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Bharata Dharma

VO-XV - APR - 19437 - NO. 4
MAY 5
JUNE 6

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THE Bharata Dharma³⁰³

A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mat Sabha—

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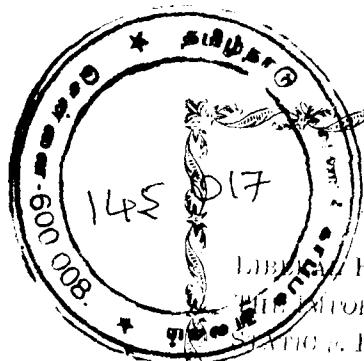


चित्रं वटतगेर्मूले ब्रह्मा शिष्या गुरुयुवा । गुरुस्तु मौने व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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

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

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



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All Communications regarding Editorial matter, books for review, etc., should be addressed to the Editor,

THE BHARATA DHARMA,

23, NADU STREET, MADRAPORE.

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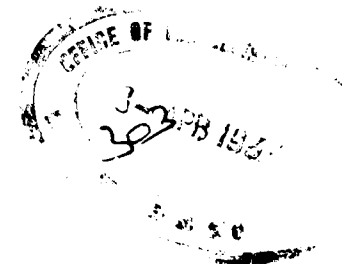
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VOL. XV]

APRIL, 1937

[No. 4

LIBERAL HINDUISM

K. V. SESA AİYANGAR.

Liberal Hinduism is the expression of the Time Spirit working in Hinduism for the preservation of the good and the elimination of the evil. It is the intelligent reaction of the Hindu religious mind to the impacts of contemporary influences. The primary quality of Liberal Hinduism is its restless and insatiable desire to bring out the best in Hinduism to suit the exceptional and in many ways unprecedented demands of the times. It does not shelter itself in seclusion saying that the times are evil and that Hinduism will ultimately triumph over the times. It does not say on the other hand that Hinduism is insufficient and useless for the present times and that it has to be abandoned. It takes up a positive attitude towards the new forces and towards Hinduism, and diligently seeks to make the best of the new contacts for the actual day to day living of the average Hindu. It believes that by their mutual action a better Hinduism and Hindu society will emerge in course of time. A Liberal Hindu looks upon Hinduism not as a monument of the past merely to be gazed at in wonder and awe, as a possession to boast of, but as a living organism with abundant vitality and creative energy to sustain itself and to nourish its adherents in the things of the spirit in an age when scientific discoveries have revolutionised the old conception of life and of the world. Liberal Hinduism is deeply rooted in the faith in the greatness and sufficiency of Hinduism and in its validity under the severe tests of the present rationalistic age.

Liberal Hinduism sets its face towards the future without forgetting the past. It looks forward with hope to the evolution of types as great as those that ornamented the classic age of Hinduism, and which will make a contribution as rich as those that Hinduism once made to the world. It believes in the continuity of divine revelations. It realises that God is as near to us now as He has ever been and that He reveals Himself more and more to those that seek Him in utter humility for light and strength to tread His way.

Liberal Hindus recognise that Hindu society as a whole is entitled to participate in all that is best in Hinduism and in nothing but the best. Liberal Hinduism looks with disapproval on a Hindu society in which a section of Hindus are in the position of disinherited children and considers that the time has come to restore to them their heritage. A Liberal Hindu acknowledges that it is the duty of every Hindu to share the ministrations of Hinduism with the rest. He believes that by such sharing Hinduism will grow in power and in influence for good.

Liberal Hinduism affirms the right to absolute freedom of thought and practice in religion. It considers it as the greatness of Hinduism that it has been able to combine freedom with order. It believes in the advantages of group culture and group evolution and considers that the emergence of groups is the natural expression of a continuing spiritual quest and a healthy incident in the spiritual evolution of society. But it sets its face against the degeneration of faith into superstition, and against the petrification of the group principle into rigid castes and sub-castes and against the adoption in the name of religion of practices which are a travesty of religion. Therefore, while affirming the absolute freedom of groups to approach and worship God along their own lines, it looks with abhorrence upon the survival of rites, public and private, that degrade religion and dishonour its name. It will work for their abolition by persuasion, propaganda and other peaceful methods.

Liberal Hinduism is opposed to the reckless interference of the legislature in the profession and practice of religious beliefs as such beliefs are based upon the transcendence of the spiritual over the secular. But it recognises the right of the state to regulate social practices and to actively discourage the continuance of practices parading under the name of religion, which are injurious to the healthy life of Hindu society and seriously retard its progress at the present day.

In Liberal Hinduism greater emphasis is placed upon the ethical implications of belief than upon their theological validity and ritualistic expression.

But it accepts the usefulness of rituals both special and general. It recognises the need and the justice of standardising Hindu rituals and worship. Liberal Hinduism accepts the position that divine guidance is introduced into human lives through such rituals. It thinks that suitable adjustments must be made for evolving types of rituals that will be applicable to all Hindus without distinction of birth. It believes in the adventure and pioneering that are involved in such standardisation and considers them as the price to be paid for the tremendous accession of strength that will ultimately accrue thereby to Hinduism and to the Hindus. It believes that Hindu society has progressed enough by the inter-action of beliefs and practices for several centuries to justify the adoption of common rituals applicable to the entire body of Hindu society, and that the sooner the standardisation takes place the better. This can be done without prejudice to the adoption of special rituals by particular groups if they consider it obligatory.

While not aggressively proselytising, Liberal Hinduism believes in the duty of presentation of the great truths of Hinduism to the whole world. It believes that in Hinduism, faith, reason and scientific spirit are so blended as to endow it with a special appeal to the higher intellects of the present age. It keeps an open door for new entrants and for those who having gone away from Hinduism for a time and tried other religions, desire to come back to the free atmosphere of Hindu religious life.

Liberal Hindus place implicit reliance on the Grace of God and upon its sufficiency for guidance in the darkness of the present transitional times. They are aware that they take upon themselves a heavy burden in advocating changes on the plea that these will make the ancient life flow vigorously along new channels. But they think that abundant proofs of the need for adjustment have been furnished by the general decadence of religion through its identification with ritualism and ceremonial pollution, an identification incompatible with the times and bound to be violated in the letter and the spirit. Such proofs are to be found further in the growth of secularism, especially among a large section of youth, who have been in effect denied access to true religion. Additional evidence is furnished by the open revolt of the Harijans.

As the issue for Hinduism in the future will be whether Hinduism is to bend or break, Liberal Hindus believe that cautious experiments in individual lives have to be risked. Such experiments are of the essence of the religious spirit and an expression of Sraddha or the

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higher faith in God. Liberal Hindus believe that though there may be a certain lack of co-ordination in the period of transition, the disturbance has to be faced boldly in the interest of collective welfare. Such risks are insured against to the extent that it is possible to insure against them in a changing world, by conforming to the tests of Yagna, Dana, and Tapas laid down by the Lord in the Bhagavad Gita.

Liberal Hinduism is the expression of faith, hope and courage and is based upon unshakable trust in those affiliations to unseen but real sources of Hindu religious power that made Hinduism great in the past as past conditions went, and will make it greater in the future under the complex conditions which it will be called upon to face.

The day has come for us to sally forth against our internal enemies to deliver a marsed attack on the age old follies that are the real roots of our misfortune.

We can rouse the best in others only by the best in ourselves.

Full of holes are the vessels into which are cast the reluctant doles granted to the prayers of the weak; of quicksand is the foundation on which rest the favours so obtained.

Tagore.

THE IMPORTANCE OF CONDUCT.

The Bhagavat Gita is an inexhaustible mine of spiritual nuggets. Thousands of great teachers of this land have derived inspiration from it and have tried to interpret it each according to the school of thought he belonged. These differences relate mostly to highly metaphysical points like the general aim of the Book, the relations between the human soul and the Universal soul. Some Acharyas have regarded it as a *Jnana grantha* pointing out the path of knowledge as the supreme way to Realisation; others hold equally strongly that it is a *Bhakti grantha* expounding the doctrine that the path of devotion is the only way to Salvation; still others there are who hold that the Gita pre-eminently teaches the Path of action or *Karma*, action without attachment to the results thereof. We leave these grand questions to the learned Pundits. To us the men of the world with some spiritual longing and therefore desirous of some definite guidance through the tedious and perilous journey of life, the Gita places before us for our acceptance certain definite ideals. We take up one such for study in this.

