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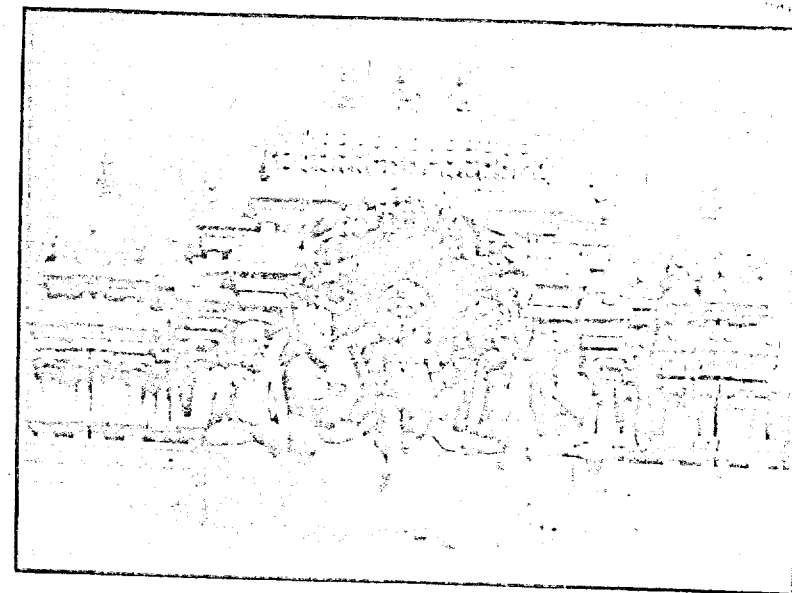
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चित्रे बटतगोमूले वृक्षा शिक्षण्या गुरुमुखे । गुरोस्तु मौने व्याख्याने शिष्यास्तु शिष्यसंशयाः ॥

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

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HARIJANS AND RAMANUJA.

DIWAN BAHADUR V. BHASHYAM IYENGAR.

Who has not heard of Ramanuja, the great Hindu philosopher and religious reformer and the brightest jewel in the hierarchy of the Sri-Vaishnavas. As is well known he was the most vigorous exponent of the Visishtadwaitic system of thought which regards the entire manifested universe as an organism, with God, its author, as its vital centre and also its *summum-bonum*. The religion preached by him is known as Vaishnavism.

In these days, when the question of social differences based on Jati, loosely translated as caste, is violently agitating the minds of all thinking Hindus and, not unnaturally, embittering the feelings of many of those who are supposed to be in the lower scales, it will be both instructive and useful for all concerned to know what that orthodox master mind and large hearted soul and his illustrious successors thought and said on it.

First and foremost, all of them without exception agree with one voice that the test of real superiority (उत्कृष्ट) and inferiority (अपकृष्ट) in men is not birth but the possession of good qualities such as belief in and devotion to God, unselfishness, truth, *ahimsa*, love and the like, which lead to right conduct and disinterested service. They have expressly declared on the strength of innumerable *shastraic* authorities, that a *bhakta* though lowliest of the low in birth, is immeasurably worthier than an *a-bhakta*, who may claim the highest parentage and even exhaustive learning.

Secondly, it is not necessary to be born in a particular Jati to worship and attain God. The path laid down for the attainment of God is unselfish devotion and surrender and this is open to the lowliest in birth not a whit less than the highest. It may be noted that the galaxy of *bhaktas* canonised and worshipped by the Vaishnavas in their temples under the name of Alvars is composed not merely of the high-born but of men of all Jatis including the lowest.

What then is the purpose of Jati? The classification of people into various groups on the basis of birth known as Jati has obtained in this country from time immemorial and it appears to have been chiefly intended to preserve and secure to each individual the physical, mental, moral and spiritual efficacies accumulated by his group through successive generations. Ramanuja did not wish to disturb this useful function of Jati. Each group has its own duties and responsibilities, these being greater and more onerous in the ascending scale, and Ramanuja insisted that each member of such group must shoulder and discharge them to the best of his ability in the interests of the entire community. But no group or individual is entitled to claim any superiority based on mere birth. A very great teacher, known as Pillai Loka Acharya who lived not long after Ramanuja and followed in his foot steps, emphatically declared "Brahminhood which enjoins the study of the Vedas is prized only because such study may operate towards the attainment of God. If that Brahminhood itself becomes (by giving rise to *ahankara* or pride) a drag, it is undoubtedly *tyajyam* (a thing to be given up). Birth and ceremonial do not make or mar attainment. What make and mar are attachment and non-attachment to God (respectively)".

Jati is ordinarily regarded as being co-eval with the body but the Shastras allow exceptions to this rule in special cases and there are several recorded instances in which a change of Jati was effected and recognised during the continuance of one and the same body. Thus Viswamitra and Veetahavya, who were originally Kshatriyas subsequently became Brahmins of Brahmins, the one by his tapas and Vasishta's approval and the other by the grace and word of Brighu. And Trisanku furnishes an example of a change to the worse, in as much as the curse of his purohit's sons transformed him from a Kshatriya into a Chandala.

If the word of a Rishi can transform the Jati of a person, the Grace of the All-Powerful and All-Loving God sought through the proper channel must undoubtedly be capable of effecting very much more. God-connection must be sufficient to uplift the lowliest and make him

worthy of all respect at the hands of the most high-born. The Shastras proclaim this loudly and they have also fixed the *samskaras* by which an aspirant can get himself linked to the path which leads right up to the feet of God and thereby obtain His grace.

Let there be no misconception regarding these Samskaras. They are not Prayaschitta or expiation, but initiation. They have to be and are prayed for and obtained by everybody who wishes to join the fold of the devout, irrespective of birth or position. It is a highly valued privilege and honour to be their recipients and they actively lead to single minded devotion and improvement in all directions and eventually to perfection.

These Samskaras in which is included Mantra-Upadesha were held in such high sanctity that before Ramanuja, they were being transmitted in strictest confidence and only to very select individuals, but in his largeness of heart and extreme solicitude for the uplift and welfare of the whole mankind, Ramanuja scrapped that convention and not only himself sowed them broadcast but authorised and directed his successors to carry them to all willing souls irrespective of caste or creed, up to the ends of the world. Manavala Maha Muni, the famous commentator and religious teacher, has referred to this, in his Upadesha Ratna malai, as follows:

ஓரான்வழியா யுபதேசித்தார் முன்னோர்
ஏராரெதிராசரின்னருளால்—பாருலகில்
ஆசையுடையோர்க்கெல்லா மாரியர்காள் கூறுமென்று
பேசி வரம்பறுத்தார் பின்.

Ramanuja's message of equal right to everybody who wishes to join the path of devotion and surrender for reaching God is open as much to the so called untouchables as to the touchables and all are welcome to avail themselves of it. It will not pull down anybody but lift up all. In my humble opinion it is the best solution of the great socio-religious problem now facing this country and I venture to think that the so called depressed classes will be able to achieve all their just aspirations without any friction and in the shortest time by availing themselves of it.

MUKUNDA MALA.

Translated into Tamil Verse

BY A. R. SUBRAHMANIA IYER.

(Retired Manager, Office of the Protector of Emigrant, Madras.)

(Continued from page 70).

शत्रुच्छेदैकमन्त्रं सकलमुपनिषद्वाक्यसम्पूज्यमन्त्रम्

संसारोत्तारमन्त्रं समुपचिततमस्सङ्घनिर्यागमन्त्रम् ।

सर्वैश्वर्यैकमन्त्रं व्यसनभुजगसंदष्टसन्त्राणमन्त्रम्

जिह्वे श्रीकृष्णमन्त्रं जपजप सततं जन्मसाफल्यमन्त्रम् ॥

உறுபகை யனைத்தும் வல்லே யொழித்திடற் குற்றமந்தரம்

உபசிடதங்களையாவும் உயர்வுறப்போற்று மந்தரம்

குரைகடனிகரில் வாழ்க்கை தாண்டிடற்குற்ற மந்தரம்

கோள்மிகுமயலின் கூட்டம் கொளுத்திடற் குற்றமந்தரம்

பெருகிதியனைத்துஞ்சேரப் பேறருளளிக்குமந்தரம்

பேசுறுமரவினஞ்சாம் இடரினைப் பேர்க்குமந்தரம்

செறிதரு பிறவிநோயைத் தீர்த்திடற் குற்றமந்தரம்

சீர்தருகண்ண மந்தாமெனச் செபிநாளும் நாவே.

व्यामोहप्रशमौषधं मुनिमनोवृत्तिप्रवृत्त्यौषधम्

दैत्यैर्द्रार्तिकरौषधं त्रिभुवनीसजीवनैकौषधम्

भक्तात्यन्तहिताौषधं भवभयप्रध्वंसनैकौषधम्

श्रेयः प्राप्तिकरौषधं पिव मनश्श्रीकृष्णदिव्यौषधम् ॥

முனிவர் மனநிலை நீறுத்து மருந்து

மோஹவஞ்ஞானத்தைத் திருத்துமருந்து

அனியாயவரக் கரையடக்கு மருந்து

அலகிலுலகெங்கும் அளிக்குமருந்து

தனியாமடியவர் தழைக்கு மருந்து

தடைசெய்பவபய மொழிக்குமருந்து

நனிவருமிசைநிலை நாட்டுமருந்து

மனமே நீ குடி கண்ண நாம மருந்து.

आम्नायाभ्यसनान्यरण्यरुदित्वेदब्रतान्यन्वहम्

मेदश्छेदफलानि पूर्तविधयस्सर्वे हुतं भस्मनि ।

तीर्थानामवगाहनानि च गजस्नानं विना यत्पद-

द्वन्द्वाभ्योर्हसंस्मृतीर्विजयते देवस्स नारायणः ॥

நாரணன் கழல்கள் போற்ற வறிந்திடாச் செயல்கள் நாளும்

நான் மறையிசைத்தலேனும் நலமில் காட்டொலியாமென்றும்

ஆரணமகங்களைனு மவைபுலாற்றொழிலே யென்றும்

அருங்குளமமைத்தலேனும் சாம்பரா குதியேயென்றும்

பூரண நதியில் மூழ்கல் புழைக்கையின் முழுக்காமென்றும்

புகல்வது பொருந்துமால்ப் புண்ணிய தேவதேவாம்

நாரண நாமமெல்லா நலந்தரு நாமமென்றே

நயந்துயர்வாழிகூறி நடனஞ்செய் மனமேநாளும்.

श्रीमन्नाम प्रोच्य नारायणाख्यम् के न प्राप्नुवीक्षितं पापिनोऽपि ।

हा नः पूर्वं वाक्प्रवृत्ता न तस्मिन् तेन प्राप्तं गर्भवासादि दुःखम् ॥

சீர்வளரும் நாராயணய வெனும் திருமொழியை

ஓர் பாபியானுமூச் சரித்துறுததுண்டோ

நேராகவம்மொழியை நினையாததாலன்றோ

வாராத பிறவியெலாம் வந்தடுத்ததெனையந்தோ !.

मज्जन्मनः फलमिदं मधुकैटभारे मत्प्रार्थनीय मदनुग्रह एष एव ।

त्वद्भूत्यभूत्यपरिचारकभूत्यभूत्यभूत्यस्य भूत्य इति मां स्मर लोकनाथ ॥

பிறவியானுற்றதற்கே ப்ரதிபலனேதோ வென்னின்

அறமது கைடபாரீயதனை யானுணர்த்துகின்றேன்

தரமுயர் நினைதாஸ தாஸர்க்கு மேவற்றாஸன்

வரும்வழித்தாஸதாஸன் எனமதிலோக நாதா.

नाथे नः पुरुषोत्तमे त्रिजगतामेकाधिपे चेतसा

सेव्ये स्वस्य पदस्य दातरि सुरे नारायणे तिष्ठति ।

यं कश्चित्पुरुषाधमं कतिपयप्राप्तेः शमन्पार्थदं

सेवायै मृगयामहे नरमहो मूढा वराका वयम् ॥ २८

தம்மையே தமார்க்கருளும் தனிமுதலும் தரணியெலாம்

புரந்தளிக்கு மெம்புருஷோத்தமனும்

செம்மை சேர்மனமுலக்கச் சேவைதரு நல்லமுதாம்

திருவளிக்கும் நாராயண னுளனால்

இம்மையிலே னற்பபலமது வளிக்கு மேழையராம்

மனிதர் தம்பாலிரந்து வாழும்

புன்மையறி வுடையோராய்ப் புலைத்தொழிலை மேற்கொள்ளப்

புனியதனிற் புருந்து நின்றீர்.

मदन परिहर स्थिति मदीये मनसि मुकुन्दपदारविन्दधाम्नि ।

हरनयनकृशानुना कृशोऽसि स्मरसि न चक्रपराक्रमं सुरारेः ॥

மதனனே முகுந்தன்பாத கமலத்தில் மகிழுமென்றன்

பதமுளமனதிற் பஞ்சபாணமும் பரிந்தெய்வாயேல்

நதியணியான் கட்டையும் நகித்திடவெரிக்கு மற்றுச்.

சுதைபுறக் காயுமன்றோ முராரியின் திகிரியப்பா.

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तत्त्वं ब्रुवाणानि परं परस्मात् मधु क्षरन्तीव सतां फलानि ।

प्रावर्त्य प्राञ्जलिरास्मि जिह्वे नामानि नारायणगोचराणि ॥

சட்டிய தேனை மாணுமிதந்தரு வசனம் நன்றாய்க்
கேட்டிடு நாவே நிற்குக் கிடைத்திடும் பாமாந்தத்வம்
நாட்டிட வுலகிவிந்த நாரணனாமமொன்றே
கட்டுமெப் பயனுமென்னக் குறிப்புணர்வார்கணல்லார்.

इदं शरीरं परिणामपेशलं पतत्यवश्यं क्षयसन्धिजज्ञैरम् ।

किमौषधः क्षियसि मूढ दुर्मते निरामयं कृष्णरसायनं पिव ॥

தளர்வுறும் சந்திசால வலுத்திடுதற்கு மாயுள்
வளர்வுறச்சிறந்து தேகம் வளம் பெறுதற்கும் நன்றே
களிவரும் கண்ணனும் மருந்தினைக் கையாளாது
இனிவரு மருந்து கொண்டேனின்ன லுற்றலைவாய் மூடா.

