

196

THE BHARATA DHARMA.

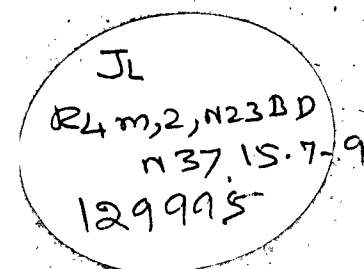
VOL. XV



NO. 7-9.

JULY - 1937

Sept. 1937



JULY, 1937

No. 7

THE Bharata Dharma

A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mata Sabha—

EDITORIAL COMMITTEE.

Sir P. S. Sivaswami Aiyar, K.C.S.I., C.I.E., LL. D.

Sir Vepa Ramesam, Kt.

Mr. T. R. Venkatarama Sastri, C.I.E.

Mr. S. Muthiah Mudaliar, C.I.E.

Dewan Bahadur V. Bhashyam Iyengar.

Rao Bahadur K. V. Sesha Iyengar.

Mr. S. K. Yegnanarayana Iyer, M. A.,

Hony. Editors.

8-JUL-1937



चित्रं वटतरोर्मले वृद्धा शिष्या गुरुयुवा । गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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

PUBLISHED ON THE 1ST OF EVERY MONTH AT "MORYALAYA", ROYAPETTAH.

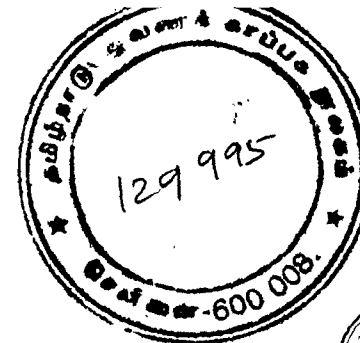
Yearly: India, Rs. 2; Foreign. 4s. Single No.: India, As. 3; Foreign. 4d.

CONTENTS.

	Page
NOTES: By Mr. T. R. Venkatarama Sastri, C.I.E. ...	193
THE CHATURVARNYA IDEAL AND THE MODERN BRAHMIN CUSTOMS By Dewan Bahadur K. S. Ramaswamy Sastri	198
INDIA AND THE INTERNATIONAL SITUATION By Prof. K. R. R. Sastri, M.A., M.L. ...	200
IN THE LAND OF KURUKSHETRA By K. V. S. ...	201
PROCEEDINGS OF THE KERALA INTER RELIGIOUS STUDENT FELLOWSHIP CONFERENCE AND NOTE THEREON By Mr. T. R. Venkatarama Sastri, C.I.E....	204
EXTRACTS:—THE RT. HON'BLE V. S. SRINIVASA SASTRI ON PANDITS ...	206
BHAI PARMANAND'S STATEMENT ON THE FRONTIER SITUATION ...	209
HINDU INDIA By Mr. Jamnadas Mehta ...	199
THE MENACE OF THE CINEMA (From the Indian Theosophist) ...	211
THE BEACH MURDER (Federated India) ...	203
SIVASHTAKAM ...	215
THE GITA IDEAL OF MAN ...	217
NOTES: ...	219
QUESTIONNAIRE ON HINDUISM ...	210, 222

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

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



THE Bharata Dharma

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

VOL. XV]

JULY, 1937

[No. 7

NOTES.

BY

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

There is no warrant for saying that there was a revision of the caste system, much less a periodical revision of it, in India at any time. The caste system did not begin in any grouping at any point of time or by any individual. Of theorising about castes, there is no end in our books, and yet the formation of the caste system or the revision of it has never been suggested as the work of any individual at any point of time. It was "created" by God, according to "quality and function" that is, it naturally evolved like the rest of "creation". The Puranas and the Mahabharata, the storehouse of much theory, leave it there.

The Mahabharata has a passage in which it is said that there was no caste division in the Kṛta age and all were Brahmins, and Kshatriyas arose in the next age of Treta for the preservation of people who by that time began to encroach and trespass on each other with the resulting need for law and protector.

The stories of men changing caste were written when caste as a system had made fair progress but the cases cited were of a time when the changes were natural and transgressed no rule. Most cases are stated to be of fighters defeated and settling down as learners under renowned vedic bards and becoming bards themselves. Bhṛgu and Angiras were the two who affiliated most of these runaways. Vitahavya, Sunaka, Vena and

Prthu, Mudgala, Agnivesa, Bharata and many others became Brahmins. And all this before the Rgvedic collection into a book. Visvamitra's case is unique as that of one who refused to be affiliated by another before he came to be Brahmin.

How and when untouchability arose can never be known. We can only speculate in the style of the Mahabharata. The indigenous population either came into the Aryan settlements and were recognised as the fourth caste, or they stood out in their fastnesses living their own lives, establishing no contacts with the Aryans. With the population which came into contact, the Aryan mixed during the time when he had no caste exclusiveness of feeling and the children of this *sankara* or mixture were at one time allowed to attain high status. But as the caste exclusiveness became established, the portion of the population that remained aloof and practised their ancient unspeakably repugnant and unclean habits were excluded and located far away from the central village everywhere and treated as untouchable and unapproachable. If we now had that mobility which we had when Sudras became associated with the men of the first three castes, we should raise them up to our modes of life and admit them to our communion. Vyasa would have had no repugnance to it. But immobility had begun early and the disagreeable smell of these people kept them at graded distances and untouchability is only a generic name for a fact which includes unapproachability of various grades. The present attitude that is deplorable is our aversion to cleaning and changing and admitting them to the normal lives of groups that do not despise each other, though they live separately.

Another speculation favoured by more recent writers is to throw untouchability, and even the caste system, on the shoulders of pre-Aryan Dravidians. The reason for shifting the responsibility to pre-Aryan times is that the Aryan groups have not shown any tendency to social stratification and neither caste nor untouchability is in their line of thought. It is a plausible theory as to untouchability and not quite so plausible a case as to caste. That is to say that the Aryans must at least have made some contribution to the caste system, while it is maintainable that they were not responsible for untouchability at all. The divisions among the untouchables themselves and the vast number of divisions among the non-Brahmins cannot be attributed to the Aryans. It is not to their interest nor is any purpose of them served by the divisions. It is

possible to say that the flexible class system of the Aryan lost its flexibility and became a rigid caste by the proximity and association of the Dravidian and pre-dravidian more rigid social classification.

There is another kind of untouchability, the untouchability of the touchable, with which people seek to compare the untouchability of the ever untouchable, and dismiss the latter as involving no degradation. That is a kind of consolation that may help to save the conscience of the good people who spend thought on these matters, but cannot reconcile the thoughtful rebels among the untouchables to what they deem inhumanity. Can't we imagine how we feel or how we should feel under a treatment which South Africa metes out to our people? If we do not appreciate the feeling of these rebels and dismiss it as sheer cursedness, it could only be set down to the deadening effect of custom and position.

On the other side is a new manifestation which seems to introduce us to a wholly new development. Some one complains that God is untouchable to a Sudra in the temples. This objects to *pujakas* altogether. Whether the person who conducts puja in the temple is a Brahmin or Sudra, not all Brahmins or Sudras are permitted to conduct it. The complaint is against telling off an individual as *pujaka*. Each man is allowed to approach God; only, in an institution, there should be no indiscriminate right to conduct worship. Every country has such a restriction and every community and religion.

The Travancore Proclamation has plunged into action, while yet only discussion is going on elsewhere. The disturbance of discussion, India always allowed. The disturbance of action, it discouraged, because it touched others' lives inconveniently.

Those who brooded over and hatched the proclamation may have had motives not all of which are, in the ordinary language of our time, religious. I say so because there is a view, and a very intelligible one, that life is one and no act can be without impinging on religion. They have done something felt to be necessary in the interests of the State and given it the religious backing that the Proclamation contains in its opening words. That is what every individual and every State does every moment of their lives with less exalted motives. The judgment on it may be either selfishness masquerading as religion or a larger *dharma* of which one is reminded by a present imperative need. That Travancore had any

selfish interest to serve in this step, in the ordinary meaning of the word selfish, is absurd. An adverse critic may object to the step as unnecessary from any point of view but condemnation of it as founded on lower motives cannot be justified.

The idea of a *parishad* is ancient and Taittiriya Upanishad has been cited and some Smrtis may also be cited. But frankly have *parishads* ever advanced a cause and *settled* it? Most *parishads* will only give conservative opinion. Parishads which give progressive opinion will never escape the suspicion of "influence", if not of bribery and corruption. Mr. Ananta-krishna Sastriar of renowned learning has already discredited in advance any liberalising opinion by his condemnation. If they give conservative opinion, here is a judgment against you. If they give a liberalising opinion, what use is the opinion of these time-servers. That is how the progressivists will be met whatever be the opinion of *parishad*:

But reforms do come. They come out of life, out of common men, men of no learning, acting under stresses of life and circumstance. The Mahajan—not the great man but the man in the street, man in the mass—reforms. If he does not initiate, he judges, accepts, sanctifies and drags these pandits after him. The pandits can only be led against their will. They can never lead. At every point they will bless what has been established and defend it with all their unquestionable learning against all further innovations. If they were inclined to defend their conduct on high social philosophy, they may well say that in truth they do not object to changes but changes must come only in that way slowly and their part in the social process is not at the helm but at the rudder. "By our refusal to allow any change we are guiding the changes on right lines."

The Mahatma, in the meanwhile, speaks of Travancore and Cochin as standing for light and darkness. That is harsh with the harshness of all religious schismatics, from the time of the most ancient of these feuds between the Devas and the Asuras. Both, honest, estimable groups, seeing *dharma* differently, and fighting for it, hating each other heartily, use the same language of each other. I must not forget that the Mahatma is taking a hand in the reformation and his language is part of the process and not the judgment of an unconcerned outsider. If Asuras are *purvadevas*

and represented the order of an earlier time, and must therefore yield, however unwillingly, to the new order of the Devas of a later time, orthodoxy must now unwillingly, but slowly, surely, yield to the advancing tide, working for the uplift of all classes. The slow uplift of all groups—you may call it *Brahminisation* or *Aryanisation*—was, and should be their enlightened aim. It had the blessing of all thinkers. I am inclined to believe that it is the aim of the thinking section of orthodoxy also. Only they are afraid that they will be brought down in the process of raising up the others. Their ancient haughty feeling of strength—that they cannot be brought down, whether they succeed in raising others up or not—has yielded place to apprehension about themselves and their purity.

Of a truth, this same "Brahminisation" may be said to be the aim of even the socialists and the communists, though their methods are questionable in validity and in immediate and ultimate value. But that is too long a story for a short note.

THE CHATURVARNYA IDEAL AND THE MODERN BRAHMIN CUSTOMS.

BY

DEWAN BAHADUR K. S. RAMASWAMI SASTRI.

The Chaturvarnya (Four caste) ideal and the Vivaha (marriage and family life) ideal have been highly prized by the Hindus next only to the spiritual ideals which lead the soul to its self-realisation by the grace of God. The Hindus believe that the Vedas are their supreme sacred scripture and that they are bound also by the Dharma Sutras and the Dharma Sastras which follow and elucidate the vedic injunctions. The purity of the individual life alone will lead to the purity of the family life which alone, in its turn, will lead to the purity of the social life, without which self-realisation will be impossible in practice, however possible it may be in theory. That is the reason why the Hindu sacred books have emphasised the regulation of the individual life and the family life and the social life.

I may point out also that the Hindu conception of marriage is that it is a religious sacrament i.e., a discipline by which will come as a necessary result a white purity of soul, and that primary object of marriage is not so much the satisfaction of the sex-urge or the enjoyment of sexual happiness as the birth of good and noble offspring who can offer the customary offerings and libations for the welfare of the souls of their departed ancestors. It is with the intention of securing such a desideratum that Savarna marriages have been enjoined by our sacred books.

With such an ideal before us, can it be said that either in the centuries past or at the present time we have been or are loyal to such an ideal? Today we are attempting to tamper with and destroy such an ideal altogether. In the centuries past we paid a lip homage to such an ideal but rendered it impotent by subdividing the Brahmin community (and other communities as well) into minute subdivisions which would not have *connubium* and in many cases would not have even *convivium*. Such a minute subdivision was due largely to difficulties of locomotion. Each village prided itself upon its superior *achara* and scorned to allow another village to touch its robes. Into such a division caused by the absence of means of quick locomotion, the Saiva-Vaishnava and the Veda-Agama cleavages butted in. The women with their ultra-conservatism in matters of wearing of clothes and vessel-cleaning etc., added fuel to the fire. The great Appaya Dixita's grandmother was a Vaishnava woman and the story of the sixty-three Saiva Saints contains the story of a Smarta girl married into a Vaishnava family. It is impossible to under-

stand how or why a person's worship of the Ishta Devata should result in the cessation of marital or even convivial relations. The famous author of Krishna Karnamrita says that he was a Saiva and a person devoted to meditation on the Panchakshara but loved and adored Sri Krishna beyond measure. Did he become a Vaishnava or undergo branding? Would Vaishnavas welcome him to their bosom to-day? Perhaps not.

It is therefore clear that all distinctions among the Brahmins must go and that they must have complete connivium as well as connubium. At any rate all the Dravida Brahmins—Smarta Vaishnava and Madhva—should become united by the ties of interdining and inter-marriage. In any event, and as the smallest measure of wholesome and legitimate and desirable change, all the Tamil speaking Smarta Brahmins should be so united. I do not believe that real Sanatanism is against such a movement and if it is against it, I have no sympathy for Sanatanism of that brand, as it prefers an accidental custom to the very spirit of the Sastras.

Hindu India : The weakest society in the world

Addressing the Officers training camp of national volunteers at Poona, Jamnadas Mehta Finance Minister, Bombay, said that Hindu Society was the weakest society in the world. Courage and discipline were necessary to re-habilitate it. He advised them to remember that only the brave and the bold would have the best in the world.

Hindus to-day, were mere caricatures of their ancestors, and there was no Hindu community as such but only a conglomeration of Hindu castes. He hoped that the Sangh's efforts to forge them into one and achieve solidarity would be successful, and wished that the Sangh would grow and prosper all over the country. There was a feeling that to call oneself a Hindu was a crime and to talk of organising Hindus was the high-water mark of the absence of patriotism. Mr. Mehta held that this was perversion of nationalism.

The camp, attended by 200 volunteers from 27 places in Maharashtra after lasting 40 days, was wound up to-day when an imposing sword and lathi drill display was given, which was witnessed by nearly 2,000, including many Hindu Leaders in the city. The Sangh has 250 branches all over India with over 30,000 under training.

INDIA AND THE INTERNATIONAL SITUATION.

BY

PROF. K. R. R. SASTRY, M.A., M.L.

Law Department, Allahabad University.

I have been requested to express my views regarding the possible reactions in India from the deepening of the crisis in Western Europe.

The danger spots in Europe are likely to emerge from Italy and Germany. Not the less significant for India is the chauvinistic design of Japan. Historians are not wanting who see the gathering of thunder clouds and the vision of the lamps going out again in Europe. Whatever the specific reaction on India may be, the future of International Law is becoming a matter of vital concern to every citizen of the world.

Dr. Hussain of Dacca University has extracted in a recent publication of his speeches of a retired Japanese general who hopes for a favourable International situation to work out the wide schemes of Japan in the least.

However slow be the progress of India's march towards self-Government under British Imperialism, I shall any day prefer the Anglo-Saxon to the German or the Italian or even the Asiatic Japanese. I am deeply convinced that it is better to have one's destiny in the freedom-loving British Commonwealth of nations than under a totalitarian state as Germany or Italy.

The next Great War-God forbid such a calamity—will be mainly a war from the air aided by poison gas. No doubt everybody wants peace and everybody goes to war. As Sir Norman Angell puts it, "we do not see the relation between the policy which we follow and the inevitable consequence of war."

A great conflagration might for a time help certain Indian capitalists. It is equally probable that the constitutional inertia of the Anglo-Saxon will receive some rude shocks from placid India. May be that the pace of political progress in India will be assisted by such an International situation. *But at what cost?*

IN THE LAND OF KURUKSHETRA.

K. V. S.

No sooner did a few progressive and pious Hindus propose a serious collective study of the present position in Hinduism with a view to safeguard Hindu society from the dangers that are threatening it, than they have been denounced by the sanatani press. One writer challenges the claim of the organisers to apply the name of Parishad to the proposed conference, quotes an ancient text in his support and thinks that the last word has been said on the subject. Another suspects in the proposal a deeply laid conspiracy to overthrow Dharma and summons all sanatanists to muster strong presumably to fight the foes of sanataniism. The conference is imagined to be a sort of Kurukshetra, one of the many that have been fought in this ancient land beloved of the gods. These wars left nothing but ashes behind them like the fire generated by mutual friction in a forest of bamboo trees.

Meanwhile the situation is steadily growing worse for Hindus. Rival communities are rapidly organising for offensive and defensive religious effort. In some cases openly, and in other cases, we are entitled to guess, secretly, steady propaganda is going on through organisations the like of which do not exist in Hinduism, for aggressive communal warfare. The new and sinister importance that has been furnished to religious cleavages by investing religious affiliations with political and official privileges, is having a deadly effect. It not merely divides the communities and promotes mutual war, but has intensified the zeal of proselytizing communities for adding to their numbers by conversion. There has been nothing in recent times like the outburst of communal antipathy that has occurred during the past few months. Not a day passes without our being told of communal tensions and riots. Apart from the raids, murders and abductions of women and men by the Wazirs which have yet to be effectively disapproved by their co-religionists in India, we learn that in peaceful Madras four Hindus have been stabbed to death without provocation in broad day light and in some instances in the presence of Muslim and Hindu crowds. The exercise of elementary religious rights by Hindus is either violently resisted or has to be secured with difficulty under the protection of the Police. Minorities with powerful backing and organisation are acquiring and consolidating a wholly disproportionate influence. All or nearly all of them insist that Hindu society shall be kept as an open field for recruiting to

their fold. They cannot be indifferent to the attempts of Hindus to put their house in order.

What is the reaction of the Hindu community to all this? Practically nothing. The Hindu intellegentia do not obviously care what happens to a religion whose main appeal according to them consists of exploded myths, non-ethical traditions and unwanted rituals which by their exclusiveness engender disharmony without conferring benefit on any one. The sanatanists want to take the country back to a legendary age the conditions of which are as removed from the present as those in Mars, and spend their energies in rehearsing the glories of a past which in most cases helplessly went down under the waves of successive foreign invasions, political and religious. The masses blindly cling to the deep ruts of petty sub-communal traditions, blissfully ignorant of the changes that are transforming the world around them and offering plastic emotional material for being worked upon with the latest and the most extreme revolutionary slogans. It is in this welter of unrest, reaction and inertia that a few persons filled with the vision of a united Hindu society and of a re-formed Hinduism suggest some very mild measures for promoting fellowship and solidarity among Hindus and for stemming the social and religious disintegration that is rapidly spreading in Hinduism.

It cannot be denied that according to the conduct of its adherents Hinduism comprehends an unusually wide range of beliefs and practices some of which are not far removed from primitive fetish worship. How are conditions to be improved? Any levelling up can be done only by standardising sacraments and making them available to every Hindu without distinction. That will be the bond of fellowship. There cannot be brotherly feeling and mutual loyalty in a group one section of which feels that it is despised and denied access to services which should be shared by every one. The welding of the Hindus into a united community is going to be a very difficult process. But there can be no mistaking the fact that the one lesson which the past history of Hindu Protestantism teaches us is this, that without common sacraments and common worship there cannot be community of feeling. That lesson acquires a tenfold significance in our age of equality. It by no means implies the abandonment of special rituals by those who desire to have them. But it does mean that in the house of God, in a congregation where His presence is invoked, we do so as His children and merge our trivial mutual differences in a joint effort to reach to His grace. By this very belated discharge of an undone duty alone can

Hinduism ever hope to attain to some measure of union among its discordant components. Without such union it must continue to be an easy prey to aggressive proselytising efforts by the militant and organised religions among which its lot is cast. It must continue to wane while the others wax in numbers and in strength. Their example reinforces though painfully, the lesson of religious reconstruction taught by the great saints and reformers of the past beginning with Sri Ramanuja.

The Beach Murder

On the 23rd May last, in the course of the celebration of the Prophet's birthday on the Triplicane beach, an unidentified Hindu was stabbed, and he died on the spot in a pool of blood. It is exceedingly fortunate indeed that there was nothing like a breach of the peace or disorder, thanks to the precautions of the police in this particular direction. But when a man is stabbed to death in the midst of a mass meeting as it is going on without many in the meeting noticing it, that there should not have been enough policemen, particularly officers in *mufti* to seize the criminals on the spot is certainly not creditable to the police. Their expectation was a riot and they had made *bundobust* from the iron-bridge to San Thome by not allowing even a motor car to pass this long distance, while men attending the meeting were freely allowed to flock in large numbers. We are willing to believe that it was to protect the people going in the cars that this step was taken and we have no complaint on this score, although it did annoy many who were looking forward to the cool hours of the day for a refreshing drive on the beach. The police were prepared for a mob disturbance, but they were outwitted and a murder at the meeting itself was perpetrated, either as a deliberate murder, or as an instance of manslaughter resulting from grievous injury. The cries of a Muslim from Nagpur who shouted as he was being assaulted and pursued "I am a Mahomedan", "I am a Mahomedan" are not without some significance in connection with the death that had taken place a few minutes before. According to the reported statement of the Nagpur Muslim he intervened as a Hindu was being stabbed with the result that he invited on himself brutal attacks. These salient facts do not call for any close analysis and convey their own lessons.

Federated India.

THE RT. HON'BLE V. S. SRINIVASA SASTRI ON PANDITS

[Extracts from the address to the Third Conference of the Mysore Vidyasala Mandala, Bangalore.]

STANDING ON UNREAL HEIGHTS.

He would like to refer to the claim put forward on behalf of the pandit that his learning stood upon a superior level to the other learning because the pandit's learning was concerned with the development and culture of the soul, while western education concerned itself solely with material affairs. The proof of the pudding was in the eating. Every tree was judged in the last resort by the fruits it yielded. He would ask the pandits in all seriousness, whether they could say that in all their actions and thoughts the pandits moved on the serene and exalted level removed from mundane affairs and concerned themselves exclusively with their relations to God? Could the pandits say that the qualities of unselfishness, of generosity, of devotion to the interests of neighbours or even of the spirit of learning of which they were all the representatives, were present in a greater emphasis in the one than in the other? What was the good of claiming that Sanskrit or Kannada had to deal with the deepest and the most profound interest of man and that English scholarship was confined to the froth and foam of superficial life? There was nothing in such a claim. They could not for a moment allow that, for it would be self-condemnation of the most depraved type.

The pandits, Mr. Sastriar proceeded, were a class of scholars noted for their readiness, for their thoroughness, for their independence of the printed book and the spoken word. What knowledge they had was ready at their fingers' ends and jumped to the tip of their tongues. But alas! they were not above the spirit of contention. Their feelings were not of the happiest when they took part in debate. They hankered after reputation and fame. They desired self-assertion and self-dominance. He would appeal to the pandits not to stand on unfirm ground. The pandits should base their claims on truth and on justice, on their character and on their conduct. The pandits would be judged, even as they wished to be, by the same standards that applied to other persons.

IN STAGNANT ATMOSPHERE.

Divorced from science, their philosophy, Mr. Sastriar said, had stagnated. Divorced from the knowledge of current affairs, the activities of the pandits had shrunk within a small and inconsiderable sphere. He would ask them not to look down with suspicion and jealousy upon foreign products merely because they were foreign. The pandits lived at

the present day and they should not ask others to live 300 or 400 years back. It was impossible. The pandits should come out into the open air and take their place as men active in all that interested mankind at the present day.