The modern man is some what sceptical with regard to doctrines which have to be accepted as a matter of faith; on the other hand he is enthusiastic about conduct. Matthew Arnold summed up this view when he said that religion is three-fourths conduct. It is not your intellectual allegiance to certain subtle doctrines that matters; it is how you conduct yourself among fellow human beings that really matters. The Gita sums up the ideal of conduct in its elaborate enumeration of various qualities that go to make up देवीसंपत् (Chapter XVI Verses 1 to 4.) More important than this is the wonderful definition of *Jnana* in Chapter XIII. It runs as follows:—

अमानित्वमदंभित्वं अहिंसा क्षान्तिराजं
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ७ ।
इन्द्रियार्थेषु वैराग्यं अनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनं ॥ ८ ॥
असक्तिरनभिष्वंगः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वं इष्टानिष्ठोपपत्तिषु ॥ ९ ॥
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वं अरतिर्जनसंसदि ॥ १० ॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनं ।
एतज्ज्ञानमिति प्रोक्तम् अज्ञानं यदतोऽन्यथा ॥ ११ ॥

Humility, unpretentiousness, non-injuriousness, forbearance, uprightness, service of the teacher, purity, steadiness, self-control ;

The renunciation of sense-objects, and also absence of egoism; reflections on the evils of birth, death, old age, sickness and pain ;

Non-attachment, non-identification of self with son, wife, home and the rest, and constant even-mindedness in the occurrence of the desirable and the undesirable ;

Unswerving devotions to me by the Yoga of non-separation, resort to sequestered places, distaste for the society of men ;

Constant application to spiritual knowledge, understanding the end of knowledge. Truth ;—this is declared to be knowledge ; and what is opposed to it is ignorance.*

Wonderful is this definition of Jnana and its negative the Ajnana. You look in vain for any doctrine, a knowledge of which or faith in which is generally taken to be identical with *Jnana*. We are reminded of the famous saying of Socrates that virtue is knowledge and vice is ignorance. Knowledge is not stated as resulting in the virtues enumerated above nor as manifesting itself as a result of practising them, but is identified with them i.e. with their practice.

Here is a tip to those who think that Hinduism is not sufficiently ethical.

A Hindu.

* Swami Swarupananda's translation of the Gita.

THE STATIC v. DYNAMIC VIEW OF THINGS.

I raised in my last article on Guruparampara a point about the progress of religious thought which is attempted to be ignored. I believe it is due to the innate conservatism of Humanity which dislikes changes and which is the main guarantee we have, how much soever the radicals may dislike it, that society will not fly away at a tangent. We find this mentality illustrated in other departments of human activity as well.

In social matters most of us feel a sense of safety if we argue ourselves into a position of apparent conformity ; and in spite of very obvious changes we delight in thinking that we are carrying on the traditional policy in all essential matters. Perhaps the changes effected between one generation and another are so small and insignificant that they are, what mathematicians call "negligible". Yet when we take a longer survey and compare what our society was, say, about 60 years ago (There are many old persons, some of them octogenarians, who can well remember the then state of affairs) with what it is now and find out what changes have come about in our ideals of life and general outlook upon things not to speak of changes that have been effected in the matter of our food and clothings, what we eat where and with whom we eat and so on, we cannot but be struck by the changes that have been permitted to happen. The conservatives have been fighting a losing battle, disputing every inch of ground and pretending that their lines are intact while all the time the main army was being withdrawn behind another rampart.

The real fact is that the world has always been changing ; only in recent times changes are coming in more rapidly and the rate of change has been considerably accelerated. Everything changes ; not only manners and customs, men's views on things, their ideals and aspirations, but the physical world itself as any tyro in geology knows.

The change especially in social and religious matters being a fact, which course is wise, to oppose the change when it is coming and ignoring it when it is come or to welcome it at its approach and get it worked into the fabric of society and thus help consolidation ? It is no longer possible to have a static view of things. It might be that when contact with the outside world was cut off, civilisation seems to have stood still as in ancient China or to come nearer home, in Malabar on the West coast of our own Province which has been able to evolve a culture of its own with distinctive characteristics. This policy of splendid isolation is no longer possible. The world has shrunk considerably. What happens in New York or New South Wales is known all over the world within the next five

minutes. Thanks to the radio and with more people getting air-minded distance is no longer a formidable barrier.

Let us therefore admit change as an inevitable fact and use all our forces intellectual and moral, in correctly evaluating the changes and not in obstructing its inevitable onrush.

It is doing little justice to our ancestors to say that they legislated for all time and expected us their progeny to stick on even to the very letter of their old laws. They were too shrewd and cultured to do that. Their conception of time as कालचक्र * or the wheel of time as ever revolving and of धर्मचक्र or the wheel of Righteousness also revolving for ever give us the clue to their correct conception of things. We shall, in another article, take up for study the device suggested by our Lawgivers for making adjustments from time to time necessitated by the unavoidable Law of Change.

A Student.

For every living person—except learned ones—religion is not an object of investigation, but an indispensable, unavoidable condition of life. Religion is for the soul of man what air and food are for his body.

Tolstoy

See Bhagavata Skanda 3. Chapter 21. Verse 18. (Kumbhakonam edition).

SHOULD THE 'BRAHMIN' BE PRESERVED ?

BY "SARVASRUTI."

The writer under this heading is a person of humble station in life. The sanatanist or the social reformer who carries on the pen-warfare is invariably one who has achieved eminence in one walk of life or other. The fighting sanatanist is one who is not only prominent enough to be noticed as a fighting stalwart because of his status in society, but is also one who can show a strict record of observance of what is called Sanatana Dharma by him in his private and public life. The fighting social reformer is one whose voice is ever heard and respected and who has authority to pronounce on account of the influence he commands, again, by his social status. Men of the class of this writer simply watch in mute wonder and dismay sometimes. They are, however, the largest in number. They cannot afford to be sanatanists in the style of the sanatanist leader, for, in these days to follow strict orthodox principles involves an amount of dispensing with dependence on others, and, if it comes to the worst, the exercise of the prerogative of living in absolute seclusion from society and yet commanding all power, privilege and happiness, as conditions precedent. That is given only to a few and in their cases it has to be said that they can afford to preach and practice Sanatana Hinduism to its letter and so they do. The leader of reform too is one who is so distinguished a public figure or eminent in official cadre that in his case the maxim, "Tejyasam Na dosaya" becomes truly applicable. He can afford to speak out his convictions or propose experiment in progress however radical and put them into practice too. The class of people of whom this writer speaks is again unable to look eye to eye with the reformer on account of its settled conservatism. It stands aghast at the bold strokes of the reformer calculated to abrogate the time-honoured descriptions, definitions and boundaries. It has an anxious time of it, feeling, as it does, overwhelmed by the strong current of progress and gasps for breath. It is willing to cry stop but helplessness chokes its voice.

This majority body cannot own either of the fighting stalwart as its true representative, and it has no leader of its own, as in the very nature of its humble existence it cannot put up a leader of his stature, if his stature is to be measured by that of the leaders already taking the field. This body, for one thing, is more practical than the eminent ones who enter into the list, because it cannot but afford to be practical. In practice it is sometimes congenial to the sanatanist and at other times to the social reformer. Both of them engage in theories once again, because they can

afford to do so placed high as they are in the social pedestal. The leader of both the descriptions at times think fit to cite the examples of these insignificant men of routine life to support their respective principles. The sanatanist points out to them with pride as being faithful to orthodox traditions. The reformer hauls them up for a cross examination on whether or not they marry their daughters late, whether or not they are breaking rules as to the time, place, company and substance in the matter of food, whether they travel to prohibited areas are not, whether from modern lines of thinking they consider certain old social customs as abuses of privilege or founded on superstition or not, whether they are for the most part neglecting their daily and obligatory religious observances or not and so on and so forth. Each of the leaders is avowedly making up a case for and in the interest of this middling mass of men who are meekly attending to their bread-winning tasks and are content to be drifting along the stream, though occasionally with the appalling sense of being unjustly led by the nose by the one or the other. It is an old saying that the spectator sees more of the battle than the belligerent, but whatever the spectator has to say on the merit is not important for deciding the question of who is entitled to plant the flag of victory over the field. And yet the spectator has his say in gossips of his own. Now the Brahmin of South India asks if either of the protagonists is engaged in anything constructive. To him the sanatanist leader is merely blowing bugles desperately to frighten away the adversary who is determined upon making calamitous inroads; but is not wisely occupied with the work of fortification calculated to repulse inroads even if they happen. To him, the reformer is engaged only in the pulling down business with the ferocity of the rebel against the several follies of the past. In this din and clamour, the question—the affirmative answer to which should involve a constructive plan of repair work and the negative answer to which should necessitate a pre-calculation as to whether reconstruction or substitution work should follow the pulling down—“Should the Brahmin be preserved” is lost sight of. To the vast but voiceless class to which this writer belongs, this seems to be the vital question. If instead of fighting, the leaders would call an armistice and discuss, laying aside their respective bias, the problems involved under this question, this writer humbly submits some good might accrue to the bulk of Brahmins in South India. Will it happen?