दारा वाराकरवरसुता ते तनूजो विरिधिः स्तोता वेदस्तव मुरगणो भृत्यवर्गः प्रसादः ।
मुक्तिर्माया जगदविकलं तावकी देवकी ते माता मित्रं वलरिपुसुतस्त्वय्यतोऽन्यन्नजाने ॥

இசையைப் பேசத்திசை முகனும்

இவ்வாழ்வுகக்க விலக்கு மியாம்

நசையையளிக்கத் தேவர்குழாம்

நலமில்மாயை சேருலகாம்

வசையிற்றயுந் தேவகியாம்

வந்தோர்க்களிக்க வீடுண்டாம்

பசைசேர் பார்த்த நண்பனெனப்

பகர்வேனன்றி மற்றறியேன்.

कृष्णो रक्षतु नो जगत्रयगुरुः कृष्णं नमस्याभ्यहम्

कृष्णेनामरशत्रवो विनिहताः कृष्णाय तस्मै नमः ।

कृष्णादेव समुत्थितं जगदिदं कृष्णस्य दासोऽस्म्यहम्

कृष्णे तिष्ठति सर्वमेतदखिलं हे कृष्ण रक्षस्व माम् ॥

கண்ணனில்வலகங்காக்கும் கடவுளாதலினால்

கண்ணனற்றளினாலும் கனிவுறப்பணிவேகை

கண்ணனவ்வரக்கர் தம்மைக் காய்ந்துலகளிப்பானென்றே

கண்ணனற்கழல் களென்றும் கசிவுடனினிப்பேகை

கண்ணனையென்னையீண்டு கனம்பெறத் தோற்றினாலு

கண்ணனற்கமல பாதம் கனிந்துளம் கொள்வேகை

கண்ணநீயுலகிலெங்கும் கலந்துறை பொருளையாமால்

கண்ணனின் கமலத்தாள்கள் கருணையோடென்னையாள்க.

तत्त्वं प्रसीद भगवन् ! कुरु मय्यनाये विष्णो ! कृपां परमकारुणिकः किल त्वम् ।

संसारसागरनिमग्नमनन्तदीनमुदतुमर्हसि हरे ! पुरुषोत्तमोऽसि ॥

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இவ்வாழ்க்கை யெனுங்கடலி லிறங்கித்தளர்

சிறற்றிவன் உயிர்த்தே யேற

நல்வாழ்க்கை யருளரியே யென்னிறையே

கருணைபொழியநாத நாதா

புல்வாழ்க்கை தவிர்க்கும் புருஷேத்தமனே

விட்டுணுவே புகல்வந்தேற்குச்

செல்வாக்கு நிறைந்தேறத் தத்துவங்கள்

அருளநந்தா செல்விகாந்தா.

नमामि नारायणपादपङ्कजं करोमि नारायणपूजनं सदा ।

वदामि नारायणनाम निमलं स्मरामि नारायणतत्त्वमव्ययम् ॥

நாராயணன்கழல்கள் நாளும் வணங்கிடுவேன்

நாராயணன் புகை நாளும் புரிந்திடுவேன்

நாராயணனும் நாளும்சைத்திடுவேன்

நாராயணன் நல்ல தத்வமுணர்ந்திடுவேன்.

श्रीनाथ नारायण वासुदेव श्रीकृष्ण भक्तपिय चक्रपाणे ।

श्रीपद्मनाभाच्युत कैटभारे श्रीराम पद्माक्ष हरे मुरारे ॥

अनन्त वैकुण्ठ मुकुन्द कृष्ण गोविन्द दामोदर माधवेति ।

वक्तुं समर्थोऽपि न वक्तिकश्चित् अहो जनानां व्यसनाभिमुख्यम् ॥

ஸ்ரீநாத நாராயண வாசுதேவ

ஸ்ரீகிருஷ்ண பக்தப்ரிய சக்ரபானீ

ஸ்ரீபத்ம் நாபாச்சயுத கைடபாரீ

ஸ்ரீராம பத்மாஷ் ஹரீமூராரீ

ஸ்ரீகிருஷ்ண வைகுண்ட முகுந்த நந்தா

கோவிந்த தாமோதர மாதவா யென்

ஸ்ரீவிஷ்ணுவே யென்னச் சொலத்தெரிந்தும்

செப்பவறியாததுவும் பாபமே யந்தோ!

ध्यायन्ति ये विष्णुमनन्तमव्ययं हृत्पद्ममध्ये सततं व्यवस्थितम् ।

समाहितानां सतताभयप्रदं ते यान्ति सिद्धिं परमां च वैष्णवीम् ॥

நிலைத்த நினைவுடையார்க்கு நின்றபயமளிப்பாயை

நிலைத்த கத்தாமரை நடுவே நிறைந்தென்றும் நிற்பாயை

தலைத்தேவாம் விட்டுணுவைத் தம்மனத்திற் பதிப்பார்தாமே

தத்தகமை வைணவராய்த்தாம் நிலைப்பர் தரணிமீதே.

क्षीरसागरतरङ्गशीकारासारतारकितचारुमूर्तये ।

भोगिभोगशयनीयशायिने माधवाय मधुविद्विषे नमः ॥

பாற்கடலதனினின்றும் பணித்திடும் அலைகள்மீதே

போர்த்திடப் புயங்கசையைப் பொருந்திடத்தயிலுமந்த

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கார்க்கடல் மதுவினவரி கருணையங்கடலாய் நின்று
மாற்கடல் தவிர்க்குமென்றன் மாதவன்பதம் பணிந்தேன்.

यस्य प्रियौश्रुतिधरौ कविलोकवीरौ मित्रौ द्विजन्मवरपद्मशरावभूताम्
तेनाम्बुजाक्षरणाम्बुजधूपदेन राज्ञा कृता कृतिरियं कुलशेखरेण ॥

அரசர்குலத்து வந்துதித் தவ்வந்த புரத்தை யாண்டுவந்த
வரிசையுயரும்பதம் சரமறையோ ராதியின்கேளாம்
பரிசுநிறை பல் வாணர்துதி குலசேகரனும் வைணவனில்
வெரிசேர் முகுந்த மாலையினை விரும்பியிசைத்தான் வடமொழியில்.

॥ मुकुन्दमालास्तोत्र सम्पूर्णम् ॥

அன்ன முகுந்தமாலையினை யாலக்ராம* மெனுமரில்
பன்னுமறையோர்குலம் விளங்கப்பாரத்வாஜன் மரபதனில்
மன்னும் ராமசாமி வயிற்றுதித்த சுப்ரமணியனும்
கன்னனிகரும் தமிழதனிற்கம் பதாஸனியற்றினேன்.

STOP THIS SOCIAL OPPRESSION.

Dr. T.S.S. Rajam M.L.A. President of the Tamil Nadu Harijan Sevak Sangh recently toured in the Salem District to acquaint himself with the causes of the conversions that were reported to be going on in that District. In the course of an address to a conference of the Harijan youths he said that the root cause of the conversions was the oppression of the Harijans by the caste-Hindus. He had just then come from Kalangani village, where the Harijans and the caste-Hindus had a dispute. Due to some misunderstanding in a festival the dispute had developed and taking advantage of it, a Catholic Missionary had camped there holding religious classes to convert the Harijans. He was glad to state that the two factions had now been reconciled and that the Harijans had stoutly refused to leave Hinduism.

He appealed to the caste-Hindus to show a change of heart. They must treat the Harijans as human beings. The Harijans had a right to draw water from the common wells. Even if they were the exclusive wells of the caste-Hindus, the Harijans must be allowed to have them for their usage also. The times were changed. The Harijans formed an important section of the Hindu community to lose whom would be a disaster to the religion. Other religionists were ready to receive them into their folds with open arms. If that state should come about, then Hinduism would become weak and lose strength. He warned all persons against precipitating that danger which was already staring them in the face.

(*In Tindivanam Taluq, South Arcot Dt.).

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NOTES.

THE UNITED INDIA LEAGUE.

A new association called the United India League was started at the Thinkers Hall Triplicane Madras on the 18th June with an inaugural address delivered by the well-known social thinker and publicist Mr. N. Subrahmanya Aiyar, retired senior Dewan Peishkar, Travancore. The meeting was attended by several leaders. Dewan Bahadur K. S. Ramaswami Sastriar introduced the lecturer by a short fine speech in which he touched on the aims of the League and the necessity for its formation and paid a well merited compliment to the labours of Mr. Subrahmanya Aiyar in the cause of social evolution and adjustment and to his unbounded optimism. After the address was delivered Messrs. C. R. Srinivasan and C. Rajagopala Chariar were called upon to speak and made a few observations touching the objects of the League.

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Mr. Subrahmanya Aiyer is the founder of the League and also its President for life. His address was excellent so far as it went. He began by stating that the object of the League was "to work for the creation and maintenance of a united India as a step towards a like condition for the whole world." He observed that there is no unity or interdependent mutual relationship in the country at present. It is torn into many divisions competing and quarrelling with each other and within themselves. Several factors such as 'the native-foreign problem,' religious aggression and conversions, the growing abandonment of their special social functions by castes and sub-castes, the orthodox-heterodox differences, the 'inter sex problem,' meaning thereby, "the claim of women to the same position in public service and life as man and in proportion to their number," the capitalist-labourer dispute, and the differences between the government and the people have contributed to and account for the present state of "disunity and enfeeblement." "The obvious import of all this is that there is no sense of mutual necessity, duty or responsibility anywhere, that there is hence no unity of interest, that in fact India as a natural organism is dying, if not practically dead."

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The League proposes to work for a change of this position "with the least delay," for, just as with the physical body so with society the non-functioning or disintegration of the organs will spell death to the social organism. It will face and relentlessly remove the cause of disunity and determine and implant the factors that make for unity.

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The object and ideals set forth in the inaugural address are undoubtedly unimpeachable and praiseworthy. The address would, however, have been more useful and instructive if it had also explained at least, in the outline, the nature of the remedy or remedies which the League has in view to cure the existing evil and also its particular *modus operandi*. There must be "collective social life under responsible division of labour" and "a state of interdependent mutual relationship in which what affects one affects all." Yes, but how is such a condition to be brought about and maintained? That is the question. There is no objection to the society and its component parts being compared to the physical body and its organs, but it has to be borne in mind that the analogy is not perfect, in as much as the compelling feeling of oneness which pervades each and every part of the physical body does not exist in the other case and the *automatic* all-cognisant and all-directing centre is also wanting.

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There is a reference in the address to "India as she probably was." It is suggested that the varied Indian people were once so arranged as to make efficient living possible for all but that the social order has now collapsed. What that social order exactly was, how it was worked and enforced, why it collapsed and whether it could and ought to be revived and if so in what form, are however not dealt with.

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"The caste organism of India" is also briefly commented on. It is worthy of note that Mr. Subrahmanya Iyer is of opinion that the classification of Hindus into caste-Hindus and non-caste Hindus is a distinction without a difference and "every Indian belongs or at least once belonged to some caste or other," by 'caste' and 'sub-caste' being meant, "social organ and sub-organ respectively." He recognises that some of the groups have become "economically weak, numerically poor, or socially low" and "that the functions for which they stood or still stand receive less respect and less income than others." He says that if that respect and that income are equalised in respect to all the castes and sub-castes of India, they will become so many equal interdependent organs of the body politic working in harmony and in unison for the good of all."

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Mr. Subrahmanya Aiyar will be doing a great service if he will elaborate his views on the question of the reorganisation of the Hindu groups, called castes, and suggest practical ways and means for the

securing of equal right and equal income to them all. His ideal that all the castes and sub-castes of India should become so many equal interdependent organs of the body politic working in harmony and unison for the good of all, is excellent in theory, but how is it to be worked up to and attained? Take, for a concrete instance, the Harijans. They have formed part of the Hindu community and they have been doing very necessary and valuable work on behalf of the body politic. Yet, they have, by reason of their birth, been branded as untouchables, unapproachables and even unseeables, by the orthodox section, on the professed strength of the shastras and treated as less than beasts. How does Mr. Subramanya Aiyar propose to raise their status to a position of equality with the other castes.

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Again what importance will our friend give to *birth* in a caste? It must happen that numerous individuals born in a particular caste have, for various reasons, no aptitude or taste for the kind of work, which may generally be regarded as the function of that caste. What provision will he make for these cases? Who is to fix and regulate the respective functions of the numerous castes and sub-castes, settle differences, give final decisions and how are these decisions to be enforced. We cordially invite Mr. Subramanya Aiyar to throw light on these and connected matters and suggest practical lines of action.

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In the Course of an interesting article in the July Hindu Review on How India will accept Christ, Swami Jagadiswarananda Writes.

The genius of Hinduism is assimilation and expansion. From time immemorial the twofold Shakti of Hindu genius has been ever active assimilating new doctrines and dogmas and expanding consequently. What characterises Hinduism most is not only its universal tolerance but universal acceptance. Hindu universality is voiced even in the oldest of the Vedas the Rig Veda, thus, "Truth is one, sages call it variously." This is the life breath of Hinduism and it cannot live without this spirit. It has in its evolution through the ages, absorbed and outlived Jainism and Buddhism and other expansive and reformatory religious movements. The spirit of Hinduism may be best defined in the words of its latest living apostle, Mahatma Gandhi. In his view, Hinduism is the Sanatan Dharma or Eternal Religion that underlies all religions.

A DAY DREAM.

BY

RAO SAHIB N. NATESA AIYAR.

[Mr. N. Natesa Aiyar is a respected leader of the Madura Bar and an ardent and devoted Sanatanist. His transparent sincerity and self discipline are worthy of admiration and imitation by allies and opponents. In the course of a contribution on the "Soliloquy of a pining heart" in the Dharmarajya of the 18th June he gives expression to the vision of contemporary society as he sees it].

I see a vast panorama of a seething mass of endless humanity. I hear the babel of 1,000 voices of 1,000 nations, the terrible war-cries of unscrupulous victory—intoxicated earth-hungry whites and the piercing heart-rending lamentations of innocent vanquished browns, mowed, peeled liquified and sublimated by machineguns, poison-gas and bombs and ammunition tanks. I tremble from head to foot with hair standing on end like a veritable porcupine. My parched tongue remains glued to the roof of the gaping mouth. Oh Heaven what a spectacle?