HEADS OF MUTTS.

Mr. Sastriar would ask them to just see and contrast the position of the representatives of the Mutts in India and the Bishops in western countries. He would ask them what part the representatives of the Mutts played in the conduct of the daily life. The speaker would ask whether the Matadhipathis could take useful and instructive part in debates of the kind in which the Bishops in Europe took part, which by their very exalted nature reached down to the very roots of human welfare. In what way could the world to-day be benefited by the contributions these Matadhipathis could make? People had placed them in a position where they could command leisure, wealth and every conceivable facility for making themselves useful in the daily affairs of the world. The speaker was not saying this in order to make war on ancient foundations. He would only ask the pandits to consider that in isolating themselves from every problem that harassed their brethren, they were not contributing any element of comfort, any element of solution to their harassment. This was what seemed to distinguish their learning from western learning. This was the reason which underlay the preference that in some quarters was shown for the modern graduate over the old scholar. They all wanted their children to be brought up in the world to the world to which they belonged and not to the world to which their ancestors belonged.

RELIGION IN SCHOOLS.

Sastriar proceeding referred to the subject of religious education in schools. They wanted their children to be brought up in a religious atmosphere and many argued this exotic system of western education had done the deepest wrong to the character of the children. The speaker was no unfriend of religious education. He would like to see it done efficiently and done earnestly and in a religious spirit. He would ask whether there were good text-books produced, which they would all acknowledge as of authority and as of authentic import. Were the teachers fitted to teach children by practice and what did they do? They all talked eloquently of the absolute necessity of teaching religion and of the necessity of bringing up the children in the ways of Godliness. He had heard

it said "better nothing than this Western education." The Pandits were filled with admiration of what the ancients had discovered. Truths of the most abstract kind, nobody would question. Doctrines, the validity of which would not be questioned even by exponents of rival religions, of conduct, precepts and morality of the most commending order were enunciated by the Pandits. But did the children learn all these?

DONT EMPHASISE NON-ESSENTIALS.

What did the children actually learn? They learnt practices, and rituals that have long lost their significance. What were these for?

Sometime back he had a discussion of a very serious nature with the head of a great religious organisation. Out of the sincerest desire to know "whether our erring steps had taken us nearer Hell" the speaker asked this religious head to state three or four respects in which they who followed the western system of education had lost their spirit of worship. The speaker was taken aback when he heard in answer to this question the reply that the young boys had their hair cropped. Such a statement shocked Mr. Sastriar. Then sank his heart. For a man of such spiritual eminence to say that the wearing of one's head in a particular way had a profound bearing upon religion was something very curious.

GROW SENSE OF REAL VALUES.

He would implore the modern race of Pandits to show greater sense of values, to judge character above mere ceremony and to judge worship above mere conformity, to judge a high ideal above mere enunciation of them. The Pandit must know the world around him and he must take care to know the future.

In conclusion, Mr. Sastriar called upon the Pandits in the name of Hinduism of which they believed themselves to be the authentic exponents in preference to others, to live up to its eternal doctrines and not live down to its unmeaning ritual. "We are now in a world which knows no space. All of us are drawn together into one little space. We have got to live our lives together."

THE TRUTH BEHIND THE FRONTIER TROUBLE IN WAZIRISTAN.

Bhai Parmanand's Statement

FORWARD POLICY NOT THE CAUSE.

If this policy was considered to be a sort of encroachment upon, or interference with the liberty of these people, there was plenty of time for them to make a protest or adopt some offensive measures against this policy. But we know it as a fact that all this time has been a time of peace and quiet during which these settled districts have remained quite free from plunder or raids which were a very serious and common complaint before the adoption of this policy.

ABDUCTION OF THE BANNU GIRL.

I visited Bannu a few days after the incident of the abduction of the minor Hindu girl, in a village close by, had taken place. I came to know the facts connected with the case from responsible persons who were taking part in the conduct of the case. As soon as the girl was abducted, her mother and her relations came down to Bannu and reported the matter.

It was after some hard work that it was known that the girl was going to be removed at a particular time from a particular place. The police were informed. The girl and her abductors were arrested. The girl was made over to a non-party gentleman to remain under his guardianship till the case was decided.

TRIBES GATHER.

It is a fact known to every child in Bannu that on this news getting abroad two to three thousand Pathans from the villages of Bannu district gathered in the bungalow of the District Magistrate who, although he became very nervous and phoned to Peshawar for relief of a Police force, was tactful enough to send them away for the moment.

As this news again travelled to the trans-border territory, some five to six thousand tribesmen gathered in the post of Miranshah the headquarters of the Political Agent, some 35 miles from Bannu.

RIGHT TO ABDUCT.

Their demand was that as the Hindu girl had been converted to Islam,—she should be made over to the Muslim abductors. These tribesmen remained there at the post for three days or more. On account of this pressure the girl was transferred to a jail where the jailor and other officers were Muslims and could have free access to her,

The case of the girl was the real cause of this trouble, and undoubtedly Hindus have to trust the British Government for the safety of their lives and honour.

Some time passed away quietly as the case was going on. Finally the Judicial Commissioner held that the girl was a minor and should be made over to her parents. In the meantime, the girl had been removed from the jail to the house of a Muslim pleader in Bannu.

The Deputy Commissioner on receipt of the decision of the Judicial Commissioner called the girl's guardians and just at midnight, accompanied by a strong guard of police, went to the house of the Muslim pleader, got the girl, made her over to her mother and ordered that to save every trouble the girl should be at once removed from his territory. The arrangement for a car had been already made so that the girl was taken out of the border of the Frontier Province.

FAQIR OF IPI.

The Faqir of Ipi, who is the real instigator and who is personally interested in the abductor made it the chief point of his demand that the girl should be restored to the abductor.

The question before Government was whether they were to govern the country and keep the prestige of the decision of their highest tribunal or abdicate all their authority to Muslim agitators.

The Congress and its men are entirely misled and mistaken. The present war has nothing to do with the forward policy.

QUESTIONNAIRE.

1. Are the new influences operating upon Hinduism wholly evil and therefore to be resisted? What adjustments are necessary for obtaining the greatest benefit from their contact?

2. What immediate efforts would you suggest to instil greater knowledge and belief in the primary sacraments making for spiritual progress? Would you recommend a uniform sacrament or sacraments for all Hindus?

3. What steps if any would you advise for promoting greater understanding, unity and co-operation among the followers of the many and diverse creeds in Hinduism?

THE MENACE OF THE CINEMA.

(FROM A BROADCAST BY MR. EDWARD THOMPSON,
FROM DELHI.)

I want to warn everyone who is listening to me against a small Indian boy who is a public danger. His age is about nine or ten years, he is intelligent and has pleasant manners. I think he lives in Poona. This boy is going to destroy utterly all India's culture, whether Hindu or Muslim, Sikh or Parsi, and he is going to do this within ten years.

CORRUPTION OF WESTERN THOUGHT.

But before I tell you more about this dangerous youngster and how I came to meet him let me say something about what is happening in my own country. As you know, for 66 years we have had in Great Britain universal compulsory education. Everyone can read...

Since everyone can read, we have to ask next how are they putting this glorious achievement to use? What is the mass of the people's reading? Let me try to tell you.

I spent the first six months of this year in London, because I was studying historical records. And on Sundays when the records offices were shut, I studied something else also, the placards of the real influential Sunday newspapers, the papers which have enormous circulations Here is a brief selection of actual Sunday morning placards which are entirely typical:—

Love's Ten Commandments, by Mae West.

Lovely Women's Amazing Duel with Whips.

I see an Electrocution, by Viscount Blank.

Romance comes a second time to Clark Gable.

The Life of Shirley Temple, by her Mother.

Now in Europe at present we have tremendous problems and we live under a shadow of terrible events that seem to be marching steadily and rapidly nearer. In this time of internal anxiety and external danger do you think it quite satisfactory that our populace should be studying Love's Ten Commandments by Mae West, or feasting their imaginations on the amazing Duel with Whips which two lovely women have just enjoyed? Or reading the fascinating story of Miss Shirley Temple's life by her mother?

This thing has already gone far to destroy the best things in our civilization. Presently we shall have a populace which, although it can read, will not take the trouble to read. It will get all its information and

knowledge through its eyes from the cinema and through its ears from the radio. It will be intellectually dead, lazy and hopelessly misinformed. Already our literature and ideas are fast deteriorating. The two commonest words in our popular newspapers in England and America are "Drama" and "Romance." "Romance" simply means that there is a woman in the story. She may be a very silly woman, she may be a very wicked one, she may be a very trivial and tedious one. But the point is that the story has a woman in it, and therefore it is a romance. If the woman kills herself, or if someone else kills her or even if she is merely found dead, then the romance becomes a drama. You continually see such newspaper headings as these "Drama in London (or New York or Chicago): Lonely woman found dead in her house."

INDIA FOLLOWS SUIT.

For you, O my Indian listeners, all this has been very jolly. Nothing is so pleasant as hearing about the sins of other people. But your turn has now arrived, I am going to talk about that dangerous little Indian boy in Poona.

I made his acquaintance four weeks ago. I was travelling from Poona to Hyderabad, and this chokra—I did not then realize his dangerous character—wanted to sell me some chocolates. I did not really want any, for I knew it would be all melted inside the paper wrapper. However, he was a nice little chap with charming manners, so I bought a packet and I gave him some *baksheesh*. I considered I had done my duty to him. But he refused to leave me and kept on pestering me. At last determined to get rid of him, I paid some attention to him and found he was saying continually a word which sounded like the English word "coupon" I opened my packet of chocolates, found a coupon and gave it to him and then he was delighted, and showed me a big packet of coupons which he had collected by selling chocolates to Englishmen who did not particularly want it and then getting their coupons from them.

I was rather touched. I thought "there is a little boy who is working hard so as to get something for nothing—which is always very pleasant—something very nice and useful, like a fountain pen." I was quite mistaken. A few days later, studying the advertisement column of a daily paper, I discovered that what he would get would be five photographs of Hollywood film stars.

At this point we ought to have a two-minutes' silence for meditation. However, no arrangement seems to have been made for that, so you can

do your meditation afterwards. I merely want you now to picture what is happening. You know the kind of miserable hut in which that little boy is living. It has no amenities or comforts. At night when he has finished selling his cigarettes and chocolates he sleeps on a dirty and uncomfortable strip of matting. And he is working hard all day and far into the darkness in order that after infinite labour he may possess some photographs of sympathetic western beauties with some terrible dazzling smiles that we know so well.

I was told before I came out this time that the greatest change in India during the last fifteen years was the tremendous popularity of the motor bus. But an even greater change is about to come on you. There are small cinema showing companies and groups who run by motor car into the remotest villages, where they can show films in bamboo-built huts or even in the open air, using the batteries of their motor cars. Half a dozen years ago there was less than a hundred of these companies, but they have been increasing at the rate of one a day. Hitherto, the cinema has influenced only your great cities and mainly your English speaking intelligentsia—people like you who are listening to me now. But within five years the mind of the whole rustic population of India—Hindoo, Muslim, Parsi, Jain, Untouchable, is going to be made over afresh. You are going to become an entirely different nation!

What kind of a mind is going to emerge from this process? My little boy at Poona and our western papers.....will tell you.....

We in the West have developed a fine skill in sending you our rubbish. You are now producing in this country also a great many films that are merely the worst kind of Western film with Indian clothes. I am not exaggerating. Use your brains and decide for yourselves!

CAN INDIA STAND IT?

There is another aspect of this change and menace. What will be its effect outside India? I know that at the back of every Indian's mind whether he be Prince or Congressman, there is a passionate feeling about India's reputation in the outside world. This reputation at present stands lower than it has ever done in the 26 years in which I have intimately known India. The outside world, every part of it, knows that India means communal quarrels, untouchability, and one or two things I prefer not to mention. Your films will lower your reputation still further, unless you take this matter very seriously. The Cinema is the most important invention since printing. Today the honour of every country lies in the

hands of those who make its films. I often meet Americans who are angry because they find the world imagines their country consists of crooks, crooners and gangsters, that its educational system is one of silly love making, that the United States abound in wicked young people who waste their lives in expensive misbehaviour. Well, it was the films that exported this picture. I often meet British men and women of the old imperialist type who deplore the passing of British prestige, of the Sahib's *Issat*..... Britische Anschauung. They put it down to unwise education and to seditious English historians and novelists. They are quite wrong. It was done by British and American films.

USE CINEMA FOR UPLIFT.

If at the present time there were living an Indian Millionaire who was a true patriot, do you know what he would do? He would put his money into making films that would give the outside world a knowledge of an India that contained something else besides Untouchability and child marriage and communal hatred, films that would reveal the loveliness of your great and varied country, and reveal the noblest things in your culture and traditions. These films would have to be of the highest technical excellence. If we could only have films that would give this country a decent idea of the best England and would give England a decent idea of the best India, what a service would be done to India, to England, to the Empire, to the whole world!

However, that is not possible. I have deep admiration and love for you. O men and women of India, but after 26 years' experience I know that you have no more sense than we in Europe and America have. When I left Europe I felt as if I were escaping from a lunatic asylum. But I have not escaped, I have merely been transferred from one lunatic asylum to another. Everywhere around me is the wrangling of Brahmin and Untouchable, the noise of sabhas and leagues, of Sanatanists and Reformers, of Sikh and Muslim and Hindu. *Meanwhile you are entering on the last decade of your civilization. While you are busy wrangling there is a little boy growing up at Poona who is going to smash the lot of you. He is going to destroy utterly both Hindu and Muslim culture. Good night everyone!*

World Review

(From the Indian Theosophist.)

SIVASHTAKAM

शिवाष्टकम् ।

तस्मै नमः परमकारणकारणाय ।

दीप्तोज्ज्वलज्ज्वलितपिङ्गलोचनाय ॥

नागेन्द्रहारकृतकुण्डलभूषणाय ।

ब्रह्मेन्द्रविष्णुवरदाय नमः शिवाय ॥ १ ॥

Salutation to Siva, to Him who is the ultimate cause of causes, whose eyes are shining reddish, whose ear-rings are made up of king of serpents and who is the giver of boons to Bramha, Indra, Vishnu and other Gods.

श्रीमत्प्रसन्नशशिपन्नगभूषणाय ।

शैलेन्द्रजावदनचुम्बितलोचनाय ॥

कैलासमन्दिरमहेन्द्रनिकेतनाय ।

लोकत्रयार्तिहरणाय नमः शिवाय ॥ २ ॥

Salutation to Siva who wears the beautiful moon and serpents as ornaments, whose eyes have been kissed by the mouth of the daughter of the mountain, who lives in the mountains of Kailas and Mahendra and who removes the miseries of all the three worlds.

पद्मावदातमणिकुण्डलगोवृषाय ।

कृष्णागरप्रचुरचन्दनचर्चिताय ॥

भस्मानुशक्तिविकचोत्पलमल्लिकाय ।

नीलाब्जकण्ठसदृशाय नमः विशाय ॥ ३ ॥

Salutation to Siva whose bull is decorated with jewels as bright as lotuses, whose body is smeared with sandal paste, whose ash-smearing makes him look like a full-blown *mallika* flower and whose neck shines like a blue lotus.

लम्बत्सपिङ्गलजटामुकुटोत्कटाय ।

दंष्ट्राकरालविकटोत्कटभैरवाय ॥

व्याघ्राजिनाम्बरधराय मनोहराय ।

त्रैलोक्यनाथनमिताय नमः वियाय ॥ ४ ॥

Salutation to Siva who has hanging matted hair shining yellow, who appears as terrible Bhairava with fangs, who looks charming though wearing the tiger skin and who is bowed to by the lords of the three worlds.

दक्षप्रजापतिमहामखनाशनाय ।

क्षिप्र प्रावर रत्रिपुरदानवघातनाय ॥

ब्रह्मोऽर्पिवम शिवरोलि निकृन्तनाय ।

योगाय योगनमिताय नमः शिवाय ॥ ५ ॥

Salutation to Siva who destroyed the sacrifice of Daksha who killed the demons of Tripura, who destroyed many other foes like Bramha and others, the great embodiment of Yoga who is worshipped by all the other Yogis of the world.

संसारसृष्टिघटनापरिवर्तनाय ।

रक्षःपिशाचगणसिद्धसमाकुलाय ॥

सिद्धोरगप्रहणेन्द्रनिषेविताय ।

शार्दूलचर्मवसनाय नमः शिवाय ॥ ६ ॥

Salutation to Siva who is causing the creation, preservation and destruction of the Universe, who is surrounded by demons, devils and others, who is worshipped by the lords Sidhas and serpents and who wears the skin of the leopard.

भस्माङ्गरागकृतरूपमनोहराय ।

सौम्यावदातवनमाश्रितमाश्रिताय ॥

गौरीकटाक्षनयनार्धनिरीक्षणाय ।

गोक्षीरधारधवलाय नमः शिवाय ॥ ७ ॥

Salutation to Siva who looks beautiful by the smearing of the holy ashes, who is the refuge of those that have sought refuge in the forests, who is ogling at Gouri and who is as white as a stream of milk.

आदित्यसोमवरुणानिलसेविताय ।

यज्ञाग्निहोत्रवरधूमनिकेतनाय ॥

ऋक्सामवेदमुनिभिः स्तुतिसंयुताय ।

गोपाय गोपानमिताय नमः शिवाय ॥ ८ ॥

Salutation to Siva who is worshipped by the Sun, the Moon, Varuna, and Vayu, who lives in the holy smoke coming out of Yagna and Agni-hotra, who is being worshipped by sages by the chanting of the Vedas and who is the protector of the world and is worshipped by the Divine Shepherd.

शिवाष्टकमिदं पुण्यं यः पठेच्छिवसंनिधौ ।

शिवलोकमवाप्नोति शिवेन सह मोदते ॥ ९ ॥

Whoever recites these eight verses before Siva, he goes to Siva-loka and lives happy with Him.

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमच्छंकराचार्यविरचितं शिवाष्टकं संपूर्णम्

Thus ends the string of eight verses on Siva composed by Sree Sankaracharya.

THE GITA IDEAL OF MAN.

In several places in the Gita we have the picture drawn of the perfect man. He is styled in different ways, but his characteristic features remain the same. He may be styled a *Rishi* (V. 25) a *Pandita* (V. 11) *Mukta* (V. 28), *Samabudhi* (V. 9) *Yukta* (V. 18) or by any other such names; but on four occasions his characteristics are enumerated in detail. He is called *Sthitaprajna*, *Yogi*, *Bhakta* and *Gunateeta* respectively in these various places. Let us study his characteristics.

(i) *Sthitaprajna*.

अर्जुन उवाच.

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥

Arjuna said : What, O Keshava, is the description of the man of steady wisdom, merged in Samadhi? How (on the other hand) does the man of steady wisdom speak, how sit, how, walk?

भगवानुवाच

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञः तदोच्यते ॥

The Blessed Lord said :—When a man, completely casts away, O Partha! all the desires of the mind, satisfied in the self alone by the Self, then, is he said to be one of steady wisdom.

दुःखेषु अनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीः मुनिरुच्यते ॥

He whose mind is not shaken by adversity, who does not hanker after happiness, who has become free from affection, fear, and wrath, he is indeed the muni of steady wisdom.

यः सर्वत्र अनभिस्नेहः तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥

He who is everywhere unattached, not pleased at receiving good, nor vexed at evil, his wisdom is fixed.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणि इन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥

When also, like tortoise its limbs, he can completely withdraw the senses from their objects, then his wisdom becomes steady.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥

The steadfast, having controlled them all, sits focussed on Me as the Supreme. His wisdom is steady, whose senses are under control.

तस्मात् यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणि इन्द्रियार्थभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥

Therefore, O mighty-armed, he whose senses are completely restrained from their objects, his knowledge is steady.

आपूर्यमाणं अचलप्रतिष्ठं समुद्रं आपः प्रविशन्ति यद्वत् ।

तद्वत् कामा ये प्रविशन्ति सर्वे स शान्तिं आप्नोति न कामकामी ॥

As into the ocean,—brimful, and still,—flow the waters, even so the Muni into whom enter all desires, he, and not the desirer of desires attains to peace.

विहाय कामान् यः सर्वान् पुमान् चरति निःस्पृहः

निर्मोहो निरहंकारः स शान्तिं अधिगच्छति ॥

That man who lives devoid of longing, abandoning all desires, without the sense of 'I' and 'mine', he attains to peace.

(ii) Yogi.

प्रशान्तमनसं ह्येनं योगिनं सुखं उत्तमम्

उपैति शान्तरजसं ब्रह्मभूतं अकल्मषम् ॥

Verily, the supreme bliss comes to that Yogi of perfectly tranquil mind, and passions quieted, Brahman-become, and freed from taint.

सर्वं भूतस्थं आत्मानं सर्वं भूतानि च आत्मानि

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

With the heart concentrated by Yoga, with the eye of evenness for all things, he beholds the Self in all beings and all beings in the Self.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

He who sees Me in all things, and sees all things in Me, he never becomes separated from Me, nor do I become separated from him.

सर्वभूतस्थितं यो मां भजति एकत्वं आस्थितः

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥

He who worships Me, dwelling in all beings, being established in unity, whatever his mode of life, that Yogi abides in Me.

(To be continued)

NOTES.

The Dowry Evil : Among the social evils of today this takes a high rank. None defends it. But it continues to flourish. The rates for suitable bride grooms are higher this season than before. How does it happen? One may as well ask how does highway robbery happen? The passengers have to go by a certain route. The robbers knowing it lie in wait. A parent has to marry his daughter between the ages of 13 and 15. He *must* do it. The bride-grooms, i.e., the would-be-ones, and their parents lie in wait. The rest follows the approved courses pursued by men out to make money when they are in a position to exploit the helplessness and dominate the will of others. The bride's father sells himself and his family into bondage to placate the implacable demands of the bride-groom's "party".

Futility of Public Opinion :—To those who place a pathetic faith in the education of public opinion and fondly suppose that the recognition of an evil and a passive disapproval of it will suffice to end it, the dowry system provides an object lesson. At the end decades of disapproval and impoverishment we are where we began. The evil is morally undefended but practically submitted to. At the end of another century, the situation will be exactly similar.

Legislation the only remedy :—The fact is that in the case of this and similar social evils it is impossible to combat them merely by propaganda. The residuary social inertia into which these vices retreat as their last stronghold can be broken only by sanctions. These sanctions can be furnished only by the state through legislation. There is no escape from this position. The experience of progressive countries confirms it. Mild sanctions quicken the pace of progress of backward countries as nothing else does. They must be applied however with discrimination and preceded by propaganda rousing the moral sense and mobilising the social energies on the side of reform. With the advent of the cinema, the talkie and broadcasting, this ought to be more easily possible now than ever before.

Nazi Germany and the Roman Catholic Church :—The fight between the Vatican and Herr Hitler is assuming a bitter phase. It is doubtful if the Nazi position has been improved by vulgar attacks against the personal morality of the leaders of the Catholic Church in Germany.

The situation appears to be so serious that the Federation of Free Churches in America has thought it necessary to condemn the present attitude of the German state.

* * * *

State versus Religion :—A state takes its stand ultimately on the might of the secular arm: Organised religion on the inherent validity of its appeal to the spiritual instincts of man. Alliances between them can and have been made in the history of every religion. The state has used the established religion for furthering purely secular ends; and organised religion has not scrupled to use the might of the state for ruthlessly putting down dissentient opinion.

