerful support. His life was a continuous and conspicuous effort to reconcile the imperative demands of modern knowledge and conditions with the spirit of Hindu religion and culture. By birth he was an orthodox Vaishnavite, and throughout his life he lived up to the high traditions of Vaishnavism and its catholic ideals. But he had no hesitation in acknowledging the need for those adjustments in custom and convention which are essential to the right living of Hindu life under present changed and changing conditions.

In the Bharata Dharma Mr. Seshacharri took more than a printer's interest. He checked and corrected the proofs with an editor's care and helped with valuable suggestions. In his death Liberal Hinduism has lost a faithful exponent and the Bharata Dharma a valued friend. May his spirit continue to be as active and useful, as when he was on earth, in the new sphere to which he has been called in the fullness of time.

Mr. Seshachari did a conspicuous and ever to be remembered service to the cause of Hinduism by his publication of the Sankara Bhashyas on the principal Upanishads. As has been well said by our respected country man, Sir P. S. Sivaswamy Aiyar, nothing is more effective for separating the merely superstitious from what is acceptable and valuable in any religion and thus liberalising it, than translations which enable the vast majority of its adherents to read and comprehend its scriptures easily.

C. V. K.

(Continued from page 291.)

same catholicity of outlook, clearness of thought and pointedness of expression characterise the Swamiji's answers and statements on the other points dealt with in the conversations recorded in the book. We specially invite attention to his views on the "The Means of happiness", "Fate and Free Will" and "Sandhya Worship". Even in the chapter on "Marriage reform" where one would expect his views to be conservative, we find more room for assent than for dissent. If "the traditional interpretation" of the Sastras are to be the sole guide, His Holiness's views cannot be other than what they are recorded to be. We would particularly commend for practice the advice given as regards the present day extravagance on four or five days marriages. If for nothing else, at least as an authoritative exposition of the Sanatanist points of view, the book is valuable. But it is much more. Except as regards certain social questions which have been wrongly apotheosised into religious precepts, even the most liberal of Hindus will find much in it which he can read with benefit. We commend the book to our readers. Its printing and get up, leave nothing to be desired.

C. V. K.

THE RHYTHM IN THE GITA.

BY T. L. VASWANI.

The Gita is a master-piece of mind,—greater, I believe, than the *Critique* of Kant which I regard as the greatest single book in the whole range of modern thought. The world has not produced a greater thinker than Kant. Sankara is his equal. Greater than Sankara or Kant is the Mind of the Gita.

The Gita is, I believe, the noblest Canticle of Action; it is Humanity's great Poem which is at once a Hymn and a Philosophy of Life. It is a call to act in the face of all appearances. "Stand up, Parantapa!"—says Krishna to Arjuna. It is the first great note in the Rhythm of the Gita. "Stand up!"—in spite of suffering. It is a message of *shakti*, of energism.

The Gita is a mighty protest against passivism.

Retaliation is not in the ethics of Gita. The call of the Gita is:—Do your *dharma*. It is not for you to think of inflicting punishment. Don't hate. Do your duty. Retaliation and shirking are both unspiritual.

Mediaevalism said:—"Withdraw into the cloister". The Gita says:—You must not deny life and its obligations.

Semitic and Greek thought often confounded manliness with retaliation. The Gita builds manliness on *dharma*, and so harmonises valour with humanity.

And the doctrine of Dharma is supplemented by the doctrine of the Atman. Dharma and Atman,—these two constitute the rhythm in the Gita. So in the Gita, the law of Retaliation is superseded by the Law of Dharma; and this is supplemented by the Law of the Atman. Realise that the Atman is in you and others; and you will act in the noblest spirit.

