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THE Bharata Dharma

A Magazine of Liberal Hinduism

—The Official organ of the Arya Mata Sabha—

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

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

VOL. XIV]

APRIL, 1936

[No. 1



चित्रं वटतरोर्मूले वृद्धा शिक्षया गुरुयुवा । गुरोस्तु मोने व्याख्यानं शिक्ष्यास्तु छिन्नसंशयाः ॥

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THE
Bharata Dharma

VOL. XIV]

APRIL, 1936

[NO. 1

THE LATE Mr. T. V. VENKATARAMA AIYAR.

It is our sad duty to have to record the death of Mr. T. V. Venkatarama Aiyar who was for some years the President of the Arya Mata Sabha, and was associated with the conduct of the Bharata Dharma. Born in 1863 in a respectable Brahmin family in the Trichinopoly District Mr Venkatarama Aiyar steadily rose by dint of his capacity and exertions till he came to occupy the front ranks of the legal profession and of the public life of the country. To his talents and services deserved tributes have been paid in the High Court and in the organisations through which he laboured with courage and faith for many years for the advancement of India. The Arya Mata Sabha and the Bharata Dharma have suffered in his death a great loss. Mr. Venkatarama Aiyar was one of the few persons living who had come under the influence of the late Dewan Bahadur R. Raghunatha Rao at the time the Arya Mata Sabha was founded. His official connection with the Arya Mata Sabha during the later years and his Presidentship of the Sabha during the last few years helped to maintain the spirit with which the Arya Mata Sabha was founded. Mr. Venkatarama Aiyar was endowed with the liberal instinct in his approach to religious problems. Though not an aggressive propagandist he was a steadfast supporter of Liberal Hinduism. His adherence to the cause gave the assurance of conformity to a movement whose implications are being only gradually understood and appreciated. Whether in the matter of raising the age of marriage, or the throwing open of temples to our untouchable brethren, or in the advocacy of those adjustments in the Hindu religion which have been from time to time urged in the Bharata Dharma, he took the liberal attitude without hesitation and without extravagance. Worthily did he fill the place of Sir T. Sadasiva Aiyar as President of the Arya Mata Sabha. He was one of those to whom advancing age brings fresh idealism. In spite of his physical infirmities he kept his vision clear until the end and continued to be an earnest believer in the great past and in the greater future of Hinduism. A discriminating thinker, a devoted worker, a loyal comrade, and a fearless champion, Mr. Venkatarama Aiyar embodied in his character and life many of the qualities that make a great Hindu. May his soul rest in peace !

We offer our sincere sympathies to the members of his family.

APPRECIATION OF THE PAST:

A Plea for discernment.

MR. T. R. VENKATARAMA SASTRI, C.I.E.

Among the new institutions which awakened nationalism is bringing into vogue are birth and death anniversary celebrations of national heroes. In the religious sphere, this was always known. A Buddha's day is only a resuscitation of an old celebration and the Hindu calendar has even now a Buddha Jayanti day long ceased to be taken note of in this part of India. Recent celebrations began in politics with the rise of political consciousness. It has overflowed into other spheres including art. In the sphere of music we have had for some years the day of Tyagaraja, the great musical composer. The centenary of Mutusami Dikshitar, another popular composer, is an extension along the same lines. It was adequately celebrated. Commemorative tributes were paid to the illustrious dead. Three such learned tributes appeared in the papers. The writer of these notes has no claim to knowledge of music in any degree comparable to the knowledge of these experts. But the reflections prompted by them will sufficiently indicate that he is not going to pit himself against these gentlemen in any judgment concerning music. His occupying a comparatively outer position in the world of music is not a great disqualification for saying what he feels impelled to say.

Dr. Vaidyanathaswami is a great mathematician. He seems to be a metaphysician and mystic as well. He says, in a passage intended to be illuminating,

"Art in India has had one supreme value, negatively indicated by the term 'Mukti', whose positive content is the grand surge of divine Chaitanya which appears in animate and inanimate Nature and which, in man, creates and aspires. This value which is the Universal Mother, is the source and repository of all other values. Art does not exist for its own sake. The subject matter of Art is none other than the supremely Beautiful, the Ineffable One in one of Her innumerable masquerades. Enjoyment is certainly produced by a work of Art, but such enjoyment is not the pleasure of the senses".

It is profoundly philosophic in terms and tone but what meaning does it convey to the listener or reader? This exposition of "values" in Indian music is brought out as if to deprecate an attempt to appraise Indian music with the help of "Western thought". No one has heard of any such attempt. Not even Mr. Sambamurti, the one person who could

be charged with knowledge of the elements of both systems, has ever tried to measure Indian music with European standards. The only use made of this statement is to follow it up with the words "Unfortunately musical values evolved in this country were so unique that the West could offer no help to them".

If this passage stood alone in its incomprehensible depth, one may put it down to a settled custom in this country of making every branch of study a Veda and use language appropriate to that belief and in exposition find verbal meeting points with the Vedanta. To a certain section of the musical world, Tyagaraja was not the composer of the svarams or notes but was the "seer" (of what for all time existed). Logos will come to the mind of some. Dr. Vaidyanathaswami speaks of "the precious instrument that the Vakdevi herself created for her manifestation" and there is much else which makes it all out not to be a mere form of expression but a definite musico-religious or religio-musical cult of a female deity incarnating "in one of her innumerable masquerades".

Vogues and fashions are not in dress merely. Words establish a vogue and fashion for differing durations. Some are so mouth-filling or have the air of depth and profundity of thought that they last quite a long while. The word *value* is one of them. It is, nevertheless, so serviceable that it will remain in use. It should be sparingly used. If unnecessarily used or repeated, it is apt to irritate. The writer must confess to some irritation on repeated encounter with this word in *odd corners* where it has no right to be. In such a mood of irritation one may be tempted to ask

What is "basic value in music"?

What are "true and external musical values"?

What are "values specific to Karnatic music"?

what is the meaning, pray, of

"Dikshitar's works were a monument to the true and eternal musical values and particularly of values specific to Karnatic music."?

Apparently, even eternal values, like Hindu Sanyasins, may die and be buried underneath human monuments in the very process attaining to immortality and eternal life.

Take again these statements:

"Karnatic music took all its values *straight from their source* in the precious instrument created by Devi herself for her manifestation."

"The raga had also an objective status."

"A well-defined universe of expression."

"Realise the form of Devi in all its integrity."

"This system of values is best expressed as a harmonious blend in the Kritis."

"His Kritis are a condensed epitome of the spiritual record of India"

"In his songs one felt the atmosphere of cosmic spaces."

In the specially trained mind of a mathematician, the expression of ideas takes on these grandiose forms but if boiled down to their true dimensions and weight and value, what do these ideas mean, where they have meaning?

* * * *

To the last was reserved the statement that Dikshitar's is a genuine work of art not framed to suit a "previously framed abstract system of values" but an inspired one. This may be taken to mean that he created standards and did not conform to those already set for him to follow.

* * * *

To say that Dikshitar created standards is, in no sense, true. Mr. T. L. Venkatarama Iyer and Mr. Subba Row claim that he is a follower of Venkatamakhin and conformed scrupulously to the established standards of a school. How the two verdicts can stand it is difficult to see.

Truly, musicians and critics deliver contradictory opinions and not always is it easy to say which side is right.

The Leader in the "Hindu" and Mr. Venkatarama Iyer claim that Dikshitar's sanskrit is good. Mr. Venkatarama Iyer keeps open a way of retreat. He may say that the limiting words "among the composers" save the accuracy of his judgment. That may be true, though I cannot bear witness to what I do not know. But as sanskrit, "abominable" may be just a little too harsh for a composer whose music has been accepted as classic. We are not surprised, nor do we complain of lack of thought, because we do not expect to find it in musical composition of the most devout.

* * * *

Of biographical details we say nothing. We never look for them. 'And in most cases they are not available. You have necessarily to fill up with constructive imagination. The photograph in the "Hindu" is, I suppose, as authentic as Tyagaraja's or Sankaracharya's figures now so familiar to the South.

* * * *

On these occasions, we lose ourselves in panegyric. It is natural and even proper, but there are limits which one may not transgress. One of these articles says in praise of the great composer that there was something dignified, pompous, mellifluous, weighty and learned. Can anything be pompous and dignified? 'Mellifluous' has on one side 'pompous', and on the other 'weighty' and 'learned'. Dikshitar will then have combined uncombinables.

It is not worth further pursuit in the way of criticism. But I cannot resist saying that Dikshitar's music must have had a powerful influence on the leader writer of the "Hindu". Under the intoxicating effect of music and free flow of words he uses hyperbolic language in the closing sentences. "It is to be hoped that the *enthusiasm* generated will be canalised into *purposeful work* which should usher in a *new era of creative activity* in Karnatic music. For the glory of great singers is that their *sovereign touch* can fan the spark of genius into flame." The imagery is superb even if a trifle extravagant. I have underlined the words that I have attempted to bring together in my mind without success. Great composers I expect and hope for, but none either on the inspiration furnished by Dikshitar's Kritis or as the result, direct or indirect, of the enthusiasms of centenary celebrations.

An old tragedy in proselytisation from Hinduism.

"Sivanarayan heard in another Punjab village that two Brahmin youths on a journey to Peshawar had been attacked by some Mahomedans and robbed of the sacred thread and forced to taste beef. Returning home they acquainted their parents with their misfortune. The advice of pundits was sought. The holy and learned conclave undertook to purify them on receipt of a fee of Rs. 200 for each. The amount was beyond the means of the penitents. Driven from their homes by this false piety, in tears they joined the ranks of the Mahomedans. Sivanarayan cried shame on the interpreters of the law who depended for purification on money and compared their conduct to that of the low caste Hindus who are purged of all offences by a generous distribution of fermented palm-juice among their caste fellows"

(From The Travels and Teachings of Sivanarain.)

INTER-RELIGIOUS RELATIONS

BY C. V. KRISHNASWAMI AYYAR.

It is a profound truth what Carlyle restated in his famous essay on "The Hero as Divinity"—that "in every sense a man's religion is the chief fact with regard to him—a man's or a nation's". That was said five and ninety years ago, and since then much water has flowed under the bridge. During the interval, there have happened many events to dethrone religion from the high pedestal in which he placed it. First among them was the increasing advancement of Science with a big S. So self sufficient it was believed to be that even its thoughtful leaders began to act as though they approved of what one of its cruder and earlier exponents had the temerity to say, namely, that in his conception of the universe there was no need or place for God. As a good second, came the material prosperity which a few scientific discoveries like the invention of the steam-engine led to. The flesh-pots of Egypt have ever been the proverbial distraction of the spiritual in the composition of the human personality, and it is no wonder that, in the plenty and pleasures which successful industrialism made possible, man had eyes to see only the good things of the earth and betrayed, for the nonce, his maker from whom in truth all these good things came. This growing greed for possession of things earthly led to the great Armageddon which devastated Europe, aye the whole world, twenty and odd years ago when the flower of humanity was sacrificed to the cult of the "Super-human". The common man and woman had then good reason to doubt whether a God which allowed such wastage and carnage was really the beneficent being that religionists said He was. And their wonder and doubt were not dispelled by the conduct of those who were specially ordained leaders of organised religion. How could it when each of them backed his own country—whether it was right or wrong—and when both prayed to the same God for the death and the destruction of the other side and the victory of one's own? One may well question the sincerity of a man of God who could wish for such ungodly things. Further, all such carnage led to no earthly paradise for most, as those who led their country's youth into it held out it would. A few—they were among the least worthy of it—got all the benefit by profiteering and the many who shed their life blood, in war and industry, found that had not got much. This led to a persistent questioning of the existing arrangements in social economy which very unfortunately led to the doubting of all moral order in social polity, a moral order which, till then, was usually and rightly rested on religion. In India—especially in Hindu India—there was a peculiarly

disturbing factor. Be one's views what they may of the caste system in practice, theoretically it was sound in providing for a class of persons who were to be effective custodians of the spiritual treasures of the race; and whatever else its detractors may have said of such a class none did or could question its intellectual competence for such work. Unfortunately that intellectual class gave up their special duties and went in, in large numbers, for purely secular work. And in the first flush of their entrance into such attractive secular life some of its members did one regrets to say, lead so irreligious a life as to make their whilom followers wonder whether after all there was anything like religion and if there was, whether it had any influence on conduct. Though, at all times, there have been in this country eminent seekers after God in communities outside that class, it is no disparagement to those communities to say that this diversion of the intellect and energies of those special custodians led to lack of systematic lead and guide in matters spiritual, and the consequent serious neglect of them.