GOKHALE AND HIS CONTEMPORARIES.

THE RIGHT HON'BLE V. S. SRINIVASA SASTRIAR.

“Politics is undergoing rapid changes. One of the undesirable modifications is that it is apparently believed that a man can become a politician without adequate preparation for it. Mr. Gokhale's life is an emphatic refutation of that belief. His preparation was long and thorough. He always held the doctrine that it was necessary for every public worker to the extent it was possible for him to raise a number of followers, more or less after his own heart, as, otherwise his particular work might suffer. There are several people to whom Mr. Gokhale acknowledged his indebtedness for those elements of his public character which made for success. I should like this evening to deviate from the tenour of previous speeches upon this occasion and try to call to your minds some of those figures to whom he was never tired of acknowledging his obligation.

BAL GANGADHAR TILAK.

When the first entered life, he fell under the influence of that great leader of Maharashtra, Bal Gangadhar Tilak, who was several years his senior and had already joined the famous Deccan Education Society. Mr. Gokhale joined this society mainly under the influence of Mr. Tilak's personality. Mr. Tilak had a nature of great restlessness and aggression. The qualities of gentleness, forbearance and fidelity to friends were rather weak in his composition. Mr. Gokhale therefore was repelled very soon by Mr. Tilak. And, there was a man in the same organisation who by reason of his attractive qualities drew Gokhale towards him. That was the great Professor Agarkar, who was the second Principal of the Ferguson College. Principal Agarkar unfortunately, died very early and his name, therefore, is not so well known today in India as it deserves to be. He seems to have inspired many young men, who, fashioning themselves after him, devoted their lives mainly to the work of social reform. For, Professor Agarkar had in his character rather fully developed the sense of justice and chivalry and was never tired, for instance, of advocating the cause of women. Last year, there was a great testimony to the influence still felt in the Maharashtra of the example of Professor Agarkar. They started a school in his name specially meant for girls. His name acted like magic. The public subscribed large sums and within a very short time, the school became a great success. But, as I told you, Professor Agarkar was shortlived and just at the time when he passed away

*Address delivered at the Gokhale Anniversary, Servants of India Society, Madras on 19-2-1937.

Mr. Gokhale fell under the influence of one of the greatest men of modern India, Mahadev Govind Ranade, who joined the judicial service early in life and rose to be High Court Judge.

RANADE.

Of Ranade, it is difficult to speak adequately in a short time. He was a great man. He combined in him many excellences of characters, and had prepared himself by a long life of study to take a leading part in every department of national activity. Justice Ranade, although an official, did not feel trammelled as officials usually do in these days, but more or less openly took part in political, social and industrial activity. His addresses at social reform gatherings, reviewing minutely the progress made in different parts of India under every head of social reform are still worth reading. They were masterly summaries that took note of everything that was at all significant and they laid the foundation of the year's work that was to follow. He also organised industrial conferences which met every year. He presided invariably at those conferences and his introductory addresses are quite on a par with his social reform addresses and they set the pace and tone for industrial progress in that part of the world during the whole of his eventful life.

But Mr. Ranade was more than these. He was an eminent statesman and precluded as he was from direct participation in the daily work of politics, his figure could always be seen in the intimate discussions of the subjects committee of the Congress. Every difficulty was referred to him. At every crisis he would interpose with his great authority and the Congressmen of those days, giants though they were, were proud to acknowledge that many a time and oft Mr. Ranade kept them straight on the road of progress. Mr. Ranade had already reached ripe years when I saw him. I cannot therefore pretend out of personal knowledge to dissect him for your benefit. I remember, however, very vividly a meeting in the Anderson Hall of our place when he lectured to a large and distinguished audience upon "South India, a hundred years ago." He was actually however reviewing a work that had just been published, Abbe Dubois' "Manners and Customs of the Hindus", a book showing a great deal of research and industry, but, at the same time, disfigured by a bitter prejudice against the Brahmin community. Justice Ranade stood up to review this book. I saw him for the first time then. He was not very tall, though his build was such that we thought he was rather tall. He had a very ungainly look. There was a

massiveness about his face which repelled rather than attracted. His voice was gruff. His manner was by no means pleasing and when he began to speak there was a running from the nose and he had to apply a handkerchief, I think it was coloured, to it frequently to relieve himself. Most of us thought that the address coming from such a figure must fall flat. But believe me, ladies and gentlemen, he had scarcely uttered three sentences when we forgot who was standing before us. He lifted the subject straightaway to the region of the upper air of thought and aspiration, and, as he spoke without effort, sentence after sentence rolled from his lips carrying words of wisdom and concentrated thought. We could scarcely take our eyes off him during the whole of that discourse and when it came to a close we felt that we had listened to a voice which was not altogether of this earth. That was Ranade. No wonder when Mr. Gokhale came under his spell he was transformed.

Fourteen years he worked under Mr. Ranade, studying documents, writing memoranda and minutes, preparing memorials for Government, going hither and thither and making direct enquiries upon one subject or another and in that way making himself a master of the details of administration. Mr. Ranade himself was a profound master of this department of knowledge and Mr. Gokhale used to tell us that although he was kind by nature and generous, he never would say either to Gokhale or any other pupil of his, "Excellent, how well you have done!" He never would express such warm and generous appreciation. But when a thing had been well done and satisfied him, it seems, he would say no more than this, "That will do". But when he said these words Mr. Gokhale told us, his heart was filled with complete satisfaction. He felt he had pleased the master whom no ordinary performance could satisfy.

I can say a good deal more about Mr. Ranade. But I should like to mention to you that it was my good fortune to have to speak about him in public once, under Mr. Gokhale's direction. Soon after Mr. Ranade's death, they raised a sort of fund in his memory intended to be devoted to the promotion of industrial research. I was asked to go about collecting funds and I was first of all sent to Mysore, where I had to stay a fortnight negotiating with the then Dewan. Mr. V. P. Madhava Rao. One day, Mr. Madhava Rao told me, "Why don't you speak about Mr. Ranade once?" That was the year of my joining the society and I was naturally somewhat diffident. But finding that things would not move until I had said something in public about the great qualities of Ranade, I took my courage in both my hands and addressed a meeting. Mr. Nanjundiah

was in the chair. A report of my speech appeared in the press at the time. Mr. Gokhale read that speech and when I went back to Poona, he told me in words quite unlike those of his master that I had done very well indeed. He quoted to me one particular passage which pleased him, he said. I had said in my speech quoting the poet, his soul was like a star and dwelt apart. Then also quoted the famous lines of Goldsmith, for I had always thought of Ranade as the person who mingling in the affairs of the world with common men in a common way, held his spirit, at the same time, aloft and was detached at heart from the things of this world and who could, at any moment, dwell in his own sphere, high above the contending passions, in a place where his mind was serene and unaffected by the daily disputes. That was my conception of him and in order to show what I thought of him, I quoted these famous lines :

"As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm;
Though round its breast the rolling clouds do spread
Eternal sunshine settles on its head."

To the end of his life, Gokhale was never tired of saying that when in 1901 this great soul passed away, the earth was no more to him what it had been ; all things had changed in value. He said in picturesque language that he felt as though a great light that had guided him through life had been cruelly extinguished.