"THE ETHICO—RELIGIOUS TEACHING OF THE GITA"

By

DEWAN BAHADUR T. BHUJANGA ROW,

(Retired District Judge)

The difficulty that tormented Arjuna, when the Mahabharata battle began, was the difficulty about a conflict of duties. On the one hand there was his duty as a Kshatriya to regain the family properties that the Kauravas had refused to restore, especially when his elder brother and king, Yudhistira, had declared war on the Kauravas. On the other hand there was the duty enjoined in the Sastras which declared that murder was sinful and the extirpation of families was sinful. Arjuna did not know

what to do in this conflict of duties. The Gita is the teaching that Sri Krishna gave to remove the doubts of Arjuna. The teaching was that his duty in the circumstances was to become an instrument to carry out the will of the Lord. That is the central teaching of the Gita, the pivot on which everything moves. It may be put in the words of Mrs. Besant thus:—The Lord has a plan of His own viz., the evolution of humanity, and it is our duty to co-operate with it when we know it. There may be ordinary Dharmas or duties. But if they are in conflict with the Divine Will in any case, it is our duty to obey the Divine Will and reject the ordinary Dharmas. As Sri Krishna says "Sarva Dharman Parityajya Mam Ekam Saranam Vraja: Give up all ordinary Dharmas and take refuge in me".

To make Sri Krishna's meaning clear some illustrations may be given from our mythology of those who rejected the ordinary Dharmas when they were opposed to the Divine will. First take the case of Prahlada. He was the son of Hiranyakasipu. It was his ordinary Dharma to obey his father who was also his king. But his father was one who disobeyed the Lord and denied His very existence. Prahlada as a *Bhakta* of the Lord could see His presence everywhere. So in all things in which his father disobeyed the Lord, Prahlada disobeyed his father. Next take the case of Vibhishana. The ordinary Dharma required that he should obey his elder brother and king, Ravana. But Ravana was one who forsook the path leading to the Lord. For a long time Vibhishana was content to give advice to Ravana without rebelling against him. At last, when the Lord Himself came in the form of Sri Ramachandra to war against Ravana, no longer could Vibhishana remain in the camp of Ravana. He flew to the camp of Rama. Lastly, take the instance of the Gopis. These were highly devotional souls. The Lord Himself took the form of a boy and lived amongst them. He began to sing on the flute; and there was one paeon of joy and music drawing the hearts of all. The flute expressed the music of the spheres and the all-pervading beauty and joy and love of the Lord. The Gopis could no longer remain in the village to do their daily tasks. They followed the flute of the Lord, drinking its harmony and realizing that God was Love. In thus following the flute and temporarily forgetting their husbands and house-holds, the Gopis rejected their ordinary Dharmas and chose the supreme Dharma of following the Lord.

Some may think that there was nothing very exceptional in Prahlada and Vibhishana and Arjuna following the Lord, because they knew the

Lord and the Lord's purpose. You may perhaps say, "If we knew the Lord's plan, would we not co-operate with it?" But few indeed are the men to whom the Lord does not really speak, indistinct though the voice may seem. As the Gita says, the Lord is in every one's heart. *Hridde Arjuna Thishtathi*. He speaks to us through our conscience and our intuitions. We can often dimly see His plan and can generally understand what is against His Plan.

But, be this as it may, the central teaching of the Gita is that we must co-operate with the Divine Plan and follow the Divine Will. This teaching is not of course special to Hinduism. It is taught by Islam and Christianity. In *Sura* after *Sura* of the Quran, the Prophet Mahomed asks man to submit to the Lord and follow His ways; and the very word "Islam" means 'submission',—submission to the Divine Will. Thus, in one *Sura* (VIII-163) the Prophet says, "Verily he is saved who sacrifices his life and interests for the sake of God, and submits himself to His Will." In another he says, "Say I seek refuge in the Lord of men, the King of men, the God of men (XXX—114)." In a third, he says, "And know that your property and your children are a temptation and that God is he with whom there is a mighty reward (IX, 28)." As for Christianity, Jesus laid equal emphasis on doing the will of God. Said he, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven". When asked which was the greatest commandment, Jesus said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind". Finally he said, "Every one that hath forsaken houses, or brethren or sisters or father, or mother, or wife or children or lands, for my name's sake, shall receive an hundredfold and shall inherit everlasting life".