But all things have an end. It does one's heart good to see signs to-day that the ebb is over and the flow has begun. Paradoxically, the very factors that once worked against religion are now ranging themselves on its side. Science is less cocksure today than it was. It has less illusions about the infallibility of its concepts and of its methods. Three outstanding events in the natural sciences have contributed to the emergence of this modesty. The formulation of the theory of relativity, and of the quantum hypothesis of the behaviour of matter and the disappearance of the rigid boundaries between the inorganic and the organic divisions of matter, are rapidly dismantling the house that the scientific Jacks built. To-day Thompson, Jeans, J.S. Haldane, Millikan and Eddington are as much against the mechanistic conceptions of the Universe as Laplace, Darwin and Thomas Huxley were in its favour in the early days of the new born science of the nineteenth century. They would now echo, what Voltaire said even in those early days, that even if there was no God, he would invent one. And recently, Eddington openly declared that "we may more boldly insist that there is another outlook than the scientific one". The very earthly prosperity which science stimulated and the greed which made humanity cut each other's throats in war have now resulted in such surfeit and disillusionment that humanity has begun to see, tho' tardily, that possessiveness and physical pleasures do not always, or even for a long time equate with real happiness. And even those who at one time revolted against social and economic inequalities have come to see that not all the devices of man

can, by themselves, remove altogether or even in substance those differences which express themselves in seemingly unfair distribution of wealth and comfort. They now feel, though vaguely, that there is an unseen power that shapes it all and that there is much more in them than their iconoclastic philosophy can comprehend. The very war which shattered the faith of many men and women also suddenly deprived them of many they loved, and their inner selves are awed by the circumstance of such violent disappearance and would not be comforted by any theory that says that they and the dear departed can never meet. They are slowly coming to feel that it is very improbable that death is a stone-wall and is not a mere door. And the leaders of religion who, at one time, were full of theological obscurantism and prejudice have changed their outlook. The scales before their eyes are falling, and every day the number of "Fundamentalists" is thinning. The problems of this world, out here, are receiving now as much attention from them as those of the world beyond, and the effort to assess the kindred points of Heaven and Earth is engaging them more and more. In India also, the neglect of religion by its hereditary custodians, while it first led to its receiving less and less attention than formerly, has had the beneficial result of other agencies and classes applying themselves to its study and care; and religion has thus become, today, more democratic than it ever was. All this is a matter for grateful recognition.

But there is a fly in this ointment also. The recrudescent religious sentiment is beginning to change its age-long bed and to flow into fields where it cannot fertilise but can only destroy. So long as religion is irrigating the soul the crop is bound to be health-giving but when it begins to leave that course, it begins to disintegrate. And that is, unfortunately, our position today. Religion has entered the political and the social arena; it has begun to irrigate communal crops much to our disadvantage. Men and women now think more and more in terms of their creeds and castes than in terms of common Humanity, and one shudders to contemplate what the future of this beloved motherland of ours is going to be, when we are Hindus, Muslims, Christians, Brahmins, Non-brahmins and Depressed Classes first, second and third and Indians only last. It is not for me to apportion the blame for this state of affairs. The disease is there—too patent to be ignored. It should be the endeavour of all interested in our country's progress to find the remedy.

It is a piece of painful paradox that religion which, as its etymology shows is something that binds, not only, often, does not bind but

actually separates and divides; and it is a distressingly patent fact that in the course of its history it has as often disintegrated humanity as it has integrated. What is this apparent failure of the main purpose of religion due to? Is this phenomenon due to anything inherent in the institution itself and consequently irremediable or is it due to any supervening cause? Thoughtful persons have ascribed it to the same source as that of other factors which result in discord. Is it not Kipling—whose recent death, by the way, all students of English literature will deplore—that said that human beings are all islands in the sea of life, surrounded by seas of misunderstanding? It appears to me—I fancy it would have already occurred to most of you also—that the divisive work of creeds and religions is due mainly, if not solely, to non appreciation of the realities of a religion, not merely by those of alien faiths but more often by its own votaries. The old saying is true here as elsewhere. "To understand is to forgive"

How is one to achieve this object? How to navigate these seas of misunderstanding? To me, the obvious answer is that these seemingly discordant religions should be studied more carefully than they are at present. For such study to be fruitful it should cover all the aspects of religion. It will not do to confine the study to any particular aspect and see agreement or disagreement. Most religions are organised. The old saying about Satan organising truth to make it a source of discord contains perhaps more than a mere joke. But whether organisation of faiths is good or bad, the fact remains that the religions which have at all swayed mankind have, for a long time, been organised, and no study which ignores such organisation is likely to help. Let us pause for a while to see what the foundations are on which such organisations have been built. First, they all recognise that there is an entity called "Human Personality", apart from the physical body, and that it survives the latter. No organised religion which has had appreciable following has ever denied this. Not even Buddhism which has been, wrongly in my opinion, characterised as denying God has denied this, though its conception of such an entity is only an aggregation of successive experience. Those that deny this first essential, like Comte, are so few that for our present purpose that may be ignored. The next is the existence of a power which is not that human personality, and which creates, guides and rules this universe; name it Jahovah, Jove, or God, Allah, Brahman, or Iswara. Even the *mayavadin* of the Sankara school will admit that for practical or *vyavaharika* purposes the two are different. The third part of a religious system is the

idea that real and lasting happiness consists in those two entities coming together, either to coalesce or to enjoy each other's company. That is variously called freedom, Liberation, *Moksha*, kingdom of heaven and by similar names. The fourth is the method by which those entities are brought together. And here we are in more debatable ground. Those means and methods are either ethical or extra-ethical. All religions prescribe certain courses of conduct as absolutely necessary for making those means and methods of reapproachment effectively achieve their object. They form the fifth stage of our enquiry. And sixthly, most, if not all, also insist on certain forms and ceremonials for the creation of the proper atmosphere and purity of mind to enable the two entities to approach each other easily. Lastly, lest human efforts in that direction may flag in enthusiasm for want of precedents, all religions predicate the existence of path-finders who have demonstrated the practicability of that approach and its blissful results—the Saints, Sages and Arhats. Broadly speaking, these are the *sapta swaras* of every religious *raga*, the seven lamps of the architecture of all religions. Students of comparative religion may perceive differences in the emphasis placed on a swara or in the brightness of a lamp in the particular religion taken up for investigation, but they will hardly find any of the *swaras* or *lamps* altogether absent. If I may venture to say so, it is because of the omission to recognise that all the seeming differences are due to variations in the apportioning of relative importance to these seven aspects that all the trouble has arisen. To give just a few examples on the first aspect viz. the existence of a human personality there is a little need to dwell. There is really no dispute. The contest commences when you begin to enquire whether it is separate from the second entity that I spoke of. But, as I said, even those who are for unqualified monism agree to the separation in the phenomenal world. There is a little more difference of opinion as to another phase of the second essential. Few thoughtful men today affirm that the extra-human intelligence is anthropomorphic in form. The tendency today, even in the case of religions which at one time relied on such form, is to go behind it to an infinite and illimitable entity, though for purposes of worship that intelligence is limited, as when the Dwaitism of either sort speaks of the Lord residing in Vaikunta or in Heaven with a capital H. The very affirmation of the Omnipresence of God by all religions practically destroys this limitation. On the third aspect the dividing line is a very thin one. The gulf between religions widens, however, when we leave the first three stages. As regards the methods

of bringing the two entities together, some bank on *pure* knowledge, others on devotion, and yet others on beneficent work. But whatever the theoretical aspect of this matter may be, the lives of great men who are said to be the exemplars of these methods, which, by the way, are wrongly conceived to be mutually exclusive, belie the seeming difference. Sankara was, as is shown by his *Sivananda Lahiri* and *Hari meede*, as great a *bakta* as the most ardent of the pluralists. In Christianity and Mohamadanism, the *sophists* and the *sufis* were as great *gnanis* as the most enthusiastic *Advaitin*. Intellectual quarrels may exist as to whether *Bakti* and *Karma* lead to *gnana* or the rise of progress is the other way. But most men and women will hardly care to enter into them. All are agreed, as regards the fifth part. Most, if not all religionists, hold that conduct is not merely three fourth of life but practically the whole of it; and the ethical is really the universal platform on which all humanity can easily meet. Let us take the major rules. They are nowhere stated more succinctly and more clearly than in the well known Sermon on the Mount of Lord Jesus. (St. Luke Ch. 6). Is there any religion worth the name that has not got the same ideals as those embodied in that sermon, whatever the practice of its followers or that of the Christians themselves be. Humility, simplicity, self-sacrifice, love, mercy, truthspeaking, *ahimsa* of the right sort, charity, these and similar virtues are the monopoly of no one religion if impartially examined with understanding. Nor are the solid social qualities which religionists require very different among the followers of the several faiths, if assessed carefully. Kindness, consideration for the feelings of others, and social service, are inculcated by all progenitors and preachers of religion. In the matter of rites, rituals and ceremonies I make bold to say that it is only a question of degree. I am yet to know of any religion which has dispensed with them altogether. As I shall show a little later on, they are to be found in the most unexpected places. As for sages and exemplars, it is a commonplace of the science of comparative philosophy and mysticism, that their actual conduct and spiritual experience are ultimately identical.

Why then is there so much discord? The answer lies clearly in the magnifying and mis-interpretation of the non-essentials by enthusiasts; Take the very topical problem of caste. I am not among those who see in it the invention of a satanic priesthood. I believe that even the hereditary rigid birth caste system has its use in preliminary classification and avoidance of unsustainable claims. If people are to be differentiated into classes, even on the basis of capacity and character,

for division of labour and other similar purposes, as humanity all over the world has found it inevitably necessary to do in the course of its history, it seems to me that the best method of avoiding nepotism and the difficulty of repelling blatant and unjustifiable claims of unworthy individuals base the classification on birth in a particular portion of the Social fabric and to rely on hereditary aptitude and character. Birth is a fact that can easily be proved, and cannot be falsely claimed, and that heredity has an important part to play in the formation of skill and character cannot be reasonably denied. Who can be absolutely sure of the justice of a decision based entirely on character and capacity of any particular individual. As experience shows no two persons agree entirely on such matters, and the person judged is hardly ever convinced with a decision that he has not the ability and fitness that he claims. The whole trouble arises however, when heredity is made the *decisive* and not merely *prima facie* ground for selection, and because it is made part of the immutable element in religion. The Indian sages were not oblivious of this, and even the much maligned Manu provides in Ch. X verse 42 thus: "In each cycle of time men by dint of *tapas* acquire higher castes, and through contrary causes are degraded into lower castes". Hindus forgot to work this very wholesome provision in practice, and we now see the result. If only this process had been allowed to operate freely, there would be little of the communal acerbity that one sees today. No doubt *tapas* is not the lever by which people lift or wish to lift themselves in modern times, but which seeker after God would prefer to give to riches and to office the same power as *tapas*, in this matter? And, further, where would caste pride and arrogance be if one knew that, when his birth is not supplemented by right conduct, he could be deprived of his caste privileges. That caste is not needed where there is real spirituality is clear, for the highest among the spiritual Hindus—the sanyasis—need not observe the caste rules. That being so, the cries "Down with caste" or "Abolish untouchability" seem to me vain cries. No one in my opinion, not even the most powerful social or religious dictator from anywhere, can do either so long as the human feelings, or failings if you please, on which they thrive continue to exist. Raise your spiritual level and caste and untouchability will automatically go under. Nothing is commonly considered to be more characteristic of Mohamadanism than the system of *purdah*, and there are enthusiasts, even among the English educated Mohamadans, who would defend it with their life blood. But even a casual student will see that the prophet of Islam gave no support

to it in the form in which one finds it. The very necessary and intelligible precept to women not to expose their bodies to evil and sensual eyes has been magnified and misinterpreted as one to cover their heads in such a way and to keep themselves in such places as to make virtual prisoners of them. And Non-mohamadan religions are sometimes looked down upon for not having a similar taboo. Take the common cry against idolatry. Many, otherwise very charitably inclined in their intellectual judgments, are strangely strong in their condemnation of this form of worship. Yet, if only they investigate sympathetically they will easily see that no knowing idolator really believes in the identity of the idol and the Divinity he worships. There are two mantras with which idol worship among Hindus is begun and ended which easily and clearly show that this so. Before the *pujah* is begun, the worshipper has to say "*Avahayami*" and the end is marked by "*Kshmeya punaravahana yacha*". The former means "I invoke you in this" and the latter "let there be peace, till I invoke you again in this" Till the *avahana*, primary or renewed, the idol is no better than wood or stone. I venture to affirm that this kind of temporary invocation of an universal being merely for purposes of concentration and ocular reminder is found and has existed all over the whole field of religion, in all ages and in all climes. What is the Mohamadan's turning in prayer towards Mecca, the sacred blackstone there and the cover over it and the prayer carpet but image worship, in substance? What is the cross in even the most protestant of protestant churches but an idol? What are the music and a special consecrated prayer hall of some reformed religions but accoustic and architectural idolatry? A really sincere soul does not want either, absolutely, to utter a prayer, if and when that soul is well developed spiritually. Take again an example from social rules. Christianity is claimed to be superior to other religions because it insists on marriage in monogamous form. Yet as a recent writer—J. E. Clare Mc Farlane—shows in his "The case for polygamy" the old Testament is full of bigamist saints and seers—David and Solomon for example—and nowhere has Christ prohibited polygamy. To prohibit the divorce of a wife which is all that he did is not necessarily prohibition of polygamy. Orthodox religionists like Roman Catholics and Sanatanist Hindus claim that marriages are sacraments, and assert that if divorce is allowed their religions will be destroyed. They forget that before the council of Trent in 17th century A. D. a religious ceremonial was not all necessary for valid marriages among Christians, and did not take place in practice. And

even a very orthodox sanskrit scholar, like Dr. Nagaraja Sarma, has recently, not only controverted the view that divorce was against the genius of Hinduism but has also affirmed that it was expressly permitted in Hindu sacred books. Many more examples of this kind of misunderstanding can be cited; and it is these things that have led to discord. The need is, therefore, clear and urgent for the proper regulation of the emphasis I referred to.