Nearly every crime that can be attributed to the secular state has also been committed by or in the name of religion. It has divided men, made them hate each other to the point of death, sowed and promoted discord where there was unity, encouraged double dealing with those outside its fold, perpetrated cruel and inhuman atrocities, violated the elementary canons of the ethical code and blocked the progress of man. A great nation may find religion to be the greatest stumbling block to its progress.

* * * *

True Religion more a help than a hindrance:—This however only means that religion and religious institutions are not infallible and that they have no immunity from the natural process of growth, stagnation, corruption and decay. They need as much as other human institutions periodical cleansing. In religion as in other departments of life, vigilance is the price of efficiency.

But when rightly understood and practised, when religion is vitally adjusted to the growing needs of the times, it can be of the greatest help, we may say essential, to the secular well being of a people. There is, however, always an element of danger in that religion may lay an unhealthy and unnatural emphasis on other-worldly standards, ignoring the acute difficulties of contemporary life. It is well therefore even for religion to be restrained and advised by secular wisdom as it is for the state to be influenced and guided by the higher laws of human evolution for which religion stands and which are constantly in danger of being forgotten.

* * * *

The Safe Middle path :—There cannot be an absolute rule of state interference or non-interference with religion. A state may not be justified in prescribing legitimate activities of organised religion on the ground that they are a hindrance to the policy it is pursuing for the time. On the other hand religious organisations are not justified in placing a ban on the efforts of the state to improve social conditions and promote national well being on the ground that the proposals trench, or can be imagined as trenching, upon some portions of their extensive sphere, and raise the cry of religion in peril. Secular administration cannot be run on lines approved of by the heads of religion. The history of religious institutions teaches that the Church can make mistakes as often as the State, and that in a dispute between them the one is as likely to be in the right as the other.

* * * *

A problem for India :—With the advent of Provincial Autonomy India is just about to enter upon a period of intensive social legislation. Three of the major religions of the world claim adherents among its people and have their representatives in the legislatures. Each of them emulates the other in its sensitiveness in the matter of interference with religion. Hindus fear a general overhauling of their age long social customs. Muslims feel that secular laws should not interfere with the Islamic Shariat. These religions cherish memories of a theocratic state in the past when, in the language of Sir Henry Maine, a rule of law was not distinguished from a rule of religion. Both were expressions of the divine will and therefore sacred. Christian and Muslim, minorities apprehend interference with their right to convert from other religions, mainly from Hinduism.

With these grave difficulties and with the terrible alternatives of rapid adjustment or decay that face stationary societies the outlook for the country is not exactly bright.

* * *

The Late Sir Ananda Swaroop Maharaj of Dayalbagh, Agra :—As we go to the Press we hear the sad news of the demise of His Holiness Radhaswami Sir Ananda Swaroop of Agra at Madras to which place he had come on his way to Agra from Courtallam. His health was very indifferent, but nobody suspected the end would be so sudden. Under his charge the famous Dayalbagh colony has become world-famous for the practical application of the principle of co-operation in every department of human activity. We hope to publish an account of his life later.

QUESTIONNAIRE ON HINDUISM

BY

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

Our country is in a critical stage now. Forces are at work moulding us into a nation. The travail of a new birth is visible everywhere. The time is come for us to decide what are the essentials of our religion and culture that should be conserved to be passed on to future generations and what are the unessentials that may be allowed to wither away. Apart from the political problem, the social and religious problems of our society await solution. Below I mention only a few to provoke thought, to make my fellow countrymen especially the younger generation in whose hands the future destiny of our country lies to ponder over and find a solution for them. For, time and tide wait for no man or nation.

(1) Whether the relation of God and universe is Dwaitam (Dualism), Visishtadwaitam (Qualified Monism) or Advaitam (Absolute Monism) is an intellectual (i.e. philosophical) and not a religious problem. Different individuals according to their temperaments and intellectual capacity are bound to hold different views on the subject. Do you think division of people (Hindus) according to these intellectual opinions with prohibition against interdining and intermarriage is sound and conducive to the solidarity of the people (Hindus)?

(2) Matams existing now are founded upon such intellectual differences. Do you think they should be continued in the future also on such differences? If not what suggestions would you make for their alteration?

(3) Do Matams and Matathipathis (as they exist now) serve a useful purpose in influencing the classes and masses to lead a healthy religious life? If not what suggestions would you make for their improvement so that Matams and Matathipathis may become centres of real spiritual forces?

(4) Priests are necessary to minister to the religious needs of the people. It looks as though the priestly class (among the Hindus) will soon die out owing to its taking intensely to secular avocations. What suggestions would you make for imparting theological instruction and to whom with a view to maintain efficient priests among the Hindus?

(5) Do you think religious instruction should be given to Hindu boys and girls in our schools and colleges? If so on what lines—whether on existing sectarian or on non-sectarian lines?

(6) Do you think that owing to the changed condition of modern times, our ceremonies (like marriage, funeral, Sraddam etc) require modification or simplification? If so what suggestions would you make on the matter?

(7) Many thoughtful and discerning members among Hindus think that mantrams (like Yenmeymatha pralulobha charathyananuvrutha thanmeyrethah pitha vrunktham mabhuranyoavapadyatam uttered in Sraddam) which are revolting to our modern conscience should be expunged and others substituted in their place. There is great force in the objection, for no mother's son would care to repeat the mantram mentioned above and no son's mother would care to listen to it. What suggestions would you make for revising mantrams in general to make them suitable to present day conditions?

(8) Since a minor is thought to be of immature mind, law gives him protection in many matters. Would you recommend legislation against conversion of minors from one religion to another?

(9) The dowry system prevailing in Hindu society now reduces marriage to an auction sale of bride-grooms to the highest bidder. While encouraging avarice in one party, the system impoverishes the other. What remedies (legislative or otherwise) would you suggest to put an end to the evil?

(10) Whatever force the idea of Gotra and Pravara might have had in olden days, owing to the changed circumstances of the present times they have no meaning now. With a heavy dowry-extracting system prevailing, prohibition of marriage of people having the same Gotra and Pravara unnecessarily restricts the choice of brides and bride-grooms to a very narrow circle. Is it necessary to continue the practice? If not what suggestions would you make (through permissive legislation) to abolish the prohibition?

(11) Hindu law allows polygamy but does not permit divorce. In ladies conferences held of late women are advocating divorce and legislation against polygamy. Divorce and remarriage of divorced women were permitted in ancient India and Kautilya's (Prime Minister of Emperor Chandragupta contemporary of Alexander the Great) Artha-sasthra shows that "Moksha" (i.e. release) was the technical Sanskrit term for divorce. (Vide Narada Smrithi Chap. XII, 97-101. Sacred Books of the East Series Vol. XXXIII and R. Shama Sastri's Kautilya's Arthasasthra, Book III, Chap. III, Mysore Government's Bibliotheca Sanskrit Series No. 37, Part II). Kautilya in the same work (Book III, Chap. II) further informs us that a man marrying again without adequate cause during the

lifetime of his first wife was an offence for which he had to pay compensation not only to his first wife but also a fine of 24 panas to the government. The state in ancient times thus did interfere with an institution like marriage in India. Would you recommend the re-introduction of divorce among Hindus and would you recommend legislation against polygamy in Hindu society ?

(12) Does the caste system serve a useful purpose or is it harmful now to national progress? If it is harmful what suggestions would you make for its gradual abolition?

(13) In the coming Reforms votes go according to religious or other well marked cleavages. So each community will try to strengthen itself, so as to hold an advantageous position in the body politic. Christianity and Mohomadanism are proselytising religions. The Harijans have begun to chafe against their inferior social and religious status in the Hindu fold. They are likely to get converted to other religions to improve their status and thereby weaken the position of the Hindu community in the coming Reforms. What remedies would you suggest to prevent such a catastrophe?

(14) The strength of a religion is seen not only from the truth of it but also by the numbers behind it. A study of Ancient Colonial Indian History (of countries like Burmah, Siam, Cambodia, Anam, Malay Archipelago, etc.) shows that Hinduism in ancient days was a proselytising religion. What suggestions would you make for making Hinduism a proselytising religion against to spread it in the world ?

[These questions have been reprinted from a former part of the Bharata Dharma at Mr. Ramaswami Aiyar's request that they are related to the problems which the proposed Pandits' Parishad should tackle if it is to justify its claim as a body meaning business. We shall be glad to publish answers from our readers and sympathisers.—Ed.]

THE INDIAN EDUCATOR, MADURA
AN ILLUSTRATED HIGH CLASS
CHEAP MONTHLY

Editor: V. ARAVAMUDA IYENGAR,
B.A., L.T.,

Annual Subscription Rs. 2 only
Sample copy As. 3

For use in Schools, Colleges, Clubs
and Libraries

—Best Advertising Medium—

Send M. O. to the Manager

The Indian Educator, Madura.

No Educated Home Should Go Without

The Scholar

An Illustrated monthly journal devoted to Literature, Art and Science.

Annual Subscription : Rs. 3 only. For
Students Rs. 2 only.

Foreign : 6 Shilling. Single copy As. 4
For advertisement rates write to

The Manager

“ THE SCHOLAR, ’ PALGHAT.

PEACE.

A Monthly Journal dealing with the inner culture of man. Edited by SWAMI OMKAR, the President and Founder of Sri Santi Asram, the Abode of Peace. PUBLISHED with the sole ideal of spreading peace on Earth and Goodwill among man-kind through the peace of the individual. Yearly Subscription: Rs. 3., \$ 2., Sh. 8. Single copy As. 4. PLEASE SEND ONE ANNA STAMP for a sample copy of Peace or Peace literature to:—*The Manager, Sri Santi Asram, SANTI ASHRAM P. O., East Godavari Dt., S. India.*

THREE RENOWNED SPECIALITIES of Ayurveda Vidwan

BALUX
LAVATING FOR CHILDREN

'Safe laxative pills. Bottle As. 2



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

GINGCHIP

Pleasant carminative and digester. Bottle As.2.
N.B.—Remit As. Ten for one in each.
 Rs. 2-8-0 for six in each post free. No V.P.P.

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

"NANJANGUD TOOTH-POWDER"

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

TO LET

COME TO SPENCER'S

for all your requirements

MOST UP-TO-DATE GOODS
MODERATE PRICES
PROMPT SERVICE

DEPARTMENTS.

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

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

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

AUGUST, 1937

NO. 8

THE Bharata Dharma

A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mata Sabha—

EDITORIAL COMMITTEE.

Sir P. S. Sivaswami Aiyar, K.C.S.I., C.I.E., LL. D.

Sir Vepa Ramesam, Kt.

Mr. T. R. Venkatarama Sastri, C.I.E.

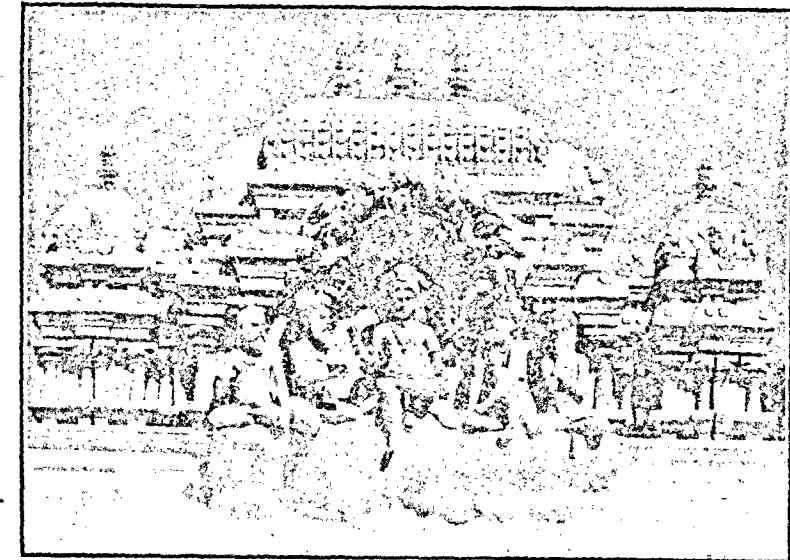
Mr. S. Muthiah Mudaliar, C.I.E.

Dewan Bahadur V. Bhashyam Iyengar.

Rao Bahadur K. V. Sesha Iyengar.

Mr. S. K. Yegnanarayana Iyer, M. A.,

Hony. Editors.



चित्रं वटतरोर्मूले वृद्धा शिक्षया गुरुर्युवा । गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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

PUBLISHED ON THE 1ST OF EVERY MONTH AT "MORYALAYA", ROYAPETTAH.

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

CONTENTS.

	Page
SAMSKARAS By A. Rangaswami Aiyar ...	225
THE KERALA HINDU MISSION ...	230
IMAGERY IN THE BHAGAVAD GITA By S. K. Y. ...	234
THE CHALLENGE TO HINDUISM By K. V. S. ...	237
THE GITA IDEAL OF MAN (Contd. from p. 218) ...	239
EXTRACTS :—CONGRESS AND UNTOUCHABILITY ...	241
LEAGUE OF NATIONS AND TRAFFIC IN WOMEN AND CHILDREN (From Municipal Review) ...	243
THE CORONATION THROUGH AMERICAN EYES (From the New Statesman with acknowledgments to the Leader ...	244
RAKSHASA UPAKHYANA (Contd. from p. 184) ...	247
MUKUNDASHTAKAM ...	250
CORRESPONDENCE ...	252
NOTES : ...	253

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

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



THE Bharata Dharma

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

VOL. XV]

AUGUST, 1937

[No. 8

SAMSKARAS.

By

A. RANGASWAMI AIYAR, *Advocate, Madura.*

Every great religion tries to help its votaries by means of certain ceremonies. In the Roman Catholic form especially, of the Christian religion, they call certain ceremonies like Baptism, Marriage, the partaking of the Eucharist as sacraments. In Sanatana Dharma similar ceremonies go by the name of Samskaras. The ceremony which is common to all Hindus, to whatever caste they may belong, is marriage. That ceremony is generally a religious ceremony. Only in very rare cases, a marriage is performed by appearing before the Registrar of Marriages and going through the procedure prescribed by law, without the performance of a religious ceremony to solemnise it. But the function before a marriage Registrar is no Samskara. Therefore it is necessary in these modern days where mind cannot rest quiet without examining into the reason of every act or ceremony which is prescribed by usage, tradition, or sacred texts, to know the *rationale* of Samskaras. Modern age is the age of the predominance of intellect. It exhibits only a shallow attitude to life not to recognise the Dharma or the inherent nature of a particular age in the history of the progress of humanity and regret that men have lost faith and piety and are indifferent to ancient ceremonies and rituals. Hindu culture recognises this changing Dharma from Yuga to Yuga. What is the object of a Samskara? The object of a Samskarā is the purifica-

tion of the vehicles of the Jivatma in physical incarnation. These vehicles are both gross and subtle. The gross vehicle is the physical body or Annamaya kosha. The subtle vehicles are for our present purpose the Pranamaya kosha and Manomaya kosha in which the Jivatma is functioning. Pranamaya kosha is composed of the subtle matter of our world, the Bhuloka, while Manomaya kosha is composed of the subtle matter of the Bhuvarloka and Swarloka, and is vehicle of desires and thoughts. Since the object of the Samskaras is to purify these vehicles, and through their purification help the Jivatma to use improved instruments in the form of his gross and subtle bodies for exercising his triple powers viz., for his actions, desires, and thoughts, their effect is proportionate to the extent of the knowledge or understanding of their rationale and the way in which they are performed. They are like any scientific apparatus used in any experiment in the laboratory, the successful result of which depends on the soundness of the apparatus and the knowledge and skill with which it is used. So Samskaras are aids to Jivatma outside of himself. Therefore they have their uses and the limitations of such uses. They cannot make up for the lack of moral character of the individual, nor could they purify him if he leads an impure, sensual or wicked life, and does not strive to purify his lower nature. For this the inner powers of the Jivatma should come into play, and not merely the external help of the Samskaras. So it is said, "He who has the forty-two Samskaras, but has not the eight virtues of the Self will not obtain Brahman, nor will he go to Brahma-loka. But he who has only a part of the forty-two Samskaras, but has the eight virtues of the Self, he will attain to Brahman, and go to Brahma-loka". (Gautama Dharma Sutra, VIII 24, 25.) Character and conduct of the individual which depends on his inner strength are more important in their bearing on his progress than the Samskaras he undergoes.

Now coming to the rationale of a Samskara, there are two kinds of forces working in an individual in shaping his actions, desires and thoughts, as said before, internal, proceeding from the Jivatma, and external, proceeding from his vehicles. The force proceeding from the Jivatma which presses him on his path of ascent in evolution towards perfection works harmoniously in a regular manner becoming more and more complicated as he unfolds his powers and capacities to act, to desire, and to think since he partakes of the divine essence in his inmost nature. On the other hand the matter of his vehicles gross and subtle partake of the matter of the three worlds to which they belong and may be impure, or partly pure and impure, or pure, as the case may be, according to the stage of evolu-

tion of the Jivatma. If the impure particles of these vehicles are cast off and pure particles are built into their place by the aid of Samskaras the Jivatma will be enabled to struggle more successfully against his lower nature than if he worked unaided with the strength of his own inherent inner powers.

So every stage of manifested life of the Jivatma in his physical incarnation was utilized as a suitable occasion to give him this external aid from the moment of conception in his mother's womb until the death of his physical body when it was duly consigned to flame and dissipated into the elements. The rites and ceremonies of which these Samskaras consist were ordained by seers and sages who by the special knowledge attained by them of the power of sounds evoked by mantras, of the magnetic power of objects used in these ceremonies, and the power of thought released by the officiant and participator taking part in them with knowledge and in invoking the blessings of the Gods on human actions devised by their combination, "to aid the Jivatma in reducing his sheaths to obedience, in purifying them, and in making them, strong against evil, or else to shape the external conditions to man's benefit, protection and support."

In the spacious olden times when there was no hurry and daily life was ordered on leisurely lives the number of Samskaras varied from ten to as many as 52.

The ten principal Samskaras are generally given as follows :

- | | |
|-------------------|-----------------|
| 1. Garbhadhanam | 6. Annaprasanam |
| 2. Pumsavanam | 7. Chudakaranam |
| 3. Simantonayanam | 8. Upanayanam |
| 4. Jatakarma | 9. Samavartanam |
| 5. Namakaranam | 10. Vivahah |

The first three Samskaras are intended to help the mother and the child and to bring all helpful influences to mould the plastic body of the child which is easily susceptible to harmonious and health-giving vibrations. The next four Samskaras are intended to give aid at certain stages after it is born and before it attains the age of discretion or sense of moral responsibility, and to utilise those stages of commemoration as occasions when such aid can advantageously be given. Some of these Samskaras have been given up amidst the conditions of modern times; in most of them, their objects are ignored by lack of knowledge; and where they are performed, even with faith, the faith is often blind and therefore lacking in thought-power which can only be evoked by the knowledge

and understanding of the officiant and the participator about the scheme of the Samskara, and the right utterance of the sounds of the mantras where they are uttered. Just as Garbhadhanam Samskara sanctifies the creative act to produce a physical body for an incoming Jivatma which is therefore an aspect of the divine power of creation, Upanayana represents the stage in life of the incarnated Jivatma when he takes real control of his three lower Koshas or sheaths, the Annamaya, Pranamaya and the Manomaya koshas, and therefore attains real contact with the world with a due sense of moral responsibility. Then his intelligence stands in need of guidance and training at the hands of the teacher so that germs of good which he has brought with him from his long past may be stimulated into activity, and the germs of evil which he has also brought with him may be atrophied and made to disappear. If he belongs to the twice-born castes he is initiated into the Gayatri which if recited daily with knowledge and will power helps to draw from the Sun helpful influences which would stimulate his understanding, and also cause stimulation of the understanding of those who are around him. Samavartanam is only the end of the student's journey which ushers him into the next Samskara—Vivaha or marriage. Marriage is an important milestone in wordly journey like Garbhadhanam or Upanayana. For he takes now a partner in his life's journey, their mutual association being helpful to both in the accomplishment of the aims and objects of their wordly life and the fruits of those lives as bearing on their lives beyond. Marriage is the commencement of that association and is an important occasion when the benediction of a Samskara sanctifies and purifies it.

In the exigencies of modern times whatever may be the difficulties in the observances of the many Samskaras coming to us from olden times, Garbhadhanam, Upanayanam, and Vivaha are fixed by the play of inexorable laws of nature and therefore, are necessary occasions where their recognition as Samskaras cannot but be invaluable helps to the individual. The first is the creation of a physical vehicle for him in his mother's womb, the second is the stage when his higher Self begins to take in hand and guide his lower self, and the third the marriage when for the benefit of himself and the society in which he lives and moves he associates himself with another of the opposite sex so that both may manifest their fuller expression and cultivate all the social virtues which beginning from the family are intended to embrace the whole creation. For, the virtues of love, sacrifice, devotion, kindness, generosity and other kindred virtues have their source, and cultivation in the family relations.

When we thus examine the rationale of these three important Samskaras, we would see how the method and manner and spirit of their celebrations amongst us at present deprive them of their real utility; they would not lose their value and significance if they are shorn of the superfluous accompaniments of pomp, pageantry, and costly over-growths surrounding them and added from age to age which only help to distract the mind of the person desiring benefit from their performance from the essential object which they are intended to bring about. Even if corporate action to agree upon their simplification and proper observance be long in coming it cannot prevent any earnest person from separating the important from the less important Samskaras, and the essentials from the essentials of such important Samskaras, and utilising their benefits for himself and for others in whose welfare he is interested.

The need of the world to-day is a religious need. Consciously or unconsciously, all our thought, our art, our literature are impoverished by the lack of very positive and fundamental belief with which they can confront, on equal terms, the vast universe opened up to them by modern science, and feel, as other ages felt, the throb of a definite purpose in human life. The world is groping for a religion in which it can believe without evasions without dishonest ambiguities, without self-deception and without superstition; a religion that answers our questioning, not with false completeness where completeness is impossible, but by striking to the depths within us and making us feel that these depths have been reached; a religion that can speak to the profoundest realities of our own nature, so that we are stricken by the truth in its voice at some crisis of our lives; above all this moment, a religion in which the vaster universe of modern knowledge (with all that we think we know) can be unfolded, as the universe of the middle ages (with all that they thought they knew) was organically unfolded in the religion of its intellectual leaders.

From the Unknown God by Alfred Noyes.

THE KERALA HINDU MISSION.

BY THE SECRETARY OF THE K. H. M.

Three of the main objects of the Kerala Hindu Mission which is a registered association under the Indian Companies' Act are:—(a) consolidation of all sections of the Hindu community, (b) propaganda in favour of Sanathana Dharma, (c) prevention of Hindus from embracing other faiths and giving facilities for those who come into the Hindu fold by economic and social uplift of the backward classes. The Mission recognised the fact that reforms are contemplated in Hindu scriptures in the matter of rituals, observances, ceremonials &c. to suit the changing conditions and that the caste system in India was introduced in consequence of men's Gunas and actions, (vide Mahabharata, Shanthi Parva, Chap. 188, 10). As long as the followers of Christianity and Islam like their founders confined their propaganda outside India, the caste system even on its modified form worked well here. But when they transferred their activities to India, things took a different turn. The rigidity of the caste system was felt to be oppressive as the new faiths proclaimed equality and fraternity. The Avarnas, the outer fringe of the Hindu social polity, who had long been kept in ignorance, who had no contact with the higher castes, realised that the adherents of alien faiths had free access to the Savarnas, while themselves of the Hindu fold had been excluded. Hence the Avarnas became an easy prey to the inroads of the younger faiths. The Mission therefore first started measures for the uplift and improvement of the depressed classes.