I see now a nude, wiry, brazen old Byragi of Malvolian greatness with traces of one arm having rested on the shoulders of a Minerva and of another arm on the shoulders of a Diana but at present holding in 10 wooden hands Manu Smrithi, Bhagavadgita, Koran, Bible, Zendavesta, Grauntha Saheb and Thesawaleme and with one real face and five made up faces delivering sermons after sermons on Khaddar, palm-cutting, Hindu-Moslem Unity, Untouchability, Temple-entry, Prayaschittas for the age-long sins of caste Hindus, laws of marriage, the duty of disobeying parents, husbands and masters and constituted authorities, non-violent violence, Satanic Government and his own Himalayan blunders and necessity for fasts.

I see now a full clad, robust, middle-aged iron man holding out with ringing sincerity and infectious enthusiasm, Bolshevism, banishment of religion, destruction of caste, abolition of private property and annulment of inequalities as the only panacea for all the ills which human flesh has been, is, or will be heir to.

I see now a man past middle-age with a tongue of German silver of implacable calmness traversing the country from end to end and saturating it with never-ending common places on the strength of the mighty Congress, the need for ousting foreign goods and unification of India by hook or by crook.

I see a grandiloquent Hindu Demosthenes of advanced years and

bland smiles, whose ways are as inscrutable as those of God and whose utterances are as clear and unambiguous as the Delphic oracle and—whose movements are wholly sphinx-like.

I see a man of ripe old age solemn and demure, with a well earned name for sincerity and King's English but with a vision blurred and warped under the influence of halfdigested principles of Hindu Religion and Philosophy and social structure and with an out-look, characterised by un-uttered perpetual doubts and mis-givings, a back number perhaps but yet in the front.

I see now a volatile vitriolic razor-tongued man of unbounded self-confidence of ready wit, of easy virtue and elastic conscience and weather-cock-like in his movements and perpetually gabbling like a garrulous old nurse, feared by all and respected by none.

I see now a brainy Cassius-like man with the phosphorescent eyes of a cat, the wily cunning of a fox and the glistening mischief of a monkey ready to pounce upon and throttle unwary Sanatanis for the mere pleasure of doing so and haranguing endlessly on untouchability and temple-entry with the stratagem of a Machiawelli and the Logic of a Pharisee or Saducee.

I see now a round clean-shaven Doctor of the pump-kin type lifted into unforeseen eminence by a strange irony of fate no less than by birth within a now much favoured class and stirring with K—N impudence H—N insolence and M—C impertinence the hitherto loyal and Godfearing Panchamas into a wholly un-understandable revolt against the ancient Hindu Religion and foolishly releasing dangerous forces knowing all the time that that he will be powerless to control or regulate or check or stop them when the need for doing so shall arise.

I see now a fair poetaster, a swaggering actress and a glib pedagogue in petti-coat, seeking to shape the destinies of moustacheless humanity with catch-penny poems, action songs and magic-lantern lectures calculated to secure for that section equal rights with its counterpart in all fields, recreational, procreational, matrimonial, political and what not.

I see now in a neglected corner of the, canvass an orange-robed Madhatipati seated in a, silver Simhasana is spotless Majesty, with a beaming countenance inspiring devotion, reverence and awe with eyelashes extending to the ears and radiating Ahimsa, Satyam, Soucham, Asteyam, Indriya Negraham, etc., taming with a mere-look, a wave of the hand, a gentle smile, a smile gesture or a word half-uttered, the most rebellious

revolutionary into a very docile devotee and delivering lectures to a representative gathering of 4,000 people, in pin-drop silence, in a voice sweeter than the sweetest notes of the Veena, in a bewitching easy natural and conversational style, now lifting them into lofty heights of heavenly bliss for above the—dross earth, now moving them into scalding tears,—now bathing them in rivers of happiness, now expounding the most subtle problems of abstruse philosophy and now offering the finest and most practical solutions for all the problems which are now harassing the world from end to end social, political and religious.

An Answer to a Common Charge.

[In the course of an interesting article in the fellowship Lucknow Dr. Stanly Jones the well known American Missionary answering an often repeated charge about Christianity's failure to control the war spirit in the West, writes as follows].

Why do we feel that Christianity ought to do something about it? Is it not that Christ is a potent force today? To see it in its clear perspective let us ask ourselves why we did not expect Buddhism to keep Japan from doing in Manchuko exactly what Italy has done in Abyssinia? Japan is a Buddhist country, but did anyone ask why Buddhism didn't save Japan from that crime and the further crime of partitioning China? It simply doesn't occur to our minds to ask that question. Buddhism never raised its voice. At least millions of Christians have protested, and more they have boycotted Italy at cost to themselves. Did Buddhism in any part of the world make a protest at Japan's action? And did anyone expect Buddhism to do so? This means that it is not a world force or a world issue.

We often hear so much about crime in the West and yet does anyone ever raise the question why Ceylon and Burma—two Buddhist countries, have more murders *per capita* than any where in the world? Why doesn't this fact trouble us? The reason is that we expect more from Christianity, for it is a real living force.

Under whose auspices are the living movements for peace to be found? It is obvious that they are under Christian auspices. We have failed to prevent the Abyssinia tragedy, and yet there was never so much peace feeling and peace planning as today. The reason we are so near war is not because we are more warlike, but because through science we have discovered instruments of destruction that makes us all afraid. It is this fear that is at the basis of the nearness of war. But we were never nearer war and we were never nearer getting rid of war than now. And if we as a race ever get out of war it will be the spirit of Christ which will get us out. There is no other influence that is a living issue in humanity today.

CHRISTIANS AND HARIJAN REVOLT.

[The following statement has been issued by the Bangalore conference continuation. It may be taken as embodying the latest attitude of an important section of the Christian Church towards the Social situation in Hinduism caused by unrest among the Harijans Ed. Bh. D.].

The Conference expresses its wholehearted sympathy with the longing of the Harijans for social justice and for a legitimate place in the national life. It regards with unmitigated abhorrence all forms of social oppression and economic exploitation under which they have suffered for many years and are still suffering. It is of opinion that a satisfactory solution of the problem can be arrived at only when it is recognised that the redemption of the community should be viewed from the political, social, economic and religious aspects. It may be that the provision in the new Constitution for British India will meet in a measure the Harijans' immediate political needs. But a mere transference from one religious group to another will not bring about any immediate improvement in their economic condition, or even in their status in relation to the caste-Hindu, for these depend ultimately upon their own efforts and their possession of a faith, which gives them courage and freedom.

With regard to their religious needs, the Conference feels theirs are not different from those of the rest of humanity and they should consider carefully in which religion their religious aspirations could be adequately met. Without any desire to unduly influence the judgment of the Harijan leaders, it would like to draw their attention to the fact that there have been large accessions to the Christian Church from the Harijan community and that *pari passu* with spiritual satisfaction, these have obtained definite material and social amelioration leading, as in South India, some of their members to positions of leadership both within the Indian Christian community and in the country at large. Notwithstanding this the Conference would earnestly urge Harijan leaders not to regard a change of faith as a means to mere social advancement.

While appreciating and sympathising with all efforts that are being made by liberal-minded Hindus to reform and broaden Hinduism so as to accord the Harijan a recognised place within the Hindu fold, the Conference is convinced that nothing short of a real change of heart with regard to the whole caste system will meet the situation, and that efforts to retain this community on political or strategic grounds are bound to fail.

The Conference would like to warn Hindu leaders that unless the situation is promptly and adequately met, the discontent prevailing among the Harijans may take a turn dangerous to national solidarity and reputation. Such contingency would shift the responsibility for meeting the just demands of the Harijans on others, however unwilling they may be to take advantage of the situation.

The Conference desires to draw the attention of the Church to the need for assessing the present movement at its proper value in regard to magnitude and significance and to the fact that there is still much uncertainty in the minds of the Harijan leaders as to what they want and where they hope to find it. It would emphatically deprecate any attempt to exploit the situation with a desire to add to the numerical strength of the Christian community. The Church should neither hold out to the Harijans hopes of social or economic betterment, which it may not be able to fulfil, nor lower the demands of Christ for personal loyalty to Him as the only condition of admission to membership in a Church.

Back To Hinduism

Nine Adi-Dravidas of Nellikuppam Cuddalore, who were converted to Mahommadanism by Moulana Moulvi Abbul Aleem of Meerut during his visit to Nellikuppam on March 23 have now renounced Mahommadanism and returned to their original religion.

Hinduism does not criticise or antagonise any dogma; it bars and bans no creed. It wants to break down all barriers or sectarianism and dogmatism by accepting and interpreting all religions universally. But it refuses to stereotype any doctrine. It has in her broad bosom, room for all future revelations. It is vigilant to welcome any new prophet or religion.

Swami Jagadiswarananda.

CHRISTIANS AND HARIJAN REVOLT.—(Contd.)

We say this because we are convinced that any accession of the members of other communities to the Church without a desire for spiritual communion with God, far from helping the cause of Christ will seriously prejudice the present and future usefulness of the Church as witness for Christ in this land.

The inability of the Christian community to offer at once to those who seek to enter it an assured standing of social equality, calls for serious repentance, humble confession and prompt action for the removal of the vestiges of caste in the community, which have long hindered the full realisation of the oneness of all in Christ. This movement forcibly reminds us that the Gospel would fail of its purpose and its appeal, if its implications are not worked out in the economic and social order, no less than in the sphere of personal salvation.

Apart from the possibility of providing for such of those as may seek to enter the Church for proper reasons a spiritual home, the Church at the present juncture has to realise the duty and opportunity of performing a ministry of reconciliation between caste-Hindus and Harijans, so that nothing may be done in a spirit of bitterness and retaliation.

If, as a result of this movement, the rate and progress of the inflow of Harijans into the Church be augmented, the Conference would earnestly appeal to Christian lay men and women to rise to the occasion and strengthen the hands of the Church in its task of instructing, gathering and shepherding the poor of our land to whom Our Lord would have the Gospel preached. Where the Harijans showed the genuine religious longing we, as Christians, have a duty to tell them of what Christ has done for us and of the liberation of the spirit and the new hope and purpose in life which He gives us. Moreover, the Conference desires to point out that we have in this situation, apart from any hope of conversions from this group, a great opportunity to identify ourselves in the spirit of the Lord, with the Harijans in their distress and suffering.

We are fully convinced that the regeneration of the world cannot be brought about by political and social reformation alone, revolutionary or otherwise, but by the power of the love of God. Therefore, whatever decision our Harijan brothers may take in regard to their religious affiliation, we would commend to their careful and reverent study and acceptance the message of God's love and power contained in the Gospel of Our Lord Jesus Christ.

RECEIVED
1936.12.14

TEMPLE ENTRY AND MASS CONVERSION.

RAO SAHEB A. RANGASWAMI AIYAR,

Advocate, Madura.

In studying mass movements and the ways of taking them along safe, sound and healthy lines, it is necessary to understand the basic principles underlying them and the details of practical measures to be adopted, paying due regard to those principles, the human psychology which is necessarily involved in dealing with large masses of men, and the appropriate methods of action which as the result of human experience would appear to give the best results.

The question of untouchability of certain classes in Hindu community with reference to others, and the subsidiary questions of temple entry and mass conversion which have arisen out of it and which absorb a large amount of public attention at the present time relates to such a mass movement involving the status, happiness and culture of millions of men and women professing Hindu faith in our country.

"Untouchability" is a social sentiment which is not unique or peculiar to Hindus. It existed in one form or another in many Ancient Civilisations and has survived in Hindu culture and civilisation as one of several survivals from those ancient times, and even in other cultures and civilisations it can be seen to be still persisting in certain modified forms, as, for example, in modern European civilisation. The Ainus in Japan were untouchables in that country until Japan brought herself in a line with modern civilisation about the middle of last century. There is a special railway carriage popularly called "Jim Crow" attached to trains in United States of America in which alone Negroes and coloured people should travel lest they may pollute the whites travelling by the same train. Lynching is a sort of extra-judicial lawless mob-procedure now and then adopted by the whites when Negroes are charged with certain classes of offences notably against white women, in order to kill them summarily by burning, shooting or hanging them. In some provinces in South Africa coloured people are segregated in special locations in order that they may not pollute white people by their proximity. Both in some of the states in America and also in South African colonies, it is said, that there is legal bar to marriages between white and coloured people. As the latest example, Nazi Germany has evolved an artificial definition of what an 'Aryan descent' connotes which would exclude some castes in India who can claim to be perhaps the least mixed in the world amongst the descendants of the ancient genuine Aryan stock for the sole purpose of

segregating the Jews racially, culturally and economically in that country.

Untouchability in human society has arisen generally from two main causes:—(1) When for example two communities come in contact, one of which is distinguished by a higher culture, possesses a higher standard of cleanliness, morals and social habits and can follow professions and occupations compatible with them and the other has comparatively a lower form of culture and its standard of personal cleanliness, morality and social habits are correspondingly low and its strength in population is perhaps very high compared with the former, the former may keep the latter apart as an untouchable community for fear that it may be pulled down to its level in culture, morals, physical cleanliness and social habits or swamped by it. The motive actuating it in doing so is one of self-preservation. (2) The other reason for untouchability is prejudice of one community against the other owing to the strangeness of the beliefs, usages, habits and the culture of the members of the latter community in the eyes of the former. Therefore, "untouchability" is a social sentiment, human in its origin, unconnected with any genuine religious creed or doctrine and can survive only when the conditions abovementioned causing fear of extinction or prejudice of strangeness subsist. "Untouchability" as it exists in Hindu society has no basis in Hinduism.

Gita which is an authoritative scripture recognised by all Hindus says

विद्याविनयसंपन्ने ब्रह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

"Sages look equally on a Brahmana adorned with learning and humility, a cow, an elephant and even a dog and eater of dog's flesh—Gita V 18.

The conduct of sages is an example for ordinary people to follow as far as they can. Why should all be regarded equally? Because again as Gita says

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनाश्यन्तं यः पश्यति स पश्यति ॥

"Seated equally in all beings, the supreme Lord Unperishing within the perishing—he who thus seeth, he seeth"

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनाऽत्मानं ततो याति परां गतिम् ॥

"Seeing indeed everywhere the same Lord equally dwelling, he doth not destroy the Self by the Self and thus treadeth the highest Path"—Gita XIII 27.28.

ममैवांशोजीवलोके जीवभूतः सनातनः ।

मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानिकर्षति ॥

"A portion of Mine Own self, transformed in the world of life into an immortal spirit Draweth round itself the senses of which the mind is the sixth veiled in Matter"—Gita XV 7.