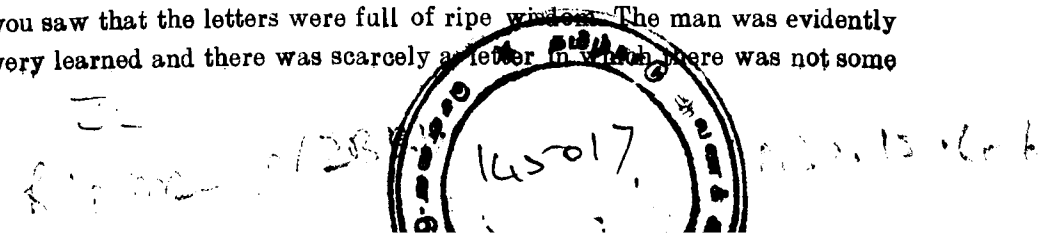
G. E. JOSHI

Next, after Ranade, I must mention a man named G. E. Joshi. His name deserves to be far better known than it is. He was a school master, head successively of the Poona, Satara and Nasik High Schools. He was a great man. He was a very painstaking and thorough and, I should say, sleepless student of heavy government rolls and publications. Figures which would bring terror to the hearts of others, disclosed their inner meaning to him readily. He revelled in blue books, registers and returns specialising in the region of finance and agriculture. He wrote articles in the "Times of India" which were read widely and most attentively by all people including members of the Government. Everyone knew who he was that wrote those articles. He signed himself "J". Finance was his forte and it is no exaggeration to say that he shared equally with Mr. Ranade the honour and credit having taught the elements of finance to Mr. Gokhale. When Gokhale went to London to give evidence before the Welby Commission, it was these two people who coached him thoroughly for the great task. How well he fulfilled that

task, I need not say now. But he made a mark by his evidence in England and as he received encomiums in England from very competent judges, he passed them on to Mr. Joshi, in modest language, and told him. "All this praise belongs to you after Rao Saheb"—the name they gave to Ranade—"They do not belong to me at all. I pass them on to where they should go." Subsequently, when he became member of the Bombay Legislative Council and later on of the Imperial Legislative Council, he always appealed to Joshi for guidance. "What shall I say this year?", "Which subject shall I work up?", "Will you tell me what books to read?". "Will you put me in the way?" these were the substance of letters he wrote frequently to Mr. Joshi. Mr. Joshi was several years his senior but still, mark the stately courtesy of those days, however much Mr. Gokhale begged Joshi, he would not depart from the first form of address, that he began with. He always wrote, "Dear Mr. Gokhale". When he became a member of the Legislative Council, it was "Dear Hon. Mr. Gokhale". Gokhale thought that Joshi was entitled to call him *Bacha* or "My boy" or something of that sort. But to the end of his life, Mr. Joshi wrote, "Mr. Gokhale". Unfortunately, when Mr. Joshi retired from Government service, he joined the party of Mr. Tilak, being drawn more to that side of politics than to Mr. Gokhale's. Mr. Gokhale always regretted that that circumstance somewhat limited the intercourse between master and pupil which otherwise would have been continued down to the end of Mr. Gokhale's life. When I went to Poona, Mr. Joshi was still alive and if they were on good terms I should have met this great man. As it was, I barely saw him once or twice and it is a great regret to me that I was not enabled to make his closer acquaintance.

PROFESSOR SELBY.

I will pass on to mention some others. There was an English professor named Selby. He was Principal of the Deccan College in Poona. He was Professor of Philosophy. He was one of the great men who adorned the educational department from the very early days of that department. Mr. Gokhale always said that although he never sat at the feet of Mr. Selby, he always felt a sort of reverence towards him and was very willing to be guided and instructed by this great man. I have seen a great many letters in Selby's writing in the collection of Mr. Gokhale's letters. Unfortunately, Mr. Selby wrote a vile hand. It is exceedingly difficult to make out his letters, but when you made them out, you saw that the letters were full of ripe wisdom. The man was evidently very learned and there was scarcely a letter in which there was not some



profound remark, some sage counsel or some exceedingly wise observation on current problems. One of the subjects on which Mr. Selby admonished Gokhale was the early constitution of the Servants of India Society. In response to his criticism, Mr. Gokhale altered somewhat the original draft but I think he kept the substance intact, all the same. When Mr. Gokhale subsequently contended with Lord Curzon for the Indian Universities Act, Selby was one of the great names he mentioned. He said that Professor Selby had attracted the affection and homage of students as very few professors had done. The other name he mentioned was that of Wordsworth, grandson of the great poet.

SIR PHEROZESH AH MEHTA.

After Selby, I think I ought to proceed rapidly, the next name I shall mention is that of Sir Pherozeshah Mehta. His is a character somewhat difficult to portray. He was a big man in every sense of the word. Physically, he was leonine in appearance. He had side-wiskers and when he sat upon a platform you could not take your eyes off him. He drew everybody's attention and kept it. When he began to speak, you easily felt that you were in the grip of a master. There was a little nasal twang in his voice which added to the beauty and grandeur of his sentences. They were perfect models of composition. His pronunciation, accent and emphasis were perfect. For a great many years, he was called the "Uncrowned King of Bombay," words which did somewhat less than justice to the eminent and undisputed supremacy he held over the public. Once, when there was a caucus formed to displace him from his position of supremacy in the Bombay Corporation, the "Times of India, disapproving of the opposition to him, wrote, "The Bombay Corporation is Sir Pherozesha Mehta and Sir Pherozesha Mehta is the Bombay Corporation". It was extraordinary, the hold he had over that Corporation. He was made President twice, the second time in order that he might be the person to welcome the Prince of Wales when he landed.

There were some things which tended to displease the public in the actions of the government of those days. You know well that Government on great occasions seem to take leave of their senses and in order that no Indian may appear in prominent positions they took care to keep them back and push always Europeans forward. One or two things happened even that year but owing to the skilful diplomacy of Sir Pherozeshah, matters were smoothed over and although the incidents will interest you greatly I think I ought to resist the temptation and pass on to notice

that Sir Pherozeshah was a person who in politics held first place and ranked amongst the foremost leaders of the whole of India. In fact, his sound common sense and his unerring judgment were never called in question through his long life.

Once, I remember in Bombay he was attacked by a Punjabee leader for having bewitched people by his great personality and misled them. Mehta stood up in his seat, looked round and said, "Ladies and gentlemen how can I help my personality?" and sat down. Of, course, he carried the day. He was a man whom Gokhale acknowledged as his leader without reservation of any kind, although they differed on some important topics.

I will mention three of those topics on which they differed and differed radically. They are all of importance. In the first place, when Gokhale started his Society of Servants of India, Sir Pherozeshah was none too pleased. He sought to disapprove of the ideals (?) of the society. He disapproved of the sacrifices demanded of young men and furthermore he had a very shrewed criticism, that people who joined this society are likely to consider themselves somewhat superior to folk around them, to give themselves airs and move amongst others as if they belonged to a select class of self-sacrificing persons. Ladies and gentlemen, we know how we have dedicated ourselves. We could not say we were aggressive or pushful, or that we were making ourselves too prominent at any time. Sir Pherozeshah's criticism was a little out-of-place. But still he made the criticism and I want to tell you that many another person in Bombay felt likewise.

Another subject was the great Education Bill which Gokhale brought forward. Curiously enough, Sir Pherozeshah was against it and he never modified his original attitude to it.

The other matter was the South African Question. You remember that Gandhi and Gokhale combined together to grant the position of the South African White people that they had the right to stop immigration of Indians into that country. This, Sir Pherozeshah considered was a great mistake and was a surrender of one of the fundamental rights of Indians. To the end of his life, he never forgave Gokhale and Gandhi for having made this blunder. You will read of it at great length in H. P. Mody's book in two volumes on Sir Pherozeshah.

But although Mehta and Gokhale often differed, and sometimes had hard passages-at-arms, I have never known Gokhale waver in his acknowledgment of the lead of Sir Pherozeshah. You must be aware that this caucus to which I referred threatened the position of Mehta in the

Bombay Corporation. There was a very big public meeting held in that city to protest against the caucus to which many high placed servants of government belonged. Mr. Gokhale was then in Calcutta. They adjourned the meeting to enable Mr. Gokhale to be present in Bombay, because it was felt that Gokhale's position in politics was so high, second only to that of Mehta, that only he could with propriety preside over a meeting which was to call into question the act of the most eminent officials of the land. Mr. Gokhale's speech was in his usual style—convincing, thorough, persuasive and exhaustive. Later on the caucus broke and Sir Pherozeshah came at the head once more, resuming his control of the Bombay Corporation.