In this connection may I say a word as to who should present a study of a religion for the study to have the best effect. Those born and nourished in a religion are presumed to be its best exponents. Ordinarily, it will be so, for not all have the time and necessary grounding to read the entire literature of even their own faith, let alone that of other faiths. It may also be true that breathing in the atmosphere of any religion is necessary to understand its intricacies and its finer shades. But there is also the danger of one born and nurtured in a religion not being able to attain the proper perspective. He is likely to confound the religion as practised at the time he speaks or writes with religion as it was prescribed by its originators, and to elevate the opinions of his own age to the throne of *sanatana dharma*. In this matter the poet's prayer "for the gift to see ourselves as others see us" is an useful prayer, and it would be well if in addition to expositions by the followers of a particular faith the followers of alien faiths also tell us what they think of faiths not their own. A study like that is likely to bring out points which need explanation and are likely to be mis-understood and to afford opportunities for students anxious to arrive at truth and not merely to pick holes to obtain correct information. There is no doubt the danger of the discussion becoming acrimonious. But I fancy that it can be easily be avoided.

Is this quest for what is universal in religion likely to be successful or will it be fruitless? Amidst the din of different warring voices, each claiming uniqueness for his or her own special brand of religion, it does one's heart good to know that among the very highest there is a clear realisation of the universality of those things in religion that really matter. Says the Upanishad *Gavam Anekavarnanam, Kshirasya Asti eka-varnata Kshiravat pasyate gnanam, linginastu gavam—yatha—* "Cows are of many different colours, but the milk of all is of one colour, white. Similarly though those who proclaim the truth use many varying forms to put it in, yet the truth enclosed in all is one". Even more direct is Mahomad's exhortation. "This that I am now uttering unto you, the Holy Koran is to be found within the writings of the ancient seers too,

For teachers have been sent to every race and aught of difference we do not make. For dis-agreement there is none between these prophets. All that have been sent have been sent but one truth to proclaim. Teachers have been sent to each race that they may teach it in its own language, so that there may no doubt as to the meaning in its mind. An Arabic Koran is thus revealed that Mecca and the cities around it may learn the truth with ease, put in words they know. For had we made them in a foreign tongue they surely would have made objections thus—why have not these revealings been made clear". "Let us all ascend towards, meet together on, the common ground of those high truths and principles which we also hold." Similar passages from other scriptures will easily come to your memory. I have cited the saying of Mahomad this one at length for there is a common idea among many Mahomadans and Non-mahomadans also that the prophet was most insistent on claiming uniqueness for his own preaching and because in practice some of his followers have come to believe that infidels and idols deserve instant destruction. It is the same idea that Lord Jesus expressed when he stated that he had come not to destroy the law or the prophets but to fulfill them. To construe those memorable words as referring only to Jewish prophets is doing injustice to the sweep and range of Jesus's spiritual knowledge and experience.

So far I have dealt with only the intellectual method of removing wrong belief. But it is obvious that the method can be effectively used only by a few in this country where literacy and education are unfortunately so rare. Few methods are more effective in practical life. Live and learn, must be the watchword in this all important matter, and the common people naturally look to the learned and the enlightened for example.

Yadyad acharathe sreshtah

That thadeva itaro jana,

says the Gita. And it behoves all who have perceived the truth to so behave as not to suppose a claim or denial of any thing merely on the ground of the faith that they were born to or profess. I advisedly use both the words "claim" and "denial" for the denial of any privilege to any solely because of his birth is as bad as the claim for it on the same basis. Any one should go further still. Mere toleration is not of sufficient practical use, for, in this age of Democracy and Liberty when few will long be allowed to tyrannise over his fellows long, toleration, means and costs little. As Swami Vivekananda said Toleration implies some arrogance and assumption of superiority. There is even a more potent method adopted by Bagwan Ramakrishna Paramahansa of

trying, in his own person the mental and spiritual discipline prescribed by the teachers of different varieties of religious experience—aye even their outward form for ascertaining what is universal in them apart from what is merely local, personal, tribal and national.

This plea for the appropriation of the universal is not one for indifference and the lessening of loyalty—to the faith to which a person is born and in which he has been brought up I believe, most sincerely, that birth in a particular family, religion, or culture, or country is not an accident. I see the hand of Divinity in one being born a Hindu or a Christian or a Mahomadan. I conceive the Divinity's purpose to be that for the proper spiritual development of that particular human personality, the particular safeguards provided by the special organisations of religion are necessary. But the safeguards are only safeguards and not stiflers. Who would, for all time confine a growing banyan tree within the little fence which the gardener put around it when he first planted it and refuse to allow it to grow and spread. It should be the privilege and is the duty of all intelligent beings to outgrow the limitations of the creeds they were born to, if that were necessary, and clasp the hands of his neighbours in the realm of the spirit in friendship, love and amity. Each individual should be able to say truthfully not merely formally "brother, you and I are sparks of the same divine essence. We forgot that and fought. We now realise our mistake and shall henceforth act together to the great good of yourself, myself and all the rest of the sons and daughters of our common Father and to his eternal glory".

In any case, as a modern poet has said

"Tho, in matters of faith

We can't always agree

And kneel at one altar altogether

Yet in friendship and love we united may be

Or our faith is not worth a feather.

Like the Bee whose philosophy truthful indeed

Invites it each blossom to rifle

Let us know what is noble in each creed

Not with conscience and honesty trifle".

(From an address with which the Inter-Religious Conference was opened, at Cocanada on 22nd February, 1936).

A GAIN FOR LIBERAL HINDUISM

K. V. SETHA AIYANGAR.

From the extract from the "Madras Mail" published elsewhere and from other news on the same subject appearing from time to time in the daily press it will be seen that the section of the temple worshipping public that has hitherto been indulging in gruesome forms of self-torture at annual festivals are willing to give it up and that they have done so during the occasion of the festival this year. It may be within the recollection of our readers that about two years ago an attempt on the part of the Government to stop the practice of hook-swinging in a Tanjore temple was attended with riot in which a Police Officer and a Magistrate met with their death. It is a matter for congratulation that the Government were not deterred by this untoward incident, and that realising that enlightened public opinion was behind them, they courageously maintained their opposition to a form of worship which is as revolting as it is needless. The result has been a triumph for the Government. They have earned the gratitude of all Hindus by their firm attitude. One has to admit that public opinion while tacitly approving of the Government's action was not as vocal as it should have been except in places where Liberal Hindus stood up for the discontinuance of a practice which offends reason and good feeling. It can however be claimed that in a country where at any time reactionary elements might be expected to get suddenly excited and justify every old practice in the name of religion, it is a matter for satisfaction that we have been so far spared the humiliation of public opinion supporting the horrors of hook-swinging.

A larger issue arises in this connection. What is the place of sanctions in accelerating social evolution in a backward society? One answer is that while education, persuasion, and propaganda have all their place and must be conducted with zeal, patience and persistence, a time arrives after these have operated sufficiently, when the residuary inertia of an ancient community in moving forward from positions which have to be abandoned as unhealthy and harmful, can be overcome only by the use of sanctions. The time for resorting to sanctions, the nature of practices against which they are to be enforced, and the kind and degree of sanction must necessarily admit of controversy. But on one point there ought to be agreement. It should not be the vested right of inert and obstructive minorities to put a permanent veto on the progress of a great nation.

SOME HINDU-ISLAMIC IDENTITIES

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Islam, like the Vedic Faith, seems, to me, to be a very ancient one. Though apparently built up on the foundations of Jewish and Christian faiths, it sought to purify their essence, and spiritualise them and accepts Mohammad as the last of the Prophets. It is because it is ancient that it is called Islam rather than Mohammadanism. Even within the Vedic canon there appear two strains of spiritual effort; one the recognition and realisation of the divinity of the Soul of Man, symbolized by the formula "So-ham" and the other the complete self-surrender of the soul of man to the divine, summed up in the attitude of "twaméva-saranam" or "Thy will be done." The latter may be called *Prapatti-marga*. To my mind, Buddhism, Jainism and Advaita represent the "sò-ham" school and Dwaita, Visishtadwaita, and what are called Semitic Faiths like Islam and Christianity represent the "Prapatti" school. The older *rishis* of this school in lands beyond Bharatavarsha are the prophets of Judaism, Christianity or Islam before the prophet Mohammed.

It is worthy of notice that what are called Avidika Faiths, like Buddhism and Jainism, which are ignorantly regarded as having permanently broken away from and with the Vedic Faith, have in their ideal of *Buddhahood* or *Arhathood* the same principle of freedom from the cycle of *Samsāra* as even popular Hinduism. It is well known that the great effort of Buddha was to free man from this cycle of continuous births and deaths. As it is not, however, so commonly known that the ideal of Jainism was also the same, I shall just quote here two sentences from two Jains stotras once current in S. India:—

The real acharyas or makers of the Jaina faith are invoked in the following sloka as having attained freedom from births and deaths:—

Abhinaumi sakala kalusha prabhavōdaya janmamarana bandhana
muktān

Siva-mamala managha makshaya mavyahta Mukti sankhyamastarsti
satatam.

In another Jaina prayer called *Siddhabhakti* it is said:—

Anantananta Samsāra Santaticeheda Karanam

Jinarāja-Padāmbhōja Smaranam Saranam mama.

First, as regards the origin of the human race:—Islam has propounded a view that, when God created Man out of the tatwas of Prithwi (Earth) and Apa (Water) and desired to introduce his own ray into it, He first made

the light of knowledge and the light of music dwell therein. *Gnana* and *gana* are really of the tatwas of *light* (*tēja*) and *air* (*vayu*). It is also said that Man was first created and from him woman. Look at the Vedic views of *Kōśās*. The *ānandamaya* belongs to *ākāśa-tatwa*. It is this that is represented by *Islam* as *gāna* or music, which is the essence of bliss. And this idea of the creation of Man and Woman occurs in the *Adharva Veda* as the story of *Yama* and *Yami*.

Islam, like Hinduism, has also propounded similar methods of apprehending the spiritual and meditating upon it. Devotees among Hindus use 108 names or thousand names in meditation as helps to spiritual concentration and auto-suggestive discipline. Similarly, the *tāpasas* in Islam use 99 names of the deity. Many of these are *Saguna* (with quality.) Further, just as Hindu *Sadhakas* meditate upon the *ugra* (heroic) or *Saumya* (pacific) names in pursuance of their own desires, Islamic devotees also use similarly heroic or pacific names of the deity for appropriate purposes. An inner secret seems to reveal itself to research in this field. Some of these names are exactly of Veda-Upanishadic tradition. Consider a few examples:—

Bakhi=Sat
Jahir=Satyam
Mohasi=Chit
Vahab=Gnānam
Kshiyum=Anantam
Khalir=Brahma
Sabūr=Sāntam
Karim=Sivam
Hiyl=Nityah
Vahid=Advaitam
Sumad=Vibhu
Hikh=Achalah
Jabbar=Parātparah
Nūr=Jyōtiḥ
Vālī—ēkarāt
Khuddus=Nirmalah
Ali=Parameswarah

When we learn that these have been used in *Japam* or meditation for centuries by Islamic devotees, we come to know for a fact that in spiritual concentration, the Veda-Upanishadic Faith and Islam derive from the same source;—Their *Sajatiyata* is thus quite manifest. There

are two other names which suggest the divine nature. They are *Sumiyu* = he that hears without ears, and *busir* = he that sees without eyes. These clearly derive from the ancient Upanishadic text "yat srôtrêna na srunoti" etc.

Namakarana.

Some of the names are held by living individuals among Moslems. Our Hindus realise, that the soul that animates our bodies, is only a ray of the divine and even to indicate this and have it as a perpetual reminder, they give God's names to men and women; similarly, in Islam, there has been this ancient practice of naming children. When two systems of religion, like Hinduism and Islam thus agree in a fundamental matter of life of this sort, it is idle to pretend that they are not branched out from the same source or are irreconcilably poles apart.

Islam = Prapatti.

Islam means self-surrender, *âtmarpana* i.e., our aspect of *Prapatti* or *Saranâgati* implied in the formula "anyatha saranam nâsti; twameva saranam mama." Such a discipline seems to have become individualised in the Upanishadic period. If the Gita text "Sarvadharmân parityajya, mamekam saranam vraja" (follow me alone, leaving everything else) be the injunction of God, Islam or self-surrender is the proper answer to it. This means placing one's all, wholly and solely at the disposal of God. This is the really Christian attitude of "Thy will be done." This means also "become dissolved in God". This is becoming God-immanent. This is Buddhahood or Arhathood. This is to make one's whole life divine. Call it God-becoming, or God-like becoming, it is real *Islam* or self-surrender. This is the ideal. This is the purest *Brahma-vidya* or *Brahmasadhana*. Even in the psychic discipline of *Sôham*, there is still duality. In *Islam* there is no "I"; it is all 'Sah' or the Divine. *Islam* thus seem to me to be *Sâdhana* or discipline devised to concretise in life the essence of the Vedic texts "Sarvam khalvidam *Brahma*" and '*Ekamêvâdvitiam *Brahma**'. According to the essence of *Islam*, everything is of the nature of *sat* and is surrendered to God and hence is involuted into *Tat*. Having fallen from such a high ideal of soul-life illumined by pure knowledge of fundamental reality, Hindus and Moslems in India have fallen into the darkness and devastating ignorance of antagonism. How regrettable this! How soul-killing!

Birth and Death.

In the endless revolutions of eternity, both birth and death are states of similar nature. On the Hindu view, the ray of *chit*, ever since it

individualises from the divine essence goes through the cycle of births and deaths till it becomes absorbed again in the Universal. Wordsworth, the Christian Poet, says "Our birth is but a sleep and a forgetting." His Immortality Ode is indeed an English statement of this Upanishadic and even Hindu Astrological view.