सर्वस्य चाहं हृदि सन्निविष्टः ।

"I am seated in the hearts of all" Ibid XV 15.

इश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

"The Lord dwelleth in the hearts of all beings, O, Arjuna—Ibid XVIII 61

The above proclaims the charter of freedom for all beings as they are in their essence the Divine.

Therefore, if untouchability possesses any validity at all, it depends upon purely external conditions—conditions associated with dirt, filth, squalor, disease, vice, cruelty &c. which affect those who come in contact with them, as they may be sufficiently pure to withstand them. When those conditions disappear, untouchability cannot survive even in that limited form. Human exertions can make those conditions disappear. Not merely in enunciating basic principles, Hinduism is against untouchability, but also in the formation of its ancient social structure. When Hindu society was arranged in ancient times according to its complete needs and to regulate its progress, by the formation of necessary duties and occupations to fulfil those needs with their appropriate ideals, there was no place therein for the recognition of the castes called 'untouchables'.

For, Manu, the ancient Lawgiver, recognised only four castes and no fifth:—

ब्रह्मणः क्षत्रियो वैश्यः स्त्रयो वर्णा द्विजातयः ।

चतुर्थ एक जातिस्तु रुद्रो नास्तितु पंचमः ॥

"The three castes are the twice-born, the Brahmana, Kshatriya and Vaishya. The fourth is the once-born, the Sudra. There is indeed no fifth anywhere".—Manu X 4.

In practical application of external truths to the arrangement of Hindu Society, there was no room therein reserved for 'untouchables'. But untouchability persisted as long as human exertions were not put forth in full measure to remove the conditions which would enable untouchability to continue and which are partly physical, partly moral and partly mental, as set forth above, giving rise to two classes of reasons,

namely, one motivated by a desire of self-preservation and the other based on prejudice.

Hindu Religion and Hindu Culture have not been static and quiescent. There have been movements from time to time which worked for spreading knowledge, religious and secular, amongst the masses and inculcating high morals and noble aims and aspirations and which indirectly tended to soften the rigours of untouchability. They were in their main characteristics religious movements appealing to the spiritual ideals and aspirations of man and working from spiritual down to the material and the physical. Thus were the movements inaugurated in South India by the several Saiva and Vaishnava saints, Nayanars and Alvars amongst whom we may find individuals belonging to untouchable and criminal classes, elevated to sainthood, who flourished before the first millenium after Christ, by the great Ramanujacharya after them, in Western India by Basava the founder of the Lingayet or Veerasaiva sect, the saints of Maharashtra, Tukaram, Namdev and others, by Nanak in the Panjab preaching to and taking into his religious brotherhood all high and low, touchable and untouchable, Hindu and Muslim. by Kabir, Goraknath, Ramanand and others in Upper India and by Chaitanya in Bengal. These worked vertically across the horizontal divisions of society comprising the higher castes and the lower untouchables and with the aid of the fire of Bhakti or Devotion placed the untouchable on a level with the exclusive.

Like all other ages in human history, the present age has its own lights and shadows, its bright side and dark features. Amidst the former, we can recognise its great humanitarianism, manifested in its democratic institutions, socialistic experiments, zeal in diffusing knowledge and the abolition of slavery, and materially aided by the achievements of science in annihilating distances and bringing nations and individuals near to each other and promoting their mutual understanding. We can also recognise the vast powers of organisation developed in modern times and their application to the art of government, commerce and industry, military affairs, and religious and philanthropic movement. Under these powerful influences, untouchability in whatever form it may manifest itself, whether in the east or in the west has no chance of survival, even though blind conservatism in the garb of religious orthodoxy or narrow prejudice opposing the introduction of anything strange or new, may retard its quick realisation. The rise of modern democracy, the introduction of universal and compulsory education of boys and girls in elementary stages, the wide diffusion of knowledge, the progress of industries,

the rapid development of quick methods of transportation and communication, like Railways, Steamships, Aeroplanes Telegraph, Wireless, Press & c., a growing sense of human solidarity and spread of humanitarianism are all operating as forces against which untouchability cannot stand.

In India along with the other world conditions above enumerated, there exist special forms of them which are operating with equal effectiveness. Some of them can be enumerated as follows.—

1. Equality of all before the Law.
2. Equal freedom to all to utilise all public amenities like railway trains, public roads, hospitals, canals, & c.
3. Equal access to all educational institutions.
4. Equal right to enter public service.
5. Right to vote for representatives in Legislatures, Local Boards etc.

In spite of all these, untouchability yet lingers amongst Hindus by the treatment accorded to untouchables in social intercourse, refusal to admit them to temples and other places of worship, lack of attention to their religious and cultural progress and improvement on the part of their co-religionists amongst the higher castes, and their open treatment as outside the pale of caste. These defects have to be rectified. They can be rectified by two kinds of agencies. They are, (1) Government and (2) Hindu Society. Government when it becomes a national Government can achieve it effectually by straining all its resources to spread knowledge and enlightenment amongst them as every national Government is trying to do in the modern world by the establishment of schools, by the building of suitable houses, by various measures of social legislation etc. Government as it exists now finds difficulty in sparing funds for their necessary expenses owing to its peculiar limitations as a foreign Government. As regards Hindu Society, it can do its part by starting, maintaining and effectually conducting missions specially intended for the amelioration of untouchable castes or classes, by giving them sound religious education in the precepts of rational Hindu faith instead of the animistic forms to which they have recourse at present, spreading amongst them right methods of living and ameliorating their social conditions. These services are done amongst the corresponding classes in western countries by movements like the Salvation Army, several agencies of the Christian Churches, social welfare schemes and the like. These latter are working for the amelioration of what is called "the submerged tenth" and the eradication of "slums". Hindu Society has not attempted yet to start any movement on these lines, as such work needs organisation, co-opera-

tion, careful thinking and planning, sustained action from year to year, based on a continuous spirit of sacrifice and service, and cannot depend for its sustenance merely on public agitation and lectures, and fleeting enthusiasm associated with other ulterior aims and objects.

For some time past, we have adopted the latter method and unlike our precursors in the same field like the Alvars and Nayanmars, Nanak and Chaitanya and others, we have stressed the rights of untouchables to enter temples in the same manner as political rights of masses are advocated in modern movements, instead of bringing to our aid the sense of duty and discipline which would be contributed by a genuine religious spirit which served as a foundation for the work of reclamation and enlightenment amongst the masses in former times in our country.

The deplorable results we see around us. Every class or community which has a genuine grievance on the ground of its being treated as an untouchable or fancies that it labours under such a disability is issuing a challenge or is tempted to issue one to the whole Hindu community that unless the disability is removed in some vague indefinite way or in some concrete manner by throwing wide open the doors of Hindu temples—even in this it is not clear as to at what stage of approach from the exterior gate to the Inmost Sanctuary in the Temple the doors have to be thrown open to admit entry, as there are usually several series of these doorways existing between—the particular community would forsake their ancestral Hindu religion and join other faith. Such an ultimatum does not indicate an overflowing devotion or enthusiasm for the faith in which they are born and whose privileges they seek to claim. Sincere religious faith or devotion is born of suffering or sacrifice, renunciation of the lower, the material, for the attainment of the higher, the spiritual and cannot forsake its inherent nobility by seeking to barter it for material goods or worldly advantage. In the face of these ultimata and the schemings open and covert, of rival proselytising faiths existing in India tempted to increase their numbers in this general scramble, the Hindu community which is amorphous and out of time with the modern time-spirit each compartment therein being self-centred within itself, without a proper understanding of the interests of the whole, which is lacking in vigour and cohesive power in spite of its numerical strength, stands unmoved without stirring to carefully devise and organise measures for meeting the new situation, which has been created by a set of enthusiasts unaccustomed to or unprepared for steady, sustained and practical work to be thought out, planned and carried out on a national scale with a quiet determination to overcome all obstacles.

The slogans "Open the temples to the untouchables", "Abolish untouchability" and the like vociferated from hundreds of platforms and repeated by sentimental propagandists, accompanied by no practical organised work, based on a genuinely religious or spiritual basis cannot but lead to this barren, discordant result within our country and a false and mischievous impression abroad confessing that there is an atrocious form of hatred reigning amongst the followers of Hindu faith in this country which has no parallel anywhere in this wide world, while as a matter of fact, whatever be the form of weakness, the sins of omission and commission prevailing in our midst,—it cannot but be owned that there are many, such omissions and commissions or else we would not be in the sorry plight we are in today compared with other nations of the earth,—premeditated forms of cruelty are comparatively rarer in this land responsive to the teaching of Ahimsa for millenia past than in other parts of the earth where might is more readily recognised as right. E.g. Lynching of Negros in America, prewar Belgian atrocities in Congo, Italians' use of gas in Italo-Abyssinian War, Concentration Camps in Nazi Germany &c.

Then, how to remove untouchability from our midst? and how to preserve the saving grace of Sanatana Dharma for the millions of so-called untouchables in our ranks?

Apart from the steps which the present or the future governments in this land may render to the cause, let us realise our duty to those classes now regarded untouchables who are thirsting for knowledge and practice of the noble aspects of Hinduism in the same manner as our predecessors in the work did in this ancient land but adapted to modern conditions and times, organise missions to them, establish schools for giving them knowledge, religious and secular, and making them useful members of society, wean them from all those degrading habits, customs and environments which make for untouchability, and carry out our endeavours with zeal, love and determination and not in a spirit of fleeting enthusiasm, leaving temple entry alone for the present. For, after all temples are not all in all in Hinduism. There were ages in the history of Hinduism when there were no temples as we have in our midst. Highest form of Hinduism recognises the supremest temple—the cave of the heart, more sacred than any temple outside, whose doors can never be closed except by oneself against himself. Then we would find that temple entry would have been absolved without the degrading challenge to Hinduism by threatening to renouncing it; and untouchability would have disappeared as a nightmare of the past.

CAN THE DOWRY SYSTEM CEASE?

CONTRIBUTED.

"No depression in the marriage market. I wish some economist would investigate the secret." That was the remark made by an observing friend on the 16th of July when the longest marriage season for the Tamils of South India came to an end. The statement cannot be said to be extravagant in the light of the facts. Dowries in this season have ranged from Rs. 500 in the case of absolutely destitute families to Rs. 20,000 and above in the case of well to do families. One lucky bridegroom elect who happened to be started on a decent initial salary is said to have been offered Rs. 25,000 for dowry. A helpless widow with 3 sons and 2 daughters whose total property amounted to Rs. 1,000 spent Rs. 500 out of her property, and raised Rs. 500 by donations for the celebration of her daughter's marriage. A poor *vaidiki* Brahmin in a similar situation took round a subscription list for the marriage of his daughter and spent Rs. 1,000. One lawyer's clerk who had begged his way in life in earlier years, spent all his savings and borrowed Rs. 500 for spending Rs. 1,500 for his daughter's marriage. Another lawyer's clerk gave Rs. 1,500 as dowry and spent another Rs. 1,500 because the boy happened to be studying for Registered Accountancy. In spite of the glut of lawyers the Law College still commands a premium and one lawyer gave Rs. 2,500 as dowry for giving his daughter in marriage to a law student and spent another Rs. 2,500 on the marriage celebrations. Another bridegroom who was the son of a Government servant got a cheque for Rs. 4,000 and silver and brass vessels for Rs. 2,000 for the marriage, the celebration expenses of which came to another Rs. 2,000.

Instances like this can be multiplied. In fact we are entitled to presume that there is dowry, always far beyond the capacity line, in every marriage, and throw the burden of proof on those who challenge it. During these three months one wondered whether the familiar complaints of trade depression and of "tightness of the money market" had any real existence at all. The gloom of low prices and lack of credit was banished for a while and the country basked in the artificial sunshine created by heavy and often times desperate borrowing.

Yet it is not fair to assume that all these dowries were given willingly and by people who could afford to give it. In most cases it was extorted out of them. This is not to say that there was any legal coercion, though the influence can be called undue influence in law. The tremendous social pressure of having to marry their daughters "somehow"

weighed heavily upon the parents of the girls. The tradition of a new generation had saturated the marriage atmosphere with the dowry idea. It became the settled fact that marriage negotiations should proceed upon the basis of the obligation to pay by the bride's party and of the right to extract dowries on the part of the bridegroom's. The situation was exploited for what it was worth by all who stood to gain.

Every parent of bride and of bridegroom deplored this unfortunate feature of the marriage. But there was always someone who could not be placated except by the payment of heavy dowries and by expending certain amount on pomp and show. That person was said to be implacable. Without him or her the marriage could not take place. The miserable parent of the bride had perforce to yield.

The explanation, in many cases apologetic, for asking for the dowry takes various shapes. In one case it is the status of the bridegroom. In another it is his education. In a third it is the existence of a family debt which has to be cleared. The bridegroom's future education has to be paid for, probably up to the I.C.S. He has having a young sister to marry and for her he in turn has to pay a dowry. He is in enjoyment of a salary of Rs. 40. In fact anything which could be cited plausibly in justification is made the basis of the dowry bargain.

In as much as the system of early marriages is likely to continue for a long time and the conditions on which dowries are paid are permanent features of Hindu Social life, there appears to be no near prospect of the decadence of the dowry system. One hoped that the growing unemployment among educated youths would have destroyed the glamour under which heavy dowries were paid in former days to college students. But the effect has been negligible. Neither the poverty of the bride's parents, nor the futility of many of the items of expenditure in the marriage, nor the financial ruin that it ultimately causes, nor the perception that is not honourable to take dowries, nor the ultimate disappointment of the hopes under which heavy dowries were paid, has so far availed to counteract the evil.

In view of the undoubted and widespread havoc that it has wrought in Hindu Society, and of the universal recognition that it is an evil institution, and in the light of the proved inability of the public to get rid of it, there is every justification for the Legislature to step in and emancipate Hindu Society from the grip of this vice. There is no question of Sanatanist or Reformer in this. All are agreed as to the heinousness of the vice and its devastating influence on life. All desire its speedy abolition.

THE DUTY OF THE CASTE HINDUS IN THE PRESENT HARIJAN CRISIS.

Addressing a conference of Harijan Sevak Sangh workers at Kengeri near Bangalore, Gandhiji said that untouchability is a poison which if not got rid of will destroy Hinduism and that he can see the slow destruction that is overtaking Hinduism which if not arrested may become so rapid that it will be impossible for any reformer to arrest it.