As a preliminary to this, it was decided to start Mission centres in all the taluks of the State, each taluk to have ordinarily two chief centres, and two or more small centres with a Pracharaka in charge of each. Groups of such centres are placed under the supervision of an organiser or propagandist, as the case may be; while an Inspector has been appointed for each of the three Divisions in the State to supervise and control the work of a set of such groups. Each centre has a local committee consisting of leaders of all sections of Hindus who have a general control over the Mission workers. Representatives of these local committees take part in the meetings of the taluq committees whose representatives are arranged to participate in the deliberations of the Division committee who are expected to appraise the Central Board at the Head Quarters of their grievances, needs and prayers.

RELIGIOUS GATHERINGS.

In important centres substantial *bhajana* halls have been constructed and smaller sheds are put up in minor centres. A register is kept by the Pracharaka in each centre, containing the names of the houses and of the residents therein, showing details as to how many of them are Hindus by birth and how many rejoined Hinduism under the mission. About 116 centres have already been opened and provision has been made for 84 more centres to be started soon. On Sundays, the people of each centre, after bath and with clean dress, and sandal, and holy ashes on their foreheads, gather in the building and there Bhajanas, religious lectures, *namasankertanams* etc. are being conducted. The superiority of Hinduism is also explained.

POLICE HELP.

It was brought to the notice of the Mission that members of the Hindu depressed classes were being ill-treated and molested through criminal petitions and actions. Whenever and where-ever necessary, the Mission interfered and brought about compromises by arbitration, and persuaded the police to deal with them more tolerantly and without molestation. Help is being given them in the conduct of criminal cases as well.

SAVARNAS MINGLE WITH AVARNAS.

At the gatherings, both the Savarnas and Avarnas freely mingle with each other and the idea of untouchability by birth has been abolished. Special classes are being held, wherein lessons on cleanliness, purity of thought, self-help, thrift, co-operation, temperance, hygienic laws etc., are also being given. In fact, the Mission's propaganda in this direction has had a miraculous result; for every member of the depressed class community who has come under the control of the Mission appears cleaner, neater, better dressed, better looking, active and agile as distinguished from his or her compatriots.

MEDICAL HELP.

During times of epidemics and in special cases of illness, the Mission spends money for the Members' treatment in the shape of money for medicines, clothing, and through doctors. Patients are also sent to the hospitals by the Mission for special treatment.

DRINKING WATER

In some cases, arrangements are being made for sinking wells with a view to providing them with good drinking water. Meanwhile, caste

Hindus in various parts of the State have been persuaded by the mission to permit depressed classes to draw water from their wells.

EDUCATIONAL HELP.

Primary schools and special school for vedarś and other backward classes are now maintained by the Mission and provision is made for conducting more. Money is being distributed to poor students for purchase of books, instruments and clothes. In some centres, noon meal is being given to students. Night schools are being conducted for the unlettered grown-up people. Also financial help is given in the form of schools fees, examination fees etc., for deserving students in the College and High school classes.

GRANTS TO AFFILIATED INSTITUTIONS.

Grants are being given to various centres of the Pulaya Sadhujana-paripalana Sangh and other affiliated institutions for their upkeep and maintenance. A definite monthly grant is also being given to the Arya Samaj Orphanage which contains helpless orphans from among the depressed class members, redeemed from the ravages of cholera and malaria epidemics.

RELIGIOUS TRAINING.

More than 100 of the qualified depressed class members were given training in two important centres on Hindu religion and cottage industries etc., one at the Head quarters in Malayalam and the other at Nagercoil in Tamil. The successful students were sent out as Pracharakas to look after the various centres of the mission. The members are being given *mantradeeksha* i.e., initiation into the sacred formulas to create religious faith and fervour in them.

EQUALITY & FRATERNITY.

The members of the Mission, especially the members of the Board of management, periodically visit the quarters of the depressed classes to give them lessons on cleanliness etc., They also attend the marriages that take place in those houses. Temple prasadams, sandal paste, etc., are being distributed among the members. Under direction of the mission, Tulsi plants are being reared in front of their houses and inmates of houses are instructed to perform *surya namaskaram* in the open.

APPOINTMENTS.

The Board has made arrangements to get qualified persons employed in Government and private institutions, and such relief has been given to several persons.

CREMATION GROUNDS.

Arrangements are being made and negotiations conducted to have separate cremation grounds for the use of the depressed class members.

COLONIES.

Lands have been acquired for establishing colonies for their use, so as to enable them to live as ideal citizens.

SPINNING AND WEAVING.

Spinning and weaving classes are established for their training so that they may eke out their livelihood through honourable means.

PREVENTION OF CONVERSION.

Religious instructions imparted to the depressed class members through the various centres of the mission have had a wholesome effect on the depressed classes as a whole. Abolition of untouchability and distance pollution effected by the Hindu Mission has inspired the depressed classes with hope and faith in their Divine origin and in the efficacy and superiority of Hinduism. This general awakening has induced many converts from Hinduism to come back to their ancestral faith; not, for material prosperity, but because they feel that they can attain salvation through that faith. The Mission, convinced of the genuineness of their feeling, places them under training in religious classes and they are taken back into the Hindu fold only after testing their continued faith and convictions.

The procedure adopted for reconversion ceremony is as follows: The applicants after submitting their declaration form meet in the *bajana* hall or before a temple after bath and with caste marks, where Ganapathi pooja and homam and punyaham are performed, at the end of which new Hindu names are given them and they are initiated into mantra deekshais with *Panchakshara* or *Ashtakshara* mantrams according to their respective religious tastes. Punyahamtheertham and Pancha-gavyam are then distributed.

Prasadams and Ganges water are distributed among them all uttering in chorus the sacred mantras relating to Sree Ramachandra and Sree Krishna from the Kalisanthanopanishad. Authorised certificates are then issued to each and they are then taken to the nearest Temple for worship.

IMAGERY IN THE BHAGAVAD GITA.

Real poets have got a wonderful way of impressing their ideas upon their readers. One of the ways they adopt is what is technically called 'Imagery' or the art of creating concrete pictures before the mind of the reader. This is done by means of similes wherein the thing to be described is stated to be like other things more familiar to the reader.

Let us take an ordinary thing like the moon shining in the sky. It is thus brought home to us by Valmiki.

हंसो यथा राजतपंजरस्थः सिंहो यथा मन्दरकन्दरस्थः ।

वीरो यथा गर्वितकुंजरस्थः चन्द्रोऽपि वज्राज तथांबरस्थः ॥

As a swan shining inside a silver cage,

As a lion inside the cave in a mountain,

As a hero on the back of an elephant,

So the moon shone in the blue sky.

These similes, as can be easily seen, impress upon our mind's eye the vision of a full moon shining in the blue sky.

Very often abstract ideas are made more intelligible by a concrete image. Kalidasa in the beginning of his immortal classic the *Raghuvamsa* speaks rather disparagingly of himself regarding his attempt to win fame as a poet. The idea to be brought home to us is the vast gulf that yawns between the unworthy aspirant and the high ideal he aims at. He brings it home to us by an apt simile :—

मन्दः कवियशः प्रार्थी गमिष्याम्युपहास्यतां ।

प्रांशुलभ्ये फले मोहात् उद्धाहुरिव वामनः ॥

Myself a stupid person aspiring to the fame of a poet am exposing myself to the ridicule of the public as a dwarf aspiring to get at a fruit which only a tall person can reach.

How apt the simile ! How effective the imagery ! How well the purpose of the poet is accomplished !

The author of the Gita is also a poet in His own way. He is not a professional poet like Kalidasa writing a *Kavya*: but like all great teachers He impresses His teachings upon the world by apt figures of speech similes and metaphors (which as every student knows are condensed similes.)

I shall confine myself to the study of the various picturesque ways in which one word ज्ञान (Jnana) has been used in the Text. Jnana is knowledge and is used to denote the Supreme knowledge which is not an addition to our stock of theoretical knowledge of the world but is a direct experience of Truth, अपरोक्षानुभूतिः as it is called. Great acharyas like

Sree Sankara have considered the Gita to be a ज्ञानग्रन्थ as a book the main topic of which is Jnana. However that be those who have made a critical study of the Gita in a quantitative manner say that the word occurs about 40 times in the whole text as a single word and about 20 times in combination with other words. It is these combinations that are highly poetic and we shall study some of them.

The very first appearance of the word Jnana in the text is itself in very poetic surroundings. When Arjuna asks why are men sinning, compelled, as it were, against their own will, the Lord replies that it is due to Lust and Anger which cover the inner knowledge and prevent it from operating; but He puts in rich poetical language.

धूमेनाव्रियते वह्निः यथादर्शो मलेन च । यथोल्बेनावृतो गर्भः तथा तेनेदमावृतम् ॥
आवृतं ज्ञानमेतेन ज्ञानिनो मित्यवैरिणा ।

"As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so is it covered by that. Knowledge is covered by this, the constant foe of the wise. (III. 38-39)

It is curious to note that most of these expressive compounds are to be found in the IVth Chapter. The following may be taken as illustrations.

The word *Tapas* is full of hoary and holy association to the Hindu. A *Tapaswin* is a superman who has controlled his sense and concentrated his attention upon God and by this process has acquired superior powers. *Jnana* itself is one form of *Tapas*

बहवो ज्ञानतपसा पूता मद्भावमागताः ।

Many have attained Me, purified by the penance of *Jnana*.

[Some take *Tapas* in the sense of fire in which case the imagery is slightly different but equally effective.]

Karma which never leaves a person is like a forest which cannot be completely burnt out, but Jnana is like fire that burns it out.

यथैधांसि समिद्धोऽग्निः भस्मसात्कुरुतेऽर्जुन । ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

As blazing fire reduces wood to ashes, so does, O Arjuna, the fire of knowledge reduce all Karma to ashes.

What a suggestive imagery ! Those who have seen forest tracts so completely burnt out that not a vestige of vegetation is seen, can appreciate the aptness of the simile.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः । ज्ञानाग्निदग्धकर्माणम् तमाहुः पण्डितं बुधाः ॥

Whose undertakings are all devoid of plan and desire for results, and whose actions are all burnt by the fire of knowledge, him, the sages call wise.

This implied comparison between Jnana and fire is repeated in the following:—

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे । आत्मसंयमयोगाम्नौ जुहति ज्ञानदीपिते ॥

Some again offer all the actions of the senses and the functions of the vital energy, as sacrifice in the fire of control in self, kindled by knowledge. *Jnana* is the spark that makes it possible for the fire of self control to glow.

All over the world knowledge has been compared to light dispelling the darkness of ignorance. The very same idea is found in the following verse :—

तेषामेवानुक्तं पार्थम् अहं अज्ञानजं तमः । नाशयाम्यात्ममायस्यो ज्ञानदीपेन भास्वता ॥

Out of mere compassion for them, I, abiding in their hearts, destroy the darkness (in them) born of ignorance, by the luminous lamp of knowledge.

Yajna or sacrifice is another old word full of rich and varied connotations to the Hindu. Any one who has seen a great *Yaga* performed will realise the elaborate preparations necessary, the complicated rituals, the enormous cost, the intense co-operation among a large number of workers and so on. *Jnana* is described as one form of sacrifice and superior to the usual conventional form.

श्रेयान् द्रव्यमयात् यज्ञात् ज्ञानयज्ञः परन्तप ।

Knowledge sacrifice, O Scorchers of foes ! is superior to sacrifice (performed) with (material) objects.

The same idea of ज्ञानयज्ञ is repeated in IX-15 and XVIII-70 also.

Sin is a mighty torrent dragging us down and it is difficult to cross it unless there is a canoe. *Jnana* is such a boat.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः । सर्वं ज्ञानप्लवेनेव वृजिनं सन्तरिष्यसि ॥

Even if thou beest the most sinful among all the sinful, yet by the raft of knowledge alone thou shalt cross the sin.

Doubt born of ignorance is compared to an unhealthy undergrowth which has to be cleared away and knowledge is a mighty sword by flashing which this side and that this bush can be cleared.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः । छिन्वेने संशयं योगे आतिशोक्तिष्ठ भारत ॥

Therefore, cutting with the sword of knowledge, this doubt about Self, born of ignorance, residing in thy heart take refuge in Yoga. Arise, O Bharata !

Thus we have ज्ञानतपः, ज्ञानाग्निः, ज्ञानदीप, ज्ञानप्लव, and ज्ञानासि, and *Jnana* is spoken of as penance, fire, lamp, sacrifice, boat and sword. What poetic combinations ! What fine imagery ! How we are made to catch the philosopher-poet's ideas !

S. K. Y.

THE CHALLENGE TO HINDUISM.

K. V. S.

While the little energy that the Hindu community still retains is being wasted in petty internal quarrels, the very existence of Hinduism itself is threatened by attacks from all sides, from other religions, from those upon whom the present religious structure bears harshly, and from the very world of thought itself. The public are aware of the work of the various organisations from the west, strong, powerful and organised that have covered the country with a network of agencies and are carrying on a tireless propaganda in the cause of conversion. Their sacrifice and zeal testify to the fervour of their loyalty to their faith and to the inspiration by which that loyalty is sustained. As regards our Muslim brethren, apart from organisations specially devoted to conversion, it may be said that every pious Muslim is and believes himself to be, in some degree or other, a missionary when living in the midst of idolaters. The conditions under which Islam came into existence and flourished in its early days are such as to urge every pious Muslim to convert a Non-Muslim as an act of faith. Islam's spirit is roused into action when it is in contact with polytheistic and idolatrous faiths. The abduction and kidnapping of Hindus by Muslims of which one hears frequently and the quiet absorption of a certain strata of the Hindu Society into Islam which steadily goes on day by day, may be less of a puzzle, if this powerful urge in Islam is remembered. Enlightened Muslims may not approve of it. But it is there. To a pious Muslim a human being worshipping an idol is an object of compassion and often of contempt. No effort is too great and no price too heavy to save him for Islam if possible.

The average Hindu cannot understand the entire absence of caste sense which distinguishes Islam. There is no inferiority by birth. There is no intermediary between man and God. The low caste Hindu is simply rescued from under the crushing weight of a stratified society and placed in an environment of absolute religious liberty and in a social atmosphere which though not without distinctions approximates to equality of social status more than any other. He gets an equal share with the greatest in the religious services available to the community.

The converted Muslim and Christian, especially if he should chance to belong to a minor caste, finds himself in a new world. Past social ties and affections may create discomfort for some time. But within a few years he becomes acclimatised and afterward sees only the merits of his

new faith and its superiority over the religion in which his fathers once believed. The religious atmosphere of a believing congregation works wonders. The mental and emotional bodies and even the physique of a convert are rapidly transformed under the steady influence of a virile religious environment. It makes of him a new man. We are daily having proofs of this. The rapid progress of the Indian Christian community reveals to us the great potentialities for leadership contained among these classes and how those potentialities can be developed even in one generation of ordered religious life, education and training.

Both Muslims and Christians are actively encouraged in their efforts by the indifference of the Hindu community to conversion from among its members. Some reactionary Hindus go so far as to openly express their utter callousness to what may happen to the so-called lower classes so long as they themselves are not disturbed, and stubbornly refuse to take back converts who wish to return to Hinduism. Is it surprising that this neglect and indifference are construed by zealous workers of rival faiths as a tacit approval of their efforts and as an admission that Hinduism has not anything better to give at least so far as these castes are concerned? The Hindu community may in this sense be said to be afflicted with social paralysis. Or is it myopia?

The urge to convert non-believers is one test of the vitality of a religion. Like the grace of God, the devotee's mind and affection wander in anxiety in search of "lost souls". The existence of each such soul is seen as a challenge to one's faith. The moment a religion loses this urge its decadence may be said to have set in. We cannot, therefore, quarrel with those that respond to this urge according to the injunctions of their faith. On the other hand their example ought to be a powerful exhortation to us do likewise.

Has Hinduism any answer? This question is just beginning to be asked in the sub-conscious mind of Hinduism. Is it too much to expect the proposed parishad to have the vision and courage to take up this paramount problem which involves the very continuance of Hinduism as a religion? Or will it simply wander among the tomb stones of the past singing the elegies of a vanished age?

Blessed are they who have eyes and see. But now as before many have eyes and see not.

THE GITA IDEAL OF MAN

(Continued from page 218)

आत्मोपमन्येन सर्वत्र सम पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखम् स योगी परमो मतः ॥

He who judges of pleasure or pain everywhere, by the same standard as he applies to himself, that Yogi, O Arjuna, is regarded as the highest.

(iii) Bhakta.

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिः यो मद्भक्तः स मे प्रियः ॥

He who hates no creature, and is friendly and compassionate towards all, who is free from the feelings of 'I and mine' even minded in pain and pleasure, and forbearing, ever content and steady in meditation, self controlled, possessed of firm conviction, with mind and intellect fixed on Me, he who is thus devoted to me, is dear to Me.

यस्मात् न उद्विजते लोभः लोकात् न उद्विजते च यः ।

हर्षामर्षभयोद्वेगैः मुक्तो यः स च मे प्रियः ॥

He by whom the world is not agitated and who cannot be agitated by the world, freed from joy, envy, fear and anxiety, he is dear to Me.

अनपेक्षः शुचिः दक्षः उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥

He who is free from dependence, who is pure, prompt, unconcerned untroubled, renouncing every undertaking,—he who is thus devoted to Me, is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, he who is full of devotion, is dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥

तुल्यनिन्दास्तुतिः मौनी संतुष्टो येन केनचित् ।

अनिर्केतः स्थिरमतिः भक्तिमान् मे प्रियो नरः ॥

He who is the same to friend and foe, and also in honour and dishonour : the same in heat and cold, in pleasure and pain; free from attachment; to whom censure and praise are equal; who is silent, content with

anything, homeless, steady-minded, full of devotion ; that man is dear to me.

(iv) Gunateeta.

अर्जुन उवाच

कैः स्त्रैः त्रीन् गुणान् एतान् अतीतो भवति प्रभो

किमाचारः कथं चैतान् त्रीन् गुणान् अतिवर्तते ॥

Arjuna said :—By what marks, O Lord, is he (known) who has crossed beyond these three Gunas ? What is his conduct, and how does he pass beyond these three Gunas ?

श्री भगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहं एव च पाण्डव

न द्वेष्टि संप्रवृत्तास्मि न निवृत्तानि न काङ्क्षति ॥

The Blessed Lord said :—He who hates not the appearance of light, (the effect of Satva), activity (the effect of Rajas), and delusion (the effect of Tamas), (in his own mind), O Pandava, nor longs for them when absent.

उदासीनवत् आसीनः गुणैः यो न विचाल्यते

गुणाः वर्तन्ते इत्येव योऽवतिष्ठति नेङ्गते ॥

He who, sitting like one unconcerned, is moved not by the Gunas who knowing that the Gunas operate, is Self-centred and swerves not.

समदुःखसुखः स्वस्थः समलोष्टाश्मकांचनः

तुल्यप्रियाप्रियो धीरः तुल्यनिन्दात्मसंस्तुतिः ॥

Alike in pleasure and pain, Self-abiding, regarding a clod of earth, a stone or gold alike, the same to loved and unloved, firm, the same to censure and praise.

मानापमानयोः तुल्यः तुल्यो मित्रारिपक्षयोः

सर्वारंभपरित्यागी गुणातीतः स उच्यते ॥

The same in honour and disgrace, the same to friend and foe, relinquishing all undertakings—he is said to have crossed beyond the Gunas

मां च यः अव्यभिचारेण भक्तियोगेन सेवते

स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥

And he who serves Me with an unswerving devotion, crossing beyond the Gunas, is fitted for becoming Brahman.

(To be Continued.)

CONGRESS AND UNTOUCHABILITY (1)

WHAT THE CONGRESS CAN DO.

The President of the Congress explaining the Congress attitude towards Muslims stated that the Congress, being a political organization, does not concern itself with religion and connected matters and that the fundamental and basic right of all Indians must contain provision for the free exercise of religion and freedom of conscience and protection of the culture, language and script of the minorities and that having given this solemn assurance the Congress has nothing further to do with religious matters and it pursues its political struggle.

Soon after this statement was issued, Mr. T. S. Ramaswami Aiyar, (2) requested Mr. Rajagopalachariar to make a statement and follow up the lead given by the President.

Mr. Rajagopalachariar :—“Pandit Jawaharlal's opinion that the Congress is a purely political organization is quite right and does not affect the situation as regards what Hindus should do as Hindus and as lovers of Hinduism. Some of us are not only Congressmen. We have also other interests in life besides politics.”

Mr. T. S. Ramaswami Aiyar :—“People do have other interests in life besides politics and that is why politics should be kept above our other sympathies. We have no objection to reformists of any group or school of thought, trying their best as reformers to introduce reforms in Hinduism and into Hindu Society. What I and my Sangha strongly object to is that the premier political organization in the country, the Indian National Congress, should involve itself in any social and religious reform, or openly support any religious and socio-religious enactment brought forward by somebody. By its very own constitution the Congress cannot partake or openly support any religious or socio-religious measure, it being a political party created with the sole object of fighting for India's political redemption.”

Mr. Rajagopalachariar :—If you want the Congress to give up the programme of the removal of untouchability or give an undertaking not to agitate for reform or justice in regard to matters which touch religion as well as social and political issues such an undertaking cannot be given.”

[Subsequently in reply to a letter from Provincial Secretary Varnasrama Swarajya Sangha the President of the Congress issued a statement, extracts from which are given below.]

(1) Extracts from correspondence.

(2) The Provincial secretary of the Varnasrama Swarajya Sangha.

CONGRESS PRESIDENT DEFINES THE POSITION.

The Congress stands for the free exercise of religion and for freedom of conscience subject to public order and morality. "You have however sought to extend this definition so as to prevent the Congress from considering questions of untouchability, temple-entry and the like. You should know that this is a totally unjustified interpretation of the Congress position *and the removal of untouchability in all its forms has been one of the fundamental planks of the Congress for many years past.* It is obvious that your conception of religion includes in it the forcible suppression by law and otherwise of other people to conform to your own opinion in the matter. That is the very reverse of what the Congress thinks and lays down in regard to religious freedom. The very idea of untouchability is one which offends against the Karachi Resolution of Fundamental Rights. It offends against freedom of religion. It is open for an individual if he objects to mixing with any other group to retire to some place where he may live apart from the world. He may go to the Himalayas or to some island in the sea. It is not open to him in order to please himself to impose his will on large numbers of others and prevent them from taking their share in social life. If any number of your organisation objects to meeting untouchables the Congress does not force him to meet them. He can pray in solitude in his own house or wherever else he pleases. But if your organisation on the other hand seeks to compel others to conform to your way of thinking in the matter of religion, then it goes beyond its function, and according to my way of thinking beyond public order and morality.

"It is obvious that there may be a difference of opinion on this issue as there is between you and me. I have not a shadow of doubt that you are hopelessly in error and it surprises me that anybody should think in terms which are repugant to me because they are based on the suppression of human beings by others of their kind. How should these questions then be decided? Obviously the democratic way of settling these questions is for the majority to decide. I am perfectly prepared to accept the verdict of the Hindu majority on this issue when the time comes. When we have the power to do so we shall no doubt consult the people concerned and abide by their decision in the matter. Meanwhile it is open to all of us to carry on propaganda in behalf of the policy we approve of. That policy in so far as I am concerned is one of complete and absolute removal of untouchability in all shapes and forms,

LEAGUE OF NATIONS & TRAFFIC IN WOMEN & CHILDREN:—

Under this heading the Committee had two important developments to record this year, the Conference of Central Authorities of Eastern Countries, held in Bandoeng in February, definitely adopted as their objective the abolition of the licensed system of prostitution. The delegate of France announced the new Sellier Law under which that country will turn her back on the old regulationist system and embark upon a campaign designed not merely to abolish licensed houses, but to abolish them as part of a related system of health and social services throughout the country. The delegates from the Argentine and Uruguay also announced comprehensive measures to exterminate commercialised vice within their national territories.