Similarly, death also is a kind of sleep and forgetting. We call it the greater sleep. In that sleep or coma-like-state, the soul leaves the body. The experiences of this birth are then felt only as forms of dream consciousness. In Islam, it is similarly believed that considerable effort in eternity is necessary for the soul to lose its particularity of *jivana* and become *Sat-like* and that God's grace will have to shine on the *jiva* for the success of such effort.

Many other analogical aspects may be urged in favour of this view that the Veda-Upanishadic Faith of the Hindu and the *Islam* of the Mussalman are branches of the same tree of spirituality, with its roots reaching beyond the skies and its branches spreading over the Earth. The followers of the Vedic Faith use the "mantras" of the Vedas for consecrations in domestic rituals; there is no act of a Mussalman for which exactly such a consecration with the *suras* of the Holy Khoran is not provided. Among the *Tantra Kriyas* of the *Adharvana* school of the Veda, mantras of the Veda are used under special conditions and in special ways.

Similarly in Islam, the *Rikhats* of the Holy Khoran are used for such trantric *kriyas*. In Islam there are also *Bijakshara*, *Sankhya* and *Vâmapathana* systems based on *Rikhats*, as in the Hindu *Mantrasastras*. The point is this. The *Rikhats* of Holy Khoran are used in occult Islam in exactly the same way, and for the same purpose, for which the texts of the Veda are used in Occult Hinduism. The same all-determining all-consecrating quality that we Hindus give to the Veda, is accorded to the Khoran in Islam. Something similar to the *Pancha-prana* view of Hinduism and probably having some elements of it, occurs also in Islam. On this view Man has three *pranas*; one runs thro' all parts and particles of the body; another lies in the head and comes out from it, roams about and goes back into it: while a still other leaves the body at death and goes into and roams about in the other world. Hindus offer *Prachêdama* of articles to serve the disembodied spirit in the other world; such gifts and offerings are also regular in Islam. Hindus offer the gift of a cow to help the spirit over the *Vaitarani* in the other world. Muslims make an offering of a cow or a camel or a goat to help the spirit over hell fires. Thus, in ritualistic ideas and practices of birth and death, in vigils, fasts,

incantations, meditations, prayers, salutations, in recitals, and such other mental exercises of religion, both the Hindu and Muslim faiths, are fundamentally alike.

The most popular form of worship in Hinduism is the 'sixteen-served' one; the elements of *snāna dhūpa, deepa* and *Naivedya* in it are also observed towards Muslim objects of veneration like *daragas*.

There is above all, one other most interesting common feature. In the Hindu system of 108 or thousand-named worship, each name should end in "aum" (eg. *Sumukhāya namah om!*). Similarly in *Islam*, in the form of meditation with 99 names referred to above, each word end in 'O', which I take it as a shortened form, really, of 'Om'. So far as I have been able to gather, there is no name-meditation system ending in 'Om' in either the Jewish or Christian *sampradaya*. This fact along with the reality of Upanishadic content of some of these 99 names seems clearly to indicate the co-evality of *Islam* with the most ancient Upanishadic forms of the Hindu faith.

It is on record, that Prince Dara who if he had not been murdered, ought to have ruled from Delhi as Emperor of India, before Aurangzeb, had composed a great Persian work deriving *Islam* from the Upanishads.

Similarly, a Jaina sage of Mysore-region composed a work called "Mullasāstram" in the 18th century deriving *Islam* from Jainism. Whether these were really successful or not, yet, I feel, the urge behind them was right and noble, and really spiritual viz., that such great and heroic faiths like Hinduism and *Islam* should have branched out from the same common body of ancestral spiritual tradition. Verily it is not for nothing that the secret of this far off fundamental is passed on to the modern generations in the name 'Rik' for a text of the Veda and the name *Rikat* for one of Holy Khoran. May this recognition make for the "peace that passeth all understanding."

Self-Torture by Worshippers Abandoned.

The Veerasingampet Mariamman festival was celebrated yesterday. As a result of the prohibitory order under Sec. 144 Cr. P. C. no worshipper submitted himself to hook-swinging or any other form of self-torture.

Rao Bahadur T. G. Sanjivi Pillai, District Superintendent of Police, Tanjore, Mr. A. S. Ramachandran Pillai, Sub-Divisional Magistrate and Mr. V. Vaithyanatha Ayyar, Circle Inspector of Police, were on the spot.
(From the Madras Mail.)

THE UNIVERSE AND RECENT SCIENCE.*

BY DR. J. F. HECKER.

Modern science has lost its cocksureness as to the old mechanistic conceptions of the universe. It is now in a stage of transition, and has opened many loop holes for faith and mysticism. The outstanding events in the natural sciences which have contributed to the crisis of the old mechanistic interpretations are the formulations of the relative theory, the quantum hypothesis of the behaviour of matter, and the disappearance of the rigid boundaries between the inorganic and the organic divisions of matter.

J. A. Thompson ("*Science and Religion*") has admirably summed up the general ideas underlying these new scientific doctrines, making them intelligible to non-specialists. He has pointed out that the general ideas of the theory of relativity are the following: (a) all measures of movement are relative, and the concepts of absolute space and absolute time must be given up; (b) matter tends to be swallowed up in electric activity; (c) the conservation of mass and the conservation of energy may be included in one principle; (d) gravitation has been brought into line with other energies; (e) The universe is finite and can be measured.

The quantum theory is advancing the theory of an atomicity of energy in general, just as there is an "atomicity" of electricity and an "atomicity" of matter. When energy is emitted from, or absorbed by, any system, it is emitted or absorbed not continuously, but in little parcels or quanta, which in any particular case are all equal. A quantum is the smallest quantity of energy a particle can possess, just as the electron is the smallest amount of negative electricity that can exist. In the strict sense the quantum theory deals not with atoms of energy, but with "atoms of action", the term "action" measuring energy multiplied by the time during which it acts. The old view may be compared to an old fashioned clock, whose minute hand moves continually, though imperceptibly. The new view expressed in the quantum theory may be compared to the movement of the same hand in an electric clock, where there is a jerky transit from one minute mark to the next. The significance of this theory to the metaphysician is that it does away with the unbroken continuity of the old mechanics, introducing jumps which indicate something of an element of will in the behaviour of matter. This behaviour has led some scientists as for example Sir James Jeans and J. S. Haldane, to swing over to the opposite extreme from mechanistic materialism, to something approaching

*(From Religion by Julius F. Hecker, Phd.)

the old idealist position of Bishop Berkeley which postulates the non-existence of an objective world, and accepts objectivity as existing alone in the subjective mind, which in the last analysis, is the "mind of some eternal spirit". (*The Mysterious Universe*, Page 136). Sir James thinks that the universe with the aid of mathematical language can be best pictured as consisting of pure thought. "The thought of what, for want of a wider world, we must describe as a mathematical thinker".

True enough a mathematical formula cannot tell what a thing is, but it does indicate how it behaves, and it can be specified through its properties. Now this property, according to Jeans, is thought. From this premise he reasons that "if the universe is a universe of thought, then its creation must have been an act of thought. (Page 134). Jeans further points out that modern scientific theory compels us to think of the Creator as working outside time and space, which is a part of His creation. The theory fits excellently into the old doctrine of transcendentalism. Thus through Sir James contribution orthodox theology rediscovers its lost God as the "mathematical Thinker". It also permits the conclusion that the stream of knowledge is heading towards a non mechanical reality. As Sir James puts it: "the universe begins to look more like a great thought than like a great machine" (page 148). Mind therefore, no longer appears to be an accidental intruder into the realm of matter. It may be hailed rather as the creator and governor of the realm of matter. This function is of course not carried out through our individual minds, but through the mind of which the atoms of our individual minds have grown to exist as thoughts. Thus Sir James believes that he has discovered that the Universe produces evidence of a designing and controlling power which has something in common with our own individual minds. "Not so far as we have discovered emotion, variety or aesthetic appreciation, but the tendency to think in the way which, for want of a better word, we describe as mathematical. (page 149).

Similar conclusions are arrived at by J. S. Haldane, who approaches the problem from the standpoint of biology in his *The Sciences and Philosophy*. According to Haldane, life from the biological standpoint is continuous in time and represents something inherent in the very existence of nature, just as do matter and energy from the ordinary physical standpoint. Interest and values, in so far as they are what we call spiritual interest and values, are common to all men and extend definitely beyond mere human society. The universe of spiritual interest and value would be inconsistent with itself if it were not one spiritual universe,

corresponding to what, in the language of religion, we call God. "God is thus the only final reality, and individual interest or personality has its only reality in God. From this standpoint, existence in time is just the progressive manifestation of God. The existence of God and His love is a primary and fundamental fact, the presupposition of all experience, or of what we call nature; and it is solely in our perception of spiritual values and faith in their unity that the existence of God is revealed to us. Through this faith we identify our own wills with God's wills when we strive for what presents itself to each of us as his or her own particular duty". (page 317). According to Haldane's reasoning, no physical reality exists outside God, and he calls the assumption that there is such a reality a materialism which must be firmly and decidedly dissociated from religion. He stands firmly on the hypothesis that ours is a spiritual universe in which God reveals Himself everywhere, and at all times, if we only open our eyes, hence a material world as such does not exist, nor have mere individuals as such any real existence. "The only reality is in God, and we are one with God in so far as we are realizing the spiritual values in the progressive realization of which His existence is expressed". Haldane argues that since these values are not individual values death of the individual does not imply a partial extinction of them.

His spiritual interpretation of nature makes it a synonym for God and any idea of the supernatural is, therefore, illogical and irreligious. "Belief in the self-consistency of the universe is, for the scientist, equivalent in ultimate analysis to belief in the existence of God." (page 320). This conclusion leads him also to accept the hypothesis that nature is nature with a purpose, and that religion is the growth of tendrils that reach towards a spiritual order of reality, when man finds himself at his intellectual and ethical—emotional limits. Religion, therefore, becomes not merely a projection of that which is best in us, it is also "an opening of our hearts to the best that is outside us." (page 240).

These generalizations of the famous English biologist are invaluable props to the tottering faith both of many theologians and of the rank and file of believers. Equally positive in its appreciation of the religious aspects of life is the work of J. A. Thompson, another outstanding scientist. Is nature congruent with religious interpretation? This is the theme of his science and religion, published in 1925. His answer is unconditionally affirmative. According to Thompson's reasoning, science asks four questions: (1) What is this? (2) How does this behave? (3) Whence comes this? (4) How did it come to be as it is, that is to say, what are the pre-

condition of its emergence? Science is empirical description—religion is an interpretation in moral and aesthetic terms. Religion is also essentially personal; it has to do with an aspect of reality that is beyond existence. Therefore religion is difficult to define; it is rather like a flower which ceases to be when science begins to anatomize it. Scientific concepts are transcendental. The idea of God is outside the scientific universe of discourse.

Science is systematized, verifiable and communicable knowledge reached by reflection in the impersonal data of observation and experiment, registered and measured. The more complex the material the more approximate will be the formulation. Hence the laws of nature are but shorthand descriptions summing up the routine of our experience in the simplest possible terms. Science does not enquire into the ultimate significance of events or ultimate purposes, but religion always implies a belief in a higher order of reality than that reached by ordinary experience. The essence of religion in its higher forms includes submission to the Divine will, some form of communion with the Divine, and some vision of God. Thus the wonder of the beauty of nature still brings many of the emotional foot-stool of religion.

Thompson believes that it is an error for theologians to search for weak spots in the scientific scheme, in order that they might say "here, at any rate, you must admit the need of God". This is a fallacious and unsound approach for the unknown of to-day may become known tomorrow. But the fundamental mysteriousness of nature remains, and the philosophical problems of the beginning and the ending of things, of meaning and of purpose, will continue to press upon all of us. Science seeks for the empirical lowest common denominator. Religion seeks for the transcendental greatest common measure.

Thompson takes up the position of the hylo-zoolist, but calls it pan-psychism. He says: "there must be in the dust the promise and the potency of life, and where life is, mind may be." (page 7). Thus in the beginning there was matter, energy and mind; these three are the common denominators of the scientist. The world is a unit, we know but a universe not a multi-verse. "The God of the electrons and the protons is the God who made these irreducibles make the mystery of mountains and the sea and the sky eternally new. Even the essence of beauty, while it remains a secret, is not a subjective illusion it is a quality of things which arouses in us a quite characteristic thrill—the aesthetic emotion." (page 59-60).

Thompson differs from Jeans and Haldane in his realism and his pan-psychical hypothesis of nature. This hypothesis encourages him to hold a theistic position at which he seems to arrive from the traces of the design and purpose which he observes in the cosmic process. He says it may be that all the objects of our experience have two aspects, meta-kinetic as well as kinetic, mental as well material, psychical as well as physical. This is the meaning of pan-psychism. The analysis of matter into electrons and protons leaves the beauty and grandeur and expressiveness of our world unaffected. The simplicity of the building stones increases our appreciation of the architecture. The progressive preparation that one stage makes for another in the unfolding of nature is strongly suggestive of purpose.

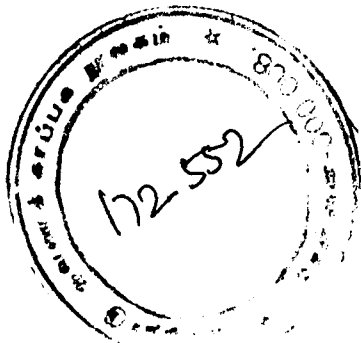
Thompson agrees, however, that no man can find out God by science alone, but his theistic conclusions he believes quite legitimate when considering the original endowment of the irreducibles, changing from one form to another, and of the grandeur of the whole process of genesis and the persistent urge of organic evolution. It has many blind alleys, and yet there is an undeniable main line of ascent reaching its climax in man. "As science advances, the world becomes more and more interpretable as the working out of a divine thought" (page 10). This survey of Thompson's philosophy of nature, with his positive theistic conclusions, rivals anything that orthodox theology could think of. He is much more orthodox than many contemporary modernist theologians of humanist tendencies.