"What is required of you," Gandhiji said, "is regular day-to-day conduct towards Harijans, which will enable them to know that a better day has dawned for them. Then you will know that you will do well to take the Harijan with you to the temples, if you have a living belief that this untouchability is wrong. You will know that if there was a temple which will take you and shut its doors for a Harijan, you will shun it, just like what you would do with a scorpion or a snake. You will then believe with me that this temple which shuts its doors to Harijans is not inhabited by God. I will take, by way of example, the greatest of Hindu temples in India, the Kasi Visvanath temple. It is called Visvanath. The deity in that temple is the Lord of the Universe. And yet in the name of that Visvanath, the Savarna Hindus have to-day the impudence to say to the Harijans 'you can't come to this temple'. In spite of all my love for Hinduism, with a due sense of my own responsibility, I am here to tell you that so long as the doors of the temple in Benares are closed to Harijans, Kasi Visvanath does not reside there, and I could not possibly approach that temple with a belief in its sanctity. What is true of this temple is true of other Hindu temples also, which bar entry to the Harijans, including Guruvayur. The gates of Guruvayur are closed to Harijans. But, supposing the trustees or whoever is in charge of the temple gave me permission, I could not possibly avail myself of that permission, so long as the gates are closed to Harijans."

There was no meaning in the objection that a vast majority of the Harijans were not interested in temple-entry, continued Gandhiji. The caste-Hindus had killed the desire in the Harijans to worship in common with them. Therefore, the God of Hinduism was really non-existent for the Harijans. It was true that the God of Hinduism, Islam and Christianity was the same. Nevertheless, the mode of worship was peculiar to each of the religions. Because of the sins of caste-Hindus and because of their unpardonable treatment of the Harijans, the Harijans considered that the temples that were visited by Savarnas were not meant for them and force of habit had taught them to become totally indifferent. That

Harijans in Travancore and in other parts of India had that desire to enter the temples and that they had a right to enter these temples, as any other Hindu, was a good sign.

When a temple was thrown open by the caste-Hindus to the Harijans, because the former had committed a sin in perpetuating this untouchability all along, then it was a great thing indeed. Even if the vast majority of the Harijans left the Hindu fold and there was only one Harijan left, the temples should be thrown open to him.

"Hinduism can only be saved," "can only be purified, by our performance of our duty without expectation of any return whatsoever from the Harijans. Nothing less than that can possibly save Hinduism".

OUR EXCHANGE TABLE.

The Ardra.
The Federated India and Native States.
The Dharma Rajya
The Indian Library Journal (June).
Sadhana (June).
The Liberal Catholic (June).
The Indian Mirror (June and July).
The Scholar (May 1936).
The Indian Educator.
The Vision.
The Christian Esoteric.
Magazine of University Union Maharaja's College Vizianagaram.
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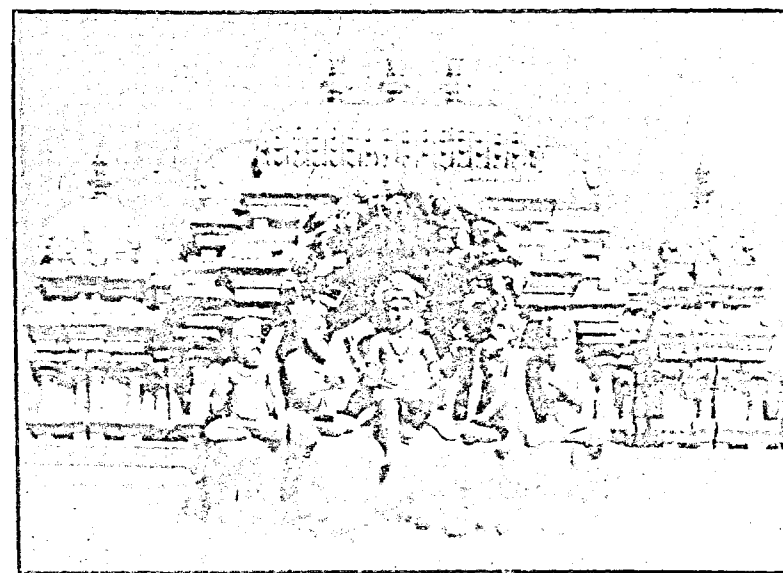
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चित्रं वटतरोर्मूले वृद्धा शिक्षया गुरुयुवा । गुरोस्तु मौनं व्याख्यातं शिष्यास्तु छिन्नसंशयाः ॥

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

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VOL. XIV]

AUGUST, 1936

[No. 5

THE ASSEMBLY SOCIAL BILLS.

Once again the Sanatanist camp is trying to lash itself into fury against some Bills in the Assembly and is raising the familiar though tiresome slogan of religion in danger. One of these Bills relates to questions of succession and there is as much religion in it as in the gambling reversioner's litigation and pathetic maintenance claims with which the courts of this country abound. Two bills relate to marriage. One is to make the Sarda Act more effective. It is largely recognised that the social tendency after the Act has been to approximate the age of marriage to the limit specified in the Act and that the Act has been on the whole one of the most beneficent pieces of social legislation in recent times. It is possible to look at it from two points of view. One from the stand point of impatient idealism based largely upon Western standards established under different conditions and to bemoan that the Act has not immediately achieved a psychological and social revolution and that the technical violations of its provisions are a sign that its validity is not realised. The other is to look at the state of Indian society in which the Act came into operation and assess the change that has come over the country after the Act. The latter alone is the correct test. We notice everywhere the anxiety of parents to avoid flagrant violations of its provision and to evade its sanctions. In many cases parents postpone the marriage of girls to "next year" without fear and are less coerced by the tyranny of custom. Though the Act has not destroy-

ed the dowry evil it has enabled many bride's parents to make better bargains by enabling them to hold out on the ground that their daughters have not reached the age of fourteen. That the Sarda Act has succeeded substantially in raising the age of marriage in a society of 350 millions is a fact which cannot be denied by its most malignant opponents. This by itself is an achievement of which any legislature can feel gratified. Unfortunately its true significance is lost sight of in the emphasis that is laid upon the violations of the Act instead of upon its observance.

The new Bill proposes to make the Act more effective. It has not come too soon. Whatever the method of ensuring greater conformity with the Act, it is quite necessary that an effort should be made to study suitable amendments for getting greater benefit from its provisions.

Another Marriage Bill is that of Dr. Bhagwandas for the validation of inter-caste marriages. The Judicial Committee of the Privy Council has recently held in *Gopi Krishna vs. Mt. Jaggo* that marriages among subcastes of the principal castes is valid. Great changes that have come over the country in recent times. The whole country is tending to uniformity in culture, habits and outlook. We have demanded and are demanding radical reorganisations in political and economic structure. It is impossible to expect that these will not have their reactions on a social organisation whose theory does not fit into the facts and whose incongruities are painfully revealing themselves day by day.

By far the most important and the most urgent of the Bills is Mr. M. C. Raja's Caste Disabilities Removal Bill. The agitation for removal of untouchability has now passed beyond the propaganda stage. Thanks to the work of Social Reformers, Liberal Hindus, Congress organisations and the untiring labours of Gandhiji, the country is convinced that untouchability is an intolerable blot on Hinduism and that the sooner it disappears the better it will be for the country as a whole. In the actual working out of the principle however, difficulties are met at every stage in the shape of ancient prejudices, moral inertia and the deep rooted fear of change. The removal of these difficulties cannot be entirely left to persuasion and, propaganda. Social prejudices are more long lived than we imagine. Power, education, culture and affluence undoubtedly soften the intensity of their incidence. But through all the conventions and the courtesies of social life they persist though subdued, and assert themselves with surprising suddenness on occasions. To leave the removal of untouchability to propaganda and to time is practically to deny to the untouchables a speedy emancipation from

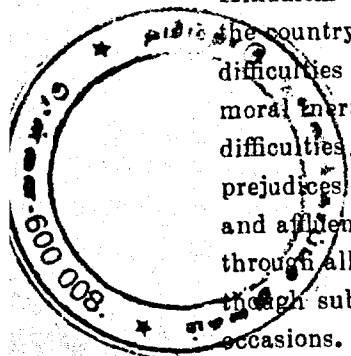
the social ostracism of which they have been the victims for ages past. The time has come for the legislature to step in and to proclaim that untouchability in any form is opposed to the law of the land and that the State is determined to do its best to discourage its observance. Such a gesture will be most opportune at the present juncture in view of the fact that the growing resentment of the depressed classes threatens to develop into a movement of exodus from Hinduism.

In saying this one only desires to refute the opposition to the principle of the Bills before the Assembly on the ground that they are anti-religious. It is not meant that the Bills do not need further and careful consideration by an expert Committee so as to meet all reasonable objections, and to make them really useful in the present conditions of Hindu Society.

Depressed Classes to stand by Hinduism?

That the disabilities of the caste-system, of which untouchability is an extreme form, have been a blot on Hinduism and galling to the self-respect of the depressed classes, admits of no doubt. In certain parts of India the evil has assumed fearful proportions, and the Hindu community has had to pay dearly for it. Slowly and steadily these backward classes have swelled the ranks of Christianity and Islam as a result of our apathy and tyranny, undermining the strength and solidarity of Hinduism. It is however for the first time perhaps that a sort of mass movement to make them break away from Hinduism has been started in a spirit of deliberate defiance. The potentialities of mischief to the Hindu community are therefore all the greater and should set us seriously thinking what line of action should be chalked out to meet the emergency thus created.

From the Hindu Review.



JL
R4m2233D N36-14-4-5

IF CIVILISATION IS TO BE SAVED.

BY

T. L. VASWANI.

Some years ago was published a book named "The Black Soul" by L. O. Flaherty. The author develops the story of a man broken down by the War. He shuns the glamour of city-life. He settles down in a tiny village. But black and bitter thoughts are still with him. He has lost the sanity of the mind. The story of that war-broken man reminds one of our bleeding civilisation. Only in a Re-union of Man could men be saved. Man is broken: man must be made whole. Man has been alienated from man. Man has sundered himself from Nature.

Nine hundred years ago, civilisation in Europe was overrun and destroyed by barbarism. I hope such a catastrophe may not be repeated. But it cannot be denied that civilisation is going through a very hard time. A thoughtful Englishman, Mr. Hobhouse, regrets that there has set in a "re-action against humanitarianism". "The larger conception of right has lost its force". "Human wrongs and sufferings do not move us as they did". "The easy materialism of our time wants to hear no more of principles in politics and how they are endangered and how maintained". "There is lust of Empire abroad and the vanity of racial domination". Such is the judgment of a sober English Writer.

If civilisation is to be saved, it is necessary to awaken new creative forces. "We lay waste our powers, lamented a great English poet. War, violence, *bhoga*, pleasure-hunt, cut-throat competition,—are a wasting of powers. How is man to renew himself?

Nietzsche and Marx are the two master-minds who dominate the thought of our period. Will Nietzsche's individualism save civilisation? He was deeply disappointed in man. Man, he said, was "a shame and an humiliation." He turned from man to the "super man". But his "super man" is the super egoist; and all egoism destroys. We must seek creative forces elsewhere. Will Marx's collectivism save civilisation? Marx alas? preaches "hardness" towards man in the interests of collectivism! Neither Nietzsche nor Marx has any place for *Atman*, the spirit. But to eliminate the spirit is to rob man of his richest heritage. The Spirit is creative. Both Nietzsche and Marx reduce man to the "economic"; has become more "destructive". The tragedy of our "civilisation" is that it has tried to dispense with the spirit. Science itself becomes destructive when it is cut off from contact with the *Atmic*, the spiritual.

Forgetting more and more the spiritual centre of his life, man has become more and more egoistic, violent, destructive.

Here it is that the wisdom of the Rishis may come to the help of our civilisation. The Rishis point out that the *Atman* (or "Consciousness") is the better clue to the cosmos than material forces. According to the Wisdom of the Rishis the very "material" forces are really "immaterial". The Rishis point out that a civilisation of mere material progress is superficial and must come to a collapse. They urge that true civilisation is, essentially of the spiritual type. Our civilisation is breaking down, because it is renouncing culture of the soul. In it is the creative principle of life.

The bheda-buddhi,—separative consciousness, has developed. With it have developed egoism and greed, and dream of dominion, and lust of gold, and cult of power and narrow nationalisms and imperialisms.

Abheda-buddhi,—a new consciousness of Unity,—is the need of the nations. The intuitional side has been neglected: the material and mental sides have been emphasised. Einstein frankly says he believes in "intuition" and "inspiration". And many years ago, the great German thinker Eucken, deploring the growth of the forces which ask for "the expulsion of religion from modern civilised life" said:—"Should we remain content with a humanity which has no thought beyond its own self-pleasing, our whole estate is lost".

Once the East offered the West a spiritual synthesis: the message of Christ was a gift of the East to the West. The West accepted it in humility and the West marched from strength to strength. The West has lost it in the pursuit of greed and the intoxication of imperialism. Will the West turn again to the East? What binds and builds is a spiritual ideal. It made India great in the long ago. Will modern India be true to the spiritual, true to the world-vision of her poets and prophets, the Rishis and Heroes of her history?

A Questionnaire on Hinduism.

Dear Sir/Madam,

We enclose herein a questionnaire on Hinduism based on the suggestions received from some representative leaders amongst Hindus in response to the draft questionnaire issued by the Bharata Samaja of Adyar and the Hindu Samaj, Rajahmundry with their letter dated 24th June, 1935. This letter (a copy of which is also enclosed) gives you an idea of the aim and object of the task undertaken. The successful completion of the work will, we hope, enable Hinduism (Sanatana Dharma) to formulate and enunciate its fundamental teachings which, though based on enduring or everlasting principles, need expression in language adapted to the changing conditions of time, each of which has its own characteristic methods of expression and of emphasizing a particular aspect of one and same Truth.

We shall be highly obliged if you can kindly send your answers to the several questions or to as many questions as you can before 30th September 1936 to Mr. C. Subbaramayya, Secretary, Bharata Samaja, Adyar and thus help us, through your Contribution, to bring our task to a successful end.

Thanking you, we remain,

Yours sincerely,

ANAND SARUP, (Rt.)

Sahabji Maharaj, Dayalbaugh.

HIRENDRA NATH DATTA,

President, Bharata Samaja, Adyar.