But what are ordinary mortals to do who do not correctly understand the Divine Plan? When war broke out between England and Germany, each side thought that it was right and that God was on its side. It was impossible for either the Germans or the Englishmen to know how the war would end and who would win. What should one do in such circumstances? The answer to this question is given in the Gita thus:—"*Tasmat Sas-tram Pramanam Te Karyakarya Vyavasthithau*:"—In deciding what has to be done and what has not to be done, take the teaching of the Sastra as the standard and follow it". To put it shortly, Sri Krishna says, "Follow the Sastra"; and this is the second great teaching of the Gita. Of course, when Sri Krishna speaks of the Sastra, he means by it science, including

the science of religion, the science of sociology and the science of ethics. In other words, the answer of Sri Krishna is that when you do not know the Divine Will follow the ordinary Dharmas or duties. These ordinary Dharmas embody the wisdom and experience of mankind gained during the evolution of the human race; and therefore it is one's duty to follow them. They ordinarily indicate the will of the Lord.

In order to explain this, let us take a concrete example. Take for example the institution of marriage. There are those who condemn it. Their position is this:—Why should society compel a man and a woman to live together when they do not love each other? It may be that a married pair may at first love each other. But the moment love ceases to exist, why should they not separate? Why not both sides be free to love whom they choose and live with such persons as they choose? In so far as society does not allow this, society is tyrannical and married life is a prison".

Now, let us see if this position is sound with reference to the teaching of the Gita. Sri Krishna asks us to follow the Sastras. And what do they say? They praise the institution of marriage. But do they do so blindly and without reference to the progress of mankind? No. In the infancy of society there was free love; but in those days mothers would not take proper care of their children. If children had to be properly tended, if society had to progress, it was found that the institution of marriage was necessary. Such is the teaching of sociology. Then again, what is it that distinguishes, or ought to distinguish, the man from the brute? It is the control of passions. With free love, there can be no control of the passions. With the institution of marriage, however, there is every possibility of the discipline and control of the passions. This is what psychology teaches. The Sastras, therefore, in praising the institution of marriage, embody the experience of mankind in its onward march; and it is our duty to follow the ordinary Dharmas contained in the Sastras. Here of course I must give you a warning. In our society, there are pernicious customs and institutions, relics of the dead past which do not help the evolution of the race. Some of these find mention in the written text of the Sastras. These customs may have been useful in their own day; but several of them have outlived their age and act as a hindrance to the further progress of mankind. Thus, in the infancy of society, in the Krita Yuga, gambling was found useful for the progress of the Kshatriya. It helped in the growth of the mind, as skill was necessary for the game; and if it led to bitterness and combat, the zest of combat

was useful in the evolution of the Kshatriya qualities. So the Sastras of the Krita Yuga declared gambling as one of the Dharmas of the Kshatriya. But by the Dwapara Yuga gambling had outlived its usefulness for the Kshatriya. And we know how by following the Dharma of the Krita Yuga in the Dwapara Yuga Yudhistira brought about not the progress of the Kshatriyas but the extinction of the entire Kshatriya race. He staked his kingdom of which he was in truth only a trustee. The written letter of the Sastras cannot thus be blindly followed; and you can well ask me if there is any test by which the present value of any institution or custom can be judged with reference to the general progress of mankind.

Sri Krishna has anticipated this difficulty and given a solution. This solution is to be found at the head of the same chapter at the end of which comes the passage asking us to follow the Sastra as the standard. To be brief, Sri Krishna says that every institution and custom has to be judged by the *Daivi Sampath* test or, as we may call it, the *Daivic* test. In man there are two properties, divine and demoniacal. As the evolution of man is upward—towards divinity, every custom or institution must make for the progress of man on Daivic lines. If it satisfies the Daivic test, it is good; if not, it is bad. But what are the Daivic qualities? In order that there may be no misunderstanding by any pithy description, Sri Krishna has taken care to enumerate the Daivic qualities. Fearlessness; cleanliness of life; steadfastness in wisdom; almsgiving; self-restraint; Ahimsa:—these and various other qualities are said to be the Daivic qualities. But perhaps I may briefly say that the Daivic qualities are those which make for the moral growth of mankind. The Daivic test is the test of the moral law. And whether it be the institution of Sati or the question of Untouchability, you have to test the customs and institutions by the test of the moral law.