Another outstanding scientist who lends his authority to the support of religion is A. S. Eddington, who has chosen for his theme the discussion of science in relation to mysticism. He makes a penetrating enquiry into the mystical illusions of man, and argues that in mystical moods "we catch something of the true relation of the world to ourselves a relation not hinted at in a purely scientific analysis of its content." (See his *The nature of the Physical World*, Page 320). Eddington's analysis brings him to the conclusion that there is some kind of truth at the base of mystical illusions. "It is a small nugget of reality buried under a mountain of illusion." Following his argument it runs somewhat along the line: If we were to try to put into words the essential truth revealed in mystic experience, it would be that our minds are not apart from the world, and the feelings that we have of gladness and melancholy and our still deeper feelings, are not of ourselves alone, but are "glimpses of reality,

transcending the narrow limits of our particular consciousness." Thus the harmony and beauty on the face of nature are at root one with the gladness that transfigures the face of man.

Eddington then argues that the mystic sense of the Divine presence irradiating the soul is not a common trait, but only comes to those who are capable of the experience. Men who have not the capacity seem to be like men without a sense of humour. Laughter cannot be compelled by the scientific exposition of the structure of a joke, and, in the same way, a philosophic discussion of the attributes of God are likely to miss the intimate response of the spirit, which is the central point of religious experience. The reality of religious beliefs are discussed. "In the mystic sense of the creation around us, in the expression of art, in a yearning toward God, the soul grows upward and finds the fulfilment of something implanted in its nature. The sanction for the development is within us, a striving born with our consciousness of an inner light proceeding from a greater power than others." (page 327) Eddington argues that there is a feeling of purpose in ourselves which urges us to embark on the solution of the spiritual problems. This cannot be done by Science. He says, "a rainbow described in the symbolism of physics is a band of ethereal vibrations arranged in systematic order of wave lengths from about .00040 cm. to .000072 cm.....We cannot say that the rainbow, as part of the world, was meant to convey the vivid effects of colour but we can perhaps say that the human mind, as part of the world, was meant to perceive it that way." (Page 329) This line of argument brings Eddington face to face with two alternatives; either there are no absolute values, so that the sanctions of the inward monitor in our consciousness are the final court of appeal beyond which it is idle to inquire, or there are absolute values. If the latter is the case, then we can trust optimistically that our values are some pale reflection of the absolute valuer, and that we have insight into the mind of the absolute from whence come those strivings and sanctions whose authority we usually forbear to question.

(To be continued.)



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[No. 3

EAST AND WEST

BY T. L. VASWANI

The Message of the Rishis is one of Synthesis and Unification.
The Message is the call of the coming New Age.

The Rishis and Sages of East and West are a witness to the Message.
It will bring cosmos out of chaos.

Much of what is regarded as progress is a 'progress' from the simple
to the complicated. This 'progress' is a mark of current 'civilisation'.
It is progress in 'comforts and competition'. This civilisation I may call
a "civilisation" in matter and mind. There is another type of civili-
sation. It is a civilisation in *buddhi*. It unfolds as the Heart and
Intuitions awake.

It is the monopoly of neither East nor West. It is the vision of
Prophets and Saints, of Rishis and Sages. And they have appeared in
all ages. They have sanctified both East and West.

In this vision of the one Humanity in all nations, the one Spirit in
all dispensations, the one wisdom in all religions and races, the one
Inspiration in all ages, the one Illumination in all ages, may meet the
Hindu and the Muslim, the Parsi and the Jain, the Buddhist and the
Christian, the Rationalist and the Free-thinker. One of the Sindhi Sufis
has sung of this vision in inspired words.—

"The Hindu and the Muslim :

Alas! the strife between the twain:

How deep the darkness of the blind:

But who may give them the Understanding?

We walked the way of the Beloved,
And we saw that in all abides the One."

There are differences between Eastern and Western customs. In the East, for instance, we put off our shoes as a sign of respect; in the West, they uncover the head. But the deeper life of East and West is, in essence, one. It is Life in the Spirit.

The present marks a period of transition. But a new creative epoch is before us. If current civilisation is tired, paralysed, it is because civilisation has turned its face away from the Light of the Spirit. *Tamaso ma jyotir gamaya*: Cried the Hindu Rishi:—"Out of darkness, lead me into the Light." And through the darkness of these days, we are being led into the light.

I believe that in current civilisation are at work forces which will, one day, conquer materialism. Modern science, too, has its Rishis, seers of the one Life in all. And recent developments in philosophy show that life is a continual creation of what is new,—of growth and progress. Socialism is a protest against industrialistic nihilism. And social programmes of the modern age, inspired by a noble spirit of sympathy and sacrifice, move in a path of growing spiritualisation. Is not service of the poor, also, the worship of God?

I prayed in thought to God,
But had no answering sign:

No word to intimate
Or herald the Divine.

I saw a little waif,—

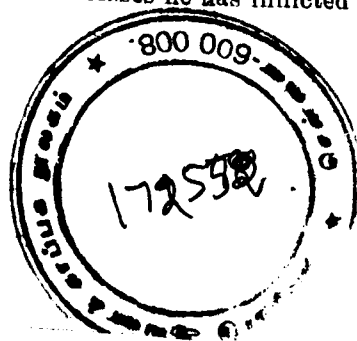
A lost and weeping child;

I dried her tears and had

God's message when she smiled:

May the music of this message go far and wide:

"It is the man with the glib tongue who obtains leadership in political life and keeps it, however numerous his blunders and however grave the losses he has inflicted upon the nation".



VIDYA—DHARMA.

G. V. SUBBARAMAYYA, M. A.,

Lecturer in English, V. R. College, Nellore.

Education has so much to do with the world's present and future that for enunciation of the right educational ideal and policy, a clear grasp of the world-situation is necessary. The modern world presents a most baffling spectacle. On the one hand, we observe amazing scientific progress, industrial expansion and material prosperity. Man has almost completed his conquest of Nature; earth, water and air have come under his sway; space and time have been all but annihilated. Many civilised and powerful states have banded themselves into a League of Nations and are striving to abjure war and to establish peace and goodwill among men. On the other hand, we find vast masses of human beings wallowing in ignorance and misery, millions of educated people pining away in despair of any employment. For one millionaire rolling in the lap of luxury, we see hundreds and thousands of his human brethren going without a meal. All the vaunted achievements of science have not only not advanced human contentment and happiness even by an inch but are helping to forge the most terrible weapons of instantaneous, wholesale destruction. The League of Nations has not so far succeeded in promoting amity or even good understanding among the nations. Mutual fear, suspicion and jealousy are growing apace. Alongside of peace-pacts and disarmament conferences, we are witnessing the most barbarous war of aggression, the most flagrant violation of treaties and the keepest race among all nations for piling up armaments. Man's conquest of air has only led to one more and the most frightful weapon in the armoury of destruction the 'air-arm' which over-night can raze to the ground whole cities. The world is indeed passing through the gravest crisis and its fate is hanging in the balance.

The root-cause of this tragic irony must be sought in the present nature of man and its main responsibility must be fixed on the kind of education that is being imparted all over the world. People talk of modern education as building up character, inculcating the duties of citizenship and infusing the fervour of patriotism in the pupils. All these are only by-products. The *main* function of education has been to kindle in man his self-interest be it 'enlightened' or otherwise. Education is sought mostly for personal advancement and self-aggrandisement. Man is taught to look to his ego first and foremost. His heart is fired with personal ambition. Even philosophy and religion have been pressed into

service to support the egotistic aim of life. Personality which is but a glorified transfiguration of subtle selfishness is held forth as the be-all and end-all of human existence. In short materialism under whatever name is writ large on modern education, and it has produced a type of man who however intellectual and efficient is essentially egotistic and selfish. The high-sounding ideals of patriotism and nationalism are but a magnification of individual egotism; the civic and moral teachings are likewise a virtue of necessity born of intellectual comprehension that social stability so necessary for self-advancement will be otherwise imperilled. Modern education has taught man to regard himself primarily as an individual and to pursue an egotistic aim on a limited personal or nationwide scale all through his life. He may rise to be a great scientist or statesman, artist or philosopher. But his one ambition is to aggrandise and glorify himself, his community and his nation.

This type of individualistic, egotistic, self-centred, aggressive man has really outlived its usefulness. In the economy of nature which has no place for effete things, it must either evolve into a higher type or suffer destruction. That in my view is the writing on the wall, the plain warning of the world-situation at present. All our sciences, arts and philosophies, all our inexhaustible resources are not going to save us unless we ourselves undergo a 'seachange into something rich and strange.' As long as we are taught to look upon ourselves as separate entities and aim at personal, communal and national advancement, to become intensely conscious of our rights and privileges and oblivious of our duties, as long as our scientists focus their attention upon the universe of matter ignoring the soul or spirit as abstraction or hallucination, as long as our poets sing of personal immortality and our philosophers think in terms of personal salvation, as long as our national leaders and statesmen base their policies upon our self-interest individual and national, as long as our sole hankering is for self-indulgence, self-aggrandisement and self-glorification as individuals and as nations, so long are the conflict between individuals and nations, and the exploitation of the weaker peoples inevitable in the world. The acerbity of the struggle may be veiled by fine phrases and sentimentalistic appeals. These may even delude our minds by investing the sordid scramble with a halo of sanctity in the name of civilising or evangelising mission. The antagonism however goes on brewing and gathers momentum in time. So long as the fundamental nature of man and the crucial character of education are not changed, all readjustments, alliances, collective securities and sanc-

tions are but temporary make-shifts that may put off for a while but can neither prevent nor extinguish the world conflagration. There is really no security against the frightening 'air arm' except filling the air with universal love. There is indeed no sanction against war sporadic or world wide except the spread of right education that teaches man to realise the identity of his own self with the universal.

Moreover under the present conditions, even the seemingly beneficial achievement of science, the triumphant dwarfing of space and time by the aeroplane and the radio and the consequent bringing together of scattered peoples from the farthest ends of the earth may prove a doubtful blessing, nay a veritable curse. It is the common experience of joint families that unless each member is imbued with full sympathy for the others and knows to subordinate the self to the common good, the bigger the family the greater is the unhappiness and the quicker and more disastrous will be the break-up. Likewise the joint family that is being formed, thanks to the latest inventions of science, demands of all of us certain new virtues failing which it is bound to aggravate the present misery and precipitate the common dissolution. We can no longer live in isolations splendid or obscure. Willy-nilly we must rub shoulders with fellow-men all over the world. The near and the remote have nearly lost their meaning. So unless we all learn to shed our prejudices, provincialisms and narrow nationalisms, to cast sway our untouchabilities and race-superiorities, and to regard everything from the view-point of the world-community, unless we realise the identity of interest between the universal and the individual and imbibe the new ideology of 'all for each and each for all', the near association of widely different peoples must only rouse into greater fury the demons in us of greed, envy and hatred and hurl the whole humanity headlong into red ruin.

Its main responsibility for the world's rapid decline towards this catastrophe constitutes the most terrible indictment against modern education of whatever model obtaining in all countries. So many criticisms have been levelled against the present system of education in our country, and so many constructive suggestions have been offered. Our education is too literary, over intellectual. It neglects manual labour and the training of the senses. It is only manufacturing so many misfits in life and swelling the ranks of the unemployed. It is of alien origin and exotic growth. It is 'cabined, cribbed, confined' with too heavy courses and rigid syllabuses. It is too much examination-ridden and its outlook is cramped by a craving for jobs. The present system should be

overhauled, mended or ended. It should be given a technical and technological bias. It should be vernacularised and nationalised. The Gurukul system should be introduced. Montessori methods should be incorporated. Sciences and nature-study should be encouraged. The examinations should be humanised and rationalised. A disinterested love of learning and search for truth should be fostered. Aesthetic tastes should be cultivated. The teacher and the taught should live together in an atmosphere of leisured freedom and calmness. The state, the industrial magnates and the landed aristocracy should pool their resources together and formulate elaborate plans for providing livelihood to the educated unemployed. All these criticisms are fully justified and all these suggestions are quite welcome. But the fundamental objection in my humble opinion against the present system of education is its arousing and intensifying the individual egotistic consciousness, encouraging and glorifying aggression and thus bringing about the inevitable clash between individuals, communities and nations. Its basic reform then should be such that it awakens man to the truth of his unity and identity with the Universal Being, teaches him to shift his life's centre of gravity from the individual ego to the universal self and thereby obviates all aggression and conflict. This universal consciousness it should inculcate in the minds of all not as a platitudinous philosophical fiction or abstraction but as the most vital reality and the first principle that should govern all life's activities. This means neither erasure of due distinctions and production of drab uniformity nor suppression of the much-cherished personality. This only signifies the removal of wrong distinctions, self-purification and higher evolution of personality.

To achieve this rests chiefly with the educational authorities. Theirs is the most tremendous responsibility. They should regard themselves not merely as moulders of educational policy for a locality or province but as trustees for the future well-being of the whole world. They should possess world-outlook and shape their educational policy from the international view-point. While adapting the system of education to suit the local needs, they should keep in mind the world's requirements. In every measure they take, they should see to it that not only are the local needs satisfied but peace on earth and goodwill among men are promoted and not retorted. This is by no means so difficult as it seems for the individual and the universal are essentially one, the true interests of each citizen and nation on the one hand and of the whole world on the other must be really identical. Like Wordsworth's sky-lark, sound

educational policy must be "true to the kindred points of heaven and home." In short, "internationalise and spiritualise education" should be the motto of educational authorities all the world over.