N. SUBBA RAU PANTULU,

President, Hindu Samaj, Rajamundry.

V. BHASHYAM AYYANGAR, (Dewan Bahadur).

Secretary, Arya Mata Sabha, Madras.

I. SCRIPTURES

1. What works, if any, should be fixed as Scriptures binding on all Hindus?
2. In the case of Hindus not knowing Samskrit, should the above Scriptures be translated into the vernaculars for their use?
3. What do you consider are the Basic Truths of Hinduism?
 - (a) The One Existence, (b) The Many, (c) Reincarnation, (d) Karma, (e) Yagnas, (f) Visible and Invisible Worlds, (g) Existence of Devas and Rishis, These and what else?

*We shall be glad to publish answers to these questions in the Bharata Dharma.

II. PUJA OR WORSHIP

1. Is Puja or Worship conducted in temples, Theerthas and in other places in the right manner in your province?
2. If not please state the defects and your suggestions for improvement.
3. Are there any rituals formulated in your province for different kinds of worship?
4. Do you think their revision necessary to suit present times and if so on what lines?
5. What qualifications, if any, should be prescribed for those officiating as priests?

III. YAJNAS

1. Please name the various kinds of Yajnas in vogue in your province.
2. Which of them, if any, do you consider essential for the present age and present conditions and how are they to be performed?
3. Are the Pancha-Maha-Yajnas' performed properly now-a-days, even by those who are doing them?
4. If not, how do you propose to rectify the defects?
5. Should not animal sacrifices be abolished? If the answer is in the affirmative, what steps do you propose to carry out the above object?

IV. SAMSCARAS

1. Which of the Samskaras do you consider essential for the present age and which unessential?
2. Which of the Samskaras should, in your opinion, be made obligatory and which optional?

V. MARRIAGES

1. Of the different forms of marriages in vogue at the present time, which do you think are suited to the present conditions of the country, and which of them are to be condemned?
2. What are your views regarding (a) inter-caste marriages and (b) inter-racial marriages; (c) early and unequal marriages and (d) civil marriages?
3. What do you think is the reasonable minimum age for a boy or a girl to marry?
4. Do you think pre-puberty marriages should still continue?
5. What are your views regarding 'Varasulkam' and 'Kanya-sulkam'.

VI. SHRADDHAS

(including Aparā Kriyas or Funeral Ceremonies)

1. Please name the Shraddhas in vogue in your province?
2. Do you think performance of Shraddhas necessary? If your reply is in the affirmative, what useful purpose do they serve?
3. Are they performed in the right way now-a-days? If not, what in your opinion are the defects and what are your suggestions to improve them?
4. Is it desirable that they be given up altogether as is done by some at present?
5. Which of the Shraddhas do you consider essential and which unessential?
6. Is the present ritual suitable? If not, how is it to be modified?

VII. CASTE

1. Are you for retention, abolition or modification of the present Caste system, including divisions into sub-castes?
2. Is it possible to allow Hindus to retain their present caste distinctions and yet create in them such a community of interests that the members of all castes may regard each other as equally important parts of the Hindu Society? If your answer is in the affirmative, please state what steps are necessary to bring about the above result.

VIII. ASHRAMAS

1. What do "Ashramas" in a man's life represent?
2. Is it desirable to preserve them? If so in what form?
3. Are they to be renovated?
4. If they are to be renovated, what should be the Dharma of a person in each of the Ashramas?

IX. WOMEN

1. What is considered to be the status of women in your province according to the Shastras?
2. What is her status at present?
3. If you think there is degradation, what are your suggestions to improve her status? In particular, do you think woman should have greater economic rights than she has at present?
4. What steps should be taken to enable her to play her proper part in the social scheme?

X. DEPRESSED CLASSES

1. Are there any so-called depressed classes in your province?
2. If there are, who are they and what was their status according to Vedas or Puranas as far as you can tell?
3. Have you any observations to make on their racial ancestry?
4. What is the Dharma of the other classes in regard to them?
5. If you think any restrictions are specially necessary state them.

XI. CUSTOMS AND EDUCATION

1. What are the customs obtaining among Hindus, and possessing a religious or semi-religious sanction, which in your opinion are harmful and should be done away with?
2. Which of these customs do you consider it essential to preserve?
3. Do you agree that the present system of education is unsatisfactory from the Hindu Religious point of view? If so, what are the ways in which you will modify them?
4. Are there any other features or elements of Hindu civilization or culture on which you desire to comment? If so please express your views briefly on them.

[The following is the letter issued before framing of the Questionnaire, It contains a brief explanation of its purpose—Ed. Bh. Dh.]

DEAR SIR,

Adyar, 1935.

It is found necessary in increasing degree to formulate precisely what Hinduism stands for and what are binding on all Hindus, as Hindus are emerging more and more from a state of comparative isolation and move intimately with other races and followers of other religions, not only in this land but also outside it. Many rituals and ceremonies which were observed strictly are no longer in vogue. There are innumerable castes and creeds in Hinduism and divergent customs and habits amongst its professed followers. There are what are called depressed classes, untouchable castes and communities, and tribes whose allegiance to Hinduism is ancient, though nominal, and acute questions have arisen as to giving them greater privileges as Hindus, both in their interests and in the interests of Hinduism. At present the policy is one of drift leaving the solution of the several questions arising from the conditions of Hindu society at present to the operation of the time-spirit. Any policy of drift cannot be helpful and cannot promote the best and abiding interests of

Hinduism and Hindus. When India was inhabited by followers of a single religion and a single culture arising from that religion, the policy of drift could not be so prejudicial to our best interests as at the present time when there are many proselytizing religions and creeds in our midst, and when the strength of a religion depends to a large extent not only upon the numerical strength of its followers, but also on their solidarity and their understanding of the essentials of their religion. It is unavoidable that Hindus in the coming times will go out of India in large numbers and settle in foreign countries. It is necessary that they should have an authoritative pronouncement as to what are the essentials of their faith and of their racial culture.

With the object of bringing about that solidarity and re-establishing Hindu religion on its original and pure basis, the Bharata Samaja, Adyar and the Hindu Samaja, Rajahmundry, have joined together in issuing the enclosed questionnaire dividing the subject matter under different headings and sub-headings suggesting possible lines of approach to them sending them to representative members of the Hindu community in different parts of the country and calling for their suggestions on the same. After their suggestions are received it is proposed to circulate the questions to a larger group who by their learning, study, general knowledge and representative character can be expected to give suitable answers.

Then, after these answers are received, it is proposed to call a meeting of representatives of different shades of opinion in the Hindu religious world and constitute them a Parishad. The conclusions of this Parishad will be placed before the Hindu community as authoritative decisions on Hindu religion, culture and civilization, which can be accepted as guidance in the daily life of the Hindus.

May we therefore request you to formulate questions under the several major and minor headings treating the draft questions annexed hereto as a mere tentative basis either modifying them or adding to them, and send your draft before the end of July next to the Secretary, Bharata Samaja, The Theosophical Society, Adyar, and oblige.

Thanking You,

Yours sincerely,

K. S. CHANDRASEKHARA AIYAR.
N. SUBBA RAO.

PRINCIPLES OF VARNA-VYAVASTHA

BY DR. BHAGWANDAS

Principles underlying the old Social organisation.

To make the nature and purpose of this Bill* clear, it is necessary to say a few words about the real nature and purpose of what is now known as "the caste system". Then it will appear that the current rigidity of caste or sub-caste endogamy is not justified by that system at all. In its origin it was a complete Scheme of Social Organization which consisted of four interlinked organizations; viz., an Educational organization consisting of the learned or Brahmana class and the student or Brahma-chari order; a Defensive (Protective, Executive, or Political) organisation consisting of the chivalrous or Kshatriya class and, generally speaking, the Vanaprastha or 'suburban' order; an Economic organization consisting of the commercial or Vaishya class and the Grihastha or house-holder order; and an Industrial or Labour organisation consisting of the Shudra or workman class as physical servant and the Sanyasi or anchorite order as spiritual servant. This four-fold social organisation was based on a few fundamental, wide-reaching, principles of many sciences, biological, psychological, economic, sociological, educational, dietetic and sexological, hygienic and eugenic. It was devised by the Elders of the Aryan Race in far past times, as a great broad mould into which could be poured and thereby Aryanised, i.e., civilised, more or less, all the multitudinous tribes, not only of India, but of all the Human Race everywhere, which might happen to come within its sphere of influence, with all their innumerable occupations, hobbies, pursuits, creeds, local customs, taboos, totems, mascots, ways of living, etc.

Desha-dharman, jati-dharman, Kula-dharmansh-cha shasvatan,

Pashanda-gana-dharmansh-cha, Shastre-smin-nuktvan Manuh.

(Manu, i, 118; see also ii, 20, and x, 4.)

The Biological principle is that two laws are always at work in the birth of the successive generations of living beings. They are what the modern evolutionist knows as (a) the law of heredity, and (b) the law of spontaneous variation or mutation; that is to say, that (a) children of the same parents tend to be similar to their parents and to each other in body and mind, and that (b) they tend to be dissimilar also quite often. The old words are *Janma* and *Karma*; also *Yoni* and *Tapas*. The reason for the existence of these two opposite laws is to be found in the Metaphysical fact that Spirit represents the principle of unity, uniformity, similarity,

*Bill for permitting inter-caste marriage among Hindus. See p. 114.

continuity, heredity, and Matter the principle of multiplicity, diversity, variation, mutation.

The Psychological principle is that the mind has three main functions; that one tends to predominate in every individual; that, accordingly, 'dwi-ja,' re-generate, twice-born, i. e., educated and cultured persons "who have been born a second time, i. e., into the world of introspection and moral self-consciousness"—such persons tend to fall into one or another of three broad types or classes, (a) men of knowledge, (b) men of action, (c) men of acquisitive desire; that there is a residual fourth type, composed of the comparatively uneducable child-minds, who become (d) the men of unskilled or little skilled labour; and that the man of knowledge finds his greatest heart-satisfaction and best incentive to good work in, and loves, affectionate honour, *san-mana*, most; the man of action, executive power and official authority, *ajna-shakti*, *aishwarya*, *adhikara*, most; the man of acquisitive desire, wealth, *dhana*, most; the man of labour, play and amusement and holidays, *krida*, *vinoda*, most. It has to be borne in mind carefully that even four uterine brothers, children of the same parents, may, and quite often do, belong to the four, or to three, or two, different types, by the law of spontaneous mutation; or they may, and often do, all belong to only one of the four types, by the law of heredity.

Na vishesh-osti varnanam sarvam Brahmanam idam jagat,
Brahmana purva-srishtam hi, karmabhir-varnatam gatam.

(Mah, Shanti, ch. 186.)

As in the Vedic metaphor, "all four classes or types are born from the same Creator's body: hence are brothers; but are differentiated into classes by their different temperaments and occupations."

Another important Psychological principle is that carnal, sensual, sex-passion is naturally transmuted and sublimated into spiritual affection and self-denying sense of responsibility and duty by the birth of children in wed-lock—though, of course, excess as in other matters so of children, beyond the parent's power to bring up healthy, is disastrous; and that if the birth of all and any children is deliberately avoided, in order to avoid all self-denying responsibility, and only snatch sense-pleasures, then that carnal passion invariably becomes a lurid fire of ever-increasing selfishness which inevitably destroys all conjugal love and happiness soon rather than late, and leads to vices and crimes and social disturbances of all sorts. Hence the recommendation and eulogy of the house-holder order

as the best, because nourisher of all others; and at the same time depreciation of excessive progenition. (Manu, iii, 77, 78; vi, 89, 90; ix, 107).

The Economic principle is that, to avoid or at least minimise the evils of unregulated frantic competition, human beings should, where the law of heredity is at all clearly manifest in their psychophysical temperament and constitution, follow the hereditary occupation: but that when the law of spontaneous variation predominantly asserts itself in any individual, he should be allowed to take up the corresponding and appropriate bread-winning profession and vocational class-name, and not be permitted to take up any other in addition, for making money. Thus each human being would be able to do the best, of which he is capable, in the way of service of the Social Whole; and would receive, from society, an appropriate remuneration and livelihood, and there would be an equitable distribution of work and wealth and leisure, because no person would be allowed to make money by more than one means of livelihood.

The Sociological principle is that, as a single human body consists of head, arms, trunk, and legs, as a single human mind is made up of stores of knowledge, of desires, of volitions, and of simple vitality, so the Social Organism, i. e., every complete, well evolved, advanced, civilised society, consists of four main broadly distinguishable vocational classes, (a) the learned professions, (b) the executive professions, (c) the business professions, (d) the labouring professions; and that different rights and different corresponding duties, different kinds of work and different kinds of livelihood, different labours and different wages and rewards, different functions and different prizes of life, should be equitably partitioned between the four classes, according to the four temperaments, and none allowed to encroach upon those (especially the means of livelihood) of any other, or to adulterate two or three or all four in any single group or individual. Of course, there are numerous subordinate varieties included under each of the four main types of occupation.

Another Sociological principle, of very far-reaching consequence, incorporated into the old Social Organisation, is that the family, and not individual, is the unit of society. On this point some observations have been made already.

Yet another Sociological principle of vital importance is that each individual life should be broadly divided into four stages; the first part to be devoted to study, the second to the household and bread-winning and bringing up of children, the third to unremunerated honorary public service, and the last to spiritual exercises and meditation; and that

egoistic-individualist motives should be allowed to have regulated play in the first two parts, while socialist altruism should prevail ever more and more in the last two. This principle is the basis of what is known as the Ashrama-dharma, the planning out of the individual life, which is the inseparable complement of the woof.

In the third stage, with its order of persons retired from competitive bread-winning, full of mature experience, looking with benevolent and peaceful eyes upon the world generally and younger generation specially, really honorable and honored, always available for honorary public work in the elective committees, boards, legislatures—if this stage and order were duly revived, the sordid selfishnesses and corruptions that are rampant today in the ranks of not only the salaried public servants, but also, though in much less degree, in those of the elective and honorary, would be minimised, if not wholly abolished.

The Political principle is that the four vocational classes should form separate but interdependent guilds; that a balance of power should be maintained between them all; and that Science-power, Military-power, Finance-power, and Bread-power must not all become concentrated in any single group or individual; because, from such combination of several powers in the same hands, there inevitably results despotic megalomania and tyrannical misuse of unrestrained power. The Educator, the Protector-Soldier, the Feeder, the Helper, each should keep to his respective sphere, and not wish to get any other under his thumb, much less his heel.