I must add here that not only customs and institutions should be judged by the test of the moral law, but it has to be applied even to the methods adopted to achieve human ends. The ways adopted must be godly. We must acquire Daivic qualities; and that can be done only by adopting Daivic methods.

Now, a difficulty comes in. The Sastras speak of some duties that are universal such as that truth must be spoken and that murder is sinful. But in the Sastras you also find a number of Dharmas confined to particular classes of people. Thus there are separate Dharmas for the Brahmachari, for the Grihastha, for the Vanaprastha, and for the Sannyasi. Similarly there are separate Dharmas prescribed for the priest, the war-

rior, the merchant and the servant. Now, it may be asked, "What are the particular Dharmas that we should practise?" To that the answer of Sri Krishna is *Swadharma Nidhanam sreyah Para Dharmo Bhayavahah*. You must practise your own Dharma, that suited to your own calling and position. In other words, the Brahmachari must not adopt the Dharma of the Grihastha; the Grihastha must not adopt the Dharma of the Vanaprastha; and so on. Any why is this so? Why should not one take up others' Dharmas or duties? The answer is that there is a *Bhaya* or risk. There are no doubt cases where the doing of another's Dharma may lead to no trouble. But ordinarily there is likely to be trouble. The world must progress by the spirit of co-operation and love. But if one begins to adopt the duties of others there will set in competition and hatred. That is the risk.

As an illustration take the play of Othello. When Shakespeare first introduces us to Othello and Desdemona, it might look as if there was no reason at all for the happening of the tragedy in that play. Othello is a simple honest soldier. He was a hero who had done great feats of valour on the battle-field and was the soul of generosity and kindness. And Desdemona was the very incarnation of purity and gentleness. She cannot even think of the possibility of the existence of women who are unfaithful to their husbands. As soon as she saw Othello, she felt drawn to him as if her soul and his soul had been united in a long number of previous incarnations. Even when he cruelly insulted her in the presence of others, she had no word of reproach for Othello but a mere look of bewilderment. After he suffocated her, and while she was dying, when her maid-servant Emilia rushed in and asked her who had injured her, her love of Othello prompted her to utter the falsehood:—"Nobody, I myself. Farewell, commend me to my lord." One commentator says that, when the recording angel entered this falsehood against Desdemona in the book of Fate, he must have shed tears and then the entry must have been erased. But then why did the tragedy occur? It was because Desdemona violated one Dharma and Othello another. She had no mother living. If her mother had been alive, she could have opened out her heart to her mother who would have persuaded Desdemona's father to consent to her marriage with Othello, even though he was a Moor. But having no mother, Desdemona had not the boldness to go and tell her father that she loved the Moor and would marry no other person. In Western society it is the Dharma of a maid that she should accept that husband that formally wooed her. During the wooing, his character in all its aspects

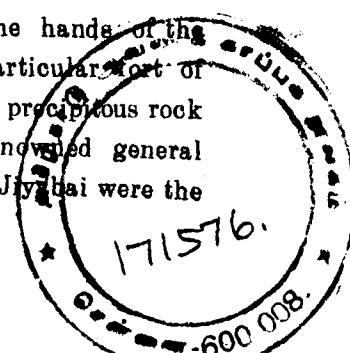
would become known to her and her parents. But in her anxiety to find refuge in Othello, she secretly married Othello and left her father's protection without informing him. To that extent she violated her Dharma. The result was that she did not know one great defect in the character of Othello. Othello was a great soldier; but except in military matters, he had no confidence in himself. He had no wordly knowledge and was apt to rely too much in others and to trust to the judgment of others. This defect in his character Desdemona did not know. Othello was a soldier but no competent judge of facts. Yet, when Iago showed him as proofs some items of evidence, Othello assumed the role of a judge; and, without seeing whether the chain of reasoning was sound, he rashly decided that Desdemona was unchaste. The chief circumstantial evidence that Iago could produce against Desdemona was that her handkerchief was with Cassio. Was that sufficient proof? Was it not capable of an explanation? Was it incompatible with her chastity? These questions Othello was unfit to decide. Yet he decided them; and as may be expected, he decided them wrongly. This, as Irving suggests, is the cause of the tragedy. It is a tragedy caused by a soldier taking on himself the duties of a judge and a king.

