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WORSHIP OF THE DIVINE MOTHER

SWAMI ASESHANANDA

Worship of God as mother is a special legacy of India to the culture of the world. It is a peculiar characteristic of the Hindus that they will never cry down any discipline which engenders purification of the heart. Man is by his very nature anthropomorphic. He cannot so easily transcend human limitations and barriers of name and form. True it is, in the highest state there is no distinction between worshipper and worshipped. The individuality is lost and the personal ego-centric idea is obliterated. Both subject and object merge into one eternal entity, annihilating all differentiations. This unitary consciousness of non-duality is the goal of philosophy and end of religion. In the deep realms of Nirvikalpa Samadhi, the sages of high calibre alone can experience the truth of Advaita Vedanta. But for ordinary mortals it is too *abstruse* to be grasped by their poor understanding. Rightly has it been said by Sri Krishna in the Bhagavad Gita—"Greater is their trouble whose minds are set on the Absolute, for the goal of the unmanifested is very hard for the embodied beings to reach". The impersonal aspect of the God-head does not satisfy the demands of common mortals. It does not appeal to their sentiments of love and adoration. They want to establish a human relationship with a God whom they can approach with prayers of communion. In the throes of suffering, in the grip of sorrows, they pine for a divine touch that will heal their wounds and soothe their griefs. Contact with a compassionate God who would feel and stretch out a benignant hand is their fervent desire

and a constitutional necessity. Who but He will protect the care-worn soul from the travails and miseries of life? The mad outpourings of their heart find expression in eulogistic hymns and in picturing the Deity in His Sublime auspicious forms—"Bhadram yat te rupam tat te Pasyami"—"We shall behold only your milder form, of gentle kindness". This imperative need made them conceive the supreme being as personal endowed with manifold attributes.

Throughout the history of Hindu religion names and forms have played an important part in training the human mind towards spiritual evolution. The genius of the nation has carved out innumerable paths through the rock of ages for the ascent of the pilgrim-soul to the shining temple of the Supreme Being. The two main currents through which the devotion of the votaries has found its natural outlet, all over the world, are the dual conceptions of fatherhood and motherhood of God. The striking characteristic of the Semitic races is to view the Divine principle as ruler, protector or father of mankind. Social and environmental reactions have made them bear allegiance to an Omnipotent God, a patriarch, who judges their wrongs with the rod of irrevocable justice. From such a disposition it is extremely revolting to think of the Deity as a female personality. They abhor the idea of effeminacy in God-head and designate woman as a fair defect of nature. Some of the sects have gone to such a length as to deny the existence of souls in women. But to the Hindus, it would seem sheer ignorance and unhealthy superstition to cherish such crude, fantastic ideas derogatory to the prestige of the fair sex. Divinity is at the back of all. Perfection is the heritage of all embodied beings. Nothing can extinguish the spark that shines through the human face divine. Truth has no exclusive favouritism for any individual. It cannot be the private possession of any sex or sect. The eternal verities of life can be manifested equally by a man or a woman. The kindling fire of spirituality burns in every heart.

No where in the world were women received with so much esteem and accorded such a dignified respect as in India. It is difficult to trace with accuracy when the cult of mother-worship actually originated in this "Punya Bhumi". Like many things of the Hindus it is shrouded in deep mystery. But the faint note is audible even in the Rigveda Samhita—the most ancient and earliest scripture of the world. But it was there only in a rudimentary form which was later on developed to its fullest stature in the period of the Tantras. Elaborate and systematic modes of worship were promulgated with rituals and prayers. The

teachers of this school combined the Karma Kanda and the Jnana Kanda of the Vedas and tried to harmonise external observances with internal devotional practices. For instance, the rousing of 'Kula Kundalini' is nothing but the awakening of spiritual power latent in every man until it reaches its full culmination in the thousand-petalled lotus in the brain. The goal of Tantra and Vedanta is the same. Through one-pointed devotion and force of will a shakti-sadhaka is asked to rouse the coiled up energy and realise the ultimate goal of life by identification with the substratum of all existence. It is only in methods and practices that the two schools differ. The Tantra-sastra teaches that in order to reach the highest consummation, the monistic experience of transcendental beatitude, the easiest way for ordinary mortals is to propitiate the supreme being as mother. The impersonal aspect of the Divine will appear to be mere abstraction to the neophyte. Hence it prescribes worship and meditation through personal aspects for an easy and gradual advancement of the devotee. Mother in one form is relative—the Prakriti and in another form the absolute—the Purusha. Constituted as most men are, they have to take the help of images and symbols. The symbol is a means for remembering the Deity through association of ideas. The scriptures of the Shaktas have unequivocally stated—"Worship of the image is the first step. Then come repetition of divine name and singing of Her glory. The next step is Dhyanam or meditation and the final one is to realise—"I am she". In the highest state of illumination the worshipper loses his little self like a salt doll in the infinite ocean of existence and all ideas of the worshipper and the worshipped are totally annihilated. But until the aspirant can rise to the transcendental plane of pure consciousness, it is absolutely necessary for him to make use of images which are true pictures of the divinity. Imaginations of the right sort may be adopted. Symbols which are pure and elevating can be adhered to. Undoubtedly they are stepping stones to higher progress leading to knowledge, but those which are vile and degrading must be totally eschewed. As Swami Vivekananda poetically describes:

"Be bold and face The truth.

Be one with It. Let visions cease.

Or, if you cannot, dream then truer dreams

Which are eternal love and service free".

Of all the human relationships either as father or master, beloved or friend, nothing is so sweet and enjoyable as the relationship of a mother to a child. A true child cannot live, even for a moment apart from his

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mother. Being separated from her his life becomes a prolonged agony. He casts all his cares upon her. He is not worried for anything for he knows that his mother will provide for all his needs. He romps about freely being fed by her gentle hand. Likewise, the Mother of the Universe too protects Her children from dangers and difficulties and leads them kindly to the sweet haven of peace. Her grace enables a man to cut through the meshes of the inexorable 'Samsara'. Otherwise, the Maya of the Lord—the infatuation caused by the glamour of the external world is too difficult to cross over. They alone can transcend who have unfaltering devotion and implicit faith in the Divine dispensation. A whole-souled, uncompromising surrender is the only way of being favoured with Her grace. Mother comes when the satanic ego is gone. So long as arrogance and pride prevail in the heart, the mercy of the Supreme will not be vouchsafed. The weeds must be rooted out before the plants may thrive in their luxuriant growth. Mother knows best what is necessary for her sons. She is more intelligent and profoundly wiser than any of us. If we resent her dispensation we really forfeit our claim to Her infinite love and protection. She is all-powerful, generous to a fault and grantor of knowledge and bliss. As "Devi-Mahatmyam" rightly puts it 'Ya Devi Sarva Bhuteshu Shakti rupena Samsthitā, Namastasyai, namastasyai, namastasyai Namonamaha' "She who exists as power in all beings, we bow down our head again and again to Her". She is the Primeval Energy manifested in the form of evil as well as good. It is she that makes us enjoy sweet happiness or roll in the waves of surging pain. The Shakta philosophers repudiate one-sided view of God-head. To them, the supreme Deity is everywhere and in everything. Both good and evil, virtue and vice come from Her. They exclaim in wonder—"Who art thou, the blessed one, whose auspicious hands bestow happiness and misery? The bitter cup of affliction or the sweet drink of felicity, both these, O Mother, are thy grace!"

Such a bold conception of divinity makes the devotee embrace even the destructive and dark sides of nature, seeing auspiciousness in them. A popular song says—"The mother may beat the child, still it clings to her all the more, crying mother, mother". The common run of mankind shrink from misery and will fly from a scene, uncongenial and terrible. The great majority of people want only ease and pleasure. Very few indeed are bold enough to face the sterner side of life and worship the terrible aspect of the Divine. Whether we like them or not, disease and pestilence, old age and death are common pictures held before our vision. A sigh, a moan, a bereavement is the natural lot of every man. Truth does not square

with the expectation of any individual rich or poor, scholar or ignorant. Freedom lies beyond the realm of both. Duality is to be transcended and all comfortable ideas are to be banished unceremoniously. We have to take account of evil as well and encounter it heroically. We must try to see God even in sorrow and sin without being scared away by their ugly appearance. Even a great fighter like Arjuna could not bear the violent and terrific form of the God-head and cried out in exasperation—"Having seen thy mouth, fearful with tusks blazing like Pralaya fires, my mind is bewildered and I do not find any peace. Have mercy on me, O Lord of the Devas. Swallowing all the worlds on every side with thy scorching figure, thou art licking thy lips. Thy fierce rays flaming with radiance are burning the whole universe. Show me, O Vishnu, only that form of thine which is calm and gentle, wearing garlands and apparel pleasing to the eyes". But the blessed Lord said—"I am the mighty world-destroying fire, made manifest for the purpose of infolding the world. Even without thee, none of the warriors, arrayed in the hostile armies shall live. Therefore be not distressed with fear. Arise, awake, fight the battle and be an instrument in my cause". From a dispassionate point of view, calamity instead of being a negation of divine grace is often the proof of it. Difficulties call forth the latent qualities and the deeper graces of the soul. Suffering serves as a great incentive to higher achievements by evoking the dormant capacities of the spirit. It chisels off the angularities and smoothens the edges of our distorted being.

In the hard school of misery, is character formed and the unhealthy factors of the constitution cast off. Danger makes us virile in form and pure in spirit. As gold smelted by fire shines brightly, life sanctified by misery glows brilliantly. The prayer of Kunti, the mother of Pandavas is proverbial—"Let misery be my companion, O Govinda, for unending ages of time but let not my mind swerve from remembering Thee even for a single moment of life. I seek not salvation casting aside the precious gift of suffering doled out of thy hand, O! Saviour of the distressed." To the faithful, adversity is a blessing in disguise as it discloses the transitoriness of earthly joys. It brings to their mind the impermanency of earthly relationship which is cut short by the cruel hand of death. They consider sorrows as divine messengers to awaken them from their sloth and dull inertia. Misery helps them to think constantly of god relinquishing attachment for the perishable things of life.

Instead of being a punishment, it is a token of Her all-embracing love if it is viewed from a proper perspective. Hence in addition to worshipping

Mother in her benign aspect as Lakshmi, we must adore her in her sterner form as Durga the terrible goddess, the destroyer of the demons of lust and sensuality.* We must worship her with her garland of human skulls, reeking with blood and severed hands hanging from her waist. The real worship of the Mother is in the cremation ground where we are to make a funeral pyre of all our desires and appetites. The heart must be made a 'Smasana', a burningghat in order that the great Mother may revel there in her rapturous dance. In the words of Swami Vivekananda :—

“ Who dares misery love,
And hug the form of death
Dance in destruction's dance
To him the mother comes”.
Om Santih.

It is certain that a civilization which lives for objects not worth dying for is doomed to decay. For the individual in the same condition a 'terrible decline', reducing him to the 'fraction of a man', can hardly be avoided. On the other hand, if he lives for something worth dying for, he will cease not only to bother about his life, but will escape a multitude of corroding botherations at connected points.

Religion is the affair neither of reason, nor of faith, nor of conscience, nor of any other separable function or faculty, but of the whole man in his integrity, responding to a universe whose nature he shares.

L. P. Jacks.

*It is only right to add that this mode of worship is discouraged in other sects in Hinduism.—Ed. Bh. Dh.

HINDUISM AND RECONVERSION

DR. V. RAGHAVAN, Ph. D.

It is indeed one of the outstanding features of Hinduism that it neither believes in the doctrine that a soul can be saved only if it embraces its faith or in the policy that the greatness of a religion or faith consists in its numbers. Hence Hinduism is the most tolerant of religions and in one of its greater scriptures, the Gita, the statement is made that, in whatever form one worships God, God, in that form, approaches the devotee and accepts him. This principle is again and again given expression to in a vast number of hymns.

This noble tolerance, which I am disposed to describe as inter-religious good-manners, is a basic feature of Hinduism, not less great than the principle of non-violence. It should indeed be open for anybody to read and think and choose his own spiritual path. But, in the history of Hinduism and India, circumstances arose when conditions extraneous and even opposed to religiousness and spirituality operated on behalf of another religion, and began to reduce the numbers of the Hindus. Mahommedanism first and then Christianity began active proselytisation in which both the religions believe. The methods adopted by the ruling Muslim power, in its day, and the situations in which vast numbers of Hindus became 'followers of the Prophet', are least creditable to the sponsors of the conversion or to the religion to which such conversion was effected. In this connection, I desire to draw the attention the Hindu public to the contributions of Mr. Sri Ram Sharma on the Religious Policy of Aurangzeb in the second and the third numbers of Vol. XII. of the Indian Historical Quarterly, edited from Calcutta. The third number of Vol. XII of this journal contains Mr. Sri Ram Sharma's revealing and fully documented paper on "Hindu converts to Islam during Aurangzeb's Reign". In a recent number of the Harijan, Mahatmaji dealt with the question of reconversion to Hinduism in an article entitled "*Four questions*". He writes :—If these persons, through fear of compulsion or of starvation or for any material gain or consideration go over to another faith, it is a misnomer to call it 'conversion'. "Most of the cases of mass conversions have been to my mind false coin". Let me illustrate Mahatmaji's statement from Mr. Sri Ram Sharma's article. Mr. Sharma's statements are all based on contemporary Muslim chronicles and documents. A convert to Islam got a daily allowance; if a convict embraced Islam, he was released; a relative put up a false claim to a kinsman's property offering to become a Muslim and got the estate transferred to him from its rightful owner. A debtor became released

of his debt to a Hindu creditor by becoming a Muslim! Let me quote Mr. Sharma: "A study of these cases brings to light the several methods used by Aurangzeb for the purpose of making converts. Whenever two claimants to a property quarrelled, the most approved method of proving one's title was to become a convert.....Whatever might be a man's crime, he could expiate for it by becoming a Muslim. Rebels thus could wash off their rebellions, felons their felonies, whereas the minor crimes of embezzlement and defalcation could be easily compounded for by entry into the charmed circle of the faithful. Economic pressure was also used frankly for the purpose of making converts. The Jizia hit the poorest classes hardest and the Hindu traders paid higher taxes. War was used as a convenient weapon for the purpose of extending the faith and prisoners of war often swelled the ranks of the faithful. The converts, whatever their earlier failings, were always sure of a place at the court, in the imperial secretariat, and in the revenue or accounts department."—(pp- 398-9).

Regarding the reconversion of Hindus who have thus been converted, as for example the vast numbers of Harijans who have become Christians now, Mahatmaji said in the same article that he "would unhesitatingly re-admit to the Hindu fold all such repentents without much ado".