(To be continued).

Hindus Kidnapped on the Frontier

A Bannu message says that yesterday afternoon a gang of about 20 men, clad in khaki, raided Lakki Bazar, Bannu district, and kidnapped four Hindus. The same gang latter attempted to kidnap a Hindu from Bakhtmal Ahmadzal (Tajuri Police Station). They were successfully resisted and left one man dead.

Another gang raided Bharat, near Bannu, and kidnapped a Hindu. No further details are available at present.

Lakki is south of Bannu and about 16 miles from the administrative border of the Frontier—A.P. 20-3-37

Frontier Muslim Attitude—Focus of Trouble

"The only real focus of the trouble is Waziristan where, owing to the excitement engendered by the preaching of certain fanatical Mullahs, a state of considerable unrest prevails. These Mullahs have been preaching for some months that Islam is in danger and have been taking as their text the case of a Hindu minor girl who was abducted early in 1936 by a Mahomedan resident of Bannu and was subsequently restored to her lawful guardian by order of a Court of British India. They have also cited the case of the Shahidgunj masque, Lahore, and their idea, apparently is to bring pressure on the Government of India to reverse by executive action the judicial decisions taken in courts.

"The hostility to Government thus produced in two Waziristan agencies have resulted hitherto in : (1) the Khaisora valley operations; (2) the murders of two British officers ; and (3) minor offences such as cutting telephone wires and an attack upon Serai in North Waziristan in which one Hindu shop-keeper was killed.

(Assembly Debate)

WHICH IS THE CORRECT IDEAL ?

A thoughtful Hindu is often puzzled by the member of forces that pull him in different directions so far as his higher life is concerned. To give one illustration, he is often perplexed to know which is to be taken as the correct ideal in life, the old Indian ideal of reducing his wants, simplifying his ways of life so that he may ultimately become satisfied with self in self ("Atmanyeva Atmana Tushtah") or the modern Western ideal of multiplying his wants and become a progressive human being. There is no denying the fact that though there is no innate pessimism in the Indian view of life, our ancestors attached little importance to worldly possessions as a means of obtaining salvation; nay, we have overwhelming evidence to show that they looked upon wealth as an impediment to spiritual progress and advised the aspirant after spiritual perfection to withdraw his senses from the sense-objects of the world, even as the tortoise withdraws its limbs. They were profound psychologists and realised that desires once satisfied do not subside, but grow on increasing :

न जातु कामः कामानाम् उपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥

"Never does a desire abate with enjoyment thereof: like fire by the offerings thrown in it, it goes on increasing." This is one ideal. It is not a mere theoretical one. Not once or twice in this illustrious country's story, the path of sacrifice has been the way to spiritual glory.

As against this ideal of Renunciation the Young West allures us with its teaching that progress in civilisation consists in the multiplicity of wants. The hunter in the premeval forests of old was satisfied with a few things, food when he was hungry and some kind of shelter against the inclement weather. Contrasted with this primitive being is the modern American or European flying in his aeroplane to save time, tuning in his radio to listen to the music and news from all the quarters of the globe, whose clothes have been manufactured out of raw materials gathered from all over the world. The luxuries of yesterday become the necessities of today. The mad race goes on faster and still faster; and they are considered to be backward whose wants are few and easily satisfied.

Which is the correct ideal ?

One Puzzled.

INDIAN CHRISTIANS AND THE DEPRESSED CLASSES

AN INDIAN CHRISTIAN STATEMENT

As Indian Christians interested in the welfare of the country and the future of Christianity in the land, we feel called upon to give utterance to certain convictions which are forced upon us by the propaganda that is being carried on in this country and the West regarding the present so-called unparalleled opportunities for the spread of the Gospel among the Depressed and Backward classes in India, and the consequent misunderstanding that has arisen in the minds of non-Christians.

SECTION I.

OUR ANALYSIS OF THE SITUATION.

The general unrest in the country during the past century has contained a note of religious quest among the people of India from the highest to the lowest. But, due chiefly to the spread of nationalism, religious values seem to have receded into the background; and in such cases as the Self-Respect and certain forms of socialistic movements, they seem to have been discarded as anti-social and anti-national.

An arresting feature of the national upheaval is the spirit of revolt manifested by the leaders of the Depressed and Backward classes against the lot that was assigned to their people in the social, economic and religious fabric of Hindu Society for centuries; and the large measure of sympathy with which their demand for drastic remedies for their desperate situation is being met by Hindu reformers. We cannot fail to note that these efforts have achieved a signal success in the great Temple Entry Proclamation made by the Ruler of what was reputed to be a conservative and orthodox Hindu state.

There has always been a dissatisfaction with the tyranny of caste among liberal-minded Hindus. But at the present moment the incentive to the removal of the age-long grievances of the Depressed and Backward classes comes more from nationalistic and humanitarian than from religious considerations. The nationally-minded Hindu who regarded caste and untouchability as a blot on his civilization, and looked with sullen displeasure on the steady drifting of many members of these classes into other religious communities, was suddenly awakened to the immense danger lurking in this drift, especially by the communal basis on which the privileges of the new constitution have been devised. Prompted by the feeling that the Indian Christian community has, on the whole, remained outside the current of national effort and aspiration, the Hindu has come

to regard any migration, large or small, from the Hindu to the Christian Community as a loss to the nation.

The entry of a political value into the realm of religion has had a two-fold consequence. In the first place, the Hindu can no longer look with equanimity upon conversions from Hinduism to other faiths, for they constitute a direct blow to his political strength. In the second place, one strand of worldly motives which may enter into and vitiate religious conversions has been eliminated, inasmuch as the depressed and backward classes are better off within the Hindu fold than outside it. A sifting and testing of motives has begun to operate just now, and symptoms and signs of a movement from Hinduism to Islam or Christianity which were assessed so late as a year or even six months ago will have to be re-assessed, if indeed they continue to appear in any thing like the strength in which they appeared then.

In view of the political complications that have got so inextricably mixed with the uprising of the Depressed and Backward classes and their desire for a fuller life, the redoubled enthusiasm of Muslims and Christian leaders to commend their religions to the acceptance of those people, has naturally aroused the suspicion and resentment of Hindus. Communal animosities are therefore bound to be intensified in the near future. This is a prospect which no Christian in India can contemplate with indifference. The danger present in this situation need not be emphasised. But it is necessary to point out that herein the Christian with a true missionary motive has the opportunity to conserve all that is conducive to national unity and depth of spirituality.

SECTION II.

CONVICTIONS AND CONCLUSIONS.

The above analysis which we believe will appear correct to all who have watched the movement among the Depressed and Backward classes and the sudden impetus it has received from the promulgation of the Indian Constitution, has brought to us these convictions and lead us to these conclusions:

1. We sympathise with the Depressed and Backward classes in their struggle to secure for themselves a fuller life and rejoice with them and Hindu reformers over the success that has attended their combined efforts at social and economic uplift and over the fact of their having won full recognition of the principle of religious equality in Travancore. We trust that they will gain further successes in these directions.

2. We believe that the process of absorption of the Depressed and Backward classes into the Hindu community, in which a serious beginning has been made, is likely to confer on the present generation of the Depressed and Backward classes immediate benefits on a large scale which the Church will not be able to give to the whole community.

3. We are of opinion that with the political privileges which the Indian Constitution and the Poona Pact have conferred on these classes, with the special educational and other advantages provided in many Indian Provinces for their exclusive uplift, and with this great gesture of friendliness which the Caste Hindus have shown them, they will not have the same dissatisfaction with Hinduism which often-times led them to gravitate towards Christianity or Islam. Therefore we are unable to share the hope that the present upheaval is going to result in an influx of the Depressed and Backward classes into the Christian Church in the phenomenal measure in which, it is said, it is going to happen.

4. We believe that the Christian Church in India should welcome this movement not only as a laudable effort to expel from Hinduism an out-of-date and unholy institution but as a reform which is bound to have a wholesome effect on the entire social structure of India including the Indian Church, by solving the problem of caste prejudices in the home of their origin. We believe that this is certainly an effective way in which caste which has proved itself such an insidious danger to the Christian Church also, can be most successfully overcome.