So, rightly does Sri Krishna say "*Swadharma Nidhanam Sreyah*". It is better to do your own duties those suited to your position in life. But often this teaching has been misunderstood. The late Prof. Lakshminarasu of the Pachaiyappa's College in his book on "The Essence of Buddhism" roundly says that the teaching of the Gita about Swadharma was designed to perpetuate the caste system and prevent the lower castes from getting into the higher castes. Now, is this criticism justified? I shall place a few facts before you which may enable you to give an answer. It is true that now the caste system is very rigid. But in the days of Sri Krishna, it does not appear to have been so, as a *Suta* like Karna was treated as a Kshatriya by Duryodhana. In fact Sri Krishna himself, when teaching Arjuna, was doing the duties of a *Suta* though he was a Kshatriya. Sri Krishna could therefore have hardly intended to propagate the gospel of a rigid caste-system. His teaching must be taken with reference to the state of things in his day. It is true he speaks of the four castes. But he speaks, not of castes by birth but of castes, "according to qualities and actions". He clearly wants, progress to proceed, not along the lines of communal hatred but along the lines of communal harmony. After all, what does Sri Krishna say about the taking up of others' duties? He says that it involves a risk, *Bhayavahah*. There

is no permanent interdiction irrespective of times and conditions. In fact what Sri Krishna stresses is merely what Carlyle means when he says, "Do the duty that lies nearest thee". It means, "Do not lose present opportunities. When a leper passes along, do not refuse to help him because you want to found a Leper's Asylum after success in business. What you can do in the field of duties, do to-day and now, in your present environments."

Some may ask, "When we are asked to do our Swadharma, supposing we think we are not likely to succeed, should we give it up?" The answer of Sri Krishna is an emphatic negative. *Karmanyeva Adhikarasthe Ma Phaleshu Kadachana*:—your sphere is the doing of duties; do not care for the results. It is the duty of a soldier in the army to obey the orders of his commander and not his duty to decide whether any particular march or attack will be successful. So, when the Divine Will is clearly known, man becomes a mere tool; and what does it matter whether the tool is laid aside or preserved after the Lord's work is done? But even where you do not know exactly the Divine Plan and merely follow your own Dharma, why need you care for results? You follow your Dharma because it is *prima facie* the will of God; and when you do the work of the Lord, you must leave the result to Him.

To illustrate: in our Mahratta chronicles we have an instance of one who did his duty without caring for the reward. Sivaji's friend and vassal Tanaji Malusare. To Tanaji, Sivaji was a hero sent down by the Goddess Bhawani to establish Hindu culture and greatness. Some Muhammadans in the days of Aurangzebe committed pillage and plunder. They broke into the sacred temple of Vithoba. So the Goddess Bhawani had sent down Sivaji to strike down those Muhammadans with his sword. Such was the deep rooted conviction of Tanaji, even if he was wrong. His admiration of Sivaji knew no bounds. Once Sivaji was playing at dice with his famous mother Jiyabai. Sivaji was the loser in the game and asked his mother what he had to pay. Jiyabai pointed to the fort of Kondana over hanging Poona and asked Sivaji to give her that fort. Sivaji had just escaped from the Moghul prison at Delhi. Most of the fortresses in the Mahratta country had fallen into the hands of the Moghuls and their then allies the Rajputs. And this particular fort of Kondana was an impregnable fort, situated on a steep precipitous rock and guarded by Rajputs and Pathans under the renowned general Udayabhan. But to Sivaji the commands of his mother Jiyabai were the