This re-admission should certainly be done, whether it is from Mohammedanism or Chistianity. In this connection I wish to place before the public two reconversions which History has recorded. The first is the case of the Mahratta, Netoji, Shivaji's commander-in-chief. He was captured and imprisoned by Aurangzeb at Agra. He was liberated on his becoming a Muslim and given a Mansib of 3500. He left Mogul service and joined Shivaji. He "was taken back to the Hindu fold" and "Shivaji exalted him by giving him his own daughter in marriage". (Sharma's Indian Hist. Quarterly XII. p. 397)

It is well-known that in South India, the last great Hindu power that was, the Vijayanagar Empire, appeared as a saviour of Hindu culture at a time when it was about to be eclipsed by Islam. It not only checked the advance of the Muslim power but put new life into Hindu literature and religion. It seems that the very rise of the Vijayanagar power and the founding of its capital, Vijayanagara or Vidyanagara were directly inspired by the religious leaders of the time. Sage Vidyanarya, who was on the pontificate at the Sankara Mutt at Sringeri is associated with the origin of this Kingdom. It is known also from some literary references that the great saivite teacher of the times, Revanaradhya, was also associated with the founders of the Vijayanagar Empire. And who were the founders

of the Empire of the Hindus? Hindus converted to Islam on being taken captive and who became Hindus again. Yes, Harihara and Bukka, the defenders of the hoary culture of the Rishis, the sponsors of the Sayana Bhasya on the Vedas, the Kings who are described as 'Vaidika marga pravartakas' these kings were reconverts from Islam. (see p. 101. Vijayanagara, Origin of the City and the Empire by Dr. N. Venkataramanayya, University of Madras). And this reconversion had the blessings of not only the unconstituted religious authority of the times but also of no less a constituted pontifical authority than Vidyanarya himself.

The Animal Welfare Day

By T. L. VASWANI.

This day, the Animal Welfare Day, is a day of international importance. It is a day, also, sacred to St. Francis who loved birds and beasts calling them "Brothers!" "Blessed are the merciful", said Jesus; and Sri Krishna spoke of "*ahimsa satya* and *daya*" as the "three qualities of true manhood". This teaching alas! is trampled upon at once in East and West. The Dussehra Day is drawing nigh. On the Dussehra Day buffaloes are still killed in some places and the Kali temples continue to be red with animal gore. There is animal slaughter for "sacrifice" in many places. Even milch or pregnant cows are sent to the slaughter-house. The people pay the penalty! Milk is become very dear and infant mortality continues to increase. India's agriculture cannot thrive until the current policy of killing milch and agricultural animals is arrested. In the West, again, many still justify the killing of beasts and birds for food sport and vivisection. Over 300 millions of cattle are slaughtered every year! The number is almost as large as that of the entire population of India.

The world alas! is still drunk with blood; nation have not lost their lusts, and in the shouts and tumults on today, the Face of Compassionate God is dim. There must be change in the *heart* of the world. And this task of transformation will be achieved by Education and Legislation.

Love all ye children of mankind!

Let love's light brightly burn each day!

To bird and beast be ever mild;

To love them is to truly pray!

By

RAO BAHADUR A. RAMA RAO, *Advocate, Rajahmundry.*

At a time when rapid changes are taking place in the political and social atmosphere of India which is one of the greatest countries in the world, it is advisable to reflect a little on the ideals of education which ought to guide the powers at the helm of affairs. What is the kind of education which the present generation should receive? The answer depends upon what sort of civilization we desire to develop. For ages, India has developed a culture and civilization of its own which bears no comparison with that of the other countries. The question is how are we to pursue the right ideals in the matter of education so that our civilization may not be affected. The old Indian view is that the education that is imparted to children is the very root and that the civilization is the fruit thereof. That is the reason why *Manu*, the great law-giver of this land attaches the greatest importance to education. Manusmriti deals first and foremost with education with the relationship that should subsist between teachers and students, and with the laws of the family life and home. All other subjects relating to the civil and criminal, the executive and judiciary and the army and the police, foreign and political come only after education. To ensure the education of the children of the country, *Manu* lays down that education is a first charge on the state revenues. He warns the kings and rulers of the country that if they do not support the teacher, nature will inflict severe punishment on them. *Manu* says that the state in which the administrator allows the good and virtuous educationist, and therefore good and sound education, to starve—that whole state will begin to starve very soon.

It is clear, therefore, that the civilization of a nation will be in direct ratio to the education and the learning which the citizens receive. Therefore, if we put a question to the great sages of India as to what sort of civilization should be developed by us, they will answer in no uncertain voice that we must look to the fundamental facts of human nature and the outlines of human life. The system of education which attaches the greatest importance to the fundamental values of life is the best form of education in any country. It was so in days of yore and it will always be so at anytime. This is because the fundamental values of life persist through all ages. Whether the life led by the citizens is a nomadic and pastoral life or an urban and industrial life, the values of life remain the same. The difference is only a degree of appreciation of the values by the

people. We know that even the most up-to-date modernist acknowledged the greatness of the civilization of Greece. What is the reason? There existed none of the modern equipments which have conquered space and time. There was no electricity or wireless, no aeroplanes or submarines and yet the civilization is acknowledged to be of the highest order. The reason is that the thinkers and teachers of Greece like Socrates and Plato taught to the citizens the fundamental values of life.

What are then, those fundamental values of life on which I am attempting to emphasize? They are called by the Grecian philosophers Truth, Beauty and Goodness. They are called by the Indian Philosophers, Satyam, Priyam and Hitam. They may also be called Santam, Sivam and Advaitam. They also go by the more familiar nomenclature as Dharma, Artha, Kama and Moksha. Goodness in all action is nothing but '*Hitham*.' It is the same as Sivam which is true goodness which can be attained by subduing the self. Goodness in all action is the object of '*Dharma*'. Strength and Beauty is the very essence of Kama and Artha. The object of Moksha is ultimate Truth, i.e., Satyam, Santam, Sivam and Advaitam connote the different stages in the attainment of the final freedom by the individual. The first stage towards freedom is the Santam, the true peace which can be attained by subduing self, the next stage, is Sivam the true goodness, which is the activity of the soul when self is subdued and then the final stage is Advaitam, the love, oneness with all. We can call it Mumukshatvam. The human soul always craves to achieve these divine qualities. It wants to reproduce the grace within itself even in the pursuit of the ordinary appetites of body and mind. It does so gropingly even in the most uncivilized of human beings. To do so deliberately is the essence of all culture and civilization. Our education will be justified only when it enables the educated to do so deliberately. Unless and until our education ministers see to the realization of the fundamental values of life by the students, we cannot call it true education.

Education must therefore be such as to bring about the true culture and civilization. All the sciences and arts can be classified under four main heads viz., Dharmasastra, Arthasastra, Kamasashtra and Moksha-sastra. The first three can be styled as the temporal group and the last to come under the spiritual. Dharmasastra covers not only the laws made by man but also the laws of nature, i.e., all science on the basis of which alone men legislate for the welfare of the community. Arthasastra covers all the sciences and arts as applied to the active production of wealth for the support of any community. Kamasashtra includes all the rules which

guide an individual in the matter of the art of sanctified matrimony and domestic happiness. All the fine arts which minister to the beautifying of the home and the refining of domestic life come under the head of Kamasastra. The last i.e., Mokshasastra is the very foundation of all the others. The education in schools and colleges which does not emphasize on and deal with the Purusha Arthas is no real education. The old Indian ideal was always a combination of cultural and vocational education. The old Indian universities like Nalanda and Takshasila still continue to be an object lesson. Those were the Universities where renowned pilgrims from other countries sought knowledge and found Santi (*Peace*). Rabindranath's school has imbibed the old ideal to suit modern conditions. The modern universities in India are caring only for the imparting of book knowledge and book science. What is the use of all the knowledge and science unless they help in the realization of the highest ideal of all the Purusha Arthas? Our universities must therefore, be centres of both knowledge and peace. Students must be able to create knowledge and transmute it into life. Then only does life become an art worth pursuing.

Peace! Peace!! Peace!!!

ALL INDIA PANDITS' CONFERENCE.

General Secretary, All India Pandits' Conference writes :—

We have great pleasure in announcing that the following gentlemen have enrolled themselves as members of the Reception Committee, of the All India Pandits' Conference to be held at Madras during the ensuing X'mas holidays under the Presidency of His Holiness Shri Jagadguru Sankaracharya of Karvir Mutt. (Dr. Kurtkoti) of Nasik.

Mr. A. Kaleswara Rao, M.L.A., Parliamentary Chief Secretary ; Rao Bahadur Dr. M. Kesava Pai, O.B.E., M.D., Mr. Rm. Allagappa Chettiar, Bar-at-Law., Mr. A. Balakrishna Pillai, Prof. K. Swaminathan and Mr. T. P. Meenakshisundaram Pillai, Alderman, Corporation of Madras.

Mr. M.S. Ramaswamy Aiyar, son of late Dr. Sir S. Subramani Aiyar, President All India Panditha Parishad (1912), has kindly donated a sum of Rupees One Hundred (First Instalment).

All those interested in Hindu Dharma are kindly requested to enroll themselves as members of the Reception Committee. Remittances may be made payable to the General Secretary, at 23, T. P. Koil St., Triplicane.

SRADDHA AND FUNERAL OBSEQUIES.

BY

M. K. VENKATESWARA AIYAR, *Advocate, Lakshmipuram, Madras.*

The fundamental basis for our funeral ceremonies is the fact of the existence of Jiva after death in Subtler bodies called Preta (प्रेत), and Pitri (पितृ) Sarira (शरीर) and its subsequent re-birth in this world in bodies corresponding to its past karma. Those who have faith in Vedic literature believe in the existence of Yamaloka, Indraloka, Agniloka, Varunaloka, Vayuloka, Maholoka, Janoloka, Tapoloka, Satyaloka, Vaikunta, Kailasa, Goloka etc. They further believe that we are related to these lokas as we are related to other countries in this world. Therefore we are affected by our good or bad karma towards the inhabitants of those lokas as we are affected, by the other peoples of this world. According to Sastras the advisory council of Dharma Rajah and his administration of justice is perfect. They are wise, learned, impartial, honest and are always anxious to do the best for the progress of Jivas towards perfection. He is called Yama also because he controls and regulates the life of living beings. His administration of justice enforcing obedience to the law of righteousness or Dharma, is supported by Omnipotence, Omniscience and Omnipresence of the Supreme Being. His accountant is called Chitragupta.

He is extremely clever, honest, and prompt in the discharge of his duties and will be exact in his records. All thoughts, words and deeds of human beings are recorded in his account books with absolute precision. He cannot be influenced by anybody to conceal any fact. When Jivas commit sins to an extent which justifies transportation they are forcibly ejected from their bodies and are transported to Yamaloka. There are cases where the Jivas feel that they have done all that could be done by them in these bodies and aspire for better divine bodies. They leave their bodies of their own accord as persons shift from old houses to new bungalows. They are called Swachchanda mrityu (स्वच्छन्दमृत्यु). The Jivas who are compulsorily ejected from their bodies may be compared to offenders who are arrested and transported or deported. Those who have committed heinous sins are taken to Yamaloka by the southern gate. The others are taken by the other gates for which there are classifications of Karma test. On the separation of the Jiva from the body which is called death, the Yama Bhatas must produce the Jiva before Yama in three muhurtams. The distance to be travelled is 84,000 Yojanas. After recording its appearance in Yamaloka, the Jiva is sent back to the place of death with escorts.

If the sons or other relations perform funeral obsequies, the troubles

of the departed souls or Pretas will be mitigated. At the initial stage the departed soul is called Preta (प्रेत) = One who has departed from this world. As the physical body is detached from the Jiva and is buried or cremated, the Jiva becomes Nagna (नग्न) or naked. To have a covering for the Jiva a present of cloth or (वस्त्रदानं) is made. As the Jiva has no eyes then a light or deepa (दीप) is presented to a deserving person which act is believed to bless the Jiva with vision. To have a proper subtle body or Sarira for the Jiva, obsequies begin from the day of death. Three forms of gifts are made on the first day and it is increased to four, five etc. up to the tenth day thereby making seventy five. These are believed to contribute materials for the building up of a Pitri sarira (पितृशरीर). As these ceremonies have reference only to one soul until the eleventh day, these are called (एकोदिष्ट) = Having reference to one only. The ceremony on the twelfth day which brackets the departed Jiva with the predeceased ancestors is called Sapindikarana (सपिण्डीकरणं). As those who perform these obsequies are polluted all the obsequies up to the tenth day are performed with uncooked rice alone. On the eleventh day the Pitri Sarira is supposed to be complete and the performer is therefore pure enough to perform the Ekoddishtha on that day with cooked rice.

In ordinary Sraddha there are three important elements : viz.

(1) Homa (होम) = Offering in fire (2) Feeding the Brahmanas who represent the Pitris (ब्राह्मणभोजनम्) and (3) Pinda Danam (पिण्डदानम्) offering pinda to the Pitris.

The following doubts may arise with regard to these ceremonies which we shall try to answer in the light of Smritis.

(1) When the ancestors who are dead are born in other bodies, how can the offerings now made be of any use to them?

(2) When brothers perform Sraddham in different places, how do the invoked Pitris attend the ceremonies in different places simultaneously?

(3) If the mantras repeated during Sraddham will take the offerings to the departed souls in various places, can we adopt the same course in sending materials to our relations living in distant places in this world.

(4) How can the act of one be of use to another when each has to enjoy the result of his own karma only?

(5) Is there any difference between the omission of funeral ceremonies by one who has inherited the wealth of the departed person and another who did not get any of his assets?

(6) What is the basis for finding out persons on whom we may invoke the Pitris?

(7) When we offer the same kind of cooked rice in fire for all departed souls, how do they benefit thereby when they may be in different constitutions?

(8) What becomes of our offerings if the departed souls have attained moksha?

(9) We are asked to feed Brahmanas, well-versed in Vedas after invoking the Pitris to appear in their constitutions? Supposing such are not available why not we have others?

(10) If Sraddhas are necessary for the nutrition of our deceased ancestors, how is it we are asked to perform Sraddha only annually?

(11) How do we benefit by the Sraddhas performed by our descendants of our previous lives?

(12) What are the various kinds of Sraddhas and their relative importance?

(To be continued)

We shall find—not always but now and then—the doubter is a better witness to God than the believer. A valiant doubt is a diviner thing than a feeble belief. A question which rises out of the great deeps, full of the vitality of the questioner, is a divine thing anyhow, no matter whether the answer is forthcoming or not.

* * * *

It is difficult to paint the character of a saint without making a soldier of him at certain points. All the saints become soldiers when Sin and Death take the field.

* * * *

Nothing can be ultimately worth living for unless it is worth dying for as well. The test of the hero lies in that.

L. P. Jacks.

RAKSHASA UPAKHYANA.

(TRANSLATED FROM THE LALITA UPAKHYANA.)

BY K. VISWANATHAN.

(Continued from page 309.)

Therefore to them there is not the least act remaining. Their actions are similar to the actions of a magician seen by others. This is the secret, hear, the sight of learned ones is like that of Siva. There is not the least difference between the sight of these; there is not the least doubt about this. Therefore there is not the least act remaining (to be done) for the learned one's.

"Hearing this exposition of Hemangada, Vasuman had all his doubts removed; by *Vijnana* his inner self became clear; and being respected by all went to his place. The princes reached their own city."