5. In our view there is an obvious danger in any propaganda by Christians in which the religious element of the unrest is stressed, to the extent of obscuring its real nature as a social upheaval. An aggressive evangelistic programme formulated in these circumstances will, besides being misunderstood as an exploitation of the difficulties of the Hindus, result in undermining any attempt at concerted action on the part of all communities so necessary for the success of this great endeavour towards social justice.

6. Mass Conversions, from the point of view of the Depressed and Backward classes, were in the past, mainly the outcome of the desire for social justice and all-round uplift, and the Christian Church has succeeded in helping sections of converts from these communities to a higher standard of life—social, economic, moral and spiritual, and to real transformation in the life and character of individuals and groups belonging to these classes. Further, these results have provoked the serious thought and attention of the privileged classes to the claims and aspirations of the

Depressed and Backward classes. We have, however, to recognise that these mass conversions have generally lowered Christian standards so badly as to have left for the Indian Church a legacy of deplorable caste prejudices and jealousies, on account of which its progress, solidarity and its proclaimed witness to the oneness of all humanity in Christ Jesus, suffer not a little even to this day.

7. We recognise that in an atmosphere free from the heat and dust of the present upheaval and apart from all political considerations, Christianity will continue to exercise the attraction which it has always had for the poor of the land and others in whom a hunger for the things of the spirit has been awakened. Men and women individually and in family or village groups, will continue to seek the fellowship of the Christian Church. That is the real movement of the Spirit of God. And no power on earth can stem that tide. It will be the duty of the Christian Church in India to receive such seekers after the truth as it is in Jesus Christ and provide for them instruction and spiritual nurture. The Church will cling to its right to receive such people into itself from whatever religious group they may come. It will cling to the further right to go about in these days of irreligion and materialism, to awaken spiritual hunger in all.

Indian public men shall have to concede, as indeed they have done in the Karachi Congress Resolutions, to all religious groups the right not only to profess and practise, but also to propagate their religion. And in view of what Christianity has done to those who have entered the church and to the whole of the country as a moral force and spiritual leaven, they would not want to curtail its freedom to continue to render this unique service.

8. We are convinced that the Gospel of Jesus is a Gospel not only to the poor and down-trodden masses in India but to all sections of the country's population.

RELIGION AND SOCIAL ORDER.*

Jesus said "When ye pray say, Our Father... Thy will be done on earth as it is in heaven," he turned religion and the power of religion to the serious business of remaking the earth here and now. Religion was not to be an escape, mentally, but a brave confronting of the total order with a Higher Order. To say that religion has nothing to do with the social order, but only to do with the conversion of the individual, is to miss the point in large measure. For evil can be in the individual will and it can be in the collective will; there is such a thing as an evil soul and such a thing as an evil system. Shall we rescue individual drunkards and leave untouched the liquor traffic that produces the drunkards? Shall we rescue the individual slave and not touch the slave traffic? Shall we pick up the wounded in war and nurse them and leave untouched the war system which produces the wounded? Shall we pick up the derelicts of a ruthlessly competitive order and give them doles and handouts and charity and leave the system to go on producing unemployment and ghastly inequalities?

Obviously, we must do both. The Kingdom of God means both. It means that religion closes in with the total problem and comes to grips with it and projects its programme into the total life of mankind. It therefore breaks down compartmentalism and makes all life a unit. It breaks down the compartment between heaven and earth. It brings earth into heaven and heaven into earth. The business of religion is not to get men into heaven but to get heaven into men; not to get men out of hell but to get hell out of men and their relationships. Heaven is to invade earth and remake it.

It breaks down the distinction between the spiritual and the material. Our spirituality must function in terms of the material or not function at all. To try to have a spirituality apart from material embodiment is to have a soul without a body, a ghost.

It breaks down the distinction between the sacred and the secular. We have compartmentalized life into sacred calling and secular callings, into sacred days and secular days, into sacred buildings and secular buildings. In the process we have impoverished both. The sacred becomes the unrelated and the secular becomes the unredeemed. But the Kingdom of God on earth would put them together in a living whole. The business man under the sway of the Kingdom would handle his ledgers with as

*By Dr. E. Stanley Jones in the *Fellowship* (abridged)

much sense of sacredness as the man who handles the Bible in the pulpit. He would feel that he must illustrate the Kingdom through the economic, and his business would thus become sacramental.

It breaks down the distinction between idealism and realism. We have built up a vast idealism around Christianity in compensation for ruthless realism. This idealism is mental compensation, an opiate. The Kingdom of God on earth would put them together and make them one. Jesus was a realist. His only theory was his practice. You cannot tell where his words and his deeds begin, for his deeds were words, and his words were deeds, and both coming together with what he was became the Word—the Word made flesh. The Kingdom of God on earth is religion applied realistically in conditions here and now.

If the Kingdom were really applied to human affairs it would banish poverty tomorrow. We have the technique and the knowledge to banish poverty from the earth. If there is poverty it is not the will of God. For God is ready to feed us bountifully; the earth is ready to give us all we need. But we are embarrassed with that bountifulness and place restriction on production—in a world of poverty. If there is poverty it is man's will, not God's will. We have everything to banish poverty—everything except the collective good will.

The Kingdom of God would marshal that good will and apply it to the economic order. Life has been organized around the hunger motive with the love motive marginal. The Kingdom would reverse this and organise life around the love motive with the hunger motive marginal. In other words, it would organize a co-operative order instead of a competitive one. It would use the motive of competition but would convert it to higher ends. We would compete still, but now in a friendly competition as to which one could give most to the co-operative order. Competition would be converted from destructive to constructive ends. Now it is harnessed to selfish private profit; then it would be harnessed to the collective good.

The Kingdom of God on earth means a complete change of human character in order to sustain these outer movements. While the nature of the Kingdom is social its entrance is individual. We know that everything rests on character. If the character breaks, the confidence breaks, and, if the confidence breaks, the country breaks. The Kingdom gives that fundamental change which is so necessary in any movement for without it the movement sooner or later collapses.

ARDHANAREESWARA STOTRA.

By Sree Sankara.

We intend publishing classical hymns in easy Sanskrit ; and we hope these hymns would be memorised by the boys and girls of the Hindu community so that these may help them spiritually. Incidentally their acquaintance with Sanskrit would become more intimate. The Ashtaka (or the collection of eight verses) chosen this month is Ardhanareeswara Stotra. The conception of God as Ardhanareeswara, half Man, half Woman is unique to Hinduism. Sankaracharya has composed the verses in such a manner that the first line refers to Siva the Universal Mother, the second to Siva the Universal Father, the third line divided into two parts each part referring to Siva and Siva respectively and the last line to them as combined. [Ed. B. D.]

अर्धनारीश्वर स्तोत्रम्

Hymn in praise of Ardhanareeswara.

चाम्पेयगौरार्धशरीरकायै

कर्पूरगौरार्धशरीरकाय ।

धम्मिल्लकायै च जटाधराय

नमः शिवायै च नमः शिवाय ॥ १ ॥

To Her with body shining yellow as gold,

To Him with body shining white as camphor,

To Her with coiffure, to Him with matted hair,

Our salutations to Siva and to Siva.

कस्तूरिकाकुंकुमचर्चितायै

चितारजः पुंजविचर्चिताय ।

कृतस्मरायै विकृतस्मराय

नमः शिवायै च नमः शिवाय ॥ २ ॥

To Her smeared with musked saffron,

To Him smeared with the ashes of the funeral pyre,

To Her whose beauty creates love, to Him who put an end to the god of Love

Our salutations to Siva and to Siva.

क्षणत्कणत्कणनूपुरायै

पादाब्जराजत्फणिनूपुराय ।

हेमांगदायै भुजगांगदाय

नमः शिवायै च नमः शिवाय ॥ ३ ॥

To Her with sweetly chiming anklets

To Him with snake-anklets entwined around His lotus-feet

To Her with golden bracelets, to Him with snake-bracelets

Our salutations to Siva and to Siva.

विशालनीलोत्पल लोचनायै

विकासिपंकेरुहलोचनाय ।

समेक्षणायै विषमेक्षणाय

नमः शिवायै च नमः शिवाय ॥ ४ ॥

To Her with eyes resembling the broad petals of the blue lotus

To Him with eyes resembling the petals of the full-blown lotus*

To Her with an even number of eyes, to Him with an odd number of eyes,

Our Salutations to Siva and to Siva.