commands of the Goddess Bhawani herself. At once he bethought himself of his old friend and vassal Tanaji and sent word to him to meet him at Pertabgarh with ten thousand men. When Sivaji's messenger reached Tanaji, Tanaji at once assembled his men and started. In vain did his son Rayaba implore him to stay for a day as his marriage had been fixed for the next day. But said Tanaji, "Not till the waters of the Jumna flow back shall I tarry, when Sivaji has work for me to do". So saying, he left his native fastness and appeared before Sivaji and his mother at Pertabgarh. Sivaji's mother told him of the work he had to do. It was a work which would have daunted any other man. But in the cause of Sivaji, Tanaji knew no fear. With a handful of men Tanaji went to the steep rock in the night and sent up the lizard called in Mahratti the *ghorpad* with ropes attached to it. After the *ghorpad* reached the summit and fixed its fangs deep in the ground, Tanaji and his men scaled the swinging ropes with swords in their teeth. After reaching the summit, they surprised the Rajput and Pathan guards and slew most of them. But a few escaped and informed the Rajput general Udayabhan who was then engaged in revelry with his harem. He thought it sufficient to send his famous elephant Chandravalli against the party of Tanaji. But, when he saw the elephant coming, Tanaji, who was on an eminence, kicked the mahout to death, got astride the elephant, and with one stroke of his *talwar* severed the trunk of the elephant and killed it. The guardsmen again went to Udayabhan and informed him of what had occurred. Udayabhan sent his ten sons. But Tanaji slew them all. The guards went a third time to Udayabhan and implored him to cease his revelry and to proceed against the party of Tanaji. Udayabhan at last went himself against Tanaji. There was a combat between the two chiefs. But Udayabhan was a renowned swordsman and cut down Tanaji with his sword. In the meanwhile another party of Mahrattas, who had gone in a round-about way, got into the fort. There was hand-to-hand fighting. At last the fort was captured by the Mahrattas. It is said that, when Sivaji learnt of Tanaji's death, he took no food for seven days and nights, saying, "*Gad Ala Pan Simha Gela*", which in Mahratti means, "I have got the fort but have lost my lion". Thus did Tanaji lose his life in the cause of Sivaji. But was his sacrifice in vain? Had not he made the surprise attack in which death was inevitable, the fort would not have fallen. Had not the fort, which over-looked Poona, fallen, there would have been no Mahratta empire. Had there been no Mahratta empire, Hindu culture and civilization may have perished; and had they perished,

I would not be writing about the Gita. In the Lords' cause there can be no counting of the chances of present success or defeat.

To sum up briefly, the ethical teaching of the Gita are contained in four lines which are inter-related. The first is *Sarva Dharman Parityajya Mam Ekam Saranam Vraja*. It means, "Obey the Lord". The second is "*Tastmat Sastram Pramanam Te Karyakarya Vyavasthithau*". It means "Do thy duty", the doing of one's duty being *prima facie* the will of the Lord. The third is "*Swadharme Nidhanam Sreyah Paradharmo Bhayavahah*". It means "Do the duty that lies nearest thee", and indicates what duties have to be performed. The fourth and last line is "*Karmanyevadhikarasthe Ma Phaleshu Kadachana*". It means, "Do thy duty for duty's sake and in the name of the Lord". It indicates how duties have to be performed.

REVIEW.

THE MAHABHARATA. CONDENSED IN THE POET'S OWN WORDS.
TEXT AND ENGLISH TRANSLATION. G. A. NATESAN & CO., MADRAS.
PRICE Re. 1-4-0.

We congratulate Messrs. Natesan and Co. on the piece of characteristic enterprise which has resulted in the publication of this readable volume on the Mahabharata, within only a few months after the issue of a similar condensation of the Ramayana. We reviewed the latter in these columns in May 1935 (Vol. XIII No. 2 P. 41.) As on the former occasion, the text is in the poet's (in this case Vyasa) own words and an English *prose* translation follows each verse or set of logically inseparable verses. The merits of the Mahabharata need no commendation at this time of the day. If there are any who are ignorant of them, Sir Radhakrishnan's eloquent "Foreword" to this book, in which he has fixed the correct place of that great epic in the realm of Hindu culture and tradition, must make such persons set about reading it at once. Pandit Srinivasacharya is responsible for the selection of the verses on this occasion, as in the case of the Ramayana. How competent for such work that learned pandit is, is evidenced by the way in which he has performed his by no means easy task. The Bharatam is not a particularly well ordered piece of composition. Whether the poet himself was responsible for the overloading which has resulted in such "disorderliness"—we use