Hearing this Rama further asked the son of Atri: "O teacher, hearing this from you, my doubts are cleared. I have known this supreme state. The same samrit which spreads everywhere as my Atma shines in and outside of me. Still what you have said in detail, you should once more tell me shortly from beginning to end so that I may meditate on it". Dattatreya replied: "Rama, I shall tell you the essence of all. *Parameswari* (all-ruler), possessed of full 'I'-ness, *Para*, *chidrupi*, all these are one, she has ever full freedom, by the power of her freedom called *mayasakti*—she creates the entire universe and manifests it to all like the images in a mirror, herself remaining the same without any of the least change. Its order is thus: *Para*, the full self with full consciousness, (17) by her freedom, makes her self appear double. When partial

(16) The reply to the objection why there is no *prarabdha* to the one who has attained fullness. For that reason by which the one with moderate knowledge sees himself not apart from *samrit* (self) there is no *prarabdha* for him.

(17) To differentiate from inanimate things, certain things have to be accepted in *chit*. That is the *sphurti* of one's self. *Sphurti* is of two kinds—as 'I' and as 'this'. The *sphurti* of 'this' depends on another and hence is the cause of *अनवस्था*. So in *chit* alone the 'I' is applicable aptly. This 'I' manifestation is affected by time etc., is not full in body and so on. When this 'I' is seen in *chit* which is the self for time etc., it becomes full. For this reason she is said to be full of 'I'-ness.

To explain (the self) which is Undivided self as separated is only that it may be realised. When *parachit* is seen in visible things separate or apart from it, it is said to be 'this'. When it is again pointed to in the self it becomes 'I'. This full 'I'-ness alone is freedom—in the nature of wish—before creation; and at the time of creation is *maya*—in the nature of act. Act is neither of moveable nature nor an effect. Appearance like images in a mirror is *kriya*, act. These full—'I'-ness, freedom, *maya*—are *jnana*, *ichcha* and *kriya* saktis (powers of knowledge, will and act). Ever — as the form is of

'I'-ness appears in a part of one's self, a second part is without such partial 'I'-ness; this is *avyakta*—external—in relation to that 'I'-ness which sees partially. That part of the non-full *chit* which has partial 'I'-ness is called *sadasiva-tattva*. That *sadasiva* is *avyakta*. Even when he sees others different from himself he always meditates "I am this too"—with no differentiation. The same *sadasiva*—to create the universe variously—by his freedom says "This *avyakta* is my body." "I am like the form of this *avyakta*" and meditates so; then he becomes Mahesa. Due to love (pride?) who thinks *avyakta* as 'I' the same Iswara is the cause of the world and various universes—through cycles—as Rudra, Vishnu, Brahma appearing as three. There are many and varied Brahmas. Similarly there are numberless Vishnus whose form is the world. There are also many Rudras who destroy such universes. Such is the order of the world. Such a world is like the mere (18) image in a mirror and not in the least real. *Parachit* is always full of various and partial 'I'-ness; still she is ever full 'I'-ness. An example of this is, You feel 'I'-ness separately in your eyes, ears etc., and do acts there severally, the 'I'-ness is throughout your body common; similarly *samvit* has partial 'I'-ness from *sadasiva* to the post; she is not partial but is full 'I'-ness. Really the one full *samvit* only manifests as these partial 'I'-nesses. You, who have 'I'-ness common throughout your body, are unable to realise form, taste, smell &c separately, but understand these through the eyes, tongue, nose, ears &c and realise all always in the proper way; so *Sadasiva* God,—though Omnipresent—sees and does all—from Brahma to the post. Your *nirvikalpa* form—though the basis of all the body, senses &c—never senses or does anything; so the Supreme Self—*Para*, *Samvit*—though the source of all the universes—never sees in the least any differentiation or does any act (19).

"All this universe appears in It (Her) only, like images in mirror, being made by the freedom possessed by It (Her). The manifestation of images is the appearance of the mirror; just so the manifestation of the universe is Her appearance. When the seer (such as 'I' 'you', 'this' in this universe) which is sight appear in the seen, there remains or becomes only *chit*, nothing else.

'I'-ness full, there is no change in the world's appearance due to time. The two parts are because of external appearances due to separate 'I'-ness of *chit* and not by the sight of the full *chit*.

(18) Universe is only an appearance. There is no beginning to the origin of the world.

(19) Because things to be known and acts to be done are of Her form.

"When pots &c which are reflected in the mirror are removed, the mirror also becomes clear of these images; when the visible appearance which comes by vikalpa is removed, there remains only the Para—Samvit who is secondless.

"As she has not the least pain (20). She is of the nature of undivided endless Bliss. As all desire Her, She becomes the one thick collection of the happiness of all. For that reason by which all desire Her, the form of the self is happiness. Nobody desires misery; the body &c are thought for whom; that which every one does not desire; the senses are said to be a part of which, that form of the self—which is bliss—appears in *sushupti*, and in the moment when the burden on one's head is removed. As Chit alone is to be desired above all others, it is said to be bliss.

"Fools do not know the great happiness that is in the self. On account of differences in the manifestation, they feel that happiness is something different from the self. So long as the truth of the mirror is not understood, the images therein appear different from it; even when its truth (images as reflection) is known, they appear as before, not different from the mirror, but the mirror is clear; similarly to the one who knows the truth, even though the universe appears as true, it is the self and nothing else. The universe is made from the *chidatma*, just as pots &c are made from earth, ornaments &c from gold, statues from stones. The view that the universe is altogether non-existent will be a partial one (non-full). It can never lead to the definite conclusion of non-existence. Because sadhaka of the two sides—'is' and 'is not'—is of the form of self (the seer of the world) and even if he rejects all, appears clear.

"How can the world be merged by simply saying "it is not"? The city that appears in a mirror is dependent on the state (nature) of the mirror; the universe has the only form of *chidatma*. This is the full and complete knowledge that comes by removing all doubts. Just as the mirror attains the state of a city, the seer only, by its freedom, gets the nature of the seen; this is the summary and truth of all the sastras.

"There is no bondage, no liberation, no sadhaka and no *sadhana*. Only Tripura, the secondless undivided Chitsakti alone appears everywhere. She is the *sadhana* (object?) for the bondage and liberation called *vidya* and *avidya*—ignorance and wisdom. This only is to be known and there is nothing. Those who understand and realise clearly (21) this by their reflection (*vicharana*) never get sorrow". So finished Dattatreya.

(20) The nature of the remaining form is narrated, which is happy, so that the *paramarthika* may be attained in It.

(21) Here there is no restriction and rules as to *varna* and *asrama* i.e., everyone can realise it.

AN OBJECTIONABLE MANTRA

By

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

Sradha is an important ceremony that a Hindu performs in honour of his Pitrus. In performing it the mantra—Yanmematha pralulobha charathyananuvrutha thanmerethah pitha vrunktham mabhuranyoava-padyatam—is recited. As most of the Hindus are ignorant of the meaning of the mantras of the various ceremonies they perform, they are unaware of the offensive nature of the mantra in question. I have had talks with Pandits and Purohits on the subject. They hold that the mantra does not cast any reflection on the purity of women but merely provides for the purification of the evil effects of unchastity, where it exists. People who hold such a view do not appear to have bestowed much thought on the matter, for they have not realised that the child is to have the same faith in the mother as in the father and that the child has no right to suspect its parents generally, as a precautionary measure, when there are no grounds for suspicion. Pandits and Purohits are against the expungement of this mantra on the ground that by its non-recital the Pitrus will suffer. The Bharata Dharma for September '37 announces that an All India Pandits' Parishad is to be held in December next at Madras for a revision of our rituals and for a re-adjustment of our ideas in consonance with modern conditions. India is passing through the same state that Europe passed through at the Reformation. So I am glad that a Parishad with such a laudable object is to be held and I trust it will consider mantras like the one in question among other things. Matathipathis, Pandits and Purohits are no doubt estimable men who are steeped in their own way in ancient learning but their ancient learning has to be brushed up with the commonsense of the modern laymen to bring it in consonance with present day conditions. *The days of blind performance of rituals and recital of mantras however ancient are gone for ever.* The matter of the recital of the mantra in question needs examination, for it is through examination that truth is reached.

Now Apastamba in his Sutras (Prasna II: Patala 7: Kanda 16. S. B. E. Series Vol. II pp. 138-139) says that Manu revealed to men the Sradha ceremony for the good of the world. No doubt the mantra under discussion is to be found in Manu Smriti (IX- 20) though in a slightly altered form. But that Smriti, as we have it now is an oft edited work, since it bears the marks of being the production of more than one mind. In these circumstances it is difficult to say whether the introduction in it of the

mantra is to be attributed to Manu or to later editors of the work. So the question is, did Manu include in the ceremony the mantra in question? We have no definite evidence on the point. But this much we may say. If Manu instituted the Sradha ceremony, he either included the mantra in question or not. There is only one of these two possibilities.

Now who all recite the mantra in question in Sradha? The Rig and Sama Vedees (as my enquiries show) do not recite it. Even among the Yajur Vedees the Bharadvaja, Katyayana and Vajasaneya Sutris (I believe) do not recite it. It will thus be seen that only a small section of Sradha-performers recite this mantra and inter-marriage takes place between this mantra-reciting and not-reciting sections. Let me show here the funny confusion that prevails in the matter of this mantra and give one illustration or two. Suppose a girl of a Rig Vedee family marries a Sama Vedee, her son need not recite this mantra at the Sradha. But suppose the same girl (instead of marrying the Sama Vedee) marries an Apastamba Sutrī of Yajur Veda, her son must recite this mantra. And this girl's sister's son will recite this mantra or not according to the Vedic Sutra of his mother's husband. Is one to understand that women of a certain section of Vedees (ie certain Sutris of Yajur Veda) alone are prone to unchastity or that particular Sutras of a particular Veda have bad effects on the morality of women? Take again the case of adoption. The reciting of this mantra by the adopted son not only reduces the Sradha to a farce but also casts meaningless slur upon his adopted mother, for she never begot him. So our judgment of a woman is to be formed not from her conduct but from the Sutra of the Veda which her husband follows. Such is the sorry state to which we reduce ourselves by blindly reciting in the name of religion this offensive mantra.

Now why does one section of people recite the mantra in question at the Sradha and others not? According to Apastamba, Manu instituted the Sradha ceremony. If he had included this mantra at the original institution of the ceremony, the Rig and Sama Vedees as well as the Bharadvaja, Katyayana and Vajasaneya Sutris of Yajur Veda should have expunged it subsequently as offensive and altered the Sradha ceremony to suit the removal. If Manu on the otherhand had not originally included this mantra, those Sutris of Yajur Veda who recite the mantra, should have later on with puritanic zeal included it in the ceremony for the purification of the evil effects of sexual laxity prevailing among the people in olden times. So far as I can see, there is no other satisfactory way of explaining why a certain section of Sradha-performers recite this mantra

and others not. For Manu would not have instituted Sradha with one kind of usage for one set of people, another kind of usage for another set of people and so on. He must have instituted Sradha of a standard type for people to follow. The variations existing now in the matter of mantra-tantra in the performance of Sradha by the different Vedees and Sutris must be due to alterations made in that original standard type in course of time. Now in these circumstances, if the Rig and Sama Vedee Pitrus do not suffer by the non-recital of the mantra in question, how will the Yajur Vedee Pitrus suffer by its expungement?

The stories of Audalaka Swetaketu and Jabala Satyakama hint to us that sexual morality was lax in ancient times. But whatever necessity existed in a former period for the recital of this mantra, there is no need for it now. For we are much better off at present morally than in days of yore. Man begets a child in a moment's duration: woman lavishes years of her precious life to bring up and protect the child she brought forth through the pangs of birth. To whom is greater gratitude due? So among the holy things of the world there is nothing holier than a mother to a son. And to cast aspersions upon her honour through the lips of a son is (as I consider it) to commit the deadliest of sins. The facts mentioned above will go to show that we are perfectly justified in altering or revising mantras and ceremonies to suit the needs and sentiments of changing times, for we do but what our fathers did. Let casuists say what they will: let those who want to recite this mantra do so, for practice has lulled the sense of shame to sleep. But it is high time that the thoughtful and discerning among the Sradha-performers of this mantra-reciting section of the Yajur Veda to wake up to the iniquity they are committing by dishonouring their own mothers and ruthlessly sweep away this offensive mantra which soils a solemn and sacred ceremony like fowl dirt. For

"A mother is a mother still,
The holiest thing alive".

ANSWER TO QUESTIONNAIRE.

K. VISVANATHAN

I give below my views. They may not meet with approval of many—some will sneer with the words of contempt “Puritan”, “Orthodox” “Old School”, “Not discriminate” and so on. My only reply is: “Don’t reject because it is old or found in the sastras. Don’t accept or follow without a question because it is new or comes from the west. View things dispassionately and arrive at conclusions. From one exception or abuse, don’t generalise. Abuse is found everywhere and in all things”.

1. Hinduism is unlike other religions. Hindu philosophy—Adwaita, Dwaita or other system—does not come in the way of interdining or intermarriage. Formerly it might have been so. The cause of such is social status, customs, habits etc. If these are not incompatible no one can object to intermarriage among smartas, vaishnavas, madhwas and other sects. A rich smarta does not like to marry his daughter to a poor vaishnava and gives out the excuse of sect and blames the sastras. Sastras never prohibited these things. Sastras speak of only four castes.

2. There is no harm in continuing such matams. They do some good after all—if not to all—at least to the followers of such. In course of time all these will become merged; we need not destroy them now.

3. Barring a few exceptions, they serve a useful purpose. The masses are still led by these. The heads of such matams should be removed, if they are found useless, and proper ones should be put in. No one pulls down a house if the tenant is bad, but the tenant is given notice to vacate.

4. Priests take to secular avocations because they feel that they do not get sufficient means. There is also the fact that priests in general are held somewhat in lesser respect—if not in contempt. The general public should show more respect or treat the priests equally as others in secular avocations. The priests feel their ignorance of English to be a handicap and hence send their children to English schools, I would suggest as follows: The existing Patasalas and Sanskrit Colleges can modify the course and syllabus. About 12 years are spent in the patasalas. At the end of the period the man is not far advanced. He only gets a knowledge of some portions of the Vedas which he repeats, rituals etc. By this time he is well-up in general knowledge but that is in tamil or the vernacular. Along with their sanskrit, they may be conveniently taught the rudiments of English and Sanskrit grammars, Elementary Mathematics, History and Geography. This will enable them to pass the Matriculation Examination as a private candidate. Afterwards they may

—if they like—go for higher education or take to priesthood. Except a few, the generality of the priest class takes to secular avocation for economic reasons. Their standard of living is also increased by an apish imitation of the west. If they are assured of a reasonable income and are not treated with disparity, an efficient priesthood can be got. A theological seminary for Hindus should be started and worked on efficient lines. I am working the details in consultation with one who has worked in this sphere for long.

5. Certainly religious instruction should be given to Hindu boys and girls. That is the life-blood. Not on the sectarian lines, but the broad principles of Hinduism—common to all religions and sects—should be imparted. Principles of morality, equity, service, sacrifice, good of society etc. should be inculcated at a very early age.