To universalise the egotistic individual, to bring home the unity and identity of the one with the all, to foster the international outlook, to inspire a passion for self-less service prompted by genuine sympathy for all, to spiritualise the present materialistic civilisation and contribute to the evolution of the true 'super man'—this in brief is the supreme dharma of education to-day.

Progress of reform:—The history of all reforms and radical innovations in this world has shown that far-reaching changes are always the work of a leading, active, gifted and small minority, striving with zeal and determination to realize an ideal. This ideal may be based on misconception or on error; but that does not matter. In the end the willful minority establishes the environment mould; and the inert, ductile masses pour into it and receive their shape.

From "The Woman of the Future"
in To-day and To-morrow series.

THE SEEN AND THE UNSEEN.

K. S. RAMABHADRA IYER,

Advocate.

Many doubt whether there is anything like the Unseen and would fain believe that whatever is seen with their senses is alone real: while what cannot be seen with their physical senses must be unreal or non-existent. I venture to affirm that the Unseen is indeed more real than the seen and that there are demonstrable proofs for the same. Suppose a person by the gift of some Unseen Power suddenly gets a flash of Light which opens up all the inner cavities of his physical body and builds up a new structure within the body and ever since, is able to hear very profound Truths being proclaimed through every part of the body, and this process goes on from day to day, adding to his store of knowledge and experience, would there still be any doubt that that man is possessed of some Unseen Power which is to him more real than the Knowledge he gathers through his ordinary senses?

I apprehend that it is within the limits of human endeavour to imbibe such mysterious knowledge through the influence of Great Powers which he can invoke by ceaseless prayer.

The world is now reaching a stage when there is every possibility of a new birth or a new life; and the Unseen Forces are now working at a tremendous pace; and it is open to all men of Vision and Faith to open their hearts to receive sublime Messages which breathe a new vigour and carry a new significance. The Unseen becomes cognisable even through the physical frame and transforms man's mind so as to be subservient to Its Will. Man then becomes the very image of his Maker and shines in all His glory and ultimately becomes a very powerful aid to His work. He can feel that the Inside Power inspires his thoughts and directs his movement. Every moment, he is driven on to higher consciousness and becomes immersed in the pursuit of its joy. All things wear a different interpretation and he feels a new vigour and a new strength; and many hitherto-unknown things become known. Its laws are no doubt, subtle but they are quite precise. Indeed, he soon comes to realise that that is the only Law of his being and in so far as he adheres to that Law, everything is well with him. His physical wants are reduced to a bare minimum and his strength is proportionately increased. Any time he feels any doubt, he gets some fresh proof that this Powerful Force is the source of all energy and the centre of all activity. He realises that this Unseen Power is the source of all knowledge and Happiness and Bliss and is the

very embodiment of Truth. As his knowledge increases and his power strengthens, he feels that the so-called Unseen Force is the only Reality and everything else is unreal or transient.

What shall we not give to imbibe a little of this tremendous Power and to discover its laws and its processes?

That is the real destiny of man here below and India is pre-eminently a land where great Truths have been discovered and pressed into service for the upliftment of mankind. We need not suppose that this age is ill-fitted for the discovery of great Truths. On the other hand, I have a firm and an ever increasing Faith that India is on the road to a higher development when her sons and daughters by their rigid adherence to the path of their ancient Dharma will be able to realise the Unseen power and be in the vanguard of progress and achieve lasting peace for mankind.

I pray that the Unseen force may mould the destinies of my country and keep her to the strict path of Peace and all-round progress.

May His Will be done!

Conversion in Salem Villages

A batch of Congressmen visited the Harijan cheri at Hamapalli day before yesterday, where 157 persons were baptised last week by the Catholic priests.

Ten families still remain Hindus and they expressed their willingness to the Congress workers to earn their living by spinning.

At Erayamangalam the Harijans in the cheri had also been taken into the Catholic fold and the Harijans at Kokarayampet are to receive baptism next week.

The Hindu.

A PHILOSOPHICAL QUERY.

By

M. S. RAMASWAMI AIYAR, B.A., M.R.A.S.

Religion—Philosophy. Religion is the method by which man propitiates God. The faculty utilised for religious purposes is emotion. Philosophy is man's attempt to understand God. The faculty utilised for philosophical purposes is reason. Religion and philosophy hence are complementarily essential, since man has both emotion and reason, in other words heart and head to be satisfied.

Every religion to be a religion must have a theology, ritual and ethic. Philosophy may be viewed from two aspects—theoretical and practical. Throughout ages man goes on asking who is God, who is man, what is this universe and what is the relationship of the three! Intense thinking has been done to answer the questions. Philosophical theories are the result of this intense thinking and they form theoretical philosophy.

Now no man is merely a thinking being; he is primarily an acting being. A man may live thoughtlessly, but he cannot live actlessly. If he thinks, it is only to act properly, for life is action. So no thought can be without influencing action. Theoretical philosophy has ultimately a practical bearing. Philosophical theories therefore react on a man's religion as he practises it, on a man's life as he lives it and try to offer solutions to world's problems as he encounters them.

In India there is the hoary Sanatana Hindu religion and three main systems of philosophy:—Adwaitam, Visishtadwaitam and Dwaitam. Apart from the outward caste marks which those that are as it were born in each of these systems wear to distinguish them from others, may I know how each of these three systems react on a Hindu's religion as he practises it, on Hindu's life as he lives it, and what answer each offers to the problems that confront him in this land of ours to-day? As a rethinking of these questions with a view to a newer orientation is essential in the present state of our religion and society, I have put these questions.

Japji Sahib (Review)

Translated into English by Professor Puran Singh—Second Edition—Price annas two. (Published by The Sikh Religious Tract Society, Tarn Taran, Punjab)

This is a beautiful rendering into English of what may be called the Sikh book of morning meditations. It was composed by Guru Nanak himself and its recitation is enjoined on all Sikhs. It may be read with profit not only by those who desire access to the spiritual background of the Sikh mind but by all interested in the higher phases of mystical experience and in the formation of those contacts between spiritual values and worldly life in the establishment of which the founders of religion were supreme.

The hymn consists of 38 stanzas and gives expression to the vision of the Divine Personality as it revealed itself to Guru Nanak's mind, and to the longing for salvation with which his soul was filled. It tells us of how he saw the ways of approach to God amidst the tangled relationships and temptations in which the ordinary man has to spend his life.

Stanza XIII

O Infinite, how can I come to know Thy Nature?
Intoxicated with its Beauty, I fain would lay myself at its altar as
a sacrifice, but too poor to do my heart's desire, ah! even but once!
Thy will, O Beautiful, is good!
Thy Pleasure is all!
O Formless One! Thou art for ever!

Stanza XXVIII

Of what avail are thy ear-rings, O Yogi? better adorn thy mind with peace.

Have no desires pulling at thy heart; mind not what happens.
Of what use the Yogi's Jholi that thou wearest? Make retirement within the chambers of thy soul thy Jholi!

Be self contained and centred in thy own Self.
This Bhibut doth not help thee to forget thy body, make
Dhyan thy Bhibut, by Dhyan this body will be that raiment which death can touch not.

Wear, O Yogi, the Khinta of new youth that fades not. Make Faith thy Staff.

Take the middle path and be patient.

As in the case of other great seers the will of the Lord is the last word for him.

Vain are the ways of men,

How then to find Him ?

How then to get rid of the dark Pall ?

One way there is, to make His Will our own. No other way, naught else.

* * * * *

The value of the translation is enhanced by the useful foreword which precedes the translation.

K. V. S.

CRUELTY IN KUMBAKONAM.

Hook-swinging of a ram (From the Madras Mail)

A large crowd gathered.....near Parithikara Street at the south-east of the town, and saw a ram put to torture in the name of the Goddess of Small Pox (Mariamman).

The animal was suspended to a pole by hooks in its flesh, and after an offering of camphor and the painting of its head with vermilion the pole was raised about 50 feet. The animal was bleating in agony and kicking its legs violently. The pole was then revolved round another post three times the animal being brought down and sent up each time after further offerings.

Some of the people in the crowd raised a mild protest against this practice but there was none to hear the appeal.

The ram was frantically cheered each time it went up with its hooked flesh protruding from its back.

On this the Madras Mail writes:—"Something more than a mild protest is needed. The Government have prohibited hook-swinging and similar forms of self-torture by human beings. These at least are the result of voluntary action, and it has even been questioned whether, in their religious fervour, the devotees are conscious of pain. Of the ram's sufferings there can be no doubt. It is to be hoped that this example (which is typical, and not of Kumbakonam only) will persuade the Government to abandon their reluctance to interfere with religion, for the sake of the animals also. The Prevention of Cruelty to Animals Act needs amendment so as to prohibit torture in the name of religion, if not animal sacrifice altogether. These savage rituals must be completely stamped out."

We say Amen.

MUKUNDA MALA.

Translated into Tamil Verse

BY A. R. SUBRAHMANIA IYER.

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

(Continued from page 54).

जिह्वे कीर्तय केशवं मुरिपुं चेतो भज श्रीधरं पाणिद्वन्द्वं

समर्चयान्युक्त्याश्रोत्रद्वयं त्वं शृणु ।

कृष्णं लोकय लोचनद्वयं हरेर्गङ्गाङ्घ्रियुग्मालयं

जिह्वं घ्राणं मुकुन्दपादतुलसीं मूधन् नमाधोक्षजम् ॥

இறைஞ்சு மென்சிரமதோஷஜன் தாளினைநானும்

இருதரம் வணங்குஞ் சித்ராணை

விசைஞ்சு சுற்றிடும் அரியுடையாலயம்தாள்கள்

விழிகளக் கண்ணனைக்காணும்

பரைஞ்சுங் கேசவன் பாக்களைப் பலதரம் நாப்பண்

செவிகளச்சுதன் கதைபரியும்

நிறைஞ்சு வென்மனமுராரிபால் நிற்க முக்குயிர்க்கும்

நிதமுள முகுந்த நற்றளவம்.

हे लोकाशृणुत प्रसूतिमरणव्याधेश्चिकित्सामिमां

योगज्ञास्समुदाहरन्तिमुनयोयांयाज्ञवल्क्यादयः ।

अन्तर्ज्योतिरमेयमेकममृतं कृष्णालयमापीयतां

तत्पीतं परमौषधं वितनुतेनिर्वाणमाल्यन्तिकम् ॥

மாணமெனும் நோயகற்ற மருந்துண்டு கேண்மினோ மாந்தரீரே

கருணை நிறையாக்யவல் காதுயர்கள் கண்டுளே கொண்டதென்னும்

தெருண்மிகு நற்கண்ணென லுந் திப்பியமாமருந்தென்னத் தேறிநீரும்

பெருவினைகளகற்றியே பேசரிய வானந்தம் பேணுவீரே.

हे मर्त्याः परमं हितं शृणुत वो वक्ष्यामि संक्षेपत

स्संसारार्णवमापदूर्मिबहुलं सम्यक्प्रविश्य स्थिताः ।

नानाज्ञानमपास्य चेतसि नमो नारायणायेत्यमुं

मन्त्रं सप्रणवं प्रणामसहितं प्रावर्तयध्वं मुहुः ॥

இடுக்கணிறைபில்லறமா மெறிகட லுளிறங்கியலையேழை மைந்தீர்

எடுத்துரைக்கு மிதமென்ன வெனின்சருங்க விசைப்பன் கேளின்று

மடுத்துவருமயனீங்க ஓநமோ நாராயணவென்றோதி

இடைக்கிடையே யிறைஞ்சியுருவேத்துவீர் என்னாருமினிதுவாழ்வீர்.

पृथ्वी रेणुणुः पयांसि कणिकाः फल्गुस्फुलिङ्गो लघु

स्तेजो निश्वसनं मरुत्तनुतरं रन्ध्रं सुसूक्ष्मं नभः ।

क्षुद्रा रुद्रपितामहप्रभृतयः कीटास्समस्तास्सुराः

दृष्टे यत्र स तावको विजयते भूमावधूतावधिः ॥

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மண்ணொருதாளியென்றும் மாவனல் பொறியொன்றென்றும்
உண்ணு நீர்துளியாமென்றும் ஒதுங்கால் உயிர்ப்பொன்றென்றும்
நுண்வெளிப் புழையாமென்றும் நுவல்புழு பிழைமராத்
எண்ணிய தேவரென்னின் இயம்பவே சினது சக்தி.
बद्धनाञ्जलिना नतेन शिरसा गात्रस्सगोमोद्गमैः

कंठेन स्वरगद्गदेन नयनेनोद्रीर्णवाष्पाम्बुना ।
नित्यं त्वच्चरणारविन्दयुगलध्यानामृतास्वादिना

मस्माकं सरसीरुहाक्ष सततं संपद्यतां जीवितम्
தாளினைகள் மலர்நிலைவாரம் தனியமுதம் நிதமுண்டுதளிக்க வேங்கி
நாளுமுனைக் கைகுவித்துத் தலைவணங்கி உடல் சிலிர்த்து நயந்துவிம்மி
ஆளுடைய மரைக்கண்ணு வெனவழுத்த உரைகுழறியன் பின் கண்ணீர்
நீளும்வகை நிதமுலக்க வருட்கண்பார் நின்மலனும் தேவதேவே.

हे गोपालक! हे कृपाजलनिधे! हे सिन्धुकन्यापते!