* Plato also taught this doctrine of Swadharma.

that term in its most innocuous sense— or whether it is the consequence of profane interference by later writers is a matter on which there can be and has been much speculation. But that the story often lags and does not run with a swing is proved by the often repeated gibe, in this part of the world, on writings and speeches overlong and disjointed and discursive. When a particular narrative has those defects it is stigmatised as “Bharatam”. Mr. Srinivasacharya has attempted quite a feat in trying to condense such a work, especially that important part of it called “the Baghavat Gita”. For 700 and odd verses of the latter we have just 28 lines.

The “Foreword” says that “it is easy to criticise the result and express one’s surprise at the omission of certain passages and the inclusion of others.” In spite of the warning conveyed by it to would be critics, we hope that it is permissible to point out that the omission of even a casual reference to the *Visvarupa Darshan* to Arjuna is one that will strike many as an excessive sacrifice to the exigencies of space. Many pages, such as 177 and 178, could easily have been jettisoned to make room for a few slokas from chapter XI of the Gita wherein that great event has been enshrined for Humanity’s eternal benefit. In more than one place, even among the episodes selected, there are hiatuses which will bewilder the reader, especially a non-Hindu reader, who is not already aware of the story. To cite just one example, in pages 20 and 21 of this book we have the story of the birth of children to Kunti. Readers, such as we have referred to, will wonder why when Pandu told Kunti of the need for children she referred to a boon given to her by a “fierce brahmin” which would enable her to bring down the Gods in person, and wanted Pandu’s permission to invoke them to beget children. Those who know the story already will be aware of the real reason why Pandu himself—one who set about conquering the world and went out hunting often—could not be the father of his wife Kunti’s children. But to those who do not, this would cause some perplexity. Just a line or two about Chintama Rishi’s curse on Pandu from Adyaya 123 of the *Adiparva* would have illumined the narrative. If at least, the chapters of that parva where in this episode is narrated had been specified, the reader might have referred to the original and got enlightenment. As it is, he has to roam over a whole *parva*.

The work of translating the verses selected has been done by Dr. V. Raghavan Ph. D. who is a very distinguished member of the younger generation of sanskrit scholars in this presidency trained by Kulapati Kuppaswami Sastrigal in the Presidency College Madras; and his

work has undergone revision or supervision by the well-known literatures whose names are specified in the “Translator’s note” Sir Radhakrishnan says in his “Foreword” that a translation “vulgarises the original unless the translator is a writer of equal quality to the author” This, perhaps, emphasises the difficulty of translating even an ancient classic a little too much, especially when only a prose translation is all that is to be attempted. But that even such a translation is not an easy matter is clear when we find that one by so competent persons as Dr. Raghavan and his colleagues has parts which need re-examination. It may probably help such revision if we indicate just a few of such parts. Turning casually over pages 397 and 399 we find that in almost every one of the verses in them some word or other has not received adequate rendering. In the first verse in page 397 (the sanskrit text of which occurs in page 396) “Brahmins” is put down as the equivalent of “Dwijas”. This may be perhaps true today, when one has judicial pronouncements to the effect that there is no real Kshatriya and Vaisya now and that they are all Sudras. But in Vyasa’s days there were ever so many Dwijas who were not brahmins. In the next verse “Daivam” is translated as “fate”. May we say that that is a fair example of what evidently Sir Radhakrishnan had in mind when he used the word “vulgarise”. “Destiny” has certainly more dignity than “fate” though the latter cannot be said to be altogether inappropriate. “Arjavam” in the next verse is more than “straight-forwardness”. “Rectitude” would seem to cover more of the ground indicated by the sanskrit word. “Passion” in page 399 hardly brings out all that is in *Kama* in *Kamakrodha* (p. 398) “Desires” which the translator has used in other places for the same Sanskrit word has a content nearer to that of the latter. What is even more infelicitous is the translation of “Sastra” in page 399 into “the texts”. What a fall for the “Sastra” to be made only “texts”—some perhaps among millions of texts. Possibly these may be put down only as cases which Mr. Punch would have characterised as “what one would have worded differently”. There are, however, a few cases where the translation may well be said to have done substantial violence to accuracy in thought and fact. One notable example is found in page 16, where the 2nd verse is translated as “But, being blind, Dhrithrashtra did not accept the kingdom; being of mixed caste Vidura did not; Pandu became king”. This looks as though Dhrithrashtra could claim the kingdom but voluntarily gave it up. Tradition, as we know it, and previous translators like Mr. Ramanujacharya (Tamil) say that Dhrithrashtra’s blindness