6. They require modifications and simplification. The necessary religious portion does not cost much. The expenses on socials and elaborate show can be curtailed. Some ceremonies can be combined. Eg. chaula and upanayana into one, marriage and nuptials into one day affair—with no extra expense. This is being already followed in many cases. Husbands for girls should be chosen from the neighbourhood—so that money wasted on trainage can be saved to the girl’s father.

7. I have not been able to grasp the significance of this. As it is, it is revolting to the decency of any man or woman. If there is no moral or spiritual significance it can be omitted, but it must be discussed in the pandits’ parishad. They only can throw much light—though they have not the benefit of English education. The same for other mantras.

8. Yes. I recommend legislation against the conversion of minors—with deterrent punishment. When other offences against minors are punishable with heavy sentence, I see no reason why this also should not be so.

9. Legislative measure will be futile on practical grounds. Education of the masses and propaganda are more potent. The demand for heavy dowry is due to education of the groom and ignorance of the girl. Education of the girls will relieve this to a great extent.

10. The significance of gotra and pravara is not fully grasped. It has sound reasons behind it. Hence it should be continued. The modern science of Eugenics will support it. Marriage of near relatives is cited. This should not lead us to destroy the other. Marriage of near relatives—like maternal uncles and nieces should be discouraged. The remedy

will be worse than the disease. When much care is bestowed on cattle breeding, human beings should not be flippantly matched.

11. I am against polygamy for the reason that it, not only decreases domestic happiness, but increases unhappiness and strains the harmonious relations as between the husband and one wife. There is no need for legislation, as polygamy now in India is very rare. The infinitesimal small percentage that exists will not be affected by legislation. Divorce has its evil. I am not for divorce in every case, but in extreme cases, where the physical or mental well-being of either party is in jeopardy, it should be allowed. But no divorce should be allowed on flimsy grounds.

12. The original ideal caste system is useful, and not harmful to national or international progress. Such organisation is found all over the world now. The further infiltration of sub-sects among sects of each caste—due to time and other conditions—may be done away with. The chaturvarna ideal should never be tampered with.

13. Education and social amenities, improving economic condition are the remedies.

14. Sending out Hindu missionaries who are well equipped mentally, morally and spiritually to preach Hinduism. The existing missions should be supplemented. Some work is already being done, but intensive and extensive work is necessary.

I wish all thoughtful persons will ponder over my views which are neither hasty nor one-sided, but the well considered opinion of an educated middle class Hindu who has studied the question for many years, observed things over a wide area, and mixed with different strata and come in contact with various classes of persons. I have made a comparative study of the East and West, old and new in many ways.

EXTRACTS FROM THE CONVOCATION ADDRESS OF THE MYSORE UNIVERSITY.

DELIVERED BY

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

Mysore took a momentous decision when she decided to have a University of her own with the object, expressed by the Chancellor at its opening, of having a teaching University in which a full-time Vice-Chancellor and professors and teachers and students should be brought into intimate daily association. Universities in Indian States are a distinct advantage. With their greater freedom to make experiments they can furnish guidance to British Indian Universities. Is there any disadvantage in the dissociation between the humanities and the sciences in their location? Mysore and Bangalore have alike languages, but mathematics, history, economics and politics and sociology, psychology and philosophy on the one side and physics, chemistry and mathematics and botany and zoology on the other, stand separately in the two centres. It is the intimate association involved in the corporate life of the University that supplies the corrective to the narrowness and the deficiencies of specialisation and one-sided study. A student benefits not merely by his own studies but also by the studies and temperamental diversities of other students and the general atmosphere that all help to create.

PHYSICAL EDUCATION AND SPORTS.

The importance of physical education cannot be over-estimated. But the devotion to sport has exceeded all reasonable bounds. I have no doubt that all forms of recreation ought to be provided. I have faith in regular exercise as a result of personal experience. Probably, recreations in the field are organised somewhat on the principle that the mind is not to be fixed on the physical evolutions performed. But the devotion to sport in which one does not take part and the time spent in discussing it are far too much.

WOMEN'S EDUCATION.

Ideals as to the education of women will always vary. There is a fair volume of opinion in favour of the view that collegiate education is an unnecessary luxury for women and that it injures their health and unfits them for family life which most of them, must enter. There is an opinion which I share that college girls have effected an adjustment and they

show an improved health in this generation. There are women hymn-makers in the Rig-Veda, but no woman in later times may read the Veda. There are no modern Maitreyis. There are the Webbs, the Hammonds, the Rhys Davidses and the Curies in other lands. The contribution of the women in some of these partnerships is deemed more valuable than that of the men. The women are not in all these cases products of the University, though their books are studied there. The highest study can be achieved without going into the University, but entry into University should not be refused on account of sex any more than that it should be refused on grounds of caste, class or creed.

MOTHER TONGUE.

The language of a people is the measure of the knowledge and culture of that people. I am not among those who believe that the system of education inaugurated in 1835 and developed in the course of the century was an unredeemed failure. It is futile to speculate what we should have been if the opposite school had won in 1835. It (the present system) has done its work well enough, if not as well as it was expected to do. This need not, however, blind us to the inherent weaknesses of a system of education carried out in a foreign tongue. We are familiar with them. There is first the labour wasted in the acquisition of that language during the plastic years of life which ought to be devoted to the acquisition of knowledge. There is next the barrier that it creates between the educated classes and the masses. The free dissemination of the acquired knowledge is not assisted but hindered by it. Added to all this, the lure of Government employment and the attraction of examinations and degrees as mere passports to it have in them an element of demoralisation. The question is whether we visualise a time when the mother tongue should become the vehicle of thought in all departments of national life and should cover the whole field of knowledge. No people truly possess the knowledge that their language cannot, or does not, contain. Thought that is the possession of a class and not incorporated in the current language of the people is not the possession of the people. The body of thought and knowledge and the words conveying them have an intimate and inseparable relation, as Kalidasa points out in the opening benedictory verse of his immortal 'Raghuvamsa'.

The use of a living foreign tongue as a means of education has many demoralising consequences. Nothing less than a complete replacement will make of the mother tongue an efficient instrument of national culture

in all departments of national life and yet the obstacles in the way of making it such an instrument are very great, appallingly great and almost insuperable. We cannot dispense with English altogether. We need not dispense with it. It will be the most important European language that could be taken as an optional language of study. The conveniences of the immediate present pull us one way and the demands of the future that we visualise point the other way. The solution, though it will be delayed, cannot be in doubt. We require determined thinkers and administrators to devise a programme of ways and means to appropriate the whole body of modern knowledge and incorporate it in the language of the people. In Russia, with its problem of many languages not dissimilar to India's, education is carried on in the language of the locality and the necessary literature has been created within a very short period. Given the desire and determination, it may be carried out sooner than we, in the light of our past, anticipate. The Vedic idea even of God's creation involves the three stages of "Intense desire to create, an intense and mighty effort and creation". It may be quick or slow according to the nature of the creative work and the strength of the efforts put forth. The quickest creation may still require an irreducible minimum of time.

EDUCATIONAL RECONSTRUCTION.

Reconstruction may often be a coming back. Not exactly to the point left behind, because there is no coming back in that sense in human history. We come back to the basic principles but with a different application to the changed circumstances that the intervening time and events have brought about. *The builders of the future have not to scrap the past.*

The content of education may vary, nay, must necessarily vary, but the broad conception is common. Education is the discipline and development of faculty by the imparting of knowledge. There is a certain minimum of knowledge that must be imparted to all. This included reading, writing and arithmetic in all pial schools. In addition, each man must receive the training and discipline that is necessary for the place in the social economy that he is to occupy. This was done within the villages in most cases and often within the family. To those who are to acquire and impart higher knowledge and are to be, in various ways, guides and leaders of the community there is to be higher education.

Education from the elementary to the most advanced stages must, and did, cover the whole field of knowledge. This knowledge was never

conceived as stationary or as a definite quantity. It was added to from generation to generation. Each generation received it from the predecessor and with such additions as it was able to make, passed it on to its successor. Institutions calculated to impart knowledge in all the three grades always existed. But literature naturally dealt with that which concerns the higher stages of education. And the references to lower education are simply left at the statement that those at the helm of affairs should devise ways and means for work and livelihood for all. Those who were engaged in this higher work were treated as the custodians of the higher learning and culture of the race. In ancient theocratic societies, custom and prejudice restricted access to the sacred texts embodying the higher learning to a particular class. But the learning itself was not treated as sealed to any class.

EDUCATION IN ANCIENT INDIA

The ideal of education was first sanctified in ancient India as a debt owed to the intellectual guardians of the community. The best definitions of the words 'education' and 'university' cannot carry the matter beyond the conception of generations past, present and future as engaged in the common enterprise of preserving, augmenting and passing on the intellectual heritage of the race for ever and ever. In fact, it is a marvel how the higher knowledge and wisdom permeated all ranks of society and informed and influenced them in their daily lives.

For understanding the spirit of dedication involved in the sacred learning of an ancient student, one has only to turn to the book of the Taittiriya, which in its solemn sonorously intoned text has a high lifting quality. Devotion to truth and right in the largest sense, a simple and austere life suited to the great purpose on which the student is engaged, self-restraint and tranquillity of mind, are prescribed; with and along-side of each of these requirements is repeated the injunction of unswerving adherence to the cardinal duty of deep study and dissemination of knowledge.

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च ॥ तपश्च स्वाध्यायप्रवचने च ।
दमश्च स्वाध्यायप्रवचने च ॥ शमश्च स्वाध्यायप्रवचने च ।

Curiously enough, differences of stress on these virtues by different preceptors are mentioned, evidencing the high seriousness with which education was pursued. "Truth in all things is the one thing needful", says one teacher who came to acquire the surname of 'True-word'. "No! Austerity", says another who came to be known as 'Ever-

austere'. "Just learning and teaching, that is, *tapas*, real *tapas*", says a third.

सत्यमिति सत्यवचाराधीतरः । तप इति तपोनित्यः पौरुशिष्टिः । स्वाध्यायप्रवचने एवेतिना
कोमोद्वल्यः । तद्धि तपस्तद्धितपः ।

The parting injunction of the teacher to the pupil at the close of his education again lays stress on truth and right and learning and teaching, warns against the neglect of material welfare and prosperity and enjoins a well-ordered life following in the wake of thoughtful, high-souled men, tender-hearted and moved only by righteousness.

स्वाध्यायान्माप्रमदः । सत्यान्नप्रमदितव्यम् । धर्मान्नप्रमदितव्यम् । कुशलान्नप्रमदितव्यम् ।
भृत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । येतत्र ब्राह्मणा समीक्षिनः । युक्ता आयुक्ताः ।
अद्वयश्च धर्मकामाः स्युः । यथा तेतत्र वर्तेन् । तथा तत्र वर्तेथाः ।

The high ideals of life that animated these ancient teachers and pupils in their study and conduct are still worthy of emulation. The actual content of their study may have been different, but the spirit behind it was not inferior to anything that we know or exhibit to-day in our own lives. *In the too eager pursuit of the much lower advantages of wealth and power we have lost sight of some of the ideals and virtues of an earlier time.* Even the present need for reconstructing our educational system is in large part due to the fact that we have rushed in in too large numbers, not for the discipline and its value, but for the resulting degree measured in terms of money.

I have heard the criticism that education in ancient India was mere memorising and that it was not *education* in the real sense. I feel that the criticism is hardly just to these ancient teachers. The same book of the Taittiriya bears witness to their conception of teaching the higher pupil. Every time the pupil returned with a partial, inadequate solution the teacher sent him back with the direction to go and reflect again until, having found the solution after many trials and being satisfied the pupil, did not return again. He was made to solve the problem for himself. The vision of India down the ages, from the days of the Rishis to our own time with its Buddha and Mahavira, Valmiki and Vyasa, Panini and Patanjali, Manu and Yajnavalkya, Jaimini, Sabara, and Kumarila and Sankara, Ramanuja and Madhva, to mention only a few names at random, must dispel the idea that our education has been a mere burden to the memory and not a process of life and growth. When the night came on, and we no longer added to our knowledge, we still retained the old disciplines and preserved the old heritage, and in the

capacity we have shown in acquiring modern knowledge, we have proof that the ancient discipline and spirit are still alive, in abundant measure.

As I began with the educational reconstruction now under discussion, I must say a word about it. I personally think that restriction of admission to universities is, to some extent necessary and a change in corresponding secondary education is also necessary. The real difficulty is in discriminating between those who should go into vocations and those who ought to go into universities and in persuading a student or his guardians to recognise facts and make a wise choice. Much tact and judgment and a certain flexibility in applying the rules to border-line cases will be required of the administrator. Otherwise, Newtons may stand excluded from the universities. However beneficial these changes may be, the exclusion from colleges should not begin before the vocational course into which the students are to be diverted are ready to be put in operation.

TO THE GRADUATES OF THE YEAR

Traditional usages prescribe an exhortation to the graduates on the day of the Convocation to conduct themselves suitably unto the position, to which, by the degrees conferred on them, they have attained. During the whole of your life in the university, there has been a continuous, unspoken exhortation to you to imbibe the ideals of the University and shape your lives in the light of such ideals. An exhortation to you today to live up to the great ideals in which you have been brought up is only a formal reminder on a ceremonial occasion. Some of you may pursue further studies, but many will pass out of the portals of the University into the wider world beyond, in quest of your life-work.

Trials and tribulations there may be. Face the world with courage and do the work that falls to your lot with all the energy that you can put into it. Strive to make the best of life. "Strive for prosperity" as the *Upanishad* enjoins. But do not pitch your hopes and expectations too high. I should have said that to you in the best of circumstances. I should say it particularly in the difficult times in which we live. Take what comes to you. Do not lose your heart over unfulfilled expectations. This is in regard to yourselves.

THE PRESENT TIMES

The society in the midst of which we live, is passing through difficult times. Intolerance is their peculiar characteristic. In comparatively

tolerant times and countries, rival ideas held their own ground, but in the sphere of action reached some kind of working reconciliation and harmony. There was no attempt to suppress and extinguish rival ideas or those who espoused them. Europe is now inculcating a new lesson. If a view is earnestly, solemnly, sincerely held, it cannot give quarter to its opposite and those that represent that view cannot tolerate their opponents. Each party then must not only capture power but must not allow the opposite view or its exponents to lift up their heads. Where neither party has won or can win so as to crush its opponent out of existence, the country can only be in a state of civil war divided between the two camps. Even when national affairs have been adjusted you cannot feel safe so long as there is a neighbouring country with the opposite principle and party in power. Every country is in dread as to what revolution may overtake it either at the instance of dissatisfied classes within or at the instigation of a neighbouring power without. Even in countries where open class conflict does not exist, the equilibrium is more or less unstable and elements of conflict, seen or unseen, exist. *No one can say that the problem of class conflict has received a solution in Europe that we can straightaway adopt as a solution for our troubles here.* We here, for away in India, live perhaps a sheltered existence. But we have the same types of men among us, within our frontiers and without. Some are ranged on one side, owing spiritual allegiance to one set of ideas, and some on the other side, owing allegiance to the opposite set of ideas. And the inequalities of life and opportunity from which these mortal rivalries ultimately spring exist here as in other countries. We must deal with these social maladies or the consequence will be serious.

THE SANE MIDDLE PATH.