मन्दारमालाकलितालकायै

कपालमालांकितकन्धराय ।

दिव्यांबरायै च दिगंबराय

नमः शिवायै च नमः शिवाय ॥ ५ ॥

To Her with hair decorated with garlands of celestial flowers,

To Him whose neck is adored by garlands of skulls,

To Her decorated with a superfine garment, to Him whose dress is the eight directions†

Our salutations to Siva and to Siva

अंभोधरश्यामलकुन्तलायै

तटित्प्रभाताम्रजटाधराय ।

निरीधरायै निखिलेश्वराय

नमः शिवायै च नमः शिवाय ॥ ६ ॥

To Her with hair dark as the rain-bearing clouds

To Him with matted hair coloured like lightning

To Her who has no Lord above Her, to Him who is the universal Lord,

Our salutations to Siva and to Siva

प्रपञ्चसृष्ट्युन्मुखलास्यकायै

समस्तसंहारकताण्डवाय ।

जगज्जनन्यै जगदेकपित्रे

नमः शिवायै च नमः शिवाय ॥ ७ ॥

* Siva has three eyes, the third eye being at the centre of the forehead.

† Siva is often described as naked.

To Her whose dance means the creation of the Universe
 To Him whose dance implies the destruction of everything
 To Her who is the Mother of the Universe, to Him who is the Father
 of all,

Our salutations to Siva and to Siva.

प्रदीप्तरोज्ज्वलकुण्डलायै

स्फुरन्महापद्मभूषणाय ।

शिवान्वितायै च शिवान्विताय

नमः शिवायै च नमः शिवाय ॥ ८ ॥

To Her with ear-rings shining with resplendant gem,

To Him whose jewels consist of serpents

To Her who is the inseparable companion of Siva and to Him who is
 the inseparable companion of Siva

Our salutations to Siva and to Siva

[With this verse the *stotra* ends; but as usual the *Phalasruti* follows
 Ed. B.D.]

एतत्पठेदष्टकमिष्टं यो

भक्त्या समान्यो भुवि दीर्घजीवो ।

प्राप्नोति सौभाग्यमनन्तकालं

भूयात्सदा तस्य समस्तसिद्धिः ॥ ९ ॥

He who recites with devotion this collection of eight verses,
 would be respected and he would live long. He would enjoy all fortunes
 for all times. May he attain his heart's wish in everything.

INSANITY

[The following extracts taken from an essay styled "Insanity" by
 Tolstoy would, we hope, be read with great interest by our readers.

Ed. B. D.]

(1) It is difficult for people of the present age not only to understand
 the cause of their miserable condition, but even to grasp the fact that their
 condition is miserable. This is chiefly due to the principal calamity of
 the age which is called progress and which manifests itself in a feverish
 anxiety, hurry, strenuous labour directed towards the production of use-
 less, nay, manifestly harmful, things, in maintaining a state of constant
 intoxication by following up ever new senseless occupations which absorb
 their whole time, and, above all, in a boundless conceit. Life is buzzing
 with the Zeppelins, submarines, dreadnoughts, sky-scrappers fifty stories
 high, parliaments, theatres, wireless telegraphs, congresses, armies millions
 strong, navies, professors of all sorts of schools, milliards of books, news-
 papers, discussions, speeches and investigations. In this fit of restlessness,
 hurry, anxiety, in this strenuous labour invariably directed towards the
 production of unnecessary, or plainly harmful things, people are so deligh-
 ted with themselves that they not only do not see, do not wish to see, and
 in fact cannot see their own insanity, but are proud of it, expect great
 things from it, and in anticipation of these great blessings subject
 themselves to ever greater and greater intoxication by means of all
 sorts of new senseless occupations with the sole object of dulling their
 conscience in order to take life easily. People are sinking deeper and
 deeper into hopeless and insoluble economic, political, scientific,
 aesthetical, and ethical contradictions.

(2) Why, when told to do so, should kind, reasonable people join the
 army, put on uniforms, learn how to kill and set out killing people they do
 not know, while they are aware that one must not kill but love everybody?
 Why do they give up to the strangers their savings, knowing that they will
 be used for undoubtedly bad purposes even while they think that no one
 has the right to appropriate that which does not belong to him? Why do
 they go to the Courts of Justice and demand that punishment should be
 meted out to offenders and themselves submit to punishment, yet knowing
 that no one is entitled to judge others and that it is natural for man not
 to punish but to forgive his brother? Why do people submit to the de-
 mands of strangers in the most important matters of the soul, in the ac-
 knowledgment of what is sacred, namely, what is good, and what is not
 sacred, namely, evil?

NOTES.

"Office acceptance" :—One of the most auspicious events in recent times is the decision of the All India Congress Committee permitting Congress members of the legislature to take office under the New Constitution. It is true that the decision is qualified by conditions both prior and subsequent. Though these conditions have at present and contrary to popular expectations, resulted in the refusal of the Congress party to accept office, it is likely that on reconsideration by both sides an understanding may be arrived at enabling the Congress to work the new constitution. In fact there is not much difference in substance between the Congress and the Liberal position in this respect. Both are for office acceptance. Both desire to exploit the possibilities of the New Constitution to the fullest extent for carrying out constructive programmes for amelioration of the country, and by exposing the defects and inadequacy of the New Constitution and otherwise, for securing a better constitution at the earliest possible date. Both are for resigning from office the moment they feel that they cannot continue without compromise of self respect. The only difference seems to be in the use of the offensive word "Dominion Status" by the one and the attractive word "Independence" by the other. But after the Statute of Westminster and the declared opinion of Gandhiji in his letter to Polak is there a conflict between the two?

Good Government and Self-government:—Though the growing national pride of the country demands that the status of India among the nations of the world should be one of absolute equality and though the country is prepared to make sacrifices for it, it is a striking fact that the Indian people desire at the same time as good and efficient administration as they can have in the present circumstances. In other words the country is not at present willing to unsettle for a long time an orderly government and go into chaos in the belief that such chaos is the necessary price of a better government and that it is bound to be followed by a better Government. A working national programme has therefore to take this factor into account. No effort should be spared to exploit the idealism of the people and the desire for service of its youth to the fullest extent. But it would be best to organise it, at least partly, on constructive work on a well planned scheme instead of diverting it entirely towards the struggle for Independence.

The Right to Abduct:—In the debate in the Assembly on the Waziristan operation, Khan Abdul Gaffar Khan is reported to have expressed himself to the effect that so long as there were boys and girls abduction was bound to continue. It is to be hoped that the report is incorrect. Following closely upon the abduction and restoration of a Hindu girl about which trouble arose in the Frontier we read of the abduction of a Hindu boy and later on of four Hindus under circumstances which recall the bandit outrages of China. We must say that abduction either of boys or of girls is by no means a necessary feature of human society. As long ago as 1860 the Indian Penal Code made abduction into an offence. No nation or government with the slightest self respect will tolerate the abduction of its citizens by other citizens and much less by foreigners. The significant fact about these abductions on the Frontier is that they seem to be generally abduction of Hindus by Muslims. This makes it all the more dangerous and the opinion of the Assembly Member concerned all the more regrettable. It is inconceivable that in the 20th century any community should think that it has the right to recruit its ranks by abducting the youth of another community and especially girls and young women. The Frontier province must be made safe for the Hindus.

* * * *

Religion v. Imperialism:—The massacre of Addis Ababa ought to plunge the whole of civilisation in sorrow. That two thousand years after the death of Him whom the Christians call the Prince of Peace, those who have taken his name for the longest time and in the most organised form, are capable of deeds that all men will be ashamed of doing, is a fact which painfully reveals what a cloak of hypocrisy human beings have made of religion. The fact that it is Christians v. Christians does not either enhance or mitigate its heinousness and horror.

It is impossible to extenuate or explain the deed in the language of religion. The confines of religion have been left long behind. What one sees is merely the surge of primeval passions which religion did its best to subdue but failed. It is only the language of Imperialism that can explain it.