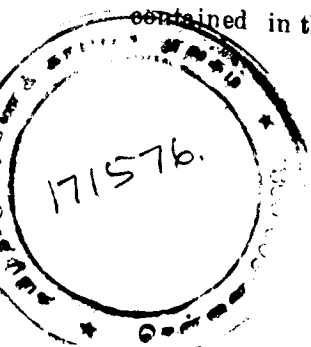
disqualified him from getting the kingdom. There was no room for acceptance or non-acceptance at all. He had no right to inherit the kingdom or get it. We have heard long discourses by a Tamil scholar of the new anti-sanskrit school in which he tried to justify Duryodhana's refusal to give any share of the ancestral kingdom to the sons of Pandu and to establish the utter invalidity of their claim for a share. This translation will supply fresh grist to that scholar's mill. Mr. Dutt uses the phrase "get". That certainly is a less controversial translation. Further, the term "accept" must be obviously wrong with regard to Vidura. No person ever suggested that he at least had any claim or offer to accept or reject. "Naprathyapadyatha" which is rendered into "did not accept" is used in the text with reference to him also. In page 405 *Pragnya* is praised as "the support of beings, as the greatest acquisition as the greatest happiness in the world and as heaven". And that term is translated as *knowledge* (simpliciter). If at least it had been qualified as knowledge of the Brahman or Atman there would be less room for dissent. If one wanted a single word, "wisdom" which also is given as an equivalent to *pragnya* in the dictionaries could have been chosen with less inappropriateness. To the countrymen of the sage who sang "*nahi nahi rakshat dukrim karne*", the translator's apotheosis of mere knowledge as heaven must come as a surprise.

Perhaps these and similar occasions for dissent may have been avoided if, as suggested in our review of the volume on the Ramayana, the translation had been word by word. That method would have relieved the translators of the heavy load of responsibility which now rests on their heads and would have made the present volume even a more effective instrument, than it is now, for the spread of a sound knowledge of Sanskrit and of the ancient culture of this country.

The printing and get up of the book is up to Messrs. Natesan's usual high standard and are attractive for the price. References to the chapters from which slokas have been taken would have added to the value of the book. In their present form—especially in the case of *Santi* and *Anusasana parvas*—the reader will find it hard to trace the verses if he wishes to place them in their setting and get a full comprehension of the thought contained in the selected slokas.

C. V. K.

TO LET



COME TO SPENCER'S

for all your requirements

MOST UP-TO-DATE GOODS
MODERATE PRICES
PROMPT SERVICE

DEPARTMENTS.

Grocery and Provisions
Silver and E.P. Ware
Watches and Clocks
Cutlery
Crockery
Glassware
Lamps
Ironmongery
General Hardware
Chemists and Druggists
Perfumery and Toilet
Gramophones
Sports and Games
Bicycles
Photographic and Artists'
Materials

Stationery
Fancy Goods
Boots and Shoes
Leather Goods and Saddlery
Travelling and Camp
Requisites
Tailoring
Men's Outfitting
Ladies' Outfitting
Haberdashery
Complete House Furnishing
Cabinet Making
Aerated Waters
Bakery

SPENCER & CO., LTD.,
MOUNT ROAD, MADRAS.

Printed by V. C. Krishnaswami at the India Printing Works, and Published by the
Secretary, Arya Mata Sabha, "Moryalaya", Royapettah, Madras.