हे कंसान्तक! हे गजेन्द्रकरुणापारीण! हेमाधव!

हे रामानुज! हे जगत्पूज्यगुरु! हे पुण्डरीकाक्ष! मां

हे गोपीजननाथ! पालय परं जानामि न त्वां विना ॥

கண்ணேவருக கருணைபொழி கடலே வருக கடல் மகளின்

கணவா வருக கரியரசைக் காத்தோய் வருக கஞ்சமலர்க்

கண்ணு வருக கஞ்சன்குலக் காலா வருக கடலுலகின்

குருவே வருக கன்னியர்கள் கருத்தளிக்கும் கணியே வருக

எண்ணே வருக யெண்ணிரைக்கு மெழிலே வருக, இராமனுடன்

பிறந்தோய் வருக யாதவர்கள் இறையே வருக இரண்டற்ற

விண்ணே வருக விழைவருள் கோவலனே வருக வேதமுதல்

வித்தே வருக விரும்பு மாதவனே வருக வருகவே.

भक्तापायमुज्जगारुडमणिस्त्रैलोक्यरक्षामणिः

गोपीलोचनचातकाम्बुदमणिस्सौंदर्यमुद्रामणिः ।

यः कान्तामणिरुक्मिणीघनकुचद्वंद्वकभूषामणि-

श्रेयो देवशिखामणिर्दिशतु नो गोपालचूडामणिः ॥

தெரிவையர் தங்குலமணியாய்த் தெரிந்தெடுத்த வருகமணியின்

இருதனங்களணிமணியே தெய்வசிகாமணியே

வருமடியார் துயரமெனும் வல்லவின் விடமொழிக்கும்

வாண்கருடமணியே மூன்றுலகளிக்கும் நன்மணியே

அரிவையர்தம் கண்மணியாஞ் சாதகங்கள் மிடியகற்றும்

அம்புதன்மணியே யென்னழகுயர் பொன்மணியே

குறைவறநற் சுகமனைத்துங் கொடுத்தருள்வாய் கோவிந்தா

குருவிந்த மணியணி கோவலர்சூடாமணியே.

(To be continued.)

HARIJAN REVOLT IN KERALA.

The first fruits of Guruvayoor?

K. V. SETHA AIYANGAR.

Guruvayoor saw the triumph of Sanatanism. So great has been its victory and so crushing has been the defeat of the untouchables that throughout Malabar the oppressed classes are seeking an escape from Hinduism.

Among the Malabar untouchables the Thiyyas form a class apart. How the taint of approach-pollution came to be ascribed to them will have to be asked of Parasurama himself. What we actually see among them now is many men and women who will be an ornament to the four castes. Neither in culture nor in capacity are they behind the other communities. In cleanliness their standards are higher than the average. In worldly success they excel others. In point of scriptural learning and devotion they can give points to the caste aristocracy. Yet they have been and have continued to be untouchables. Their untouchability is a standing refutation of the facile assumption often made by Sanatanists that untouchability is the product of material conditions only and that it will vanish the moment those conditions cease.

The Guruvayoor Satyagraha was a unique event. It was a Tapas for the darshan of the Deity. It was a public demonstration of the intensity of the Thiyya faith. It was a pathetic appeal to the dawning social conscience of Hinduism in the matter of Temple Entry. But the contest was unequal, and it ended in the only way it could have ended. Might triumphed over right. Vested interests prevailed over just claims. Tradition won and reason lost.

But along with its failure was broken much of inertia of the depressed classes which kept them attached to the Hindu society. A substantial part of their loyalty to Hinduism and of their good will to the caste Hindus was also lost along with it. They became a community whose grievance against Hinduism drew the sympathy of the whole world in their favour with the exception of the custodians of the temples and of the Sanatanists who encouraged them in their unfortunate attitude. The triumph of the Sanatanists helped to spread and intensify that grievance. It educated the Thiyyas in their rights. They awoke to a preception of the enormous difficulty in surmounting untouchability. They realised bitterly their own helplessness and that of their caste Hindu sympathisers.

In this situation it is not surprising that some of the more impatient spirits among them look outside Hinduism for their religious home,

"Where can we find absolute social equality?" This is the question they put to themselves in a conference, extract from the reports of which are published elsewhere. "In Christianity" says one. "In Sikhism" says another. "In Buddhism" says a third. "In Islam" only, say others. But all were agreed that it is not easy to get it in the religion of their birth. They therefore passed a resolution in favour of renouncing Hinduism as a body.

It is not too much to assume that they will be delighted if they can get social equality within Hinduism. There is also reason to believe that the extreme attitude of this conference is not universal or even widespread. But it is none the less a portent. The untouchables *will* have social equality. They will like it within the Hindu fold if possible, and if it is given to them immediately or within a reasonable time. But they will have it outside Hinduism if necessary. It is not that they have no faith in Hinduism. But such faith as they have can by sufficient strain be pressed into the frame work of any monotheistic religion. That strain is supplied by the bitterness generated by denial of social equality by caste Hindus. The catholicism of the Hindu faith enables its adherents look upon all religions as ways of approach to God.

The situation becomes piquant when we find that from far and near representatives of other religions had come at great personal sacrifice under the urge of missionary fervour to win the Thiyyas to their respective religions. Buddhists came from Ceylon, Muslims and Sikhs came from the Punjab, Christian Missions were there already. We cannot but honour all this devoted workers for their zeal in trying to save souls according to their lights. No praise can be too much for those who labour with long suffering to extend to men not of their faith a hearty welcome into their ranks and to enlighten them on the merits of their faith. With such friendly invitations on every side from religions each of which counts its followers in millions, it must be an embarrassing position for the Thiyyas to choose which religion to migrate to.

What is the answer of Hinduism? Is it the formula "Let each man seek God along his own path. The path which men follow on every side is the Lord's" and that therefore it does not matter whether the Thiyyas remain as untouchable Hindus or as touchable Muslims, Sikhs, Buddhists and Christians. Surely it cannot be that Hinduism does not believe in its own efficacy as a religion? Here are its own children crying for light? Has Hinduism no message for them? Is it going to say as some have not hesitated to say, "By their sin they were born thus. They must expiate it by a lifetime of untouchability." Can such answer

satisfy? At one stroke the untouchables can put an end to their taint of birth. It is *not their sin* but the sin of Hindu society and the unperceived hardness of other peoples' hearts that keeps them thus. It is the moral inertia generated by centuries of meek submission to tradition. The nemesis of continued refusal to exercise thought on the vital problems of social life has resulted in the atrophy of social conscience. But things are not so bad. Mrs. Brijlal Nehru on behalf of the Harijan Sevak Sangh has been successfully touring the Kerala urging people everywhere to shed untouchability not for the sake of its gains but as a duty which Hindus owe to themselves. Caste Hindus are holding meetings and doing propaganda. We hear that Pandit Malavayya is to tour in Kerala in July. There is no doubt that the untouchables have Hindu public opinion and public support on their side. It cannot be long before these become effective.

A portion of the difficulty arises from the nature of the problem itself. As is often said both by Sanatanists and by those untouchables that advocate secession, untouchability is only part of a larger scheme of ceremonial pollution which is an essential feature of Hinduism. In abolishing untouchability we are really making a violent inroad into one of the fundamental tenets of Hinduism. Incidentally it affects the theory of congenital taint and therefore the principle of heredity on which the caste system is based. There is therefore something to be said for the view that the removal of untouchability is bound to be a difficult process and that the result cannot be predicated with certainty at present. Sanatanism holds a strongly entrenched position.

This only means that the time issue is bound to become a crucial one. On the one side are the more impatient spirits among the untouchables demanding the immediate inauguration of the new era in Hinduism. On the other extreme are Sanatanists who are determined to maintain the *status quo* and among whom are a few men who do not care whether the untouchables remain or go outside Hinduism. Between these two extreme wings is the main body of Hindu society which would like to see the early abolition of untouchability and which is prepared to make sacrifices of ancient privileges and vested rights and to shed conventional prejudices to preserve the integrity of Hinduism. There are also vast masses of untouchables who are able to appreciate the good will of the caste Hindus and who are willing to make an allowance for the time factor and to work with caste Hindus in their efforts to create a new Hinduism.

But one thing has to be done at once. The temples must be thrown open. It is not an extravagant claim. Indeed it appears to be the only immediate demonstration of good will that it is in our power to make. Even if they had not asked for it it is our duty to do it for them. The whole country is threatened with the menace of secularism. Religion and faith will have a hard life before them in the coming years. Let us build the embankments before the floods come. Nearly all Hindus are prepared to recognise that temple entry must be granted in due time. But before that time comes according to the Sanatanist standards whole masses of untouchables would have gone away to religions in which Hindu temples are looked down upon as corrupt and debasing forms of worship, or will have lost faith in religion altogether. Either way the question of temple entry will cease to be a live issue. If we can allow the untouchables into the temples twenty years hence, why not now? If the sanctity of our temples is not going to be impaired by untouchables, coming in 1956 why assume that they are going to be impaired in 1936? "Good is good when soonest wrought."

There is reason to believe that the time spirit works quicker than we anticipate. It is not too optimistic to believe that in the face of the danger which threatens Hindu Society, Hindus of all classes will acquire the faith and the courage to share their temple service with all those that seek to share it with them irrespective of caste. When followers of other religions go about the country exhorting people to come to them and share their faith, it is not too much to ask of Hindus to permit such sharing to the comrades of their own religion. In doing this Hinduism may be discovering its own soul.

Does it make no difference whether truth prevails next week or a million years hence? The belief that Right and Good must ultimately prevail may easily become an excuse for moral inertia, a moral soporific and often does so.

L. P. Jacks.

EXODUS FROM HINDUISM

THIYA CONFERENCE DECIDES TO GIVE UP HINDUISM

The decision that the Ezhavas should give up Hinduism was taken at the Religious Conference held here under the auspices of the S. N. D. P. Yogam.

President :—The president, in the course of his address, said that the Ezhavas had decided once and for all to leave Hinduism, which prevented their progress, and to embrace some other religion, which offered equal opportunities for all. Hinduism, he said, had no definite religious dogmas like Islam or Christianity. It could also point out none as its founder. Hinduism, in short, desired that all progress should be confined to a few Savarna classes.

Discussing the question of conversion, the President said that both Sikhism and Buddhism would not take root in Kerala, and that the religion suited to the Ezhavas was Christianity or Islam. It was for Ezhavas to use their discretion as to which of the two they should join.

Mr. T. K. Kuttan, addressing the Conference on "Ezhavas and their Religion," described the hardships of the Ezhavas due to their connection with Hinduism and suggested that Ezhavas would do well to embrace the Anglican Church as it offered much possibilities for the Ezhava youths. He also opined that all Ezhavas should join one and the same religion whichever it be.

Mr. K. L. Gauba then addressed the Conference. He quoted from an article in a Madras daily on the plight of Harijan Christians in Travancore and asked the audience what good would come by a change of status from Harijan Hinduism to Harijan Christianity. This apparently, according to him, ruled out Christianity as a practical solution to the problem before the Thiya community, which was in search of equality, honour and power. Islam offered all these in plenty and he was authorised by Muslim friends to declare that the Muslims of Travancore were quite ready to afford leadership of the community to the Thiya community leaders.

Dr. K. P. Thayil (Cochin) also spoke in favour of the Ezhavas embracing Islam.

Swami Dharmaskandan, a Buddhist monk, next spoke appealing to the Ezhavas to join Buddhism.

Mr. K. C. Kuttan, who recently embraced Sikhism, said that Sikhism was the best religion suited to the needs of the Ezhavas.

Mr. V. Madhavan, the author of "Independent Community," urged that the Ezhavas should remain as an independent community.

The Conference then adopted a resolution moved by Mr. K. R. Narayanan, deciding to give up Hinduism.

From The Hindu.

SIKH LEADERS' MISSION IN COCHIN.*

A warm reception was accorded yesterday to the party of Sikh leaders from the Punjab and five Thiya who had embraced Sikhism who arrived by the morning passenger from Shoranur at the Ernakulam Railway Station.

Master Tara Singh, interviewed, stated that they were visiting Malabar at the invitation of the Thiya Community to study the possibilities of conversion and propaganda for the spread of Sikhism.

The Sikh leaders will be touring in Cochin and Travancore for two weeks and propose to visit every important Thiya centre. Mr. N. Krishnan has made a free gift of one acre of land situated near the Shoranur Railway station on the bank of the Bharatha river, to the Siromani Gurudwara Prabandak Committee and it is proposed to construct a Gurudwara there. They will study local conditions in Cochin and Travancore.

**From The Hindu.*

Impossible to Argue

When even Pandit Malaviyaji has had to declare that it is impossible to argue with the Shastris of Nasik about justice to the Harijans, it is futile on the part of others to talk of persuasion. There are only two courses open to those who want to fight the age-old religious superstitions which have reduced millions to moral and spiritual slavery. The priests have to be deprived of their power by law or the people have to be educated to abandon all the institutions in which these priests dominate. The protagonists of temple entry through persuasive propaganda would do well to reflect upon the confession of Pandit Malaviyaji. They may come round to the view that the idea of a purified Hinduism which will get along without any sort of temples and priests is on the whole more profitable and practicable.

The Indian Express.