A good section of those who think on these matters and count for much in the country take the view that neither fascism nor communism is consistent with the genius of our race and the social system we have evolved in the course of millennia, and that neither can be the real solution for our ills. *The real solution must be a modification of our social system in which individual initiative is not, but unrestricted competition is, eliminated and equality of opportunity is promoted by the removal of the crying abuses and evils that now exist.*

Those that are now in political power have affinities that exert disturbing influences on the course of legislation and administration. This is applicable in a greater measure to us in British India than in an Indian

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in regard to how temples function. I am not one of those who think that temples are only relics of superstition and are centres of exploitation for certain vested interests. It may be that the present day temples do not function as efficiently as in days gone by. I am more concerned with the temple idea.

In the first place, the temple is a place of worship where people gather to think of God, pray to Him and worship Him. Though theoretically we could do this at any place and at any time, certain conveniences and environments are provided in temples which one cannot command always in other places. In most homes, quiet worship of the Supreme is almost impossible. Congregational or community worship provides an effect out of all proportion to the number taking part. There is a feeling of devotion and aspiration surging forth from the hearts of those assembled in such places of worship. If thought is a reality, several minds and hearts tuned to a particular attitude of aspiration and devotion are bound to produce tremendous results.

Apart from all these things, there is a very important aspect of temple which is often lost sight of when people talk about temple and temple ceremonies. Certain great centres have been chosen by Great Seers as most effective for the purpose of achieving certain definite results in the common life of a community. These are centres of great occult power and the Great Ones who founded these great centres magnetised those places, in consequence of which these centres became great channels for certain types of influences from on high to flow through them not only to the people gathered there, but to all surrounding locality and so enable people coming under those influences to achieve what otherwise they might not have been able to accomplish. We may look upon these temples as some kind of occult laboratories. Certain physical adjustments coupled with certain systematised sounds (Mantrams or music) give rise to certain results as a matter of course and if these physical processes are properly gone through the results will be there, who so ever be the person or persons who did it, provided they have been taught the right way of doing it and also are competent to do it. The personal character of the performer does not play any great part in the efficaciousness of the ceremonies, though a person of high character will be able to put more life into what he does and to that extent, the effect will be modified and quality improved. One of the essentials for the proper conduct of such rituals is the proper ordaining of the priest or the bishop. Apostolic succession plays a great part in ritualistic processes. Even at the outset, some kind of ad-

justment seems to have been made between certain inner forces (Deva Agencies) and these occult centres and it looks as if these inner forces can be tapped only by people properly ordained according to the rules of the ritual. Also the certainty of the results accruing seems to depend to a very large extent on the expertness of the performer in the employment of the physical processes and other ritualistic paraphernalia.

There are certain laws governing the operation of these occult laboratories. Just as in an ordinary Science Laboratory certain conditions have to be fulfilled before the desired result is achieved, so also in these occult laboratories we have to provide the necessary favourable conditions if we wish to reap good results. For example, for certain experiments in a laboratory, light has to be shut out, certain experiments can be performed only in red light, so also in certain manufactures, it is dangerous to allow dust to come into the room; if by chance any dirt or dust gets in it may lead to explosion and such serious consequences. So also, for certain experiments dealing with high electric power certain physical conditions have to be provided not only to achieve the desired result, but incidentally to avoid danger.

Great occult centres like temples stand on a similar footing. Certain physical conditions have to be rigidly followed to enable those centres to fulfil their true purpose. Beyond a certain limit no dirt or filth shall be allowed. In some temples none shall enter the Holy of Holies except clad in wet cloth. In other temples even people belonging to the highest caste will not be allowed to go into the Holy of Holies. There are temples in northern India, where, apparently, there is no restriction. Any one can go and worship in the Holy of Holies. There is a shrine where people actually go in and embrace the idol. It all depends upon the type of the occult force which is radiating from the centre.

There are different kinds of occult forces which demand different conditions and modes of operation. They speak of उग्रप्रतिष्ठा and सौम्यप्रतिष्ठा.

, In some cases, very strict adherence to physical purity is insisted upon. In other cases, the conditions are not so rigid. But in any case, if an occult centre is to function on the lines laid down at the outset by the Great One who founded the centre, the conditions laid down by him should also hold good, unless an equally great one well versed in occult lore and competent to modify the nature and function of such an occult centre chooses to effect such modifications in the processes taking place through that occult centre as he considers desirable in the wider interests of the community which was intended to be served by that centre.

But all this is a purely material aspect, (I am using the word material in a comprehensive sense). Before mysticism neither temple nor theology is of any avail. The great purpose of religion is to satisfy the inner hunger of man towards the realisation of the Larger Self, the Divine. All the time this inner urge is there and seeks expression and expansion. The world evolves and man also evolves. His nature expands; he becomes less selfish, less insular, less parochial. This eternal struggle for expansion and freedom from bondage is the vital thing in life. At certain critical times in the history of the world, we see definite forms in which this urge to expand expresses itself. Temples are good in their own way as centres of great influences, and they are still necessary and useful for a very large number of people. But temples and ceremonies and all that go with them will be left behind if they are going to be obstacles in the way of expansion of human heart and consciousness, instead of being a help. Time was perhaps when they were a help and perhaps even today they are a help to many; but nothing shall stand in the way of the human soul realising the larger soul in the Universe and feeling a Unity running through all the differences we see around us, in the way of man realising every man and woman to be part of that Larger Self, in the way of feeling a mystic unity with all that lives; because it is this which matters in religion and not ceremonies or philosophies. If Hinduism is still going to cling to temples and ceremonies *as its very goal*, then it will be left behind and humanity will go forward all the same. It is the privilege of the thinking man to watch and understand the Time Spirit and realise in what direction the Soul of Humanity seeks to express itself at a particular moment. The great tide of human progression is now towards Unity and Harmony. Whatever tends to separate man from man will be thrown aside, even if it be institutions handed on to us from hoary antiquity.

I do not deny that there is a place in Hinduism, for shrines, for ceremonies, for physical talismans and all the rest of it, but the emphasis should be on the wider and deeper view of things and this should take precedence over other minor considerations. I for one would use every little help available in my religion for the benefit of the community, just as I may use an electric battery or a telescope. I should be foolish if I threw these aside simply because they do not show me my God *at once*. At the same time, I shall also be foolish if I blindly believed that these are my religion and I can realise God *only* through them.

The future religion seems to me to be a religion of realisation of God

revealed in the Man. In times gone by we have had God revealed as the light, as the Sun, as Dharma, as Beauty, as Purity, as Magnificence, as Father, as Son, as Child; but we are now reaching a stage in evolution when God is being revealed to us as Man. If we wish to avoid being laid aside as back numbers, we have to sense this great Ideal which is coming to be realised as an inevitable anchorage for humanity and help in the consummation of that Ideal. To realise God through the Man is the new religion which is being slowly but unmistakably revealed, and he will be wise who will hitch his waggon to that star and realise in advance what the generality of mankind will realise perhaps some time hereafter.

The Inquisition took up astronomy, and arrived, by deduction from certain texts of scripture, at two important truths.

"The first proposition, that the sun is the centre and does not revolve about earth, is foolish, absurd, false in theology, and heretical, because expressly contrary to Holy Scripture.....The second position, that the earth is not the centre, but revolves about the sun, is absurd false in Philosophy, and, from a theological point of view at least, opposed to the true faith".

Bertrand Russell in Religion and Science.

Simply because there is a Congress Ministry people have begun to think that all the ills from which they have been suffering for centuries will be wiped out.

Madras "Courts" Minister at Chingleput.

MARUTI AN IDEAL PERSON.

All lovers of Ramayana who perform daily Parayana of that great classic start with the worship of Valmiki the author and then pass on to the worship of Hanuman the central figure next to Rama in the great epic. Fortunately there is unanimity of opinions among the followers of the three Acharyas and the verses sung in honour of Maruti are the same in all the three Sampradayas. They are:—

गोष्पदीकृतवाराशिम मशकीकृतराक्षसम् ।

रामायणमहामालारत्नं वन्देऽनिलात्मजम् ॥

I bow to the son of Vayu who converted the sea into a small depression caused by the deep planting of the cow's feet, (who crossed the sea as easily as any one can cross such a small depression), who killed the giants as easily as we kill mosquitoes and who forms the central gem in the resplendent garland jewel of Ramayana.

अञ्जनानन्दने वीरम् जानकीशोकनाशनम् ।

कपीशमक्षहन्तारं वन्दे लङ्कामयंकरम् ॥

I bow to the son of Anjana, the hero who destroyed the sorrow of Janaki, the killer of Aksha (Ravana's son) the monkey Chieftain who was a terror to the inhabitants of Lanka.

उल्लङ्घ्य सिन्धोः सलिलं सलीलं यः शोकवह्निं जनकात्मजायाः ।

आदाय तेनैव ददाह लङ्कां नमामि तं पाञ्चलिराजनेयं ॥

I bow with folded hands to Anjaneya, to Him who crossing the sea as if it were a mere sport, removed the fire of sorrow of Janaki and with that fire burnt the city of Lanka.

आञ्जनेयमतिपाटलाननं काञ्चनाद्रिकमनीयविग्रहं ।

पारिजाततरुमूलवासिनं भावयामि पवमाननन्दनं ॥

I contemplate Anjaneya the son of Vayu, with very red face, with a body shining as a hill of gold and sitting at the foot of the divine tree.

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम् ।

बाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम् ॥

Bow Ye to Maruti who is present with his hands folded over his head where ever there is a recitation of the story of Rama, whose eyes are filled with tears (of joy) and who was the death of demons.

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठं ।

वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शिरसा नमामि ॥

I bow my head to the son of Vayu the chief of the monkey hoards and the messenger of Rama who could move as fast as wind, nay even as mind, who is capable of controlling his senses, chief among the men of intellect.

Old Psychology divided Man into physical body and non-physical mind and the latter was again sub-divided into the Intellect, the Will and the Emotions. No education was considered to be complete unless it developed all the faculties of man and hence education of the whole man was supposed to a well-co-ordinated whole with Physical, Intellectual, Moral and Aesthetic education as its constituent parts. Whatever be the modern view regarding physico-psychic relationship and the sub-division of the various psychic departments, the old fashioned classification is sufficiently popular, understandable and is comprehensive and we follow that in our study of 'Hanuman the Ideal Person'.

The anonymous author or authors who composed these laudatory verses built much better than they knew. They have graphically described an ideal person as understood by modern educationists.

Physical education is the basis. Hanuman is the ideal physical culturist. Even today those who specialise in the development of the body take him or his younger brother Bheema as the ideal. His crossing the ocean with ease, his killing hosts of giants who opposed him, his setting fire to Lanka, his chieftainship of the Vanara army, his capacity to go very fast from one place to another, all these are narrated as indicative of his physical powers.

One epithet applied to him sums up his intellectual greatness. He is the foremost among the men of intelligence. Valmiki describes in detail his linguistic proficiency. Current tradition regards him as a great student of the difficult Science of Grammar. Thus he was an intellectual giant as well.

Some are strong physically, but weak in intellect. Some others may be intellectually strong but physically weak. Hanuman was strong in both. Not only that. His emotions were well-developed. The highest compliment that could be given to a person whose aesthetic capacity is well-developed, that he could not restrain the flow of tears on hearing good poetry recited, is paid to him. Wherever Ramayana is recited there Maruti is as a *srota* and is much moved by the recital.

Development of the body, intellect and of emotions is common enough; but a combination of these with a well-formed character, a strong will which will keep erring tendencies under proper control, that is very rare

indeed. In Hanuman we find this extremely rare combination. He is a *jitendriya* (one whose limbs are under proper control). He performs Tapas sitting at the foot of a tree in the celestial garden where opportunities for indulging in sensual pleasures are immense. As Kalidasa has said.

विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः ।

They alone are heroic whose minds are not affected in the presence of tempting objects. Hanuman is a *Dheera* in the best sense of the term. He is in short a *Veera*, a great *Budhiman*, a great *Sahridaya* and a *Jitendriya* and no wonder the unknown devotee calls him रामायणमहामालार्त्न; for who except he occupies the central place next to Sree Rama the hero himself.

Victory unto the great Maruti.

S. K. Y.

To one who believes that man is here on earth to adventure, to know, to try all things, to advance (if only for the fun of advancing, of not standing still) towards some quite unattainable goal of perfection, the Indian scheme of existence will seem unsatisfactory in the extreme. But if man (which may in reality be the case) is born only that he may live for a little, beget offspring, and die to make room for those he has begotten, then the Indian village community will seem the almost perfect form of social organisation. In an Indian village men can scratch up a living, breed and die, without wasting a particle of their energy on vain experiments, on the pursuit of ideal will-o'-the-wisps, on the making of progress foredoomed by nature and man's own destructiveness to lead nowhere.

Aldous Huxley, in Jestings Pilate.

TEMPLES FOR TODDY SHOPS.

K. V. SESA AIYANGAR

From the 1st of October toddy shops have ceased to exist in the Salem district of the Madras Presidency. Here is a great chance for those Hindus who are never tired of professing and proclaiming their anxiety for the "moral, social, economic and religious elevation" of the scheduled castes, *provided* that the existing temples are not "defiled" by the untouchables' entry. The abolition of toddy shops has created a big void in the untouchables' lives. Will the Sanatanists fill it with temples? Under the Hindu scheme, the life of the village community and even of urban residents moves round the temple as the centre. The leisure time of the community is spent in worship in the temple. Their surplus energies are spent in its improvement. Their charity funds in the extension of amenities for worshippers. The temple routine is part of their daily lives. The temple rituals are their staple talk. The temple bells tell off their time. The temple festivals are their occasions of rejoicing.

It may be that this has been carried too far to the detriment of other and more important occupations in the case of the higher castes. But among the scheduled-castes the toddy shops have taken the place of the temples. That substitution is largely responsible for the evils which have kept them outside the pale of the spiritual life of the Hindu society.

Now that the toddy shops are being abolished, it becomes imperative that the Hindu community should seize this opportunity for discharging its ancient debt to these castes. The time spent by the depressed classes in the toddy shops constitutes some of the critical hours in the day. In the evening, after a day of heavy manual labour, the nerves are weary and the body tired. The whole nature of man craves for relaxation, stimulation, and company. If this time is spent by the untouchables in the toddy shops, it is because the toddy shops cater to a felt want in their lives in however sordid a manner. Therefore, unless we confess our utter helplessness in the matter of their social uplift, an effort ought to be made to fill these hours in their lives with "re-creation", with good company, a stimulating atmosphere and an occupation which, while providing rest and relaxation, affords moral and spiritual elevation.

One of the best ways of doing this is through the institution of temple worship. The evening temple service is a chief feature in Hindu religious organisation. The temple atmosphere gives the worshippers attractive surroundings, cultured company, and a spiritual contact the effect of which

depends upon the effort of the worshippers. Each one of them according to his own capacity gets a certain amount of relaxation and spiritual help. Grave as are the defects in the conduct of rituals in the temples there is a residuum of valuable contribution through temples to the spiritual wants of the Hindu community.