The Convention of 1933 for the Suppression of Traffic in Women of Full Age has during the past year been ratified by Australia, Austria, Belgium, Cuba, Finland, Portugal and Salvador. Though this Convention came into force only on August 24th, 1934, it has now been ratified or acceded to by twenty-one Governments.

The Committee carried one step further the examination of the Exploitation of Prostitutes by Third Persons—the Convention which will make illegal the activities of the souteneurs and all persons connected with the keeping of brothels. A draft text for this Convention was, it will be recalled, prepared last year and submitted to Governments for their observations. During this year's session, the Committee examined this draft in the light of replies from Governments and appointed a special Committee to draw up a definitive text. This text is to be laid before the Council of the League not later than September 1937. When it has been adopted as a basis for discussion, the Assembly will be asked to convene an Inter-governmental Conference for the conclusion of a Convention for the Suppression of the Exploitation of Prostitution of Other Persons.

Municipal Review 1—7—37.

THE CORONATION THROUGH AMERICAN EYES.

I have visited England many times, but I remain more alien here than in lands whose language I do not understand. (As a matter of fact, I understand only the *written* language of England. The spoken tongue eludes me.)

Though of partly English descent, three generations on another continent have shut me out from the workings of the English mind. I came to the Coronation fresh from months in the interior of Mexico, and I find myself as baffled by the magic of monarchy as I was by the Aztec dances of Tepotzlan. Indeed, the English reverence for the Crown is more bewildering than the Indian's reverence for his gods of stone, because it is less expected.

An American, you must understand, starts with the handicap of having no experience of what in England is called a 'gentleman.' In the United States a gentleman is merely a person who does not eat peas with a knife. It is true, of course, that we have our Groton and our Hill, our Harvard and our Yale, corresponding roughly to Oxford and Cambridge and the public schools of England. It is true that we have an aristocracy *de facto* if not *de jure*; and it is true that the equality of which we talk so much is to a considerable extent a pleasant fiction. But while in practice one man may not be as good as another, in theory he is. In our principles we are Jeffersonian, if in habit we follow Hamilton.

The man of money, and, to a lesser degree, of lineage, is respected in the United States, but it is a furtive respect. One may defer to power, but it is our tradition that the servant today may be the master of tomorrow—that, indeed, he is under a moral obligation to rise. If a son does not top his father he is considered somehow lacking in energy and ambition. According to our social rule book it is a sin to keep one's place.

I cite all this to show how difficult it is for an American to grasp the Coronation. For myself, I must confess that I had thought the crown to be merely one of those pleasant anachronisms with which man solaces himself for the pains of progress. I had thought it a quaintly charming bit of medievalism, preserved in lavender as a memento of days presumably more glamorous. I was not prepared for its vital reality. I looked for the theatrical and found a sacrament.

To my astonishment, I find the British monarchy to be a form of religious faith. One believes, or one does not. There is no 'explaining' it, any more than one can 'explain' transubstantiation or the fragrance of

a rose. There it is, totem, voodoo or truth, *saecula saeculorum*, depending on your point of view.

I was up at dawn on the day of the Coronation, mingling with the crowd. Some were in toppers and spats, some in thin shabbiness, looking as if a square meal was what they needed most. All were cheerful and resigned to their ten hours' wait. They read their newspapers or stood in line at the tea dispensaries, or chatted in low tones. There was no noise, no shouting, no horseplay.

When it was time for the procession to leave Buckingham Palace, I thought the radio would soften the ennui by describing what was going on. But it merely continued to alternate fitfully between hymns, old English ballads, American jazz and a rhapsody to the Empire, which it played twice.

Still nobody complained. When, at last, the procession hove in sight the rain came with it. Umbrellas went up. But when someone called 'Down umbrellas!' the umbrellas promptly went down. It was amazing!

According to some commentators, the applause was 'wild'. I would not call it that. On the contrary, it was limited to handclapping, the waving of handkerchiefs and huzzahs, which I am sure left nobody hoarse. But if the applause was not boisterous, it was most certainly spontaneous. There was not a sour note in the whole of it, so far as I could tell. This, of course, might be explained by the presence of so many soldiers and policemen. My impression, however, is that there was no jeering for the simple reason that there was nobody who felt like jeering.

It corroborated the impression I have had everywhere in England—that nowhere on the globe today is there a nation so completely unified. Everywhere else there is Left and Right, with a chasm between them. Everywhere else the bitterness between the haves and the have nots is great. Everywhere else there is a ferment of conviction that the world must be radically altered. Here in England the conviction seems all but universal that while whatever is may not be wholly tight, a few minor changes will fix it.

I sat saucer-eyed as I listened to the ritual of the Coronation. It came over me suddenly and with something of a shock that Britain was not a democracy in the sense of a government of, by, and for the people. It was something quite different—a theocracy in partnership with a military oligarchy. King George was cast for the leading role, but His Grace of Canterbury had all the lines. In the Abbey the priest was top man. On

the street the men-at-arms took over. The people sat or stood by the wayside and approved.

A Communist friend of mine says that the next focus of revolution will be the United States; and certain it is that there are ominous creakings and rumblings in the social structure of the American republic. Wealth and privilege are definitely on the defensive, with the common man demanding not so much a share in the loot as a place in the driver's seat. This, I suspect, will mean new political alignments.

Whether the struggle will result in some form of Fascism, or in a tyranny of the masses, or in an extension of economic democracy, I do not know. All I know is that to one coming from revolutionary Mexico by way of the turbulent United States, the unity and decorum of the British is overpowering. If I were an 'agitator' I think I should waste no time planting seed in English soil. And if I were a cardboard Caesar, I think I should rattle my sabre a trifle less. England, with her Oxford oath, her Hyde Park rabble-rousers, her pacifist philosophers, her dawdling in the Mediterranean and the antics of her madcap Prince, has given the world a wholly false impression.

As I sloshed through the rain after the Coronation, my ears cocked to catch what I could of the talk in the streets, it came over me that the lords of Britain have what the *Daily News*.—Ed. N. S. & N. I. lords of no other land have—a people who will obey orders, and obey them because they *want* to obey them. There is talk everywhere about the 'United Front.' England is the only place I have seen it.

From the New Statesman with acknowledgments to the Leader 25-6-37.

RAKSHASA UPAKHYANA (TRANSLATED FROM LALITA UPAKHYANA)

By K. VISWANATHAN.

(Continued from page 184)

Brahmarakshas.—Which is it that spreads more than sky (space) ?

Hemangada.—Chit* spreads more than the sky.

Br.—What is smaller than the smallest atom ?

Hem.—Chit is smaller than that.

Br.—What is its (her) form ?

Hem.—Flashing on the mind alone is its (her) form (*sphurti*)

Br.—Where is it (she) ?

Hem.—She (it) is in her (its) form.

Br.—How can the same she be spreading and at the same time very minute ? What is meant by flashing ? What is self ?

Hem.—As a cause she is spreading ; because she is not grasped she is smaller than an atom. Flashing is the knowing that there is nothing beyond the self.

Br.—Where can the *chit* be experienced ? How is it possible to get it ? What is the fruit of experiencing ?

Hem.—The place of experience is *buddhi* (the determinative faculty whose function is judgment). It can be experienced by one's own concentration. By experience, birth is avoided.

Br.—What is the intelligence you spoke of ? How is its intent or what is its nature ? What is birth ? Tell these.

Hem.—The *chit* that is covered by sluggishness (*jadya*) ; the *jalasakti* (known as *avyakta*-unmanifest) is called *buddhi*. Immersing in one's own self is intent. Birth is the thought that the self is the body.

Br.—For what reason is the *chit* not experienced ? How can it be got ? How is birth (bondage) caused ?

Hem.—There is no experience by ignorance, it is experienced by itself (the self). By the pride (*abhimana*) 'I do' or 'I am the doer' birth is caused.

Br.—What is the ignorance (*aviveka*) that you mentioned ? Similarly who is that self ? In action what is the pride ?

Hem.—Considering one thing as another is ignorance. To understand the self, ask self†. By *vasanas* (tendencies or previous mental impressions) *abhimana* is caused.

**Chit*—Ordinary sentence which is the form or nature of Brahman. When *chit* leaves off visible things, taking the form of pure consciousness (*chinmatra*) which is one's own self is concentration intent.

†Self is to be realised by one's own self. (It cannot be taught or demonstrated)

Br.—How can ignorance be removed? What is its cause? What is the reason for this cause?

Hem.—By *vichara* (thinking) ignorance is removed. *Vairagya* (renunciation) is the cause of *vichara*. The cause of that is the sight of faults.

Br.—What is *vichara*? Which is called *vairagya*? What is said to be the sight of faults?

Hem.—Comparing the knowledge with the thing known or sight with the seen is *vichara*. The non-need of visibles is *vairagya*. The birth of misery in the visible is the sight of faults (*dosha-drishti*).

Br.—By what are all these got? How can this also be got? What is the cause of this too?

Hem.—By the grace of the vedas all these are got. This too is got by devotion. For this devotion, the cause is the company of the good and the virtuous.

Br.—Who are the *devatas* referred to? What is devotion? How are they good?

Hem.—Who conducts the world is *devata*. Attachment (*tatparata**) to that is devotion. Those who are calm and merciful or compassionate are the good.

Br.—Who in the world is afraid (fears) every moment? Who is ever miserable? Who is ever the weak and miserable?

Hem.—The wealthy person is always afraid. The one with a big family is ever miserable or unhappy. The man with desire is always weak and miserable.

Br.—Who is the fearless person in the world? Who is without misery? Who is never weak?

Hem.—The man without any attachment whatsoever is fearless. The man who has conquered his mind is never unhappy. The one who has understood what is to be known is never weak.

Br.—In the world who cannot be known pointedly (or understood by signs or external acts)? Who is seen to be without a body? Which action is not an act?

Hem.—A *jivanmukta* (one who is liberated or freed from the bonds of matter) cannot be pointed out. Even though he be with the body, he is bodiless. His actions are not acts.

Br.—What is there in the universe? Which is not? What should not be had? Answering these, take back your brother.

Hem.—Sight (*drik*) is there. (Thing) seen is not. Worldly affairs

**Tatparata* = Being *para* in It = Being very much attached to It = application (love)

should not be got. I have answered you—Leave my brother, O Brahmarakshas.

Hearing these and being pleased, the ghost left Rukmangada and himself became a brahmana. Seeing him who was lustrous shining like an austere sage, the princes asked that brahmana, "Who are you?" On this he related his true history: "Formerly I was a brahman, well-versed in all vedas and sastras, and well-known, named Vasuman in the country of the Mahadhas. Thousands of learned men were defeated in the assembly of *pandits* by me who was proved of his knowledge. Once in the assembly of the Magadha king I, who was an expert in dry logic (*sushka tarka*) and fond of argumentation, began to dispute with Ashtaka who was calm and who had known the Supreme Spirit. He was at every step opposed by me with vain arguments. I rejected many of his statements which were supported by *sastras* and *agamas*, by my vain arguments and conclusions. When thus opposed on all sides by me, that great sage kept quiet without saying anything in that assembly.

"Then Kasyapa, the disciple of that great sage, cursed me there saying, 'O wretched brahmana, because you oppose and abuse my teacher, without proper support for your statements and arguments, you will become for long a *brahmarakshas*. When thus caused by him, I prostrated before the sage, as I was very much afraid. That sage, not considering that I was his opponent, full of pity on me, said, 'When you get proper answers to the questions, which I answered when you put them to me and which answers were rejected by you, from a learned person, then you will be free from this curse'. From that curse I have been released today by you. O Prince, hence I consider you to be a great soul which has realised what is to be known."

Hearing this that prince gave replies to all the questions that he asked, cleared all his doubts and enlightened him thoroughly, and having bowed to the brahmana Vasuman, he returned to his kingdom, accompanied by his brother, Vasuman, and the army,

(To be continued.)

MUKUNDASHTAKAM.

श्रीः

१. करारविन्देन पदारविन्दं मुखारविन्दे विनिवेशयन्तम् ।

वटस्य पत्रस्य पुटे शयाने बालं मुकुन्दं मनसा स्मरामि ॥

1. I contemplate in my mind the Lord Mukunda as a child who places in His mouth beautiful as a lotus, His lotus legs with His lotus hands and lies on the back of the banyan leaf (at the time of Mahapralaya.)

२. इन्दीवरश्यामलकोमलांगं इन्द्रादि देवार्चितपादपद्मम् ।

सन्तानकल्पद्रुममाश्रितानां बालं मुकुन्दं मनसा स्मरामि ॥

2. I contemplate in my mind the Lord Mukunda as a child who has a beautiful bluish body as the Indeevara flower, whose lotus feet are being worshipped by Indra and other gods and who is a veritable Kalpavriksha (giving them all that they demand) to those who have sought refuge in Him.

३. संहृत्य लोकान्वटपत्रमध्ये शयानमाद्यतिविहीनरूपम् ।

सर्वेश्वरं सर्वहितावतारं बालं मुकुन्दं मनसा स्मरामि ॥

3. I contemplate in my mind the Lord Mukunda as a child who after the involution of the world within Him (at the time of Mahapralaya) lies on a banyan leaf, who has no beginning and end, the Lord of all who has incarnated for the good of all (in the universe.)

४. शिष्ये निधायज्यपयोदधीनि कार्याद्वितायां व्रजनायिकायाम् ।

मुक्त्वायथेष्टं कपटेन सुप्ते बालं मुकुन्दं मनसा स्मरामि ॥

4. I contemplate in my mind the Lord Mukunda as a child who pretends to sleep after eating this fill of ghee and curds when the housewife in the Gokul after keeping them safe in pots goes elsewhere.

५. लम्बालकं लंघितहारयष्टिं शृंगारलीलाङ्कुरदन्तपङ्क्तिम् ।

त्रिबाधरापूरितवेणुनादं बालं मुकुन्दं मनसा स्मरामि ॥

5. I contemplate in my mind the Lord Mukunda as a child with hanging locks and garlands with two rows of clean teeth of bewitching beauty who fills the world with music from His flute produced by His beautiful red lips.

६. उद्धृत्वाले वद्धमुदारशौर्यं उत्तुंगयुमार्जुनभंगलीलम् ।

उत्फुल्लपद्मायतचारुनेत्रं बालं मुकुन्दं मनसास्मरामि ॥

6. I contemplate in my mind the Lord Mukunda as a child who when bound to a mortar (to prevent him from running away) showed His pro-

wess by destroying the twin Arjuna trees* and who has beautiful long eyes like the petals of a full blown lotus.

७. आलोकयमातुर्मुखमादरेण स्तन्यं पिवन्तं सरसीरुहाक्षम् ।

सच्चिन्मयं देवमनन्तरूपं बालं मुकुन्दं मनसा स्मरामि ॥

7. I contemplate in my mind the Lord Mukunda as a child who sucks His mother's breast while looking at her, who is lotus eyed, the Lord who is Sat and Chit and who has assumed many forms.

८. यमानुजान्तस्थितकालियस्य फणाग्ररंगे नटनप्रियन्तम् ।

तत्पुच्छहस्तं शरदिन्दुवक्त्रे बालं मुकुन्दं मनसा स्मरामि ॥

8. I contemplate in my mind the Lord Mukunda as a child who delighted to dance on the stage of the hood of Kalinga who was living in a part of the Jumna, with his tail in His hand and whose face shines beautiful as the autumn moon.

९. एवं मुकुन्दाष्टकमादरेण सकृत् पठेत् यः स लभेतमुक्तिम् ।

ज्ञानप्रदं पापहरं पवित्रं श्रेयश्च वियां च यशश्च मुक्तिम् ॥

9. He who studies with faith this holy octave in praise of Lord Mukunda which gives one true knowledge after purifying him of all sins, will attain prosperity, knowledge, fame and salvation.

हरिः ओम्

Why should the Congress which is a purely political body take up the task of preventing the Harijans from adopting any other religion? asks Mr. Mahboob Ali being Sahib M.L.A. chairman of the Reception Committee of the Muslim Youth Conference held at Bezwada.

* In Tamil Maruthu

CORRESPONDENCE.

To The Editor,

THE BHARATA DHARMA.

The Dowry Evil.

I have perused with interest the Notes in Bharata Dharma entitled the Dowry Evil. With every word of it I agree and the evil is fast becoming far worse than we allow ourselves to imagine. I have drawn attention to the growing evil in a previous number and I revert to it only because I have had recent personal experience of what an approved marriage in modern style really means. In my humble opinion, notwithstanding Sarada Act, the present day marriage is a greater nuisance and a more positive danger to Brahmin society than at any time it was. The more educated and the more fashionable the parties are, the more insistent and the more rapacious are the demands made. Quite absurd and extravagant notions saturate the minds of the bridegroom's party who create a veritable hell during, five days of a prolonged agony for the other side. Happily one day's marriage is now becoming more common and it must be made the rule. Whatever is given must be for the direct benefit of the bride and the bridegroom in the shape of jewels or endowments and must be a voluntary act. Processions and frivolities must be banned. What is now a social vice must be rendered a solemn and simple religious function. The heads of Maths can usefully intervene and check the growing menace. Will they do it?

K. S. R.

Religion is what a man does with his *wholeness*, what he does with the totality of his being, what he does with his entire self, the self-dedication of the whole man, body and mind together, to whatever may have been revealed to him as Highest and Most Excellent.

* * * *

Religion means nothing unless the weight of the whole man lies behind it. It is the act of his whole personality; a continuous act; the continuous dedication of himself as an entirety, making him a social being and a religious being at the same time—no affair of mere acceptance but a creative act continually renewed.

L. P. Jacks,

NOTES.

The Congress Ministry :—We rejoice with every one in the Province at the Congress Leaders having accepted the responsibility of administration. The delay in the formation of ministry has served the very useful purpose of clarifying the situation and narrowing down the possibility of misunderstanding arising between the Governor and ministers.

The correspondence published elsewhere in this number between Brahmasree T. S. Ramaswami Aiyar Avl., on the one hand and the President of the Congress and the Prime Minister of our Province on the other show very clearly the attitude that the Congress ministry will take up in the matter of reformist legislation.

* * *

Dewan Bahadur K.S. Ramaswami Sastriar on an urgent Social Reform :—We would like to draw the special attention of our readers to an article in the July number of the *Bharata Dharma* on "The Chaturvarna Ideals and the Modern Brahmin Customs" from the gifted pen of Mr. Ramaswami Sastriar.

यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

Whatever the leader does, that, others also do. What he shows by action that, the world follows. The above statement of the Gita enunciates a universal truth based on some deep seated imitative instincts in us. So far as social customs and practices go, the Brahmin is still the leader in the Hindu fold and he has a heavy responsibility to give a correct lead in the matter of social integration.

Fissiparous tendency has been carried too far. Sub-sections among the Brahmins lead to sub-sections among the Pillais, the Mudaliars and the Naidus and the Hindu society exhibits the sorry spectacle of being cut up not only vertically into a number of castes but horizontally with regard to each caste, into a number of sections and sub-sections.

We are inclined to agree with Mr. Sastriar and say that these subdivisions arose "largely due to difficulties of locomotion". In these days when distance and time have been practically annihilated and a South Indian Brahmin (to confine ourselves to that section to start with) is to be found from Cape Comorin to Simla and from Rangoon to Karachi. The minimum change we have a right to expect is the introduction of *connubium* amongst at least the Tamil speaking Smarta Brahmins. Mr. Sastriar pleads for the unification of all Dravida Brahmins and would look upon this merely as first step,

"I do not believe that real Sanatanism is against such a movement, and if it is against it, I have no sympathy for Sanatanism of that brand as it prefers an accidental custom to the very spirit of the Sastras." These words of Mr. Sastriar show how strongly he feels on the matter.

We would request our readers to express their views on this point so that we may gather a volume of respectable opinion in favour of this minimum change which has to be effected in the immediate future.

* * * * *

The Kerala Hindu Mission:—The activities of this new organisation are not as well known outside Travancore as they deserve to be. Though the Mission is called the Kerala Hindu Mission its work is at present, confined to Travancore. We have published elsewhere a brief account of its activities as supplied to us by the authorities of the Mission.

The good work of the Mission is considerably facilitated by the now famous Temple entry Proclamation of H. H. The Maharajah of Travancore.

The following table giving the growth of the different sections of the population of Travancore is an eloquent testimony to the need for such an organisation which has not been started a day too soon.

Year.	Hindus.	Musalman.	Christians.	Animists	Tribal Religions.	Others.
1875	1,702,149	140,056	469,023	...	...	151
1881	1,755,610	146,909	498,542	...	...	97
1891	1,871,864	158,823	526,911	...	...	138
1901	2,035,615	190,566	697,387	28,183	...	406
1911	2,282,617	226,617	903,868	15,773	...	100
1921	2,549,664	270,478	1,172,934	12,637	...	349
1931	3,134,888	353,274	1,604,475	2,907	...	429

We can see from the table that while the Hindus have increased (taking thousands only) by 1432 thousands during the 5½ decades for which we have reliable statistics i.e. by 84 per cent of their strength in 1875, the Mussalmans have increased by 150 per cent and the Christians have increased by 242 per cent. In other words the Mussalman population increased nearly twice as fast as the Hindu population and the Christians thrice as fast as the Hindu. Making some allowance for the fecundity of the followers of the two younger religion still the great disparity in the rate of increase is due to mass conversion from among the Hindus to Islam and to Christianity. Hinduism is not an abstract thing to be found in books, but a living religion. It cannot be said to flourish if its followers dwindle and large sections thereof secede and embrace other religions

That is a state of affairs which no Hindu can look upon without grave apprehensions about the future of his own faith. We are glad that there has been an awakening and it is quite in the fitness of things that the awakening should come from the land where the danger of defection from our ranks was at its worst.

* * * * *

Samaskaras for all Hindus:—Our readers would find an article on Samskaras published in this number, written by Mr. Rangaswami Aiyar of Madura, a veteran in many a field of useful activity. Neo-Hinduism which is struggling to express itself advocates some *Samskaras* or sacraments common to all Hindus. It is up to the leaders of the Hindu community that have been enjoying the benefits of these sacraments for ages to devise some simple and cheap but efficacious samskaras that all may adopt, from the Nayadi whose very sight is *theendal* to the Namboodri. It is open to the higher castes to observe more of these for their own benefit, but it is a duty that the sreshta owes to others to share the spiritual benefit he is supposed to enjoy with others who have been hitherto denied these sacraments and their benefits.

May we not request the All India Parishad of Pandits which is going to meet in Madras during the ensuing Christmas to take up this question in right earnest and find a solution that would satisfy every body?

* * * * *

Frontier Non Muslims:—The utter insecurity of life and property for Non Muslims in the border villages in the Frontier Province and the futility of the new methods at present in force are forcibly brought out in the statement of Pandit Krishna Kant Malaviya who made a special study of the situation. He thinks that at any time the Mulla ridden tribes can be roused to wage a holy war against "infidels", which in plain terms means murder, abduction, kidnapping of Hindus and Sikhs living across the border without distinction of age or sex. That such a thing should be possible in the 20th century should be a matter of deep regret viewed from any stand point and much more from that of religion. Anyhow there it is staring Non-Muslims in the face. The sooner they realise its full implications the better it will be for the whole country, Muslims and Non-Muslims.

Mr. Krishna Kant Malaviya suggests garrisoning the important places with Sikh and Gurkha regiments. Others have suggested building a line of forts along the tribal border. Whatever the defects of these suggestions, they proceed from a desire to ensure the primary right of security against

depredations of groups that recognise no right for persons outside the fold of Islam.