PRESENTATION OF THE GOSPEL TO THE EDUCATED NON-CHRISTIAN (HINDU)*

BY REV. ARTHUR JOHN

The one important factor that needs to be borne in mind, in all our contact with the Hindu, is that his religion is not diabolical but an outcome of an agelong search after truth. A study of the religion convinces us of the fact that there is a great deal that we as Christians should learn for our own richer spiritual experience. The next important point is that, no matter what religion a man belongs to, he is after the same Ultimate Reality. God has been the common factor for all and our differences are in the way we have understood Him. Therefore in our method of approach to the Non-Christian we should avoid speaking of "our" God as opposed to "his" God. All that is good and beautiful in Hinduism must be accepted as on the way to the discovery of God. This does not weaken Christianity. On the other hand our refusal to acknowledge this would mean our being insincere and therefore non-Christian. If it is true that the claims of Jesus Christ are universal and if Christianity ever expects to be universally accepted then it will be meaningless to make it a rival to Hinduism. All that has been attempted in earnestness and sincerity demands our admiration and esteem. It is therefore necessary that our presentation of the Gospel must be marked by a spirit of tolerance. Our tolerance must be based upon a respect for the personality of those who have made a noble attempt to understand God. All this presupposes a sympathetic study of Hinduism on our part. In this connection I should make an earnest appeal to the Missionary friends here to attempt sincerely to understand the mind of the Hindu into which they desire to take Christ.

A Christian Missionary recently remarked that the days for such a presentation are gone and that to-day the educated Hindu is interested in a personal testimony of one's life with Christ. It is true that he is interested in personal testimony. A non-Christian young man to whom I gave the book "For Sinners Only", after a study of it, said that it was the greatest book he had ever read. It is all because the young man discovered therein that Christianity was workable in the lives of the individuals. A religious man is interested in a sincere exposition of one's own struggles rather than the presentation of a 'faultless' and ideal Christian, because he has had his own struggles. We need to

*Paper read at Kodaikanal Missionary Conference. From the Guardian, Madras.

know what is unique in Christianity and the only way to get at it is by an unprejudiced comparative study of religions.

A direct presentation of the Gospel to the non-Christian is better. We need to guard ourselves against an undue sense of superiority often exhibited in our presentation, particularly when we have not made a thorough study of Hinduism. It often makes the listener feel a pity for us since we do not know that some of the very things that we have been emphasising are found in Hindu Scriptures.

When we speak of Christ as an Avatar we have a tendency to distinguish the meaning of the term from what it meant originally. We hardly remember that Krishna had a birth, growth and development. Even among us the ways of understanding Christ as the Avatar are varied and therefore we need not be too anxious to circumscribe the meaning for the non-Christian. It is more profitable to allow the educated non-Christian to work out the implications of it in Christ.

The idea of salvation has often been presented by the Christian Evangelist as something absolutely new. It must be remembered that Hinduism is familiar with the ideas of salvation. There are the ideas of *prapatti* and *Sharanagati* namely absolute surrender at the feet of God, and the two distinctive Nyayas i. e. the ways of God redeeming people,—the *Markata Kishora Nyaya* and the *Marjala Kishora Nyaya*, where in the first case God redeems man as the mother monkey protects the young one, where the young one has the task of holding fast to the mother, and in the second case all that the kitten has to do is to lie quiet and the mother cat carries her in protection. What is needed is to show how the salvation offered by Christ is unique,—that with Christ it offers forgiveness of sins and restoration of man to God in the relationship of a child to its father. This involves absolute Grace. In the mind of God in Christ man is an entity important enough to give His life for it. There may be ideas concerning Grace in Hinduism but the idea of Grace is pivotal to Christianity. We may consider a little the methods other than those of preaching.

It has been found profitable to supply literature to non-Christian friends and ask for their candid opinion after a study of the same. It has been interesting to find how it makes men of various philosophical backgrounds think about Christ. One of the men at our Ashram spoke of Christianity as of Advaita Philosophy and another spoke of it as Vishista Advaita. I may venture to say that after all this interpretation is philosophy, and not religion. It however helps a non-Christian to see more of life by such a study.

An experiment whereby small groups meet together for sharing genuine spiritual experiences has been found profitable. At first there is a tendency to interpret in Christian language some experiences which are not fully there. But eventually the non-Christian friend gets to see the sincerity behind sharing and seriously begins to think about his spiritual experiences.

Another advantageous way has been to give a chance to the non-Christian friend to study Christianity from within by getting him first interested in prayer life. At our Ashram we have tried to interest some in prayer and the first thing they have learnt has been the efficacy of prayer in one's life.

In practical work with young men it has been possible to show first of all Christ as one who saves from sin and protects us from giving in to temptations. Quite a number of educated young men have filled their morning hour with the study of the New Testament and a prayer for the help of God for the day and have found it true in their lives that God helps them against temptations.

Friendship is noble and great in itself and it does seem fair to use it as a method, but it is easier for one to share with a friend some of the greatest problems of individual life. It would be well to ask a genuine non-Christian friend to give Christ a chance to work out some of the difficult problems of his life. If he sees you take your problems to Christ and get strength to solve them, he may be helped to do likewise.

This is a day for Evangelism. Our problems, national and individual, desperately need Jesus Christ. Perhaps some of the non-Christian friends do not see it. In the midst of the great struggle for self assertion as a nation India feels a sense of bankruptcy of character and if Christ is sufficient for this task let us hasten to introduce Him as one who can help even before the people are ready to accept Him through Baptism. A wakil friend of mine said that love and sacrifice alone can solve our problems, National and International, and Christ must conquer as He has been the pioneer of these.

In conclusion I would like to commend to you the Ashram Ideal as a method of Evangelism. It is not a monastery as some have misunderstood it. It is a power house from which Christian influence goes out to reach others. It is a spiritual resort where man goes when he feels tired of life problems. It is a home for everybody where Christian love and sympathy and unselfishness are shown and where man has freedom to express his innermost difficulties and finds sympathy from the inmates.

NOTES

The Arya Mata Sabha:—At a meeting of the Sabha held on the 30th April last Sir P. S. Sivaswami Aiyar was unanimously elected President of the Sabha and Dewan Bahadur V. Bhashyam Aiyangar, Secretary of the Sabha.

It was further resolved that the President and Vice-Presidents and the Secretary be requested to be on the Editorial Committee of the Bharata Dharma.

The New Editorial Committee:—Our readers would have been pleased to see our new Editorial Committee. On behalf of the Bharata Dharma we extend to them a hearty welcome and hope to extend our usefulness with their help.

Race for the Depressed Classes:—Thanks to the attitude of the Sanatanists, the Depressed Classes are now considered to be open field for conversion by all religionists other than Hindus. At the Lucknow Depressed Classes Conference on the 22nd May Muslims, Sikhs, Buddhists and Christians were gathered together each trying to win them over to their faith. A more eloquent demonstration of the failure of Hinduism and of its helplessness it will be difficult to imagine. Hindu Depressed Classes are like unoccupied territory in which claims are staked out by occupation.

Christian thinking:—There is more vigorous and courageous thinking on religious problems and on the application of religion to new situations in Protestant Christianity than perhaps in any other religion. If life means the taking of risks, experiment adjustment, sacrifice and growth Protestant Christianity can claim it in a high degree. Christian Missionary attitude in India has passed through many phases. The latest is one of sympathetic approach to Hinduism and the presentation of the Christian message as the fulfilment of Hindu religious ideals. It is an undoubtedly attractive presentation. An illustration is furnished by a paper read at the recent Kodaikanal Missionaries Conference by Rev. Arthur John.

Free Thought in Hinduism:—The greatness of Hinduism consists in that it has from time immemorial practised absolute free thought in the spiritual sphere. Conduct alone is fixed and that in certain matters only. Further, its truths are available to all who would care to take them. It in its turn has no objection to take in new ideas. That is to say, it practises also free trade in spiritual goods.

Christian influence on Hinduism:—Through number of channels Christian influence comes into Hinduism, It comes through schools and colleges, through direct propaganda and Evangelism. It comes indirectly through western literature saturated with Christian thought. It comes through the direct reading of the Gospels, which make a powerful appeal to every one seeking spiritual light.

Fulfilment of a Century of Prayer:—The general Assembly of the Church of Scotland looks upon the unrest among the depressed classes as the fulfilment of a century of Prayer for India and is of opinion that an effort must be made to receive them into the Christian Church.

Scholastic Debate:—The learned and orthodox Pandits of Kumbakonam staged a middle ages debate on whether Sri Ramachandra was an Avatar or a human being, and whether he killed Vali under cover or in open fight. One Pandit who is evidently a contumacious controversialist challenged the established ideas on these two points. But the debate could not go through as he proposed the dreadful amercement that whosoever lost in the debate should break his sacred thread and leap into fire. We are not emerged out of the era of medievalism in religion.

A Timely Tour.—Pandit Madan Mohan Malaviya, will be touring the Kerala province in the first and second week of July next. He would go to Salem to give Mantra Diksha to some Harijans.

The Lucknow Depressed Classes Conference has appointed a Committee to consider the question of accepting any other religion. They do not like the name of Harijans to be used for denoting their community. The next day or thereafter another Conference met and affirmed its loyalty to Hinduism.

Cochin Thiya in Conference:—After listening to appeals from various other religionists to join their respective religions, resolved finally to form themselves into an independent community distinct from Hindus. One of the speakers said that conversion will be like jumping from the frying into the fire. According to him a community could exist without religion which had its origin in ignorance and superstition.

The Tamil Nadu Harijan Sevak Sangh has at its Conjeevaram meeting passed a resolution supporting Mr. M. C. Raja's Bill for the abolition of untouchability.

Travancore's Lead:—The progressive state of Travancore has given a good lead by partially abolishing untouchability throughout the State. There will be hereafter no denial of access to common public places such as roads, schools, rest houses etc., on the ground of untouchability. It is in the fitness of things that a Hindu state should not discriminate against Hindus in the enjoyment of ordinary civic rights. It is not too much to hope that this step is but a beginning, and that under the guidance of its young and enlightened Ruler, Travancore will give a further lead to the whole of India by throwing open its temples to Harijans. By so doing it will be crowning itself with glory for all time.

A Timely Tour:—Mr. Birla the President of the Harijan Sevak Sangh is to tour in Travancore. It is a timely tour. Though there is no need to take a panicky view of the situation, timely action is called for.

Bombay Mahars in Conference:—Resolved to give up Hinduism. The reason alleged was that Hinduism denied them social equality and that they felt unequal to carrying on the struggle for their emancipation.

Conversion from Hinduism:—In Mavelekara (Travancore), a Thiyya family of seven members went over to Islam. In Kadambanad in the same State eleven Ezhavas went over to Christianity.

A Correct Lead:—Dewan Bahadur R. Srinivasan, M. L. C. and Rao Bahadur M. C. Rajah, M.L.A., have done a service to their community and to Hinduism by giving a proper appreciation of the present position in the matter of removal of untouchability, and warning their community

against being led away by interested agitators who seek to exploit the situation.

Varna or Asrama?:—Hinduism is condemned as being based upon a system of inequality, the caste system. It is too late in the day to defend all the defects and excesses which have accumulated round the system through the ages, but it is not necessary to argue from the admitted abuses of the system for its total abolition. It is a complete mis-understanding of Hinduism to identify it exclusively with the caste system and its supposed inequalities, while the caste system itself is a much-maligned institution. Hinduism is best defined as Varnasrama Dharma, the Dharma or system of which varna or caste is as much its organic and integral part as the institution of the Asramas, an institution the value and significance of which are unfortunately now neglected and forgotten by most Hindus. And yet the true spirit of Hinduism, the ideals for which it stands, are embodied and expressed more in this institution of Asramas than that of caste.

(Radha Kumud Mukerji in the *Mayurbhunj Chronicle* for April).

OUR EXCHANGE TABLE

We beg to acknowledge the receipt of the following journals in May.

1. The Kalyan.
2. The Scholar.
3. The Indian Educator.
4. The Health.
5. The Hindu Review.
6. The Peace.
7. The Vision.
8. The East and West.
9. The Kalyana Kalpataru.
10. The New Outlook.
11. The Dharmarajya.
12. The Kalaimagal.
13. The Tamil Pozhil.
14. The Mayurbhunj Chronicle.
15. The Christian Esoteric.
16. The Federated India.
17. The Arya Dharmam.
18. The Hindu Mind.

FROM THE EDITOR'S SCRAPS BOOK
Machinery and Happiness

Instead of using machinery for the more efficient satisfaction of reasonable desires.....(we) have used it for the endless multiplication of desires.

(We) have assumed in the face of all common sense, that the more desires we could satisfy the happier we should be, and endlessly happy if only we could liberate endless desires and find endless means of satisfying them.

What is the condition of a being who has large control over the forces of nature but none over his own desires? Unquestionably the most dangerous condition. What are the prospects of an industrial civilisation in which *that* is the prevailing condition of men and women? Unquestionably as dark as pessimism could point them.

What civilisation has now to do, and will perish if it fails to do..... is to bring the conception of discipline under the conception of liberty and to make discipline a vital element of liberty.

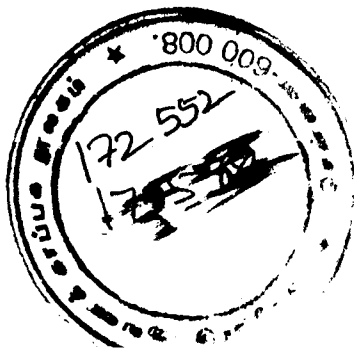
(From the "Ethical Factors of the Present Crisis" by L. P. Jacks.)

Compare with the above the following from Manu.

न जातु कामः कामानामुपभोगेन शम्यति ।

हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥

"Never is desire appeased by enjoyment of objects of desires. Like fire fed by fuel it only glows up all the more."



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