It is the duty of the Hindu society to step into the breach that has been now made in the evil environment of these communities and to provide the very best of the amenities for worship through proper organisation of temple services. Without departing from the traditional programme of temple worship through rituals conducted by a priest, provision can be made for congregational worship, where the worshippers collectively strive to reach the Divine Presence. A modern temple has to be not merely a place where the individual worshipper spends some time in the temple and without much exertion on his part unconsciously absorbs the grace of the Deity. It should also be a place where positive effort is made to invite the grace of God by the deliberate and disciplined thought of the worshipper day by day. Spiritual influence may be thus brought down to fertilise the lives of the people in all their activities.

The neglect of this great opportunity will be attended with danger. It is impossible to leave this critical time of the working classes' lives unoccupied, without its being subjected to serious temptations: and temptations in the modern society are too many to be recounted.

REVIEW

Dharmarajya

NAVARATHRI NUMBER

This is quite an attractive issue containing a number of readable articles in the significance of the Maha Navarathri. The public will welcome the attempt to elucidate the significance of the Puja fortnight when God is worshipped in his manifestation as Sakti. The illustrations are instructive.

A ROOT POINT ABOUT THE TIME OF MARRIAGE.

BY

DEWAN BAHADUR K. S. RAMASWAMI SASTRI.

A question of much interest was discussed recently during the Adwaita Sabha session at Kumbakonam and I refer to it not so much with the object of contributing towards the settlement of the question as with the object of drawing attention towards what should be the proper method of approach in regard to such problems. The question was whether marriages can be celebrated during the Dakshinayanam or not. The Apastamba Sutra allow marriages to be celebrated during all months except the Ashada month and the two months (Magha and Phalguna) comprising the Shishira Ritu. सर्वकृतवो विवाहस्य शैशिरौ मासौ परिहाप्योत्तमं च नैदाधम् Asvalayana says that according to some persons marriages can be celebrated during all the months in the year. सार्वकालमेके विवाहम् though the Uttarayana is according to him the proper time. उदगयन आपूर्यमाणपक्षे कल्याणे नक्षत्रे चौलकर्मोपनयनगोदानविवाहाः One thinks that after such an optional view, it is only a question of a recomandatory text and not a mandatory text to prohibit marriages during some months. The commentator—Sudarsanacharya of Apastamba Sutra उदगयनपूर्वपक्षाहः पुण्याहेषु कार्याणि enforces the rule about Uttarayana but yet allows the samavartana ceremony to be done not only during the more appropriate Uttarayana but also during the Dakshinayana एवमुदगयनादीनां विधाने सत्यपि क्वचिदनियमः प्रतिभासते, सर्वकृतवो विवाहस्येति वचनात् यदा दक्षिणायने विवाहः स्यात् तदा समावर्तनं तत्कालसमीपकाल एव It is stated in the Gautama Dharma Sutra Bhashya (Maskari Bhashya) that after the samavartana ceremony is done in Uttarayana, the young man can wait for three years expecting a suitable bride and enter into the married state during that period. This also lends support to the view that it is not improper to celebrate marriages during the Dakshinayana. Till marriages the snataka is regarded as a potential grihastha and does not come within the injunction अनाश्रमी न तिष्ठेत् दिनमेकमपि द्विजः In the Maskari Bhashya on the Gautama Dharma Sutra this is stated clearly समाप्तब्रह्मचर्योर्गुर्वनुज्ञया स्नातो यावता कालेन यत्नं कृत्वा भार्यामधिगच्छति. तावन्तं कालं स्नातकव्रताधिगतोऽविप्लुतब्रह्मचर्यो गृहस्थान्तर्भूत एवेति The Bhashya points out that is why the words "the Grihastha should marry a bride of equal caste and status" are used instead of the words "the snataka should marry etc." तदर्थ एव "गृहस्थः सदृशीम्" इत्यत्राकृतविवाहेऽपि गृहस्थशब्दः प्रयुक्तः It refers also to the fact that an unmarried snataka is not directed to perform Prayaschitta and is not an anim adver-

ted upon by good men. नहि कश्चित् ज्ञानान्तरं विवाहमकृत्व। प्रायश्चित्तं कुर्वन्नुप
 लभ्यते शिष्टैर्वा निन्द्यते इति It points out that getting a bride depends
 on another's willingness to give her in marriage. It points out also that
 Usanas says that a man of thirty should marry त्रिंशद्वर्षोद्धेत् कन्याम्
 and this shows that there could be an interval between the end of the
 Brahmachari state and the beginning of the married state. It points out
 further that the Sutras say that marriages should preferably take place
 in the Uttarayana and that Manu's verse सान्त्वानिकं यक्ष्यमाणम् । shows that
 there could be an unmarried man awaiting marriage. It refers also to
 Kanwas direction स्नातकोऽब्दत्रयं न तिष्ठेत् It says that Daksha Samhita.
 verse अनाश्रमी न तिष्ठेत् दिनमेकमपि द्विजः may refer to a Vidhura (one
 whose wife is dead) and may mean that if he wants to be
 grihastha that he should not be wifeless if he can get a bride
 or may mean that he must not tarry without seeking a bride
 अनाश्रमी न तिष्ठेत् दिनमेकमपि यत्नमकृत्वेति शेषः What Vaidyanatha Dikshita has
 done in his Smriti Muktapala is to quote a large number of texts for-
 bidding marriages in particular months. These are in conflict with one
 another. He refers to Vyasa Smriti as saying that the rule that marriages
 can take place in all months refers to the Adharma Vivahas, and to
 Daksha Smriti as saying that the Gandharva and Asura and Rakshasa
 and Paisacha forms of marriage can take place in all months. If this
 were peremptory the current practice in Tamil Nad of marrying a second
 wife in the Dakshinayana would not be proper. It is noteworthy that he
 quotes a Vyasa text as saying that Gautama allows marriages to take
 place in all months. सार्वकालिकमिच्छन्ति विवाहं गौतमादयः Vaidyanatha
 Dikshita refers also to a Vyasa text that no marriages should take place
 during Mahavishnu's sleep (viz., till Karthigai in the Dakshinayana) and
 to a Devaba text saying that there should be no manushyotsava when a
 devotsava is on. The Andhra brahmins celebrate a man's first marriage in
 the Dakshinayana and the Tamil brahmins celebrate a man's second
 marriage then. It is thus clear that there is much mixing up of mandat-
 tory texts and recommendatory texts in the matter of the time of marri-
 age.

Now that Sarada Act makes it impossible to give a girl in marriage
 before her 14th year is completed and the Smritis prohibit post puberty
 marriage, it is consistent with the texts and with commonsense to permit
 all marriages to take place in the Dakshinayana also. This is a measur-
 of commonsense and compassion rather than a measure of reform and it
 behoves the social and spiritual leaders to consider and decide the matter.

R. S.

Radhasoami Sahai.

SHRI SAHABJI MAHARAJ : HIS LIFE STORY

BY SUNDAR LAL NIGAM.

*Earlier life :—*We have all heard of Shri Sahabji Maharaj and his
 multifarious activities in Dayalbagh, educational, industrial and religious,
 but I am sure that there are not many amongst us who know of his real
 greatness or how he became to be so great. His early life brings to our
 memory the days of Gautama and was equally romantic in its search for
 the Truth, the fulfilment and the divine realisation. Shri Sahabji was
 born in the year 1881 at Amabala in a middle class Kshatriya household
 and was probably the fourth child of his father. The infancy was passed
 in comparative insignificance and there was yet no promise of that wonder-
 ful greatness which fell to his lot when he had barely completed his 32nd
 year. Only a passing sanyasi was struck with something in the frail
 little child (when he received food at his hands) and remarked to his
 father to take good care of Master Anand Sarup, for some day this child
 would be a king of kings and will reign over the hearts of men ! The pro-
 phesy was heard but was soon forgotten and Master Anand Sarup did not
 receive any special care except the inevitable homage to a pretty face.
 He was also liked for his obedience and a rich religious temperament. He
 was, however, the favourite of his grandmother to whom at night he
 would read passages from the holy Hindu scriptures.

At the age of 15 he went up for his first public examination, the
 Matriculation, and it is from here that we begin to have an inkling of his
 future greatness. In spite of being a fairly clever boy Master Anand
 Sarup was declared to have failed. This came as a great shock and the
 grandmother felt very sad, but somehow Master Anand Sarup could never
 reconcile himself to having failed. He felt that God Almighty could not
 be so unkind to him. He had loved Him very dearly and had hardly
 ever missed his prayers. There was certainly some mistake somewhere,
 and he anxiously awaited an Errata. Restless days and weeks were pass-
 ed by, and then the Punjab University did declare him successful
 through a special notice in the Provincial Gazette. This was probably
 the first occasion of the Revision which has now become a common feature
 of the Punjab and the Agra Universities. This was also a triumph of
 faith for Mr. Anand Sarup, and intensified his belief in the existence and
 the merciful ways of the Providence. With this experience of a mani-

fest interference in his affairs he determined to know more of the Supreme Father.

The scene of activity now shifts to Lahore where we find Mr. Anand Sarup a student of D.A.V. College, neglecting his studies but voraciously reading practically all the religious books available in the college library. The search for truth had already begun. The more he read the greater became his yearning for a face-to-face realisation of the supreme being. The sympathetic principal, Mahatma Hansraj Sahab, noted with satisfaction the changes that were taking place in Mr. Anand Sarup and decided immediately to initiate him into the Arya Samaj. Mr. Anand Sarup also agreed as he had a great desire to study at first hand the dominating creed of the day. The principal and other samajists built high hopes of making Mr. Anand Sarup a first class Pracharak of the Samaj but their hopes were shattered, for mere principles, however elaborate and exhaustive, without anything practical or substantive were only a mild dose to the earnest seeker of Truth. One day he explained his difficulties to the Mahatmaji who was actually bewildered at the suggestion, for was not every Upadeshak of the Samaj a prop for the younger generation? But Mr. Anand Sarup wanted a Guru who had realised God himself and could help him to obtain His Dharshan. As a compromise Mahatmaji agreed to be the required Guru and announced his intention of starting a Gita class for the benefit of selected batch of religious-minded students.

The Search for a Guru:—Mr. Anand Sarup was now a student of the second year B.A. Class and, unknown to his principal, adopted a queer method for the search of a Guru. Every morning and evening he would pray to the Supreme Being for guidance in his search. Often he would keep awake the whole night praying for a suitable guidance till the intensity of his feeling so intensified his yearning that he prayed to birds, plants and even high-roads to transmit his prayers to the Supreme Being. He felt that he was unlucky and could not therefore get a response to his prayers. He would, therefore, purchase a whole flock of birds and would release only one by one whispering to each as it flew out to pray for him that he might be enabled for once to communicate with the Supreme Being:—"I am unhappy; you are cheerful and free—may be the Supreme Father will hear you." In a song about himself Shri Sahabji Maharaj describes his condition in those days.

It was at this stage that the Gita class was started but the first few lessons only helped to augment his yearning and added enormously to his

disillusionment. Perhaps a Guru of the type he wanted did not exist at all but Mahatmaji was certainly not a Guru in any sense of the word. In his heart of hearts he often disagreed with the insipid explanations of the text of the Gita which the Mahatmaji offered. One day he offered a counter explanation but that was promptly ruled out. Mr. Anand Sarup felt himself at the end of his tether. He was very worried as he had lost both his grandmother whom he had dearly loved and his father only shortly. To this was added the anxiety of providing for a rich wife whom he had lately married. And now came the final blow in the shape of mental estrangement between the Mahatmaji and himself. Disappointment stared blandly in his face but Mr. Anand Sarup was still undaunted and he decided to make another bid.

The turning point: The same night he quietly left home with whatever little money he possessed and took a train for Benares. He would not return now until he had sought his Guru or he had a Dharshan of the Supreme Father.

The renowned Pandits of Benares could only help him to get things which had no value for Mr. Anand Sarup. Some body then told him that Pandits in Kathiawar would be able to obtain the divine realisation. But at last the visit to Kathiawar also proved futile and all the money he had was practically spent. Mr. Anand Sarup was now confronted with two alternatives only: either to starve or to beg. But he would not beg so he stuck to starvation. Five days went by without a morsel of food but the search was continued with unabated enthusiasm though with a diminishing hope. On the evening of the 5th day a sanyasi advised to give up this fruitless search for God was within. The search within was the only search called for. Mr. Anand Sarup was now completely exhausted and he felt that he really began the wrong way about, so he decided to return. But he was not sure of a warm welcome from his brothers after running away from home in such a stealthy manner. He thought of his father-in-law who must naturally be worried. And he wrote to him that he was stranded in Kathiawar and explained his predicament.

The Fulfilment:—The already worried father-in-law came hurrying to the rescue of Mr. Anand Sarup and took him to the house. Mr. Anand Sarup reached the house of his father-in-law but he felt greatly dejected when he remembered of his determination not to return without a Guru or without having met face-to-face his Creator. Was it all madness then? That night again he kept awake throughout crying bitterly and offered

his prayers ; when the night had considerably advanced, I think it was 2 a.m., the prayers brought him sleep; but he had scarcely dozed when he found himself confronting an extraordinarily shining and holy personality. A tall handsome gentleman with a halo round his shining face stood in front of him all in smiles: "Why do you cry so Mr. Anand Sarup? The Supreme Being cares more for His devotees than they care for Him". The holy presence assured him that his efforts had been noted with satisfaction and that his search would end from the moment he seeks Him out in life. The presence told him that the real name of the Supreme Being in the highest manifestation he adopted in this creation is likened to the phonetic sound of the word 'RADHASOAMI' and that he himself was called Radhasoami. With this the presence vanished and Mr. Anand Sarup woke up with a start all in tears. But this time his tears were expressive of immense satisfaction. When his relations came to wake him in the morning they found Mr. Anand Sarup rolling on the floor in mirthful glee of a child not yet 10 years old. Shri Sahabji Maharaj himself has described this episode in his life. So he was Radhasoami for a moment. Mr. Anand Sarup felt ashamed. His eldest brother belonged to that exalted faith, and when a staunch samajist, Mr. Anand Sarup, hurried to his brother and asked him to show him the photograph of his Guru. The eldest brother thought that Mr. Anand Sarup again wanted to make fun of him and his faith. But silent tears in the eyes of Mr. Anand Sarup made him agree. The photograph was shown and Mr. Anand Sarup recognised the personality of his dream.

He was Param Guru Maharaj Sahab of Allahabad, the third leader of the Radhasoami faith. And now he had sought him in life. At the suggestion of his brother Mr. Anand Sarup wrote to Param Guru Maharaj Sahab who immediately replied acknowledging this visit in his dream and advised him to start his work immediately after learning preliminary spiritual practices enjoined by the Radhasoami Faith from Lala Lalchand Suri of Lahore.