What has happened to them :—According to official figures the total number of Hindus abducted and kidnapped from the frontier borders is 600 and 500 respectively. Of these 948 are women. What has happened to them?

* * * *

Taking counsel from Opponents:—To a stranger it may appear as if some of the Sanatanists are acting under the advice of Muslims when they ask the Congress to cease to work for the removal of untouchability. Because, Muslims are giving exactly the same advice. Both insist that a purely political organisation should not trouble itself with the internal social problems of particular communities. Sanatanists go further and raise the slogan of Hinduism in peril.

It was Mr. C. R. Das who once said that advice from an opponent should not be accepted without careful examination. When Muslims object to the Congress work on behalf of the untouchables they are merely anxious to enforce the appeal of the late Mahomed Ali that the untouchables should be permitted to become Muslims. The untouchability of the untouchables is a powerful urge driving them away from a society that denies to them the primary needs of a decent life. Muslims naturally desire to preserve the maintenance of this urge and its help in their work of conversion. And when Sanatanists repeat the Muslim demand it is natural inference that they also desire the perpetuation of the present conditions of untouchability. Of course nothing is farther from their thoughts. But one cannot take away the consequences of a policy merely by shutting one's mind to them.

It is sometimes said by the Sanatanists that the unrest among the untouchables is a secular unrest and that if they are provided with education and means of economical uplift the problem will be solved. This is only a partial truth. The unrest among the Harijans is a profoundly spiritual unrest, though they may not be able to speak in the language of the spiritually hungry. They desire absolute equal opportunities of access to God, as much if not more, than equality before man.

THE INDIAN EDUCATOR, MADURA
AN ILLUSTRATED HIGH CLASS
CHEAP MONTHLY

Editor: V. ARAVAMUDA IYENGAR,
B.A., L.T.,

Annual Subscription Rs. 2 only

Sample copy As. 3

For use in Schools, Colleges, Clubs
and Libraries

— Best Advertising Medium —

Send M. O. to the Manager

The Indian Educator, Madura.

No Educated Home Should Go Without

The Scholar

An Illustrated monthly journal devoted to Literature, Art and Science.

Annual Subscription : Rs. 3 only. For

Students Rs. 2 only.

Foreign : 6 Shilling. Single copy As. 4

For advertisement rates write to

The Manager

"THE SCHOLAR," PALGHAT.

PEACE.

A Monthly Journal dealing with the inner culture of man. Edited by SWAMI OMKAR, the President and Founder of Sri Santi Asram, the Abode of Peace. PUBLISHED with the sole ideal of spreading peace on Earth and Good-will among man-kind through the peace of the individual. Yearly Subscription: Rs. 3., \$ 2., Sh. 8. Single copy As. 4. PLEASE SEND ONE ANNA STAMP for a sample copy of Peace or Peace literature to :—The Manager, Sri Santi Asram, SANTI ASHRAM P. O., East Godavari Dt., S. India.

THREE RENOWNED SPECIALITIES
of Ayurveda Vidwan

Poo Pundi

BALAX

Safe laxative pills. Bottle As. 2

Es'kaepee

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

GINGCHIP

Pleasant carminative and digester. Bottle, As. 2.
N.B.—Remit As. Ten for one in each.
Rs. 2-8-0 for six in each post free. No V.P.P.

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

"NANJANGUD TOOTH-POWDER"

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

TO LET

COME TO SPENCER'S

for all your requirements

MOST UP-TO-DATE GOODS
MODERATE PRICES
PROMPT SERVICE

DEPARTMENTS.

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

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

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

THE Bharata Dharma

A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mata Sabha—

EDITORIAL COMMITTEE.

Sir P. S. Sivaswami Aiyar, K.C.S.I., C.I.E., L.D.

Sir Vepa Ramesam, Kt.

Mr. T. R. Venkatarama Sastri, C.I.E.

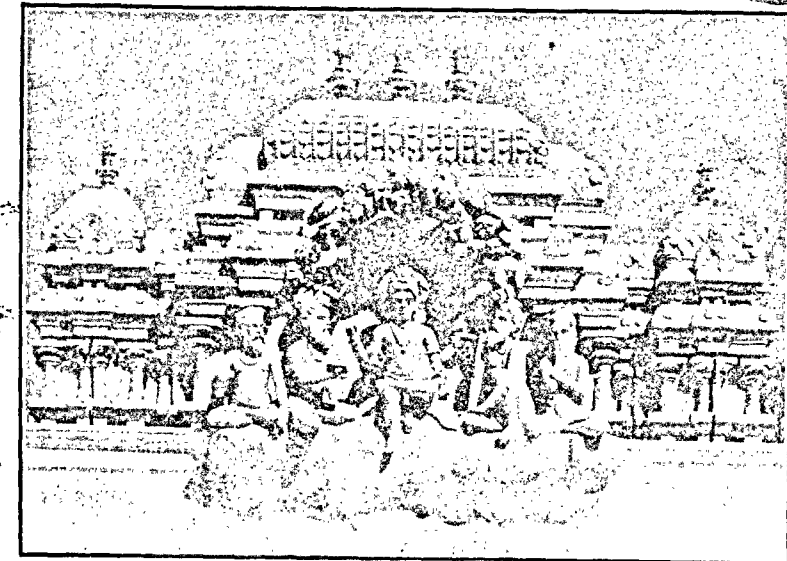
Mr. S. Muthiah Mudaliar, C.I.E.

Dewan Bahadur V. Bhashyam Iyengar.

Rao Bahadur K. V. Sesha Iyengar.

Mr. S. K. Yegnanarayana Iyer, M. A.,

Hony.



चित्ते वटतरोमूले वृद्धा शिष्या गुरुर्युवा । गुरोस्तु मौनं व्याख्यातं शिष्यास्तु छिन्नसंशयाः ॥

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

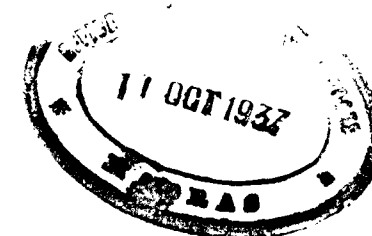
PUBLISHED ON THE 1ST OF EVERY MONTH AT "MORYALAYA", ROYAPETTAH.

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

CONTENTS.		Page
"DISABILITIES OF HARIJANS" By V. K. Ramanujachariar		257
INDIAN COLONIES OF ANCIENT BORNEO		
By M. S. Ramaswami Aiyar, B.A., M.R.A.S.	...	261
THE PHILOSOPHY OF SRI SATAKOPA...		
By C. Narasimhachariar, Advocate, Madras	...	266
PROHIBITION Madras Temperance League's Support	...	271
EXTRACTS FROM THE ADDRESS DELIVERED TO THE GRADUATES AT THE CONVOCATION ON THE 30TH JULY 1937 By Rao Bahadur A. Lakshmanaswamy		
Mudaliar, B.A., M.D., F.C.O.G....	...	273
INDIA'S SPIRITUALITY? Extracts from the Presidential Address of Mr. M. N. Roy at the Third Radical Youth's Conference	...	275
MASS CONVERSION	...	279
NATIONAL ATTITUDE TOWARDS CHRISTIAN MISSIONARY WORK AMONG DEPRESSED CLASSES By D. M. Deva-		
sahayam, B.D.	...	283
EXTRACTS	...	285
NOTES	...	287
CUTTINGS		

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

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



THE Bharata Dharma

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

VOL. XV]

SEPTEMBER, 1937

[No. 9

"DISABILITIES OF HARIJANS".

By

V. K. RAMANUJACHARIAR.

Now that the question of removing the disabilities of the Harijans is engaging public attention, it is desirable to ascertain the circumstances under which the disabilities came to be imposed. The ancestors of the Brahmanas, Kshatriyas and Vaishyas of these days formed a subrace of the Aryan race. They came to India from their home in Central Asia, the first invasion being about 18875 B.C. The invaders settled in the country now known as the Punjab. This was followed by other invasions. About 16000 B.C. the invaders came to India in three parties and reached India through Kashmir, Nepal and Assam. The last invasion was about 9000 B.C. The invaders found the country in the possession of several sub-races of the *Atlanteans**. The Mongolians, a yellow coloured race, were

*India and Africa were in former times connected by a large continent in the Indian Ocean known as Lemuria. This was destroyed by volcanic eruptions and the continent was submerged. Similarly the two Americas were connected with Europe and Africa by a continent known as Atlantia. About 800000 B. C. the northern portion was submerged by a tidal wave. The Southern except an island known as Poseidonis similarly disappeared about 80,000 B.C., and the Island itself in 9564 B.C. Of the many Atlantean Races, three settled in India, the Tlavatli, Toltec and Mongolian. The Toltecs attained a high degree of civilisation. Compared with them, the Aryan invaders might be regarded as barbarians. The Tlavatli with an admixture of the older Lemurian races became the Dravidians of this time,

in possession of Northern India but the ruling race was the 'Toltec'. The South of India was in possession of 'Tlavalli', a black race. The conquering Aryans were a virile race and treated the conquered Atlanteans with contempt. They called them Dasas (Servants, Slaves) and Dasyus (Thieves) and regarded them as unbelievers fit to be destroyed.

When the Aryans came into the country they had no caste system. The head of each family was also its priest. This is stated in the Vayu Purana. "In the Krita Yuga there were no varnas". The reference to Krita Yuga is, however, erroneous. Between the Krita and the present Kali Yuga there were two Yugas, the total period of which was 2,160,000 years. But the Aryans came here only about 18875 B.C. About 9000 B.C. the Aryans were found to be divided into three classes—Brahmins, Rajan and Vaishya. The Brahman was the unmixed Aryan; the Rajan was the Aryan mixed with the ruling Toltec; and the Vaishya was the Aryan mixed with the other Atlantean races. The Brahmin on account of the purity of his blood formed the highest class. He was the custodian of the Veda and he alone could teach it to others. The two mixed castes were placed below the Brahmins. The Rajan by his mixture with the ruling Toltec occupied the next place. There was then no fourth class. In later years all the Atlantean races were grouped together as the fourth caste, the Sudra and were incorporated in the Aryan Society. But like all other conquerors, the Aryans treated the conquered Atlanteans with arrogance. The Upanayana Ceremony, a preliminary to the study of the Veda was prescribed for the three higher classes only. The Shudra could not therefore study the Veda. Near him one should not learn the Veda. The Veda states "The Shudra is a walking cremation ground". The Smritis followed this and prohibited the hearing and recitation of the Veda by a Shudra. "If he heard the recitation his ear should be filled with molten lac or lead; if he recited his tongue should be cut." The Mimamsaka followed by declaring the Shudra to be unfit for the offerings prescribed in the Veda. He argued thus: "The Veda has a need. "Who is to make the offerings prescribed by me." The three higher castes who had learnt the Veda had also a need. "For what purpose have we learnt the Veda?" This mutual need brought the Veda and the three castes together and it was decided that they alone should make the offerings. The Veda having found the three castes did not require the Shudra, who did not possess Vedic knowledge. The Vedantin went one step further. He has decided that the Shudra is unfit to meditate on Brahman in the manner pointed out by the Veda. For he assigned the same reason. To the objections that might be

raised, he gave the following answers. Objection:—"May not the Shudra obtain the requisite knowledge from instruction or by the study of the Puranas? Answer:—"He may obtain information in a general way. Detailed information needed for performance still will be wanting". Did not Vidura, a Shudra, meditate on Brahman? Answer:—"Yes, but he began the meditation in a birth in which he was qualified, and in his birth as a Shudra he merely completed what had already been begun." The Bagavad Gita in which instruction was given by Sri Krishna to Arjuna 3137 B.C. permission seems to be given to the Shudra to do the meditation; for in Ch. 18, 44, it says "Whoso performs contentedly the work allotted to him reaches the highest goal." It then goes on to state how this may be done. It first teaches Karma Yoga in verse 49. When the Yogi has thereby obtained complete Serenity he is to do yoga which is taught briefly in verses 51 to 53. Then the Yogi becomes Brahman; he is serene; sorrows no more; desires no more; he loves equally all that lives and loves Me intensely. The next verse states that the yogi with this love has a glimpse of Brahman and enters into "Him". Not a word is stated here as to the exclusion of the Shudra from meditation. But the commentator states that as the Gita is merely a commentary on the Veda, it has no independent authority and cannot therefore override a prohibition contained in the Veda. It is clear from this that race antagonism was at the root of the attitude adopted by the Aryans towards the conquered Shudra.

All this was forgotten in later times and the four fold caste division was justified on the kind of service rendered to society by each class, and on its prevailing qualities. The Brahmana was to teach the Veda to the other classes. The Kshatriya to protect the people from external aggression and internal trouble. The Vaishya was to earn wealth for the community by agriculture and trade and the Shudra was to render Service to the three higher castes. The prevailing quality of the Brahmana was Satva, of the Kshatriya, Rajas, of the Vaishya, Tamas: In the Shudra, Tamas predominated over the other two qualities to a very large extent. The Purushasukta which is a part of the Rig Veda confirming this view states that the Brahmana came forth from the face of the Cosmic Being; the Kshatriya from his shoulders; the Vaishya from his thighs and the Shudra from his feet. The attitude towards the Shudra has come down to our own times and inter-dining and inter-marriage with that caste are not allowed.

Now to the Harijans the Tlavatli subrace of the Atlanteans who settled in the South of India treated the older Lemurian races as the Aryans

treated them and other Atlantean subraces in the North of India. That the Harijans are the remnants of the Lemurian races is evident from the following facts:—The Shudra cultivator in the village treats the Harijan as untouchables. If unconsciously he touches one of them, he immediately takes a bath. He does not allow him to be by his side. The Harijans have to live in a Cheri at some distance. When they address the Shudra they say “Andai” “My Lord.” This being the attitude of the Shudra who is himself regarded as an inferior by the Aryan castes, is it a wonder that the Aryans regarded the Harijans as unapproachable. The Hindu Books accordingly prohibit the approach of the Harijan within a certain distance of the Brahmana. From this, their exclusion from temples follows as a matter of course. The following remarks by a German writer deserve perusal. “The Chandalas are represented as savage races who lived in a repulsively dirty fashion and subsisted from hunting and fishing, when they were first encountered by the Aryans. They were of dirty habits and low culture and belonged to a pre-Dravidan Stock, Probably Munda-Monkmer race who had remained unabsorbed by the Dravidians and had been treated as Pariahs even by the latter. The spirit of contempt was taken over by the Aryans.” (p. 112, *Dharma and Society* by G.H. Mees.)

It will thus be observed that the disabilities of the Harijans rest on racial distinctions and had nothing to do with religion. The orthodox community being repelled by their habits, takes shelter in the strict letter of their smritis and raises the cry “Our religion is in danger”. They are to be pitied. For by their opposition they make Karma and will some time or other be born among the Harijans and receive the same treatment that they now accord to them. Our leaders while trying to remove the disabilities of the Harijans should at the same time endeavour to inspire them with high ideals and induce them to adopt clean habits so that the repugnance of the orthodox may slowly disappear and all the Hindus will be welded into one harmonious whole.

INDIAN COLONIES OF ANCIENT BORNEO.

BY

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

EXPLODED MYTH.

Since there is some Sastraic injunction against crossing the ocean and travelling in foreign lands, we have been taught to believe that Indians never went beyond the borders of their country to colonise other parts of the world. Now a thing that is never done is never prohibited, for there is no need to prohibit an unperformed thing. Reflection proves the existence of the prohibition against foreign travel to indicate that our ancestors not only emigrated to other lands in days of yore but that they also overdid the emigration, as a result of which the said prohibition came into existence. Indians therefore must have been going to foreign countries like any other people of the world. Borneo (which is under Dutch rule now) is one of the largest islands of the world in the Pacific ocean and it has been chosen as the theme of the present contribution, because the generality of us are not aware that such a distinctly large island was colonised of old by Indians.

After Vasco de Gama rounded the Cape of Good Hope, lured by tales of the riches of the east, Europeans poured into it to conquer its lands and make them their own. As Skanda incited by Kubera guided thither the footsteps of these early European adventurers, they paid no attention to things other than conquest and exploitation of the conquered lands. So the antiquities of these regions have remained an unopened book for a long period. As a result of the researches of scholars in recent times, we are in a position to know something of the past of these lands. The light however which the meagre information at our disposal sheds on their old history is like the light thrown over a dark landscape by lightning flashes here and there and now and then.

We do not know when exactly and why Indians went to the Malay Archipelago (one of which islands is Borneo). From the mention by Periplus of the Erythrean Sea (a Greek log-book of the 1st cent. AD) of the peculiar products of the Malay islands (such as nutmegs, cloves, cubeb, pepper etc) as commodities found in the ports of western India, we infer that the Indians had been visiting and settling in these eastern regions for purposes of trade from before the birth of Christ. In our present state of knowledge we cannot say more than that.

Gold has been known to exist in parts of Indo-Chinese peninsula and Malay islands from the earliest times. So the valley of the Irawady came

to be known as Burmah (from the Sanskrit words Bharman, gold) So the Indo-Chinese peninsula and Malay Islands came to be generally called Swarna Dwipam by the writer of the Ramayana. In addition to gold diamond also is found in Borneo in the tract extending from Pontianak to Banjarmasin in the south. Gold and diamond in ancient days as now, were much sought after. So after reaching the eastern fringe of Malayan lands, Indians must have gone to Borneo further east to settle in it and work the gold and diamond mines there for purposes of export.

KINGDOM OF WARRIORS.

Different kingdoms flourished in Borneo in former times. Let us see what light Chinese records, native traditions and local inscriptions throw on the ancient state of these realms.

Brunei :—With a capital town of the same name is a state on the north west of the island. It was formerly a trading centre. The name is written indifferently Brunei, Brune, Burnei and Burne. Arab traders extended the name of the state to cover the whole island and Europeans continue the practice. Modern name Borneo is but a western corruption of this extended and indifferently written name. W. Hamilton in his Gazetteer derived the word Borneo from Varuna the Hindu God of ocean. J. Hunt however in a communication sent to Sir T. S. Raffles in 1812 says that “as the aboriginal native of this district (Brunei) having remained ever unconquered” the name as ascertained by him means “courageous”. Hunt’s suggestion is nearer the truth than Hamilton’s for reasons that need not be mentioned here. If Hunt is right, Burnei or Burne seems to be philologically connected with the Indian word Beeran or Veeran (warrior). So Kingdom of Brunei means Kingdom of Warriors.

From the Chinese Tung Hsi Yang Kau (1618 A.D.) we learn that “melati (malati) and other flowers” were used in worshipping the gods of a temple that once stood in a town of this kingdom. The History of the Ming Dynasty (1368—1643 A.D.) gives the name of the king that lived in 1405 A.D. as Maraja Kala (Maharaja Kalan). According to the History of the Sung Dynasty (960—1279 A.D.) the people of this country drank “wine made of the cocoanut tree” and sent arecanuts as marriage present. The name of the king of Brunei that sent an ambassador to the Chinese emperor in 1082 A.D. (according to the last mentioned History) was Sri Maja which W. P. Groeneveldt thinks is a mutilation of Sri Maharaja.

MADRAS COAST MERCHANTS SON.

Banjarmasin :—Is a state in the south-east part of the isle. Tradition assigns the foundation of it to a person named Ampujatmika the son of a

Coramandel coast merchant called Mankunbumi. Ampujatmika with his friends and followers emigrated from India and settled in Borneo giving the new country the name of Nagardipa. This event is reckoned to have taken place in the end of the 12th century A.D. Thus ruins of stone edifices seen near a river called now Nagara are said to have been the residences of the first princes. The arrival and settlement of a merchant’s son in a gold and diamond yielding region is a significant fact. Bornean gold and diamond thereafter must have flowed in great quantities to his father’s trading house in the Madras coast and father and son must have held the control of this traffic. In the third generation the only descendant of the founder was a princess for whom a husband was sought and found in the (Hindu colonial) kingdom of Majapahit in Java, who after marriage took the title of Raden Suryanata. Raden is the Tamil Eratten king. A descendant of this union, who ruled about the beginning of the 16th century A.D. is called Raden Sumadra (Raja Sumitra). The people professed Hinduism till the time of this king. Sumadra becoming a Mahomedan changed the royal designation from Raden to Sultan and from his days onwards Islam became the prevailing religion of the country. Suryavamsa, Ganga-vamsa and Sukarama were the names of some of the other Hindu kings of Banjarmasin. The previously mentioned History of the Ming Dynasty tells us that the people of Banjarmasin “used plantain leaves as plates” while eating. The same Chinese History in describing the Jalakrida of the king with his women says that when “he (king) goes in a boat he sits cross-legged on a couch and these girls sit on both sides of him with their faces turned towards him or are employed in poling the boat”.

Kutei :—Is a state in east Borneo. Name Kutei is either Sanscrit Kuta or Tamil Kottei. J. Crawfurd in his “Dictionary of the Indian Islands” writes that remains of Hindu temples and images have been discovered both in the west and south sides of the island. The English traveller Dalton who in 1828 penetrated several miles into the interior by the river of Kutei and lived for several months among the wild Kayan tribes assures us “that in the very inmost recesses of the mountains, as well as all over the face of the country, remains of temples and pagodas are to be seen”. In the country of Wagoo” says he “at least 400 miles from the coast, I have seen several of very superior workmanship, with all the emblematical representations so common in Hindu places of worship”.

In the province of Kutei—a small sized stone Nandi and a Lingam were found at the confluence of a Mahakkam and Ratta rivers; a Siva

image, a gold tortoise and gold statue of Vishnu were discovered in some other place and according to H. Witcamp the caves of Goenoeng Kombong contain a collection of Hindu images which appear to have been kept secreted there for safety sake at some remote period.

MAHARAJAH MULAVARMAN'S GIFT.

Moreover near about the town of Moeara Kaman in 1879 were discovered 4 Yupa stone pillars with inscriptions in Sanscrit language on them. The inscriptions are written in early South Indian Grantha characters and on paleographical grounds they are placed in the 4th century A.D. According to the inscriptions Maharaja Mulavarman was then the ruler of East Borneo. Dr. Vogel's transcript and translation of one of these inscriptions are given below :—

Crimato nrpamukhyasya
rajnah Cri-Mulavarmanah
danam punyatame ksetre
yad-dattam-Vaprakeevare
dvijatibhyo gnikalpebhyah
vinsatir-gosahasrikam
tasya punyasya yupo yam
krto viprair-ihagatai (h)

(Translation)

“When the illustrious and eminent prince, King Mulavarman, had given a gift of thousand kine and a score to the twice-born who resemble the sacrificial fire, at the most blessed field (named) Vaprakeevara,—for that deed of merit this sacrificial post had been made by the priests who had come thither”.

In another inscription we see that Kundunga (or Kundanga) and Asvavarman were the names of the grand-father and father of Mulavarman: that he had two brothers and that he performed a Bahuswarnaka sacrifice. In yet another inscription he is compared to Bhagiratha.

Roll of time has not yet erased Indian influence from Borneo. For Craufurd in his said Dictionary mentions Darmapati (Darama-patti), Martapura, Kalinagara as the names of villages and in the present day maps of the island we still find towns bearing such names as Sukadana, Sukabumi and Ajipati (Aji-patti). Is Balabak, Bala-pakkam, is Sarawak Sara-vakkam and is diamond yielding Pontianak, a Bornean corruption of Pandyanag(ar)? There is nothing improbable in the thought. No doubt the information given by me is very meagre, but let us not forget that

Borneo has not yet been excavated and studied well from an archeological point of view.