The Educational principle is that each and every child, who is at all educable, should be given, together with the elements of general culture, also special training for the vocation for which he possesses special aptitude, which aptitude should be carefully ascertained by his educators.

The Hygienic and Eugenic principle is that every possible care and caution should be exercised, and all possible cleanliness secured, in respect of food and marriage, and that persons with similarity of tastes and habits and parity of temperaments should dine together, and marry together, so that individual and racial health and happiness may be promoted.

On the basis of these principles was built up the old Social Structure. In it, every individual would necessarily belong, not by rigid heredity, but by his particular temperament and aptitude, to one or another of the four main vocational classes. Under these four main classes of vocations, all the countless occupations of man can be broadly grouped and classified,

and every man can readily find and fit into his proper position in the Social Whole, and make a reasonable living without being a burden on society.

Such was the original Varna-Ashrama-Dharma or Varna-Ashrama-Vyavastha. Into it were unceasingly absorbed, and thereby organised and civilised, the thousands of tribes of India, in past ages. It could, and did, in the earlier centuries of the history of India, include, absorb, assimilate, persons of any race, nation, country, creed, without disturbing their creed or nationality or mother-tongue. Even to-day, as a patent fact, we have Punjabi, Marwari, Awadhi, Madhya-deshi, Bengali, Madrasi, Maratha, Gujrati, and Balinese (in the Bali Island) Brahmanas, Kshattriyas, Vaishyas, Shudras; and each of these groups includes persons who belong to the Vaishnava or the Shakta or the Shaiva or any one of scores of other faiths and sects, and speaking all sorts of languages.

In the fundamental principles of the original system, there is to be found no reason against, and every reason for, classifying each of the many peoples of the earth, Chinese, Japanese, Irani, Arabian, French, German, British, and whether Christian or Muslim or Jew or other, into the same four vocational groups or professions. And in fact, every civilised people actually does possess these four main broad castes or classes or professions, though they are not so deliberately recognised and so systematically organised, with careful partitioning of functions and remunerations, as seems to have been done in ancient India.

Even the Russian Soviet has instinctively named itself the Peasant's Soldiers', and Workers', i.e. Intellectual Workers' and Manual Workers' Soviet Republic. Even in Britain the four estates of the realm are the Clergy, the Nobility, the Commons, the Laborites. Even the Quran speaks of the men of *Ilm*, the men of *Amr*, and the *Zurra*, with the fourth type of *Mazdur* understood.

It has been remarked by outside observers that it is impossible to say what exactly Hinduism is. Indeed, there is not one single belief, and not one single practice or sacrament, which can be said to be the invariable, distinctive, differentiating characteristic of Hinduism and the Hindu. No doubt, Hinduism includes the Essentials of Universal Religion in common with all the other great religions of man; but, besides these almost every one of all the customs and practices, the beliefs and philosophies, lowest to highest, crudest to most refined, that can be found in any part of the world, will be found prevailing in some section or another of the Hindus. Christianity has hundreds of sects, but the belief in Christ is

indispensable to all. Islam has scores of sects, but the belief in Muhammad is necessary for all. For the Hindu, belief in no one such person and no one form or name of Deity is so absolutely necessary. But acknowledgment, conscious or unconscious, implicit or explicit, vague or clear, of being included, however lightly or loosely, within the pale of the Varnashrama Scheme of Social Organisation, and willingness to be designated as Hindu, may be regarded, if anything can be, as the characteristic of the Hindu. Indeed the word Hindu is not to be found in the old books at all. The Dharma-shastra words are Manushya, Manava, Nara, which all mean simply 'man'. The first two words are indeed etymologically the same as "man". It is true that the words Arya, on the one hand, and the contrasted words An-arya, Vrishala, Mlechha, Dasyu, on the other, also appear in the Shastras; but they only mean 'civilised', and uncivilised, decivilised, barbarous, savage, respectively. The appearance of the word 'Hindu' in its present sense, is coeval with the beginning of the sclerosis which has been slowly, and is now more and more rapidly, sapping the life of that Society which it now names. The word really should mean, and originally did mean, Hind-i, i.e. inhabitant of Hind or India, which two names were given to this land by the ancient Persians and Greeks, respectively, because of the river and the province named Sindhu, (Hindu, Indus, Sind). Indian Musalmans, travelling in the near western Islamic countries, are called Hind-i there, quite rightly.

Such a view of the caste-system reconciles and illuminates all the five or six views, tribal, religious, occupational, etc., which have been propounded so far, as to the origin of the system, and gives to it a great scientific and practical value, by distinguishing between psychological-vocational *varnas* and biological *jatis* and by grouping individuals, whatever their *jati*, into *varnas* according to their vocational temperament and actual occupation.

From Theosophy in India.

THE GOPIKA GITA.

[Among Hindu Hymns the Gopika Gita holds a place by itself. It is the song of the Gopis in the Brindavana where Sri Krishna spent his childhood and was sung during an interval when Sri Krishna in the midst of play vanished from their midst. They searched for him eagerly in all places but did not find him. Sore at heart with the pangs of separation they gathered together and poured forth their grief and their longing for Sri Krishna in song. Without going into the somewhat debatable ground of the spiritual value of erotic hymns it may be claimed for the Gopika Gita that this is not the spirit which distinguishes the Gopika Gita or furnishes its dominant note. It is a praise of Sri Krishna as Avatar of God such praise as might have been sung by any ardent devotee of His. There is nothing about it that is morbid and nothing that is suggestive. It is the simple expression of the yearning of the human soul which has felt the redeeming touch of the Divine hand and the bliss of Divine love for the perpetual companionship of the Divine Presence.

Ed. Bh. Dh.]

गोपीगीतं

ஸ்ரீ கிருஷ்ணய நம :

கோபிகா கீதம் (ஸ்ரீமத் பாகவதத்திலுள்ளது)

Versified in Tamil by "Bharadwaji Kambadasan"

(A. R. Subrahmanya Iyer, Retired Manager,
Office of the Protector of Emigrants, Madras)
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जयति तेऽधिकं जन्मना व्रजः श्रयत इन्दिरा शश्वदत्त हि ।
दयित दृश्यतां दिक्षु तावका स्त्वयि धृतासवस्त्वां विचिन्वते ॥
மங்களம் நினக்குண்டாமே மாதவா ! கோகுலத்தில்
துங்கநின் பிறவி தோன்றிச் சுகம்பெறச் செல்வித்தந்தும்
எங்கள் தழுமிரேயன்ன எழில் மிகு நாத ! நின்றன்
பொங்கருள் காட்சி காணப் போந்தெமைப் புரந்திடாயோ ?
शरदुदाशये साधुजातस त्सरसिजोदश्रीमुषा वृषा ।
सुरतनाथ तेऽशुल्कदासिका वरद विप्रतो नेह किं वधः ॥
கயத்தொளிரும் கார்காலக் கமலத்தக விதழதனைச்
செயித்தமலர்க் கண்ணுடையாய் ! சீருட்கண் பார்த்தபிணம்

புயல் பொருவும் கருணையினைப் போற்றுது வரும் வரத !
செயல் மறக்கு முருமறைத்தாற் றேவ ! வது வதைபலவோ ?

विषजलाप्ययाख्यालराक्षसा दूर्पमास्तुद्वैयुतानलात् ।

वृषमयात्मजाद्विधतो भया दृषभते वयं रक्षिता! मुहुः
விடஞ் செறிந்த புனலினின்றும் வெருவுலைப் பாம்பினின்றும்
இடி செறிந்த மழைமுதலாம் இகல்மயன்செய் விருஷனின்றும்
இடரொழித் தெம்முயிர்காத்த இறையாகும் ஓரிஷப் !
அடியவரைக் கைவிட்டின் நகலுதலும் அழகேயோ ?

न खलु गोपिकानदनो भवा नखिलदेहिनामन्तरात्मदृक् ।

विखनासाऽर्थितो विध्वगुप्तये सख उदेयिवान्सात्वतां कुले ॥

அகிலத்தி னுலியாய வையனே ! நின்னை யின்று
மகிதலத் துறும் சோதை மகனெனல் மட்டு மாமோ ?
சகத்தினைக் காத்தனிக்கச் சதுமறைப் பிரமன் வேண்ட
அகங்களிற் தெதுகுலத்தில் அவதரித் தனையே ! தோழா !

विरचिताभयं वृष्णिधुर्यते चरणमीयुषां संसृतेर्भयात् ।

करसरोरुहं कन्त कामदं शिरसि धेहि नः श्रीकरप्रहम् ॥

திருவிநநற் கைகள் பற்றும் திப்பிய கரத்தினாலும்
வாமென அடைந்தோர் தம்மை வாழ்த்தியாள் கரத்தினாலும்
உாமென உலக வாழ்க்கை யுணர்ந்திடா தோரைக் காக்கும்
பெருமைசால் கரத்தினாலும் பேணிவருள்வாய் கண்ணா !

ब्रजजनार्तिहन्वीर योषितां निजजनस्मयव्यंसनरिमत् ।

भज सखे भवत्किंकरीः स्म नो जलरहाननं चारु दर्शय ॥

அவலை எிடத்தில் உன்றன் ஆண்மையும் அழகோ ? வீர !
தவமுயர் தாஸர் தங்கள் தருக்கனைப் புன்சிரிப்பால்
அவமுற அகற்றி யானும் அம்புஜ நயனா போற்றி
நவமுறும் நன்முதத்தைக் கண்டிட நல்காய் கண்ணா !

प्रणतदेहिनां पापाकर्शनं तृणचरानुदं धीनिकेतनम् ।

फणिफणार्पितं ते पदांबुजं कृणुकुचेपु नः कृषिदृच्छयम् ॥

ஆவின்பின் தொடர்வதாய அடியொ முழிப்பதாய
மானினுக்குறையுளாய மகிழ்வருள் களிந்தியுற்ற
ஆவியைப் பருகிவாழ்ந்த அரவின்மேலாடியானும்
பூவெனும் சரணந்தனைப் பொருத்தியா னெங்கள்மார்பில்

मधुरया गिरा वल्गुवाक्यया बुधमनोज्ञयापुष्करेक्षणा

विधिकरीरिमा वीर मुह्यतीरधुरसीधुनाऽऽप्याययस्वनः ॥

கற்றவர் களிக்குமாற்றம் கனமுற அளிப்பதாய
தெற்றெனத் தெளிந்த வாக்கின் செல்வமேலுறுவதாய
முற்றிய உவகையுறும் முழுமணி அதாம் தன்னால்
உற்றிடும் அமுதனித் தெம்மநங்கனோ பொழிப்பாய் கண்ணா !

तय कथामृतं तप्तजीवनं कविमिरीडितं कल्मषापहम् ।

श्रवणमहलं श्रीमदाततं भुविगुणन्ति ते भूरिदा जनाः ॥

முவகைத் தாபந்தனை முற்றுற பொழிப்பதாய

முனிவர்கள் மனத்திற் சாந்தி மோதத்தோடருள்வதாய
பாவத்தைச் சிதைத்துக் காக்கும் பண்பினை யளிப்பதாய

பண்ணிறை கவியின் வாணர் பாடுதற் குகந்ததாய

ஆவத்திற் சிவத்தைத் தந்தவ்வகமகிழ் வருள்வதாய

அமுதெனத் திகழும் நின்றன் அழகிய சரிதை கேட்போர்

மேவிய முன்பிறப்பில் மிகுதவமு ஞற்றியன்றோ

விழுமிய செவியாம் வாயாலதை மிகமார்தினோ.

प्रहसितं प्रिय प्रेमवीक्षणं विहरणं च ते ध्यानमहलम्

रहसि संविदो या हृदिस्पृशः कुहक नो मनः क्षोभयन्ति हि ॥

பிரிய வஞ்சகனே ! அன்றெம்பேறென அருள் செம்நோக்கும்

தாமுயர் தனிமை கண்டு தந்த நின் முறுவல்தானும்

உரந்தரு முவகைசேர வோங்கிய பரிஹசிப்பும்

மறக்கொணுச் சிவம் தந்தாலும் மனத்தினைக் கலக்குமன்றோ.

(To be Concluded.)

MAHATMA GANDHI

ON

Hindu Scriptures, Caste and Untouchability

[Replying to "Dr. Ambedkar's Indictment" of Hinduism, Gandhiji writes in the Harijan as follows.]

The Vedas, Upanishads, Smritis and Puranas including Ramayana and Mahabharata are the Hindu Scriptures. Nor is this a finite list. Every age or even generation has added to the list. It follows, therefore, that everything printed or even found handwritten is not scripture. The Smritis for instance contain much that can never be accepted as the word of God. Thus many of the texts that Dr. Ambedkar quotes from the Smritis cannot be accepted as authentic. The scriptures properly so called can only be concerned with eternal verities and must appeal to any conscience i.e. any heart whose eyes of understanding are opened. Nothing can be accepted as the word of God which cannot be tested by reason or be capable of being spiritually experienced. And even when you have an expurgated edition of the scriptures, you will need their interpretation. Who is the best interpreter? Not learned men surely. Learning there must be. But religion does not live by it. It lives in the experiences of its saints and seers, in their lives and sayings. When all the most learned commentators of the scriptures are utterly forgotten, the accumulated experience of the sages and saints will abide and be an inspiration for ages to come.

Caste has nothing to do with religion. It is a custom whose origin I do not know and do not need to know for the satisfaction of my spiritual hunger. But I do know that it is harmful both to spiritual and national growth. *Varna* and *Ashrama* are institutions which have nothing to do with castes. The law of *Varna* teaches us that we have each one of us to earn our bread by following the ancestral calling. It defines not our rights but our duties. It necessarily has reference to callings that are conducive to the welfare of humanity and to no other. It also follows that there is no calling too low and none too high. All are good, lawful and absolutely equal in status. The callings of a Brahmin—spiritual teacher—and a scavenger are equal, and their due performance carries equal merit before God and at one time seems to have carried identical reward before man. Both were entitled to their livelihood and no more. Indeed one traces even now in the villages the faint lines of this healthy operation of the law. Living in Segaoon with its population of 600, I do not find a great disparity between the earnings of different tradesmen

including Brahmins. I find too that real Brahmins are to be found even in these degenerate days who are living on alms freely given to them and are giving freely of what they have of spiritual treasures. It would be wrong and improper to judge the law of *Varna* by its caricature in the lives of men who profess to belong to a *varna* whilst they openly commit a breach of its only operative rule. Arrogation of a superior status by any of the *varnas* over another is a denial of the law. And there is nothing in the law of *varna* to warrant a belief in untouchability. The essence of Hinduism is contained in its enunciation of one and only God as Truth and its bold acceptance of Ahimsa as the law of the human family.