The meeting and the parting :—Mr. Anand Sarup had now given up his studies for good and had secured an appointment in the Government Telegraph Office at Lahore, but he was ever yearning to meet his Guru face to face. He applied for a month's leave which was granted to him in due time. Those days Maharaj Sahab was at Agra and he left for that place with throbbing heart. Param Guru Maharaj Sahab welcomed him. "So you have come at last". Mr. Anand Sarup stood amazed and could only reply "Huzur",

The month's leave was passed in happy forgetfulness and Maharaj Sahab had blessed him with the advanced practices of His Faith. The last day arrived and Mr. Anand Sarup was too reluctant to leave. In fact he had already decided to give up his job and never to leave Maharaj Sahab. But the Guru offered a sharp reprimand telling Mr. Anand Sarup that a true devotee of the Supreme Being must exhibit in himself true dignity of his beloved and that Mr. Anand Sarup should earn his livelihood by the sweat of his brow. The same evening Mr. Anand Sarup took a terrific leave of his Guru who in His infinite Grace had promised him to remain with him always wherever he lived.

It was now very dark and Mr. Anand Sarup was suddenly taken aback to discover that his tongawallah was no ordinary person but Maharaj Sahab himself! Mr. Anand Sarup sat quietly through his drive and when the tongawallah offered to lift his luggage, at the Agra Fort station, he respectfully refused, for how could he make his Guru lift his luggage. The tongawallah was paid much in excess of his fare and departed blessing Mr. Anand Sarup. Mr. Anand Sarup then proceeded to the booking office to purchase his ticket and stood aghast, for Maharaj Sahab himself was selling the tickets; Mr. Anand Sarup rubbed his eyes—was it a fantasy or a dream? He looked round and noticed hundreds of Maharaj Sahabs passing and repassing him on the platform. Such was his ecstasy that night!

Realisation :—Five years later Param Guru Maharaj Sahab departed from this world much bemoaned by Mr. Anand Sarup and the other followers of the R.S. Faith. He was however, soon succeeded by Param Guru Sarcar Sahab of Ghazipur who took good care to rally round himself his devotees in the shortest time, and if I do not make a mistake Mr. Anand Sarup was the first to offer his obedience to Sarcar Sahab.

It was during the time of Param Guru Sarcar Sahab that Mr. Anand Sarup achieved his heart's desire—the divine realisation. All along his 13 years of discipleship of the R.S. faith, he had most wonderful experiences including, I understand a face-to-face realisation of Lord Shri Krishna in His highest form technically known as the Avyakritha Form, when He offered Mr. Anand Sarup a permanent domicile in his most august Dham called the Sunna Desh also known as the Param Pad. Mr. Anand Sarup however politely refused to offer him his obedience without the permission of his Guru Param Guru Sarcar Sahab for he remembered the famous song of Sikh Guru.....

But the highest experience was to come a couple of years late when, in 1913, Sarcar Sahab was about to depart. Sirkar Sahab was lying ill and Mr. Anand Sarup had applied for leave to be near his Guru. But the civil surgeon would not agree, for he said "You have only ten days more to live and I would not advise you a journey." On account of his strong meditation Mr. Anand Sarup then was a mere skeleton of a human being. Later, however that civil surgeon agreed to let Mr. Anand Sarup die in peace and on leave. Mr. Anand Sarup hurried to his Guru but was not granted an interview for his doctors would not permit Sircar Sahab to see any body. The same night, however, Mr. Anand Sarup was blessed with the divine realisation and also realised the full glory of his Guru. Shri Sahabji has described his spiritual ascent beautifully.

Within the divine realisation was also laid bare the whole scheme of the Universe, the policy of Radhasoami, Sant Math, and the part that Mr. Anand Sarup had to play therefrom. The civil surgeon was not wrong. During those ten days that yearning spirit had died in Mr. Anand Sarup to be replaced by a personality at once in communion with the Supreme Being.

The next morning Param Guru Sirkar Sahab had also left this world to be succeeded by Mr. Anand Sarup under the nom-de-plume of Param Guru Sahabji Maharaj. The activities of Shri Sahabji Maharaj as the fifth leader of the Radhasoami Faith are too well known to need recapitulation.

Six months after his succession Shri Sahabji Maharaj founded the colony of Dayalbagh and had since then been busy with the advancement of his devotees in all phases physical, mental and spiritual during the 23 years of His leadership. He worked selflessly for the betterment of the Satsangis and his country without any intention of any personal gain or remuneration. The spiritual elevation of his disciples was his only joy. And I believe He has exhibited in Himself the ideal man whom He once described as below :—

Aristocratic Democrat or Superman.

"RADHASOAMI".

CORRUPTION IN PUBLIC SERVICES AND LOCAL BODIES

BY K. V. S.

Disquieting allusions to the growth of corruption in the Local Bodies and in the Services are becoming quite a feature of modern public life. In the early days of the Company's administration Government service was looked upon by some as an easy method of amassing a private fortune. People took corruption for granted. The state was a distant impersonal thing to cheat which was not sinful or dishonourable. The salary was looked upon only as a notional remuneration. Its smallness did not matter. The "supplemental income" and the other perquisites were the main objectives of the office seeker. Fortunately that attitude has changed in nearly all the services. Among the factors that have contributed to this are the introduction of higher salaries, graded promotions, and pensions. So also in the Local Bodies. Though corruption was believed to exist, it did not compel public attention in the manner in which it is doing now.

The present revolt against corruption is partly due to the more organised and efficient public opinion and partly to the growth of sensitiveness of the public conscience in the matter of corruption. In the case of Local Bodies there may be an additional factor that a larger number of persons are demanding perquisites, either on account of the expenses they had to incur for their elections or otherwise. Again some may be scrambling more eagerly for opportunities of corruption than others and thereby rouse jealousy. Though the tax payer is awakening to his rights to have an adequate return for his contribution to the State, it cannot be said that he has as yet become fully alive to the serious implications of a vice which primarily affects him and the efficiency of the services for which he is paying. It all works out in a vicious circle. If some voters and election workers take money for giving their votes, thus entailing large and unnecessary expenses to the candidates, the candidates in turn must recoup it from somewhere. The easiest way is to take it from the contractors. The contractors in turn, will have to take it from the funds of the Local Bodies. Thus the rate payers will be the ultimate losers in the transaction.

If this circle is to be broken, it can be only by vigorous action by the rate payers. It is a most difficult thing to expose corruption. Neither the giver nor the taker of illegal gratification is willing to come forward to proclaim it in public. The result is that corruption "digs itself in". The corrupt man sets the pace for the rest. By marshalling a following on the principle of sharing the spoils, he is able to give battle to his critics,

His position becomes less vulnerable when it is found that some of his rivals are not above suspicion. Their opposition is put down to jealousy and lack of opportunity. It is going to be an evil day when corruption becomes so rampant as to make it impossible for anyone to stand up and denounce it.

Representative Government is still in its infancy in this country, though some of us think that it has passed the experimental stage. But if it is to be established at the cost of purity and efficiency of national service the people may prefer a different constitution. There is no good telling them that corruption and democracy are both managing to flourish in some of the countries of the West, including America. Many citizens have welcomed therefore, the pronouncement of the present Ministers that if corruption continues they will seriously consider the abolition of the Local Bodies. The appointment of executive officers in Municipalities has also been welcomed on the same ground. No one sheds a tear over the supersession of inefficient Municipalities. One of the grounds on which the abolition of Taluq Boards was welcomed was that there were fewer people standing between the public fund and the service into which it had to be transmuted.

Not infrequently it happens that some of the Local Boards get into the hands of corrupt and unscrupulous adventurers who capture them with a few followers. By propitiating the party in power, by appeasing the more vociferous of their opponents and terrorising over the rest, they manage to continue in office for several terms enriching themselves at the public cost. The people are so ignorant and timid that they dare not protest. They think that the same thing will happen even if another party comes into power. So they resign themselves to corruption as inevitable.

Already there is a distinct deterioration in the quality of the services which some Local Boards are rendering. There is a growing volume of public opinion that the Local Boards may be abolished and the work entrusted to executive officers. The appointment of Commissioners to Municipalities has been welcomed in the same spirit. This does not mean that the country has written itself down as unfit for Local Self-Government. It only means that the public are willing to learn by experience and ask for the necessary safeguards in the administration of Local Bodies so that they may yield the full benefit which they are intended to give.

It may be also a matter for consideration whether the punishment for corruption should not be more deterrent than it is at present and whether more facilities should not be provided for encouraging people to prove it where it exists. In Soviet Russia they appear to feel that the only deterrent punishment for corruption is the fear of capital punishment. This punishment, though savage, shows that the temptation to corruption is so great where public servants with small salaries are entrusted with great powers, that nothing less will protect the public.

This brings us to the question of salary reduction. When corruption is so persistently raising its head in public life, is it wise to reduce salaries? It is assumed for the purpose of this discussion that the salaries of some of the higher paid officers are large for a poor country like India, and larger than the salaries of similar officers in some of the self-governing countries. It may be a question on what lines reduction can be effected in their case though even as regards them there is the fact that as these salaries have continued for such a long time, it will cause demoralisation if their salaries are to be reduced now when expenses and standards of life have everywhere gone up. As regards salaries of the next grade of civil servants including Gazetted and non-Gazetted Officers, the question of corruption will immediately come in. There is also the question whether in view of the smallness of the saving that is effected by salary reduction and the risk of corruption that it may lead to the change is really worth while. It is said with a certain amount of assurance that an honest man will be honest under any condition and that a dishonest man will be dishonest whatever be the salary that he is paid. This is a dangerous half truth. Men cannot be divided in that abstract way. Everyone has a certain amount of moral resistance. But it is a varying quantity. It is really a problem in each case of the strength of moral resistance and the pressure of the temptations to which a person is exposed. Low salaries and large powers tend to weaken the resistance and increase the pressure of the temptation to corruption. Many will yield quite unwillingly. Honest public service will be made difficult. There is no justification for expecting a sudden transformation in the moral structure of public servants. Ascetic standards are not for all. In many cases they are sustained by compensations which public servants cannot aspire to. The whole position will have to be carefully considered before final decision is taken.

There is no reason to assume that the new ministry which is so keen on putting down corruption will not be alive to the reactions of the reduction of salary on the growth of corruption.

EXPENDITURE ON BENEFICENT DEPARTMENTS IN PROVINCES.
(IN THOUSANDS OF RUPEES)

	MADRAS			PUNJAB			BIHAR			ASSAM			ORISSA		
Departments	Expenditure	Percentage to Total Expenditure	Expenditure per lakh of population	Expenditure	Percentage to Total Expenditure	Expenditure per lakh of population	Expenditure	Percentage to Total Expenditure	Expenditure per lakh of population	Expenditure	Percentage to Total Expenditure	Expenditure per lakh of population	Expenditure	Percentage to Total Expenditure	Expenditure per lakh of population
Education	2,58.84	16.24	58.8	1,60.85	14.77	68.2	71.32	13.17	22.0	35.73	12.65	41.6	2,619	14.20	32.3
Medical	97.29	6.10	22.1	50.19	4.61	21.3	22.95	4.56	7.1	14.42	5.11	16.8	9.54	5.17	11.5
Public Health	33.76	2.11	7.6	15.79	1.45	6.7	14.24	2.83	4.4	8.83	3.13	10.3	2.86	1.55	3.4
Agriculture	23.80	1.48	5.4	36.24	3.33	15.4	9.13	1.71	2.8	6.90	2.44	8.0	1.59	0.86	1.9
Veterinary	11.17	0.70	2.5	14.76	1.36	6.3	5.05	1.01	1.6	1.60	0.57	1.9	1.19	0.65	1.4
Co-operative credit	14.34	0.90	3.2	13.03	1.29	5.4	3.62	0.72	1.1	1.01	0.35	1.2	1.45	0.79	1.7
Industries	27.45	1.72	6.2	18.41	1.69	7.8	9.42	1.87	2.9	2.80	0.99	3.3	2.29	1.24	2.7
Total of above	4,67.06	29.31	1,06.2	3,09.58	28.44	1,31.2	13,605	27.03	42.0	71.43	25.29	83.1	45,14	24.48	54.4
Total Expenditure	15,93.67	100.00	3,62.2	10,88.67	100.00	4,61.3	5,03,34	100.00	1,55.4	2,82,48	100.00	3,16.8	1,84,37	100.00	2,22.1

	BOMBAY			BENGAL			C. P. & BERAR			N.W.F. PROVINCES			SIND		
Departments	Expenditure	Percentage to Total Expenditure	Expenditure per lakh of population	Expenditure	Percentage to Total Expenditure	Expenditure per lakh of population	Expenditure	Percentage to Total Expenditure	Expenditure per lakh of population	Expenditure	Percentage to Total Expenditure	Expenditure per lakh of population	Expenditure	Percentage to Total Expenditure	Expenditure per lakh of population
Education	1,61.18	13.23	89.6	1,37.70	11.28	27.5	55.93	11.89	38.6	22.26	12.01	92.75	30.05	8.67	77.05
Medical	43.43	3.57	24.1	54.45	4.46	10.9	16.99	3.58	11.1	6.92	3.73	28.83	7.81	2.25	20.25
Public Health	31.98	2.63	17.8	33.98	2.78	6.8	3.86	0.81	2.5	1.40	0.76	5.83	2.51	0.72	6.43
Agriculture	14.14	1.16	7.9	11.74	0.96	2.3	10.18	2.15	6.7	2.83	1.53	11.79	8.40	2.42	21.54
Veterinary	4.08	0.34	2.3	5.43	0.44	1.1	5.11	1.08	3.3	1.57	0.85	6.54	1.15	0.34	3.0
Co-operative credit	6.57	0.53	3.6	13.94	1.14	2.8	2.83	0.60	1.2	1.16	0.63	4.83	1.18	0.34	3.0
Industries	9.35	0.77	5.2	16.69	1.37	3.3	3.00	0.63	1.9	90	0.49	3.75	1.46	0.42	27.40
Total of above	2,77.79	22.81	1,54.3	2,74.30	22.46	54.8	98.16	20.68	64.2	37.10	20.02	1,54.58	52.57	15.14	1,34.80
Total Expenditure	12,18.08	100.00	6,76.7	12,21.05	100.00	2,43.7	4,74,53	100.00	3,10.2	1,85,31	100.00	7,72.1	3,47.01	100.00	8,89.8

The population of Madras is 4.40 lakhs; of the Punjab 2.36 lakhs; of Bihar 3.24 lakhs; of Assam 86 lakhs; of Orissa 83 lakhs; of Bombay 1.80 lakhs; of Bengal 5.01 lakhs; of the Central Provinces and Berar 1.53 lakhs; of the North West Frontier Province 24 lakhs and of Sind 39 lakhs.

[From the Servant of India.]