Where lies buried in India the bones of the fathers of those Veerans whose renown in north-west Borneo impressed succeeding generations to dub the scene of their exploits (Brunei) Kingdom of Warriors? Where lies hid in the Coromendal coast the seat of the great trading house of Man-kunbumi whose son was destined to become a king in a far away land and was it with information got in South Indian Pandya-nadu that Ampujatmika went to settle in the diamond area of Pontianak in Borneo? The great Pallava kings of South India suffixed “varman” to their names. Illustrious Mulavarman that ruled sea-girt East Borneo like another Bhagiratha, how was he connected with the royal line of Kanchipuram? And those Brahman priests who resembling the sacrificial fire assembled on the blessed field of Vaprakeevara to receive a royal gift, which Indian cities had the honour of giving them or their fathers birth? Bornean scenery is the finest in the world. Guarded by the sea beneath the beauties of nature in Borneo, entwined with the forgotten glory of India lie deep the answers to these questions. Some day somebody will uncover it to tell the whole of this fascinating but forgotten tale.

THE FELLOWSHIP OF THE FOLLOWERS OF JESUS :

At a meeting of the Fellowship of the Followers of Jesus held on Sunday the 1st August, at which the question was discussed of making the ideal of the Kingdom of God an objective of endeavour in India, the following resolution was passed with reference to the change of Government in India :—

The Fellowship welcomes the opportunity for service afforded by the will of the people having become a really ruling factor in the governance of the country and regards this fact as a step towards the realisation of the Kingdom of God or Dharm Raj, particularly by relieving poverty, by promoting unity and harmony, by dispelling ignorance and spreading knowledge, and by upholding standards of truth and righteousness in the sphere of human relations, which are the objectives of both the Kingdom of God on earth and of the National Government in India.

THE PHILOSOPHY OF SRI SATAKOPA

By

C. NARASIMHACHARIAR, *Advocate, Madras*

About 40 years ago Professor Max Muller said "In the South of India there exists a philosophical literature, which, though it may show clear traces of Sanskrit influence, contains also original indigenous elements of great beauty and of great importance for historical purposes". In the South of India, both the Vaishnavite and the Saiva Siddhantas have a copious religious literature of their own in Tamil in the shape of "Prabhandams" or verses composed by "Alwars" and "Nainmars". These "Prabhandams" have in course of time assumed considerable importance so much so that they are regarded as Tamil Vedas equal to if not superior to the Vedas in Sanskrit. The importance is all the more observable among the Vaishnavites who have introduced the recitation of these Prabhandams into the ritualistic worship in every temple. In temple procession, the Tamil Prabhandams are recited in front, then comes the deity followed by the vedic recitation indicating the superiority given to the Tamil Prabhandams over the original Vedas in Sanskrit though it is freely admitted that these Tamil Prabhandams only follow the philosophy and religion found in the Srutis or Vedas. These Prabhandams are mostly devotional in nature but they contain the essentials of the Vaishnavite philosophy told in terms of common parlance unlike the learned discussions and discourses found in the Upanishads.

2. Prominent among the various systems of philosophy propounded in India stand out the Advaita or absolute monism of Sankara, the Visishtadvaita or synthetic monism of Ramanuja, and the Dvaita or dualism of Madhwa. The Visishtadvaitic philosophy is commonly ascribed to Ramanuja, the Advaita to Sankara and the Dvaita to Madhwa. But traces of these systems are found in the vedic literature and it is not strictly correct to attribute their origin to Ramanuja, Sankara or Madhwa. The system of Ramanuja is easily traceable to the philosophy and religion of Sri Satakopa (otherwise known as Nammalwar) propounded in his work called "Thiruvaymoli" which consists of over a thousand stanzas composed in Tamil. According to one of our Acharyas, Sri Ramanuja interpreted the Badarayana Sutras in the light of "Tiruvaymoli" (பாஷ்யகாரரும் ஸுத்தரவாக்யங்களை இது கொண்டு ஒருங்கிடுவர்) Sri Nigamanta Maha Desika has said that in Tiruvaymoli we can find the basic principles of the Vedas which otherwise we cannot know (தெளியாத மறை நிலங்கள் தெளி கின்றோமே) I have attempted elsewhere to show that in Tiruvaymoli seve-

ral important vedic texts have been literally translated in Tamil while others like "Tat Tvam Asi" and "Aham Bramahasmi" are interpreted in a manner peculiar to the Visishtadvaitic system.

3. The philosophy of Sri Satakopa is known as the "Sariraka Sastra" and the commentaries of Sri Ramanuja are known as the "Sariraka Mimamsa" or the inquiry into the "Sariraka Sastra". "Sariraka Sastra" literally means the philosophy or science of the body and soul. According to this school of thought neither the universe in all its variety of material forms and existence nor the individual souls are either phenomenal or unreal as Buddha or Sankara would have it. They are as real as but are dependent for their reality on Brahman forming, as it were, the body (Sareera) or mode (Prakara) of Brahman. The three entities of matter, soul and God are rendered into one synthetic whole organically related to one another in the same manner in which the body and soul in every human organism are co-related. Just as the soul pervades every part of the human body giving life to it, so also Brahman pervades the universe forming one entire reality. In the words of Sri Satakopa,

“திடவிசம்பு, எரி, வளி, நீர், நிலம், இவைமிசை
படர்பொருள் முழுதுமாய் அவை அவை தொறும்
உடன்மிசை உயிர் எனக்கரந்து எங்கும் பரந்துளன்
சுடர்மிகு சுருதியுள் இவையுண்டசுரனே”.

just as the soul unseen, unknown pervades the body, so also the Brahman spoken of in the Srutis of great splendour is the five elements of fire, air, earth, water, and sky and all and singular thereunto pertaining, pervading them all unseen and unknown. This is the cardinal doctrine of the creed of Satakopa which follows as a natural and necessary corollary of this relationship of body and soul.

4. It has been truly said of the human personality.

“Best known of all subjects of knowledge and experience, nearest to us in all kinship and relationship, our very foundation and constitution, self of our very selves, it is yet the great mystery, the most elusive phantom in the whole range of knowledge. No wonder that some go to the length of even denying its existence and look upon it as a veritable phantom of the mind. And yet it is the most real of all reals, the latest and fullest expression of the supreme reality which gives reality to all other reals”.

Sri Satakopa expresses a similar idea in “*நின்ற ஒன்றை உணர்ந்தேனுக்கு அதனுள் நேர்மை அது இது என்று ஒன்றும் ஒருவர்க்கும் உணரல் ஆகாது உணர்ந்து மேலும் காண்பதரிது*” i.e. I know I am but I do not know nor is it possible to know what I am. This is the greatest mystery, in nature which it has not unfolded to man. If this is true of human soul, it is equally so of God or the World-soul. The Vedic Seers who realised this truth have time and again cried “Yato Vacho Nivartante-Aprapya Manasa Saha” which in the words of Saint Satakopa (மனன் உணர்வு அளவிலன் பொறி உணர்வு அவை இலன்) means mind and speech must return helpless. Human intelligence can go “thus far and no further” and it is impossible for the finite to measure the infinite. Satakopa realising this limitation often says “More I do not know nor is it possible to know” and one therefore falls back upon logic, deductive and inductive, infers the unknown and unknowable from the known. The Human mechanism is a known criterion leading to the cosmic or universal mechanism. Man is the Micro-cosm or Universal mechanism in miniature. On this line of reasoning, the basis of the philosophy of Saint Satakopa viz., the “Sariraka Sastra” is established. It flows from nature and is true to it. Metcalfe says “God’s will sustains every thing and that all is directed by intelligence. And this conception of the Universe as intelligent force I get mainly from animals especially from that animal which I am”. Thus the “Sariraka Sastra” or the philosophy of body and soul implements the law of nature supplementing science as science proper suffers from the limitation of the laws of Nature. Philosophy’s privilege is the Where? and Wherefore? of nature and its laws.

5. Scientists and Philosophers are agreed that man is the highest perfection manifested in nature. A study of nature is started from one of her own perfect units as a standard for investigation. As one of our “Acharyas” has said an understanding of the Philosophy of Saint Satakopa requires no knowledge of the Srutis or the teachings of a “Guru”. His philosophy is drawn from nature or nature’s most wonderful unfoldment called man. Whatever the law governing Nature teaches us in the constitution of human personality must be as true and correct as the physical laws of nature are true and correct.

6. Let us then study the human personality and what it leads to. Human life is a synthesis of soul, body and mind. There are inanimate objects, animate objects and objects with life and mind, with varying degrees of development reaching perfection in man. Nature apparently presents a process of reaching perfection from the lowest form of organic

life to its highest concept-man. Evolutionists will have it that it is a slow and marvellous unfoldment of being and beauty from the lowest leading to the highest and best. What grows out of a tiny little seed, what forms and features come to the organs suited to function and function like a highly complicated mechanism resulting in consciousness are mysteries beyond the scope of science. Philosophy steps in and reasons out that the whole Universe is a well-thought-out scheme. This scheme must have been evolved by some agency, call it force, call it Nature, or call it God which permeates and pervades the tiny seed and the gorgeous Universe. The sun shines, the clouds gather and the rains come. The whirling electrones and the revolving Planets all function in one system governed by some intelligent cosmic force. “Bhishasmath watha pavate. Bhishodeti Sur-yaha etc.” These we see and experience in our daily contact with Nature around, leads us on to cosmic force which easily becomes God in the Philosophy and religion of Nammalwar, establishing at one breath the Upanishadic truth that Universe or the whole cosmos consists of three different entities, “Brahman,” “Atman” and “Prakruti”:—(God, Soul and Matter). They together form one whole wherein is co-mingled body and soul depending upon and controlled by God just as the physical body is depending upon and controlled by the “Atman” or the soul. All the three entities are as real as they form one composite whole. Matter and soul are not false or illusory though they are dependent upon God for their reality. This is also our experience which therefore cannot be false. Otherwise there is an end to all enquiry let alone what the Srutis say. God is thus the Soul with the Universe composed of all organic and inorganic nature for its body, immanent in and at the same time transcending the same. Monistic and Pluralistic texts of the Srutis are reconciled by the conception of a whole reality composed of Brahma, Atman and Matter forming “Ekam” or one. The Advaitism of the Maya Vada School, coming in the wake of Buddhism is an easy product of an age tinged with the Nihilism of Buddha denying reality to Soul and Matter forming as it were the body of Brahman. Common-sense and logic were sacrificed at the altar of intellectual jugglery under the cloak of lucid exposition of the Upanishadic texts. Nammalwar corrects this error and rescued Hinduism from what otherwise would have been calamitous and Ramanuja simply continued and carried it on establishing it on two logical principles viz. “Sat-karyavada” and “Samanadhi Karanya”, i. e., something cannot come out of nothing and the predicate inheres in the subject as its mode or Prakara. In other words “Brahman” has in itself the potentialities of matter and

soul which it evolves in nature. Modern philosophy also points in the same direction. Professor Sir Radhakrishna says:—

“Our conclusion is that the pluralistic movement has given a shake to the supremacy of absolutism in religion and Philosophy but has failed to overthrow it. . . . Abstract monism which destroys personal values . . . is a defective attitude of life. What we want is a dynamic monism capable of accounting for a growing Universe with its time and change. The absolute should be a *real living whole* including both the finite and the infinite”. This is Ramanuja's Unity in diversity with Brahman as the dynamic composite whole of the finite and the infinite.

“Sree Ramanuja” says Dr. Macnichol, “presents to us the highest intellectual altitude reached in all its varied history by Indian Theism”. This is the ontological view of Brahman as “The Being” propounded by Satakopa and elaborated by Ramanuja.

7. Apart from the ontological aspect, the ethical or moral code underlying every religion is most important because on it depends the right conduct of man to man and the welfare of the society as a whole. Let us then analyse the place of God in the “Sariraka Sastra” as expounded by Sri Satakopa and man's relation to fellow-man and God. Satakopa carries on the analogy likening God in the Universe to the soul in the human body. The soul functions as the creative and sustaining force in the body serving and protecting it with care and scruple against ills and disease, ever strengthening, ever growing, the whole and the parts in harmony and unison, serving each and one another resulting in good both to itself and body. This self-protective instinct is inherent like the mother's love for the child. So God functions in the Universe. His love is His Nature and is inherent in Him. “The love of the father” as Jesus Christ put it is His Redemptive Grace in the words of the Hindu Saints. He redeems Man from himself and from Samsara or Births and Deaths. He saves man through man. Man thus serves fellowman and service becomes the expression of love. Love or service of man is love or service of God. Brahman is the absolute expansive love in the words of Nammalwar—உயர்வற உயர்நலம். He is full of good qualities. He is not quality-less or content-less. He is Divine mercy.

(To be continued.)

PROHIBITION

Madras Temperance League's Support

PROGRESSIVE PLANNING

The following resolutions were passed by the Madras Temperance League at its meeting.

I. a. The Madras Temperance League heartily welcomes the decision of the Government of Madras to introduce immediate Prohibition in the district of Salem and offers its humble felicitations on undertaking this bold and much-desired reform. The League also appeals to all local and voluntary bodies in the district to render utmost help to Government to make the reform an unqualified success.

b. The Madras Temperance League makes special appeal to the authorities in charge of temples, mosques, churches and all other religious institutions to give full and active support to the Government's efforts in the cause of Prohibition.

II. a. The Madras Temperance League believes that in order to make Prohibition effective particular attention should be devoted to the habitual drinkers by providing what are known as ‘counter-attractions’.

b. The League also believes that voluntary organisations should be encouraged to do propaganda to prevent activities tending to defeat and infringe the law.

c. To enable voluntary agencies to carry on effective propaganda the Government should prepare and supply suitable propaganda materials in English and in the Vernaculars of the Presidency and also offer financial assistance to bonafide voluntary organisations engaged in propaganda work.

III. The Madras Temperance League requests the Government to declare once more that the goal of excise policy is the total prohibition of drink and drugs and that the goal will be worked up to by definite stages within a definite period of time.

IV. In addition to the gradual introduction of Prohibition in one or more districts, the Madras Temperance League feels the following steps should be taken throughout the presidency to mitigate the evils of drink and drugs and to achieve the goal of Prohibition in a reasonable period of time.

a. to reduce the quantity of arrack manufactured or made available for sale by a fixed proportion every year, so as to eliminate the sale of arrack altogether in a definite period of time;

b. to increase the rate of duty on arrack consistent with the well recognised principle of 'Maximum of revenue and Minimum of Consumption';

c. to reduce the issue strength of arrack as a measure of temperance;

d. to reduce the number of trees tapped for toddy year after year;

e. to reduce the quantity of foreign liquor available for sale year after year;

f. to reduce the number of hours of sale;

g. to reduce the number of shops licensed for retail sale of intoxicating liquors and drugs;

h. to issue orders not to open new shops and to close down shops which are a nuisance to the public;

i. to introduce the system of local option;

j. to reconstitute the Excise Licensing Boards and the Excise Advisory Committees on the lines indicated in the Memoranda submitted by the League and to give them adequate powers to deal with all kinds of liquor and drug shops;

k. to make adequate provision for the teaching of the evils of intoxicating liquors and drugs in schools;

l. to encourage the formation of voluntary organisations for anti-drink propaganda and for providing 'counter attractions'

V. As the drink revenue forms a considerable part of the revenues of the province and as the introduction of Prohibition and other measures is likely to affect the financial position, the League suggests that a small Committee should be appointed to examine measures of retrenchment of expenditure and suggest alternative sources of income, to reduce the loss in the Excise Revenue.

EXTRATS FROM THE ADDRESS DELIVERED TO THE GRADUATES AT THE CONVOCATION ON THE 30TH JULY 1937.

BY

RAO BAHADUR A. LAKSHMANASWAMY MUDALIAR, B.A., M.D., F.C.O.G.
KNOWLEDGE AND WISDOM.

Knowledge by itself will not lead you far, and it is wisdom that is needed to make a success of life. It is said that knowledge is proud that it knows so much, while wisdom is humble that it knows no more. Learn to be wise, and remember that the greatest lesson which your University can teach you is to humbly pursue truth for its own sake.

There is a famous and familiar saying of Lessing that if the Almighty offered him the choice between the knowledge of all truth, and the impulse to seek truth, he would, reverently select the second as a greater boon than the first. And this is the attitude which it should be the end and aim of education to make easy and natural. To be open-minded, to struggle against preconceptions and hold them in due subjection, to keep the avenue of the intelligence free and unblocked, to take pains that the scales of the judgment shall be always even and fair, to welcome new truths when they have proved their title, despite the havoc they may make of old and cherished beliefs these may sound like common place qualities well within everyman's reach, but experience shows that in practice they are the rarest of all!

* * * * *

BE TRUE PATRIOTS.

Do you really feel that every citizen in this land is a brother of yours? Do you look upon him as one entitled to the same consideration as yourself? Do you recognise that equal opportunities should be available to every one to be the architect of his own future? If you do, if you have overcome the artificial barriers of race or religion, of position, wealth or birth, if the accidents of life have no significance to you, and if your interest for human welfare is broadbased on the dictum that everyone of your fellow country men has God-given gifts, opportunities and privileges and has no reason to be ashamed of the trivialities of birth and of social position, then only have you realised the true lessons of your University training. If that spirit pervades through the length and breadth of this country, if every graduate of a University realises the truth of the oft-quoted couplet of that Scottish Bard and patriot:

"The rank is but the guinea stamp,

The man's the gowd for a' that," (Burns)

the future of this land is assured, and no more shall we have to hang our head down, as when faction, disharmony, mutual suspicion and antagonism have the upper hand. True patriotism consists in ignoring differences and emphasising points of agreement, in discarding age long customs and traditions, which, whatever their worth at one time, have no place in a world permeated with the spirit of Equality and Fraternity, in appreciating more fully that in the struggle between the "Haves" and "Have nots", the time is come when the "Have Nots" must be shown a generous gesture. Friends, believe me, what are wanted most in our country are "Unity in essentials, Diversity in nonessentials, and Charity in all", and were that spirit to pervade your daily life and conduct, you would have carved for yourself a glorious place in the history of your country.

* * * * *

On a Sunday morning we had the privilege of attending three of these services in the Holy Sepulchre church. The Greek service is more orderly and elaborate while the Coptic and the Syrian are very simple. The worshippers are very reverent and during the two or three hours of their worship they all keep standing. Their services are highly liturgical, ritualistic and sacerdotal. The chants are sung very loudly with zeal and earnestness. These three services are within hearing of each other and so to a stranger to all three, sound like Babel, the one in Greek, the other in Coptic and the third in Syriac. What is very disappointing is the rivalry between these churches, which has caused bitterness and frequent communal riots have taken place within the premises of the church of the Holy Sepulchre between these churches. The Moslem soldiers keep peace within the walls and a Moslem porter is in charge of the key of the main door of the church. Superstition and ritualism are alarmingly great so that they eclipse real Christian life. The wealth and luxury of these churches compare strikingly with the poverty outside among both Christians and non-Christians. We were reminded of the words of Peter: "Gold and silver have I none; but what I have, that I give thee". To-day, it is the other way: 'Power and spirit we have none; but silver and gold we have in plenty.'

Rev. G. P. Charles in the Guardian.

INDIA'S SPIRITUALITY ?

**Extracts from the Presidential Address of Mr. M. N. Roy
at the Third Radical Youth's Conference**

SPIRITUALIST GENIUS ! (OF INDIA)

We hear much about the "spiritualist" genius of India but none takes the pain of establishing the thesis. It passes as an axiomatic truth, an article of faith. Nevertheless, the critical student must inquire whether the claim regarding the spiritual nature of Indian culture has any historical foundation, if it is borne out by historical facts. The inquiry reveals that what is regarded as the special genius of India is not special at all. Spiritualism, that is, the religious form of thought, is the characteristic feature of every human community at a certain stage of social evolution. Modes of thought change in accordance with the variation of social environments, and, consequently, no particular way of thinking can be the eternal characteristic of a certain people.

If India tenaciously holds on to a particular mode of thought, which has become antiquated, which has been rejected, reformed or camouflaged by the Western nations, that is not because India is more spiritual and the latter are morally depraved by nature, and, as such, have not been able to remain on that higher level of ideology. It simply proves that advance of civilization—continuous process of the conquest of nature by man—has enabled those nations to think more in terms of reason and positive knowledge than in terms of faith and metaphysical abstraction.

It simply proves that change in the conditions of life inevitably revolutionises ideas. Similar changes did not take place in India, therefore, the Indian people could not outgrow the religious mode of thought, which was disrupted in the Western world by the rise of modern science.

The revolutionary transformation of the conditions of life, experienced by the nations of the West, has created the gulf that separates them ideologically from the people of India. Subject India to a similar revolutionary transformation; and the gulf will close up in no time. Ignorance will be dispelled by knowledge. Faith will be replaced by reason.

Believers in the spiritual genius of India would exclaim. "Oh, that is precisely what we want to avoid." They would ask challengingly. "Is not this desire born of our innate spiritualistic inclination? Unless Indians were by nature spiritualistic, how could they resist the temptation of travelling the road of worldly welfare?" But the question is, was it by choice that India shunned the road taken by the wayward peoples of the West? Is she really resisting the temptation

even to-day? The least regard for the facts of history and the realities of the present situation compel one to answer the question decisively in the negative.

INDIA AS MATERIALIST

The nationalist movement, our striving for political freedom, prove that the Indian people are just as much concerned with worldly welfare as any other people.

We strive for political freedom because that will enable us to catch up with the social progress of several hundred years that separates us from the Western nations.

The historical task of Indian nationalism is precisely to realise that which its prevalent ideology disclaims. If that is not so, there is no sense in our struggle for political freedom. If that is not so, then demonstrate your spirituality by bearing the cross of political slavery and the resulting economic backwardness. Either your spirituality is a sham or your nationalism is a mistake.

If the concern for the physical necessities of life is materialism, then the Indian people are as materialistic as any other people. No rational person can ever dispute the fact that to subsist and reproduce are the common characteristics of every organism. The human being, endowed with intelligence, naturally tries to perform these biological functions under the most favourable conditions. The ability to create such conditions and to improve them progressively separates man from the lower animals. To dispute this view would be to maintain that the cave-dweller is the ideal being. Once the biological necessity for comfort is admitted, any limit to it can be set only arbitrarily. Who is to determine where the line is to be drawn? The Scriptures do not draw any line. They sanction materialism in the sense of the desire to subsist, reproduce and acquire worldly goods.

THE FOUR-FOLD IDEAL

Dharma, artha, kama, moksha—these, according to the Scriptures, are the four-fold ideals of human life. Sandwiched piously between *dharma* and *moksha*, *artha* and *kama* do not cease to mean what they are. Acquisition of worldly goods (*artha*) as well as sexual enjoyment (or desire in general) are not only sanctioned scripturally, but are recognised as objects of human existence on an equal footing with *dharma* and even *moksha*. The Mahabharata gives the most elaborate and comprehensive exposition of *dharma*. There we read that, "*artha* and *kama* are derived from *dharma*." This very significant declaration is made by no less an authority than

Vyasa himself. The saintly injunction textually is: "Be religious, and you shall have all the pleasures of the world." Mind the reward for the observance of religious laws and practices is *not* salvation of the soul but pleasures of the world. Who would still maintain that concern for worldly goods is a characteristic of the materialist West?