I am aware that my interpretation of Hinduism will be disputed by many besides Dr. Ambedkar. That does not affect my position. It is an interpretation by which I have lived for nearly half a century and according to which I have endeavoured to the best of my ability to regulate my life.

We appeal to the depressed classes to look at things in their proper perspective. We warn then that those who are encouraging them to forsake the Hindu fold have their own axes to grind—the missionary, the politician, the communalist. Religion is something in which a man is born and dies. It cannot be conveniently changed for something new. Even that new thing cannot bring a new heaven and a new earth. Besides untouchability in any shape or form is not really countenanced by Hindu Shastras, though customs have it, and the twists of interpretation establish it. Hinduism is based on love and universal brotherhood as much as any other religion. It has ministered to the spiritual needs of a nation for ages and cannot all on a sudden be bankrupt. Mischief-mongers are abroad, and we ask of our depressed classes brethren a little more patience. Give us a little more time, a little more trial. Customs die hard in every land, where the masses are virtually illiterate. Even the great philosopher Plato thought slavery to be essential. So also did think Thomas Carlyle. We say untouchability is on its last legs and is bound to disappear completely in a very short time.

From Hindu Review.

BENGAL HINDUS

ON

Social Evils

In the Course of his presidential address at the Hindu Conference, held in Barisal in June last Mahamahopadhyaya Pramathanath Tarkabhushan said :—

Eight years ago when he participated in Mymensingh Conference, Hindu Society was confronted with two very grave problems, namely, Suddhi and organisation. The resolution on Suddhi that had been adopted at that conference gave rise to a storm of agitation both friendly and hostile. Judged by the standard of prevailing customs, that might seem unseemly, but that this line of action which had been followed by the Vaishnavacharyas was extremely necessary for the present-day Hindu Society, had been admitted by all educated and right-thinking well-wishers of the society from one end of India to the other. A hundred doors lay wide open for going out but the entry was prohibited—such an arrangement could hardly be conducive to the well-being of the Hindu Society. And even in olden times when India was looked upon as the Guru of Greater India such an arrangement had not the approval of the leaders of the society—this fact was now acknowledged as a historical truth. The controversy in this matter might not be wholly over but even those who opposed it on the grounds of the Shastras or general practice had to admit the most forceful of all logic—the logic of facts. If Hindusthan was converted to non-Hindusthan their Aryan civilisation, culture, religion, usage and purity of family life none of these could be saved—this fact was quite evident in India, particularly in Bengal to-day.

TEMPLE-ENTRY QUESTION

Another reason why the backward classes felt uneasy in the Hindu Society was the bar to temple-entry. It was futile to repeat what the Shastras had enjoined, in this connection because that was now a matter of history. It was gratifying to find that the liberal practice that had been prevalent in Bengal from before with regard to temple-entry was now being gradually observed in other parts of India. They had found from newspapers reports that even some of the old temples in the Deccan had been opened for this class of people. The All-India Sanatan Dharma Conference under the leadership of Pandit Madan Mohan Malaviya annually declared the backward classes' right to have access to public places of worship in the same manner as they had access to wells, tanks, highways and schools. The object of this Association was to organise all

classes of Hindus and to lead them on in the path of necessary reforms. It was a hopeful sign and a matter of rejoicing to find that the Pandits had begun to rally under its banner in an increasing number. In the opinion of Pandit Malaviya, giving 'Mantram' to the backward classes was the principal means of removing the barriers from their way. The way he met the volume of opposition in going to adopt that means and the calmness and fortitude with which he overcame the difficulty and stuck firm to this duty were well-known to all.

THE DOWRY EVIL

The dowry system had brought untold sufferings to fathers, especially among the middle class Hindus. The way in which it had now become an anathema and menace to the life and safety of unmarried girls was manifest everywhere. The large number of unmarried Hindu girls was a peculiarly difficult problem of Bengal. The oppression of villains and the crime of abduction of women were on the increase with result that it had been impossible for the Hindus to live in those places where non-Hindu population preponderated. And yet the great evil of the dowry system was growing all the while in the society. What could be more lamentable than this state of affairs? The absence of any earnestness or organised efforts to make an end of this pernicious system of which every householder was a miserable victim, was possible only in a society that was dead to all feeling of compassion. [From the Social Reformer.]

Social inequality exists in every land, in every religion. Sir Muhammad Iqbal swears that the Quadianis have discarded the basic idea of Islam—the finality of prophet hood and should not be allowed to masquerade as Muslims. When Sir Zafarulla Khan succeeded Sir Fazli Hossain as member of the Viceroy's Council the Muhammadans raised a voice of protest that, being a Quadian, he did not represent the true Muslims. There are also Shias and Shunnis, Ahmedians and Islamis and several other sects which deny social and religious equality to one another. In Bengal the converted Mussalmans still have their caste prejudices and practise untouchability. We read in the papers the other day that in a criminal case before a Magistrate Mr. Dominique, a Roman Catholic Priest, when examined, said "In the Catholic Church caste distinction is observed and separate sitting accommodation is provided for caste Christians and Adi Dravid Christians." In support of his statement he produced a letter from the Bishop of Coimbatore which stated that the age-old custom of separate accommodation should be honoured.

From Hindu Review.

THE BLESSED ONE

BY T. L. VASWANI

May 6 :—Sacred to the Blessed One. The Day sacred as the Day of Buddha's illumination. The Day sacred, too, as the day of Buddha's passing into *nirvana*.

The Buddha Day should become an All-India day. The noblest patriotism is born of love for heroes and sages. Buddha has entered into the lives of millions. Buddha has illumined and inspired East and West.

After the Seven Holy Rishis came Shri Krishna. After Krishna came Mahavir and Gotama Buddha. So was the Torch kept lighted through the centuries. For they all were torch-bearers of the one wisdom of the Spirit.

Buddha is the great reality of the later Upanishadic age. He became the great reality of the later Upanishadic age. He became Great reality of half the East. Today his presence shines too, on many altars in the West. Buddha is become a light unto the nations.

Long exiled from India,—his first home,—he is coming back to the motherland. May India greet him again and follow him again who has carried India's message to the Nations.

He was a prophet of freedom. And he saw that freedom was, essentially, spiritual activity. Much of what men call freedom is slavery,—to a creed, a cult, a convention, a party, a program, infected with passion, hate or pride. He truly is a seeker after freedom who strives to attain to a life that will not move in a dance of desires.

The message of Buddha grew out of his vision that craving is the cause of *dukkha* (sorrow). Buddha said :—

Verily, the origin of suffering is thirst or craving.

He who overcomes the fierce thirst,—sufferings drop away from him as water drops from a shaken lotus-leaf.

Addressing at Uruvella an assembly of "a thousand brethren", Buddha surveyed the life of man and observed.—"Look! Everything is on fire,—the fire of Desire; Man is unhappy because he moves in a dance of desires.

His whole being vibrated in sympathy with the people. He saw them suffer and wander in the dark. He called himself a "physician of the soul". And he moved from town to town, from village to village, with a message of the Light:—"O the benighted, will ye not search for torch?"

Buddha's life was one of supreme Sacrifice and all-absorbing love in the service of the lowly and the lost. He blessed the barber and the leper.

He took meals with an outcaste woman. He renounced his palace to join the brotherhood of the poor. And to him the bird and beast were also "brothers". He preached Daya Dharma, the Religion of Compassion and Love. The Religion of *Ahimsa*. Homage to this mighty prophet of the Ancient Wisdom. His message is, also, for the modern era. For the Ancient Wisdom is for the healing of the Nations.

REVIEW.

Message of Shrimad-Bhagvad-Gita

BY R. V. SHAH.

(with a Foreword by D. Y. Fell, B. A. Oxon)

Price Re. 1—0—0. 1/6 Nett.

Published by Ramanlal Vadilal Shah, Kapasia Bazar
Dalal Bldg., Ahmedabad, (India)

This little book is an enthusiastic appreciation of the message of the Bhagvad Gita. Its pages testify to the faith or the writer in the greatness of the Gita and in its power to lift the human soul from bondage into freedom. The following quotation taken at random is illustrative of the writer's approach to the subject and his interpretation of the "Lords Sublime Song".

"Lustrous light illumines the peerless chambers of Heart within, as soon as a man or woman enters with the majestic, shining and one without a second Torch of holy Bhagvad Gita in his hands into the divine sublimity of Heart. Perennial and ambrosial founts of Faith, Hope, Joy, Divine Beatitude, ineffable Light, Love and God consciousness are eternally flowing gloriously in the hold and spacious Mansion of sublime Gita, decorated by seven hundred sublime and peerless verses on the glorious and infallible Philosophy of Oneness. Priceless gems and lustrous rubies of transcendental value are to be gathered from the rich mine of holy Bhagvad Gita. Gita is the rich elixir and sweet quintessence of sacred, sublime and august Upanishads of the holy Aryan Land. The Song Celestial is full of divine Love and Bhakti alone and is thriving gloriously with the rich melodious music and soft and sweet symphonies and vibratings of Life eternal and Soul majestic and divine."

Gita-lovers and others to whom the Gita is new, may spend a pleasant time in the atmosphere of devotion which pervades the book.

NOTES.

Message of Ancient India to the World:—We are never tired of promulgating this message. We are proud of our past. There are many reasons why we should be so. The past of Hinduism is rich with priceless spiritual treasures. It contains many epochs of daring adventure into the realms of the spirit and many conquests of surpassing grandeur. It was characterised by experiments of unequalled courage and faith in the application of spiritual principles to human life and social organisation. That ancient India has a message may therefore readily assumed.

But that message has a value more to Hindus themselves than to the outside world. True, with our usual catholicism we are eager to share our ancient truths with the whole world. But we shall be more justified in applying our "ancient" message to the solution of contemporary problems religious and social. There will be a special fitness if following ancient precedents we liberalise our notions about the rigidity of the various social rules and conventions. Why should we not copying our ancient ancestors once more throw the mantle of Dwijahood over all those who really follow the Dwija life and occupations? Why should we not try a reconstruction of society at least on the fourfold basis and recognise as Kshatriyas and Vysias all who are entitled to rank as such. It will be in the fitness of things if following in the wake of the great leaders of the past we apply the spirit of the ancient teachings to contemporary conditions and promulgate revised rituals with universal application and revised standards of moral worth.

Outside observers are struck with the tragic contradiction between what they were led to expect in Hindu Society from their study of the "sublime truths" of our Sacred Scriptures, and the pitiable plight of that Society as they see it when they make a pilgrimage to the land of their dreams.

* * * *

The Ambedkar—Moonje—Rajah Controversy:—The correspondence among Dr. Ambedkar and Messrs. Moonjee and Raja on the conversion movement among the depressed classes provides interesting reading. Dr. Ambedkar's position does less than justice to the genuine desire of liberal Hindus to remove untouchability, and to the preparatory work that has been already done in that direction. It completely ignores the generous sacrifice made by the Hindu Society in giving the depressed classes great political weightage at their own expense. Nothing

like it has happened in recent times. To make this the basis of further bargains and to hold the sword of Damocles over the harassed Hindu community may be considered to be good tactics by some but it is attended with risks as it is likely to rouse the dormant fatalism of the conservative mind. In any event it is a very unhelpful attitude.

* * * *

A gain for Temple entry:—That the Hindu mind has begun to move forward steadily towards the abolition of untouchability is obvious from the fact that such an orthodox town as Saidapet (Madras), has opened its principal temple to the Harijans. What is really standing in the way of temple entry is the obsession that the efficacy of temple service will be impaired by ceremonial pollution. It may be said that so much ceremonial pollution is already taking place that it is legitimate to ask if the presence of untouchables with proper observation of the rules as to bathing and dress can add to the defilement. But then one ought to remember that auto-suggestion has a very important place in worship. It will take a little time to induce the faith that if there is a God in the temple he is as much the God of the untouchables as of the caste Hindus.

* * * *

Learning nothing, forgetting nothing:—From the proceedings of the meeting that have been held by our Sanatanist friends over the Assembly Bills it is apparent that they are opposed to any legislative action for the eradication of the social evils that are afflicting the country. Some time the issue will have to be decided as to what exactly is the place of legislative urge in accelerating the progress of this country. But whatever difference of opinion may exist as to the extent of the field of legislative interference, it is too late to contend for the abstract principle of legislative non-interference in what is called social practices. The danger of setting up such a postulate is specially great in a country which has to make up for lost pace in progress. Added to this is the possibility of connecting any practice with the name of religion in this country, as the conception of Dharma which stands for religion in Hinduism is that it is all pervasive.

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The Dharmarajya "Krishna Number"

The Krishna number of the Dharmarajya is devoted to the exposition of the personality and the teachings of Sri Krishna. His Holiness Puri Sankaracharya leads with a long article on the theory and significance of Avatars and of the place of Sri Krishna in the Avatar scheme. Among other contributors are Dewan Bahadur K. S. Ramaswami Sastri, Swami Sri Sankaracharya of Prabhaspatan, T. L. Vaswani etc. Professor Gulshan Rai, M.A. of the Sanatana Dharma College, Lahore, discusses the times and the life incidents of Sri Krishna and places his birth at 3227 B. C. from a number of data in the Mahabharata and the Srimad Bhagavata. The articles are of special value in view of the approach of the Janmashtami day which is observed as a holy day by the whole of Hindu India. They will help to bring before men's minds the greatness of the last of the Avatars and his claim to the loyalty and devotion of the entire human race. The large number of illustrations add to the interest.

Magazines Received.

Viswabharati News.
The Indian Educator.
The Arya Dharma (Tamil).
The Federated India.
The Sadhana.
The Health.
The Dharmarajya.
The Indian Railway Magazine.
The Christian Esoteric.
The Vision.
The Indian Theosophist.
The Hindu Review.
The Peace.
The Meher Gazette.
The New Outlook.
The Kalyana Kalpataru (English).

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