WORLD PEACE AND SOUL-FORCE

BY

M. K. VENKATESVARA AIYAR, *Advocate.*

All right-thinking statesmen of the world are doing their best for world peace. Many are praying for the same. It is so intimately connected with the well-being of individuals, families and nations that every one is bound to contribute his mite for the same. Individuals are not so powerless in the matter as many imagine. Every one has soul-force in him and it has infinite latent possibilities in it which can be brought out by whole-hearted meditation. Soul-force can destroy the war-mentality in the world. As the mind is the father of words and deeds there will be no war if there is a resolute will for peace. Will becomes indomitable if it based on the rational conviction of the following facts. There is a unity underlying all, which is inseparable from an innate love of mankind, however vague it may be. We must come to a vital realisation of the same. Vedic literature says that the whole world is only *one constitution* of God called His Virat-Rupa. विरटरूप and we are all limbs thereof. If we view the world as a family we are members thereof and God is the managing Father. In either view He will be satisfied only if we worship Him by loving wise service to all fellow beings who are His partial manifestations. Soul-force is the Divine current flowing through us for the welfare of all living beings. Hence concentrated meditation on God for the said purpose will increase the current of soul-force to an irresistible degree. The will-power of such a meditating saint will arrest the will of those who are working against His plan. And thus the soul-force will remould the mentality of the war-minded people towards world-peace. A thorough knowledge of the above facts is called तत्त्वबोधः or wisdom about the truth underlying the universe. This will lead to a realisation of the evil consequences of selfish life and will free us from attachment to the alluring captivating pleasures of the transitory world. This detachment is called Vairagya (वैराग्य). Faith in the existence of God and His loving guidance will bring about self-control (or उपरम) and Bhakti or loving veneration towards Him.

Of these (तत्त्वबोधः) realisation of the true nature of the world phenomena is the most important and Vairagya and uparama are accessories. Vidyananyaswami says :

तत्त्व बोधः प्रधानं स्यात्साक्षान्मोक्षप्रदत्वतः ।

बोधोपकरणवैतौ वैराग्योपरमावौ ॥

Realisation of truth is the most important, being directly conducive to liberate us from selfishness and all the resultant defects of man. Vairagya and uparama (which is true Bhakti) are accessories thereto.

The three qualifications mentioned above, viz Tatva Bodha, Vairagya and Bhakti are essential for sound meditation which will develop the soul-force necessary for world peace.

The following quotation from Imitation of Christ will be helpful in developing Vairagya.

“ Alas ! the pleasures of sin prevail over the soul devoted to the world and under these thorns she imagines there are delights, because she has neither seen nor tasted the sweetness of God, nor the interior pleasures of virtue. The lust of the flesh, the lust of the eyes and pride of life draw to the love of the world, but the pains and miseries which justly follow these things breed a hatred and loathing for the world.” It is thus clear that ignorance of the evil consequences of becoming a victim to the cravings of the senses and mind is the cause of Raga or attachment to worldly glamour.

महोदरं रोगमुपागतं स्वं लक्ष्मी विलासोदरमीक्षमाणः ।

कथं गवेषेत नरः चिकित्सां भिषग्वरं वा निजरोगशान्त्यै ॥

If a person suffering from dropsy (महोदर) wrongly imagines that the swelling of his belly is due to his wealth and affluence (लक्ष्मी) how can we expect him to think of his treatment or to enquire for a good physician?

संसारमेवं बहुदुःखमूलमानन्दमन्तः कलयन्मनुष्यः ।

किमर्थमन्विष्यति भक्तियोगं संसारशान्त्यै परमेश्वरं वा ॥

Similarly how can one who does not see that Samsara or aberration of life based on selfishness is the root cause of pain and misery and is under the wrong impression that it is full of pleasure, seek a life of Bhaktiyoga or loving service to fellow beings or strive for the consciousness of God in man?

Therefore the source of Vairagya is the wisdom which makes us realise that the whole world is a family in which every individual makes his contribution to the well-being of the whole, enjoying in return an unlimited fellowship and the right to participate in the wealth, spiritual and material, produced by others.

The discrimination between Divine nature and the alluring captivating glamour of the world will develop Bhakti through which divine current will flow to us as peace शान्ति and happiness (आनन्द)

A true Bhakta realises that peace lies not the external world but in his own soul. It is only one who enjoys peace of mind by self-realisation that can radiate peace alround.

Such a Bhakta recites his experiences to the world as follows .

" Oh ! God, there are moments when my heart is so full of blissful emotions and peace that I scarcely recollect how I escaped from the world phenomena with its manifold captivating glamour and became concentrated in sincere devotion to Thee. I experience Thy natural peace, silence, serenity and saintliness. To be relieved from all strife, from all the anxieties, cares, turmoils and similar experiences of the world without a single pang of misery to mitigate the joy of perfect peace, to love all in the world as one loves himself ; do not all these constitute a paradise worthy of being enjoyed by all."

The soul-force of such a Bhakta will be an irresistible power to arrest the war-mentality of the world and remould the same towards world peace.

Oxford World Conference of Christians: Each religion has its own difficulties internal and external. Christianity is no exception. In most religions the difficulties instead of being faced are ignored. Protestant Christianity is perhaps one of the religions that faces current problems. It tries to understand the world to-day and approaches it in a spirit of genuine religious quest.

In most religions, when we are within their portals, we enter a world where reason and scientific knowledge are abdicated. They seem to lead us into a region of twilight or semi-darkness. Perceptions and emotions are drugged. They cater only to groups who are prepared to accept without questioning and believe without reasoning. They are afraid of coming into the market place. Instead of aligning with the changing conditions they remain in a world of the past and carry on an anaemic existence by temporarily concentrating human energies in the admiration of a few peaks of achievement, real and imaginary, in days long gone by under wholly different conditions. To the common man's needs and questions, to the difficulties and temptations with which he is assailed, to his ambition for a better life in the world to-day, they have no effective message.

It is therefore a great relief to come across an endeavour like the Oxford Conference which explored in a truly religious spirit the application of Christian life to the distracted world of the present day.

* * *

EXTRACTS

Address of Sir P. S. Sivaswamy Aiyar on the Travancore Temple Entry Proclamation Day.

The Royal Proclamation of His Highness the Maharaja of Travancore, throwing open the temples in his State to all classes of Hindus, was an event of far-reaching significance. Its value was not confined to the people of that State, but it was an event which had produced wide repercussions all over India. In fact, it might be regarded as marking an epoch in the history of Hinduism and in the history of India. The event had produced great perturbations and searchings of heart in many places outside Travancore, and he had no doubt that it marked the beginning of a new era in Hinduism and a new outlook all over India.

"Hinduism, has demonstrated its adaptability. Far-reaching movements like this proclamation, are bound to produce some amount of dissatisfaction and difference of opinion in a vast country like India. I have not the least doubt however, that the cause of the depressed classes is bound to win, and I believe that people are now more than alive to the necessity of promoting unity among all classes and even among nations, though the latter attempt so far has been unsuccessful. The new spirit of liberalism and the new outlook which have been produced in our country is bound to have very beneficial results.

"I am not one of those who believe that the sanctity of our places of worship is enhanced by the exclusion of any section of the Hindus. On the other hand, we shall be promoting the true spirit of religion by the recognition that in the House of God there ought to be no difference of class or sect. I am, therefore, full of hope for the future advancement of the Depressed Classes and full of hope also for a spirit of greater solidarity among our people. The Depressed Classes are coming into their own and it is not inappropriate to remind you that only yesterday a member of the Depressed Class was elected Mayor of the City of Madras. We have also a representative of the Depressed Classes in our Government. I have no doubt that the new forces which have been set in motion by the momentous proclamation of His Highness the Maharaja of Travancore, will generate greater and greater volume of public opinion in favour of the uplift of those who have hitherto been regarded as Depressed Classes. I might, perhaps add another word, i.e., far more can be accomplished by education of public opinion than by any violent attempt to bring about a change by untimely legislation. The first preliminary step in any process of legislation is education of the public and the creation of a large volume of support for the proposed change. It has been my

experience that legislation which is introduced prematurely in advance of a change of opinion in favour of it among the people at large is not successful."

"The spirit of the times is now in favour of a greater spirit of equality among the various sections of the Hindu fold, and I think it is only right that an event of such far-reaching significance as the Proclamation in Travancore should be commemorated every year by gathering like this."

Congress Ministry and Temple Entry Legislation.

Commenting on the resolution passed by the Executive Committee of the Harijan Sevak Sangh requesting the Governments of Madras and Cochin to help the rapid emancipation of Harijans by facilitating the declaration of all Hindu temples within their jurisdiction open to Harijans. Mr. Gandhi writes:

It is hardly fair to bracket the two Governments. The Government of Cochin is a personal Government under a Hindu Prince who owns the temples in Cochi or who is the spiritual head of most of them. It is, therefore, within his right, and in my opinion it is his duty to open the temples within his jurisdiction to Harijans precisely as they are open to so-called Savarna Hindus. The appeal addressed to the Cochin Maharaja, therefore, is quite a proper thing.

But the Madras Government is a Government responsible to the people of Madras who include all classes and creeds. It cannot, therefore, with any propriety pass legislation, like the Cochin Durbar, opening to Harijans all temples within its jurisdiction. Temples can be opened to Harijans either by the trustees on their own motion or at the instance of Savarna visitors who are in the habit of visiting a particular temple.

But the Madras Government can and ought to bring in enabling legislation.

It has been contended that some judgment of a court of law prevents the temples from being opened to Harijans even if all Savarna trustees desire it. Under the new Constitution Provincial Legislatures have power to bring in and pass enabling legislation. The Congress Ministries are pledged to remove untouchability in every shape and form. Savarna Hindus pledged at the time of the Yerrawada (Poona) Pact, among many other things, to fling open the temples to Harijans.

At the very first opportunity, therefore, Congress Ministries have to bring in legislation if it is legally within their power to abolish untouchability in law and enable trustees and temple-goers to open temples to Harijans and thus put an end to the age-long curse of untouchability.

Gandhiji on Civil Liberty: "Civil Liberty" is not criminal liberty. When Law and order are under popular control the Minister in charge of the department cannot hold the portfolio for a day if he acts against the popular will. It is true that Assemblies are not sufficiently representative of the whole people. Nevertheless, the suffrage is wide enough to make it representative of the nation in matters of Law and Order.

"In seven Provinces, Congress rules. It seems to be assumed by some persons that in these Provinces at least, individuals can say what they like. But so far as I know the Congress mind, it will not tolerate any such licence. *Civil Liberty means the fullest liberty to say or do what one likes within the ordinary law of the land.* The word 'ordinary' has been purposely used here. The Penal Code and the Criminal Procedure Code, not to speak of the Special Powers legislation, contain provisions which the foreign rulers have enacted for their own safety. These provisions can be easily identified, and must be ruled out of operation. The real test, however, is interpretation by the *Working Committee* of the power of Ministers in charge of Law and Order. Subject, therefore, to the general instructions laid down by the Working Committee for the guidance of Congress Ministers, the statutory powers, limited in the manner indicated by me, will be exercised by the Ministers against those who in the name of Civil Liberty preach lawlessness in the popular sense of the term."

"It has been suggested that Congress Ministers, who are pledged to non-violence, cannot resort to legal processes involving punishments. Such is not my view of non-violence as accepted by Congress. I have personally not found a way out of punishments and punitive restrictions in all conceivable cases. No doubt the punishments have to be non-violent."

"Non-Violence in politics is a new technique just as military science, and Non-Violence is in the process of evolution. Its vast possibilities are yet unexplored. Congress Ministers, if they have faith, will undertake these explorations. But whilst they are doing this, or whether they do so or not, there is no doubt that *they cannot ignore incitements to violence and manifestly violent speeches, even though they may themselves run the risk of being styled violent.* When they are not wanted, the public will only have to signify their disapproval through their representatives. In the absence of definite instructions from Congress, it will be proper if Ministers report what they consider violent behaviour of any member of the public to their own Provincial Congress Committee or the Working Committee and

(See page 384)

NOTES.

The Week of Prayer: The Y.M.C.A. and the Y.W.C.A. have given a timely lead to the country in organising the Week of Prayer. This is a matter for congratulation. People are getting to be ashamed of prayer and to be apologetic about it. We feel that we are so well able to take care of ourselves that we do not need prayer to help us. The impact of modern science and the growth of rationalistic knowledge has in some instances undermined the faith on which prayer is based, though as a matter of fact just the contrary ought to be the case. The expansion of knowledge in the previous and present century may be said to be the direct answer to our prayers in the past. Far from contradicting the experience of prayer it has justified its effectiveness. The discoveries of modern science have deepened the sense of mystery of the Universe and left intact the foundations of faith in the existence of a God of infinite intelligence and love. In one sense there is more need not for prayer at the present day than at any other time in the past. Humanity has entered upon a sphere of larger responsibilities which larger knowledge and capacity naturally entail. If there is a break down in the realisation and discharge of those responsibilities, the occasion is not one for despair or for renunciation of those responsibilities but for praying for greater strength to be protected from temptation and for deliverance from the new evils which for the first time are recognised as such.

Looking at the world around us today it is impossible not to be struck by the fact that we are witnessing a great spiritual upheaval. In its origins and in its objectives the conflicts among the peoples of the world are more conflicts of ideals than of persons. These ideals themselves are ultimately traceable and have been claimed as those that are most conducive to the welfare of humanity. We have transcended the age when it was possible to deal devastation and death among whole nation for the satisfaction of the ambition and the spite of kings. We are learning to look upon war with abhorrence. We are learning to transplant individual ethics into the relationship between groups, an attempt that till recently was abandoned as impossible. The gain that has been made in this direction must be measured not by the aggressive wars of Italy and Japan and in Spain but by the almost unanimous world opinion against these wars, by the earnest and successful attempts to isolate them and reduce the incidence of possible cruelty, by the frank and courageous denunciations of savagery, and by the heroic attempt to enforce the sanction behind the League Covenant. When we look at the position as it is and as

it was a century ago the occasion is one for humble thankfulness that the world is growing in stature and in wisdom, that it has been possible to achieve the recognition in principle of the brotherhood of nations and of the desirability of all nations living together happily in this world through mutual co-operation.

This gratification is undoubtedly chastened by the sad reminder that for one reason or other it has not been possible to give effect to it in those cases where it has been put to the test. But the occasion is one not for despair or for cynicism or for abandonment of the principles themselves, but for collective contrition and for prayer for strength for ourselves and others for carrying out the increased responsibilities which a fuller understanding of the Will of God has imposed upon us. Never was there a time in the history of the world which has witnessed what we are witnessing to day, the sight of the whole world being drawn together in bonds of intimacy, understanding and sympathy. If that understanding and sympathy has not given to us all the high expectations that were entertained by those who saw the first visions of its possibilities, it is merely that our prayers have not been adequate and that we are impatient in our expectations.

The times we are living in are more a vindication of prayer than its refutation. Now as before, and in all religions and by the faithful of all creeds, it is accepted as an established result of spiritual experience that he that feareth Him and worketh righteousness is accepted with Him. There are more individual experiments with faith and prayer, and a confirmation of validity of the truths on which faith is based in individual experience, than at any time in the past. Now as before, the urge towards God operates on all those who feel weary and heavily laden. Now as before the problems of the world continue to be a puzzle and to call for faith in a personal God. The prospect of realising a happier time for all men upon earth which the machine age has brought to the world, is a justification of our faith in the coming of the Kingdom of God, though it has at the same time driven home into our minds the lesson that material comfort as the ultimate objective of human effort is a delusion and a snare.

* * *

Gandhiji on Civil Liberty: The statement of Mahatma Gandhi on Civil Liberty under the Congress Government is re-assuring. There was a widely felt fear that Liberty may rapidly degenerate under the new Government and that the country will become the helpless victim of revolutionary propaganda. That is not to be.

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