In the same context, the Mahabharat tells us something still more interesting. Having made the above declaration, Vyasa laments that "none listen to me." This proves that in the very golden age of the spiritual civilisation of India, the pursuit of *artha* and *kama* was not even restricted by *dharma*. As regards *kama*, the *Brahma Sutras* declare: "The sexual instinct is germinal in the child, and obtains full expression when the proper age comes." It is not at all difficult to reconstruct what is left unsaid in this connexion. Sex impulse being natural, it must be satisfied. *Dharma* does not prohibit it. Finally, according to the Gita, God operates as the rightful desire in all creatures. Rightful means permissible by *dharma*. *Dharma*, in this context, evidently means social codes which, in a certain stage of human development, are everywhere couched in religious terms and derive the authority from assumed or imaginary divine or heavenly sanction.

INJUNCTION OF INDIAN CULTURE

One must acquire worldly goods and satisfy the sexual urge (enjoy the pleasures of physical life generally) under certain conditions laid down by the laws of the established society: that is the injunction of Indian culture.

Is it any more spiritualist or any less materialist than the code of social conduct of any other civilised people? High-way robbery as the means of acquiring wealth and the caveman's method of winning his mate are no more practised in the Western countries than in India, either of to-day or of the past. The Western people's pursuit of *artha* and *kama* is also governed by laws. And what they accept as the limitation of their natural urge is essentially the same as *dharma* of the Indians.

Whether they are religious injunctions, or moral codes, or civil laws, in the last analysis, the limitations can be reduced to the good old Ten Commandments.

As regards the belief in a life after death or salvation of the soul, it is simply impertinent to maintain that the average European or American is hypocritical while the Indian is sincere. Salvation of the soul is the cardinal principle also of Christianity and the average European or American Christian, by virtue of the fact of being better educated than his Indian prototype, is able to follow his faith more intelligently.

With the vast majority of Hindus, religious belief is but a matter of habit, a bundle of superstitions. No unbiased person can regard that as the token of spiritual superiority.

Moksha has practically vanished from the religious vision of the average Hindu. *Artha*—the struggle for bare physical existence—cruelly governs his whole being, with *kama*, often in very unaesthetic forms, dominating the dark corners. The shackles of antiquated social institutions like the caste rules, together with the civil and criminal laws of the British government, have taken the place of *dharma*.

CAPITALISM AND MATERIALISM

There are those who identify materialism with capitalism. If that view is taken, then materialism cannot be denounced as a Western product. Capitalism is an economic system which evolved over a whole period of history. Although for many reasons it happened to flourish more luxuriantly in certain parts of the world, its germs have been sprouting for hundreds of years in all the civilised countries. India had not been free from that process. Indeed, she contracted the disease earlier than the Western world. Handicraft industry and trade flourished in India "when the forefathers of modern Europe were going naked."

What does that mean? It means that India was well ahead on the road of materialist civilisation before the European peoples left behind their primitive innocence and spiritualist mode of thought associated with that state of social and cultural backwardness. India was walking cheerfully in the corrupting embrace of materialism when Europe was still slumbering in the darkness of the highly spiritual middle ages. India developed the sinful love of lucre before Europe appeared on the scene.

Indian spiritualists are not ashamed of this sinful love. They propose to legalise, sanctify it in a happy and harmonious wedlock between capital and labour, thereby setting an object-lesson to the materialist West. Each socio-political revolution is preceded by a philosophical revolution. It is the task of the radical intelligentsia to bring this about. As long as the progressively minded youth remain under the influence of the antiquated religious form of thought, they will not be able to play a distinguished part in our struggle for political freedom and social regeneration.

The rotten structure of the antiquated social system must be pulled down. The misplaced loyalty to the traditions of a decayed culture kills the incentive to progress. The boldness required to bury the dead past can be born only of the spirit of revolt set free by scientific knowledge.

MASS CONVERSION.

Statement on "Mass Conversion" Drawn up at the fourteenth annual Report of the Madras International Fellowship (19th to 21st February, 37) as the result of the addresses and discussions.

The following statements give a general trend of the discussions that took place at the 14th Annual Retreat of the Madras International Fellowship held at Ennore from the 19th to the 21st February 1937. The subject discussed was "Mass Conversion". It was a representative gathering of Hindus, Muslims, Indian Christians and Missionaries, both English and American. It can truthfully be said that the speeches and discussions were of a very high order and the problem was faced fearlessly and yet sympathetically. The statements will show how comprehensive the discussions were.

(I) STATEMENT BY Mr. G RAMACHANDRAN

(Mr. Ramachandran is a Nayar (Non-Brahmin Caste Hindu) belonging to Travancore. He is the Secretary of the All-Kerala Harijan Sevak Sangh—Society for the service of the Depressed and backward classes of Hindus).

We who have come together in this fellowship think that the question of "Conversion" has to be re-examined and re-studied in view of the vastly altered conditions in India. The presentation of Christianity as a body of superior religious doctrines backed up by an elaborately organised conversion apparatus, by a species of political prestige, the making use of material relief to gather in numbers and the taking advantage of material conditions in Hindu Society, have created resentment and bitterness in the Hindu mind which has luckily worked into a mood of self-search and intense internal reform. The idea of converting all the people of India to Christianity is an impossible dream and any prolonged attempt in that direction will not only be futile but create a situation unhelpful to the welfare of the small Christian minority in India and, what is more, even to the permeation of the Christian ideal. This latter thing is far more vital to India and to Christianity itself, and this is possible only when claims of superiority and organization and wealth are progressively and totally withdrawn in favour of the inherent force and power of the Christ ideal.

While ultimately organised conversions will have to be given up, the immediate task before converting agencies is to recognise the equality of the great religions of India as means of equal validity to know God. Such a recognition will wipe out many difficulties and will lead to great care

being taken regarding new converts. Material inducements should be stopped. No advantage should be taken of grievances and difficulties in which people find themselves. Relief work must be isolated from conversion and must be rendered only in a humanitarian spirit. Such a change of attitude will give a real chance to Christ in India. The task of select Christian Missionaries would be merely the expounding of the Christ ideal and the living of Christ life. Hinduism will offer the fullest co-operation to such servants of Christ. The conversion motive as now functioning, if prolonged will make cooperation impossible between Christianity and Hinduism. We plead for the rapid and progressive elimination of that motive in the interests of Christianity.

(II) MR. A. N. SUDARISANAM.

(Mr. Sudarisanam is an Indian Christian, Editor of the "Guardian" of Madras—a Christian Weekly of Public affairs.)

The discussion proved that there is full recognition of the fact that Truth is one and that there are varying genuine interpretations thereof, which are each imperfect at any stage, but to the extent that they are sincerely believed in and practised such religions are necessary for meeting the full needs of individuals and groups and for contributing to the discovery of the ultimate Truth. The interaction of these faiths upon each other when so closely placed together as they are in India, is bound to grow as a national process and must be welcomed as a help to the enrichment of all religions. Propagation of these faiths is legitimate provided, all elements of aggrandisement and ideas of superiority and inferiority are eliminated.

It is a matter of gratification that the possibilities of toleration have been demonstrated even in recent years when serious misunderstandings and misinterpretations of motives have arisen. Evidence of this is abundant in the cordial relationships that have been retained among ardent groups of workers of the different faiths.

This, however, does not validate all the methods that have been pursued hitherto. In view of the considerable political and other complications that are inseparable from the transfer of groups of people from one religious fold into another, it seems most probable that a strict adherence to methods adopted hitherto regardless of extraneous circumstances that have begun to envelope religious pursuits, might provoke counter measures and result in all religious activities degenerating into rivalries and wrangles unworthy of spiritual purpose. The immediate purpose therefore is clearly re-examination of the objectives of each religion and a recasting of

methods such as would be calculated to permit of the healthy development of all religions and the continuance of the cordiality that should exist between partners in the common work of helping the needy.

(III) MR. K. V. SETHA AIYANGAR

(Mr. Seta Aiyangar is an Advocate of the Madras High Court. He is a Brahmin (Hindu) belonging to a conservative group ; Honorary Secretary of the Madras Vigilance Association).

For the present discussion, the objective of conversion is assumed to be the making of a better individual both in himself and in his relationship towards society and the State. All Missionary agencies are agreed that this should be brought about without the use of methods which may be conveniently termed unfair, that is to say, methods which lend themselves to being understood as exploitation of the ignorance, want and helplessness of the individual and the group in which he is living in the interests of another religious group. This aspect has now assumed a new importance (1) on account of the Communal Award (2) the wave of Nationalism that is spreading through the country and the fact that some of the missionary groups do not align themselves completely with the national movement. A third factor has been the growing awakening among the Hindus who are the community against whom conversion movement is directed, in the matter of their duties towards the lower classes and the growing desire to organise Hinduism on the same lines of religious equality as the other religions.

But subject to these limitations, all religious groups will be agreed that there ought to be full liberty for the promulgation of vital messages for the uplift of individuals and societies for all religionists. The question of co-operation between different groups in this work of uplift is one presenting difficulties, not merely on account of the different historic and political back grounds but also on account of the differences in their attitude towards social, economic, and political organisation. But one thing has to be emphasised. Conversion ought not to be a subterranean or secret means of stealing recruits from one community to another.

(IV) MR. R. R. KEITHAN.

(Mr. Keithan first came out to India as a Missionary under the American Madura Mission but later on he resigned from the Mission and is now one of the Secretaries of the International Fellowship Movement).

The religions of India face a crisis today when the nation is being reborn. First of all, there is the growing and spreading conviction that

religion is of the past, unscientific and an opiate to modern civilization. At the same time, a growing national consciousness, a greater appreciation of the intricacies of inter-communal problems, are intensifying feelings when attempts are made to bring large members from one religious fold to another. It is a time when religions should be aware of their common needs, interests and opportunities for service.

This is a new era in India when we, as members of the so-called converting religions, must reconsider our historic positions. That there may be mutual trust and confidence there is need for public confession of our sins of omission and commission. We have failed to appreciate adequately India's culture and wealth of religious experience. All too often, we have condemned other religions wholesale. In referring to Hinduism many of us have in mind its animistic and superstitious forms which alone we know as we work with India's lowest. With this there has been a lack of discrimination of the good and bad in historic Christianity. Many times, instead of an unfettered Christ, we have brought to India, a sectarian Christianity. We have been identified too fully with selfish interests of the West.

As we re-examine forms of Christianity, the spirit and teaching and life of Jesus Christ, we must recognise also a new Hinduism and an Islam that is of our own family tree. Christian leaders in India must realise that present-day Hindu leaders are increasingly aware of the world situation, are humbly conscious of such evils as "untouchability", are feelingly aware of the challenge of Christ, and are seriously at work at India's problems. Therefore, a humble Christian would appeal to his brethren to discriminate between the non, or less essentials added to Christianity during the centuries; to join the Hindu and Muslim in a further and whole-hearted search of the depths and heights of Jesus Christ and others, such as Buddha and Mohammad in the light of our common shortcomings and problems. Let us trust more in the power of Truth, in the immanence and guidance of God's Spirit in man. Let us make common effort, in the light of India's special assets and needs, to build God's Kingdom in a land that, I am convinced, longs for our humble contribution.

NATIONAL ATTITUDE TOWARDS CHRISTIAN MISSIONARY WORK AMONG DEPRESSED CLASSES.

D. M. DEVASAHAYAM, B. D.

The Missionary work amongst the Depressed Classes must be recognised as one of the greatest of national services to the country, for they have rescued 6 millions of the most neglected sections of Indians from poverty, ignorance and despair and converted them into a respectable and progressive community.

But it should not be forgotten their motive as well as foundation of their work is religious, and that it is the secret for their success. Missionary societies could not find the best men offering for self sacrificing service unless they appeal to their religious instincts and impulses or the money required for their support which comes mainly from the poorer religious minded people. Nor could they achieve success in their work of transformation without the religious foundation. We shall be doing the greatest harm to the Depressed Classes, if we deprive them of the help that comes to them from the followers of Christ in western countries. And we shall be rendering this great disservice to them if we call upon the missionary to be content with mere social service without the religious objective. From the large national standpoint, we should welcome this great national service with all our hearts, and encourage them. Intellectuals in western countries who have come to a realization of the greatness of non-Christian faiths are already attacking missionary work from their own angle of vision, and Indian Christian intellectuals too have not refrained from criticising missionary work from the standpoint of Christian idealism. If national leaders also could level their attack, missionary work would receive a great set back. Can the Depressed Classes and the Indian nation afford to neglect this enormous benefit that comes to them for whatever reform, looking at the matter from the practical point of men.

The objection that comes from the politician is that conversion transfers people from one group to another and deprives the former of its political strength. This is only valid if the Indian Christian is an antinational force, which is an assumption without any foundation from the standpoint of national politics. The Hindu politician concerned with the political strength of his own community might not be satisfied, but the attitude of the Indian Christian towards the Hindu community entirely depends on the attitude of the latter towards the former. The Hindu antagonism towards the Christian would virtually amount to his being out casted. The separate electorate which must be regarded as a passing phase in

Indian political development seems to be the only reason for this antagonism, and the remedy seems to be the abolition of separate electorate and the removal of the causes that go to support the same in the present state of conflict between communalism and nationalism in which the latter has yet to triumph. All that the nationalist has to fight against in Missionary work is the development of any anti-national spirit, and this is the only safeguard that can be demanded of the missionary.

The conclusion then is that from the national point of view the missionary work amongst the Depressed Classes is a great political asset and attempts should be made to secure its continuation and to see that no danger to the national cause arises from this source.

The second statement that may be made out is that conversion to Christianity is not a religious menace to Hinduism. Hinduism has had sufficient historic experience during the ages to perceive and recognise the value of unity amidst diversity, and has largely succeeded in securing this unity through the method of toleration and freedom of development. So long as Christianity is capable of incorporating all that is best in Hindu religions heritage and so long as Hinduism is capable of doing of the same with Christianity, the advent of Christianity can only be regarded as revivifying force, and the achievement of religious unity ought to be promoted by the age long principle of toleration and freedom, and it is fatal to national interests to provoke or accentuate antagonisms or suppress new movements.

The contention that Christianity may be preached and accepted without the process of conversion amounts to a refusal to recognise the place of organization for religious purposes. Followers of particular faith or sect cannot but come together for religious fellowship and give rise to a community in due course. The question that should engage the attention of the nationalist is only whether the nation should recognise these religious groups as political entities, and it may be answered that the danger comes only when they become water tight compartments. And the right and duty of the nation seems to be only to guard against the disruptive tendency of these communal groups by fostering and promoting national solidarity independent of religion and not to seek to kill freedom and diversity in religion.

EXTRACTS.

Report of the work of the Kerala Hindu Mission for the year 1936.

The Mission has now started intensive canvassing for the enrolment of more shareholders and substantial success in that direction.

With a view to spread the ideals of the Hindu Dharma among the masses and to bring about consolidation of the various sections of the Hindu community, Hindu conferences were held at various centres in the State, the most important of which are those held at Konni, Aranmula, Chengannur, Ethomoli and Arumana where large gatherings of people including both Savarnas and Avarnas worked enthusiastically and in hearty co-operation for their success.

The Board of Directors of the Mission from its very inception, thought it necessary to bring up the backward classes before any consolidation of the Hindu community can be effected. About 100 young men from among the backward classes were given a course of lessons on religion, hygiene, thrift, cleanliness, self help, co-operation, bhajana etc. Thus trained, they were appointed as Pracharakas in charge of various centres started in different parts of the State. As a result of the propaganda work carried out by the Mission, steady improvement is noticeable among the people of those communities in the matter of their appearance and mode of living.

The Hindu Mission has helped many persons who wished to reembrace the Hindu faith. A uniform procedure for the Suddhi ceremony in such cases has been prescribed and provision is being made to issue certificates to those who undergo the ceremony. It may, at the same time be made clear that the Mission does not show any sympathy to those who seek to become Hindus in the expectation of some secular advantage.

The Mission has done its best to popularise the object and importance of Temple worship and has been giving facilities and help for such worship to the newly admitted classes.

In many of the centres of the Mission, Night schools are being conducted by the Pracharakas with the aid of local leaders for educating the illiterate adults of the working classes.

As a general rule, the members of the backward classes are very much afraid of physical violence and other kinds of persecution when-

ever they are involved in criminal cases. Hence, instead of surrendering themselves before the authorities when called upon to do so, they generally run away and go into hiding. When such cases come to the notice of the Mission, the parties are encouraged to appear and helped to take the necessary legal steps to protect themselves. The Mission also helps them in settling out of court, disputes arising among themselves. It is gratifying to note that, slowly but surely, ideas of self respect and of confidence in the law of the land are growing in them and that soon, they will, in these matters also, be on a par with other communities.

* * * *

In order to ensure more prompt and efficient supervision of the work in the Centres, responsible Taluk Committees are being constituted to whom the immediate supervision is to be delegated.

* * * *

Colony:—The Mission has started operations for survey, etc. of the land in the Kunnathur Taluk, kindly given to the Mission by the Government, for a colony for the benefit of the members of the backward classes. The starting of small colonies in other suitable places is also in contemplation.

* * * *

Though the response from the higher ranks of the Hindu public cannot be said to have been at all adequate, it is consoling to note that the significance and importance of the work and ideals of the Hindu Mission are being more and more recognised and that the help and co-operation from the people are perceptibly increasing.

All-India Pandits' Parishad (Conference.)

General Secretary's Tour.

Pandit M. Kumarathathachariar, the General Secretary of the All-India Panditha Parishad met eminent Pandits in Conjeevaram, Arani, and Wandiwashi Taluqs in the course of his tour.

In Conjeevaram he met his Holiness Brahmanandendra Yathindhra Saraswati of Upanishad Brahma Mutth, who gave his blessings to the organisations and assured them his full support and co-operation in re-organising Hindu Society, and giving a proper lead to Hindus. Messrs. A. Ramaswami Sastrigal, retired Sub-Judge and other leaders in Conjeevaram have also agreed to support the Parishad. The General Secretary found in the course of his discussions with Pandits in various places, that the need for a revision of Hindu rituals and for a re-adjustment of our

(See page 288.)

NOTES.

India's Uniqueness :—"Familiarity breeds contempt," says the old proverb. Though contempt may be taken as being too strong a word, there is no denying the fact that we are not able to appreciate the true greatness of things quite familiar to us. This truth was brought home to us in a very striking manner when a European lady speaking about India to a Madras audience drew their special attention to one unique feature of India. Our country is the only country in the world where one can see the followers of various religions living side by side. In most of the other countries only the followers of a particular religion (sometimes of a particular sect thereof) could be seen. Most of the European countries are predominantly Christian and it is difficult to come across a large non-Christian sections of their population in them whereas in India we find Hinduism, Islam and Christianity flourishing side by side and a student of comparative religion has great opportunities of studying the various religions in their working condition in this country than in any other country of the world. Have we been conscious of this peculiarity? Or even if we had known it, have we been making the fullest use of this unique opportunity? Let us ponder long and deep before we answer the question.

* * * *

Our women are coming up : It was very gratifying to see such a large number of lady students attending the convocation and taking their degrees. There were 12 who took the M. B. B. S. degree and 57 who took the L. T. degree. Medicine and teacher we consider peculiarly adopted to women and we hope more and more of our girls will take to these two learned professions.

No branch of academic honours went without a lady student sharing it. The number of those who took M. Sc., B. Sc. (Honours), B. Sc. (Pass), B. A. (Honours), B. A. (Pass) was 2, 4, 16, 12, 11, and 123 respectively. Sow Saradambal who took the Ph. D. degree, Sow Ramakrishnamma who won three medals one each for medicine, surgery, gynaecology and obstetrics and another medal and prize for general proficiency deserve special mentioning. The total number of ladies who took their degrees either in person or in absentia was only 240 out of a grand total of 1793 graduates or about 13.5% which is very poor; but the progress of higher education among girls is steady though slow and we hope that in due course our girls would be in a position to approach equality with our boys in the matter of university education.

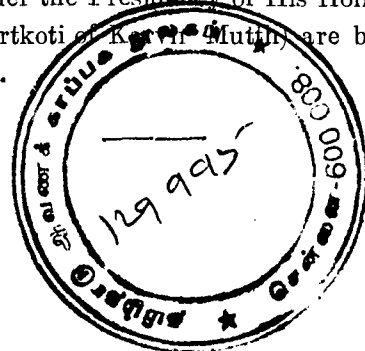
* * * *

The Kerala Hindu Mission: Last month we drew the special attention of our readers by an editorial note to the good work done by the Mission, a brief account of which was also published in the same number. We gladly acknowledge the receipt of a copy of the Report of the work of the Mission for the year ending 31-12-1936. Short extracts from the report are published elsewhere. Our readers would be glad to note that the good work started by the Mission has been carried on steadily during the year under review. Conferences have been held to popularise the ideal of the Hindu Dharma, Pracharakas have been working vigorously, the Temple-entry proclamation has been well implemented and the Mission has been working in co-operation with the Devaswam Department. We congratulate the workers of the Mission and wish them continued success in their selfless talk.

The Convocation Address: It is perhaps a far cry from the convocation Address to the Bharata Dharma, the Magazine of Neo-Hinduism. The gulf is more apparent than real. The convocation address is intended for the edification and guidance of young men and women on the threshold of life after the completion of their educational course and we naturally expect high and inspiring ideals placed before them by the person who has the honour of delivering the address. This Magazine which stands for the same high ideals welcomes, therefore, the bold statement of such ideals contained in Dr. Lakshmanaswami Mudaliar's address, extracts of which are published elsewhere. In this land of castes and creeds the learned doctor did well to lay special emphasis on the elements of unity rather than of separation and pleaded for wisdom more than for knowledge.

(Continued from page 286.)

ideas, in consonance with modern conditions, is keenly felt and hence, the deliberations of the Pandit to be held in Madras in the last week of December this year, under the Presidency of His Holiness Sri Jagadguru Sankaracharya (Dr. Kurtkotil of Kerala) are being looked forward to with great eagerness.



THE INDIAN EDUCATOR, MADURA
AN ILLUSTRATED HIGH CLASS •
CHEAP MONTHLY
Editor: V. ARAYAMUDA IYENGAR,
B.A., L.T.,
Annual Subscription Rs. 2 only
Sample copy As. 3
For use in Schools, Colleges, Clubs
and Libraries
— Best Advertising Medium —
Send M. O. to the Manager
The Indian Educator, Madura.

No Educated Home Should Go Without

The Scholar

An Illustrated monthly journal devoted to Literature, Art and Science.

Annual Subscription: Rs. 3 only. For Students Rs. 2 only.

Foreign: 6 Shilling. Single copy As. 4
For advertisement rates write to

The Manager

"THE SCHOLAR," PALGHAT.

WONDERFUL AND ACCURATE PREDICTIONS

Consult SRIDHAR GANAPATHY BALIGA Astrologer, Bantwal, S. Kanara, (India).

Trained under the greatest Astrologer of the world Professor Suryanarain Row, B.A., M.R. A.S.

RATES				RS.	A.	P.
Life Reading	...	...	...	15	0	0
Complete Horoscope	...	...	...	25	0	0
Horary Questions per question	...	...	...	5	0	0

THREE RENOWNED SPECIALITIES
of Ayurveda Vidwan

BALUX

Safe laxative pills. Bottle As. 2

Eskaepée

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

GINGCHIP

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

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

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

"NANJANGUD TOOTH-POWDER"

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

TO LET

COME TO SPENCER'S

for all your requirements

MOST UP-TO-DATE GOODS
MODERATE PRICES
PROMPT SERVICE

DEPARTMENTS.

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

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

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

129995
JL
P. 100, 2, 112360
137.15.27

தமிழ்நாடு ஆவணக்காப்பக நூலகம்,
எழும்பூர், சென்னை-600 008.

தவணைத்தாள்.

சே. எண் : 129995 ப. எண் :

வழங்கிய நாள். (1)	திரும்பிய நாள். (2)	வழங்கிய நாள். (1)	திரும்பிய நாள். (2)