* * * *

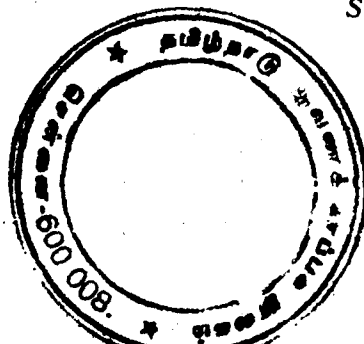
Is there a moral law in the world?—A larger question indeed troubles the mind, now that we are being taught to look upon the whole world as a family. What sin did the Abyssinians do, to merit such fate? Is there a

law of righteousness that governs the mutual relations of human beings in groups? The operations of communal Karma are hard to trace. It is not easy to attribute prosperity and adversity to national righteousness and sin respectively, as a regular and universal phenomenon. And yet we would fain believe that neither this difficulty nor the fact that there is no worldly tribunal administering justice among nations, is proof of the non-existence of such law, but only shows our inability to realise and observe it in our mutual conduct among groups.

A noble gift:—We recently come across a copy of the Srimad Bhagavad Gita with the original text in Sanskrit character and its English translation and a few short and helpful notes, published by the Free "Gita" Distribution Mission (Organisers A. B. Sons & Co, 1 A, Swallow Lane, Calcutta) The price of the book is "Daily reading". We commend the enterprise to all Gita lovers. Those who are in a position to do so will do well to help the publishers by money contributions or by sending them paying advertisements. Anybody sending two annas in postage stamps to the address given above would get a copy of this great classic. We highly appreciate the self sacrifice of the publishers and hope tens of thousands of spiritually minded people would avail themselves of this free offer to own a copy of the Gita.

The acceptance of suffering at the hands of the unjust by persons who have chosen to be defenceless as regards material weapons, while trying from their hearts to forgive the aggressor, is the only true and effectual way to permanent peace.

Stephen Hobhouse in the Hibbert Journal.



THE Bharata Dharma

A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mata Sabha—

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(Hony. Editors.)



बिम्ब वटतरोर्मले वृद्धा शिक्षया गुरुयुवा । गुरोस्तु मौनं व्याख्यानं शिक्षयास्तु छिन्नसंशया ॥

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

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

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

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

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THE



Bharata Dharma

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Vol. XV]

MAY, 1937

[No. 5

THE REMAKING OF THE VILLAGE

1. The return of the unemployed

K. V. S.

The return of the educated unemployed to the village is the most significant social fact of to-day. For over two generations the villages were steadily depleted by the exodus of the more energetic and adventurous of its members to urban areas. Tempted by the rewards secured by the first generation of those who sought English education, the ambitious and enterprising among the village parents invested their scanty resources in the education of their sons. They now find that there is no demand for the service which their sons were trained to render and no scope for such talent as has been developed by their education. Their education fitted them only for the learned and clerical professions. The limits of employment in these professions have been reached many years ago. Until new openings are created or the educational system changed so as to prepare the youth for other vocations, the present conditions are bound to continue.

Few sights are more distressing than the plight of the educated youth in the Indian village of to-day. Ten years of school life have resulted in educating him out of the village atmosphere and routine. He dwells apart in a world of thought which is not theirs. Their standards of life are not his. His ambitions and outlook are not shared by them. His disappointment and mental suffering evoke no sympathetic response.

They only realise the unprofitableness of modern "English" education as an investment. They see his relatively expensive habits of life and his incapacity to fit into the village life and partake in its activities. His discontent strikes them as unhealthy.

An education which produces such utter incompatibility between available opportunities and the capacity and ideals of its votaries must be radically defective. The measure of the gulf between the educated youth and the prevailing conditions in the Indian village of to-day is the index of the unsuitability of the existing system of education and of the degradation of the village itself.

What the Indian Village needs is new life energized by fresh thoughts and sustained by fresh emotions. The problem of the Indian Village is the problem of the creation of new types of men and women with ambition to create a better village and with faith in their capacity to do it. The most prominent features that strike anyone who resides in a village for a few weeks are the apathy and the indifference of the villagers.

The whole country is now being permeated with the desire to build a better India by building better Indian villages. This work cannot be done without, workers with vision and faith and with training for leadership through whom new life can be released and new thought can descend. Can we get such workers from the present educated youth, many of whom after realising the limitations of urban life, are returning disappointed to the simpler and cheaper life of the villages?

Here are our villages stagnating in the atmosphere of a dying tradition and perishing rapidly for lack of life. Here are educated young men recruited from our villages and educated out of the labour of our villages. They are filled with ideals and ambitions. They ought to be capable of releasing new life. But they are pining away for want of work in villages where the cry for workers is resounding from every side. Through lack of coordination the workers and the work do not fit into each other. What is needed is the guiding hand of the state. How long can it be withheld?

THE DYNAMIC VIEW OF LIFE

I promised to take up for study the Dynamic view that our ancestors had about धर्म which was the basic principle upon which human society was based. They did not enunciate things for all time so that our duty is merely to turn back to the past for inspiration and guidance. They only enunciated some guiding principles and showed us the way to be followed when new situations arise.

There is a well known passage in the first section *Siksha adhyaya* of Taittreeya upanishad which has been aptly termed by Washburne Hopkins and other critical students of our culture at the convocation address of the forest universities.

It begins with वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति ।

Thus addresses the teacher his pupil after having taught him the Vedas. In that passage after having taught him to do this and to do that the Preceptor envisages the possibility of the pupil being confronted with a situation not dealt with by him, for which the general principles of conduct enjoined upon may not offer a sufficient help. Then come these memorable words :—

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अद्वक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः.....एष आदेशः एष उपदेशः

"If at any time you get a doubt as to what is the proper thing to be done, what the proper line of conduct to be pursued, find out how Brahmins, well-versed in the Vedas, with their senses well controlled, not subject to anger and following the path of righteousness, would behave on such occasion and do you likewise. This is the command, this the advice."

This point is well brought out in the famous Manu's code of Law. In chapter II verse 6 runs as follows :—

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदां ।

आचारश्चैव साधूनां आत्मनस्तुष्टिरेव च ॥

In discussing the sources of Law the famous Lawgiver states that the Vedas form the primary source of Law, also the Smritis composed by and general conduct of those wellversed in the Vedas. The customary observances of good people and (in cases of differing interpretations) the satisfaction of the inner conscience of one's self. The famous annotator of Manu, Kallukabhatta gives Seela two interpretations, one according to

Hareeta containing a list of thirteen virtues and the other according to Govindaraja, consisting of the abandoning of raga (attachment) and dwesha (anger).

In the Chapter XII with which *the Laws of Manu* conclude the author has towards almost the very end the following verse.

अनाम्रातेषु धर्मेषु कथं स्यादिति चेद्वेत् ।

यं शिष्टा ब्राह्मणा ब्रूयुः स धर्मः स्यादशंकितः ॥

If it be asked what about Dharmas not specifically considered (in the Book) whatever Brahmins of good conduct say that shall undoubtedly be Dharma. This verse is followed by specific instructions as to how to convene assemblies of learned men.

This solution already hinted at in the beginning and repeated towards the end has special significance according to the accepted canons of interpretations and proves beyond a shadow of doubt that the wise sages of old did not legislate for all time, but gave general instructions regarding changes to be effected from time to time.

The opinion held by some staunch conservatives amongst us that all laws and regulations concerning our society have been anticipated and fully laid down and that we have no option but to follow these cast-iron rules is not borne out by evidences from our own Sastras. The sages of old had a dynamic and not a static view of the world and of human society as is borne testimony to amply by our sacred Books. May their wisdoms be our guide.

A Student.

Further kidnapping in the Frontier

14 persons Hindus and Sikhs were kidnapped by Wazir Tribes on the 6th April. Tribal laskars or decoits held up lorries. All drivers and passengers were examined and if Muslims were allowed to pass.

A. P. 7-4-'37.

THE REMAKING OF RELIGION.

REPORT OF LECTURE BY C. JINARAJADASA AT THE EASTER.

Theosophical Conference, Adyar, Madras.

28th March, 1937.

Mr. Jinarajadasa took as his theme "Theosophists and the remaking of Religion." He pointed out that the history of civilization shows that religion is never static but is always being reshaped. In Hinduism this is evidenced by the fact that, from the days of the Vedas, what is termed Sanatana Dharma has steadily undergone changes. The Gods worshipped in the Veda have been substituted by other Gods. There was no cult of Shiva or Shri Krishna then, but Hinduism was remade by the introduction of the new forms of worship. In Vedic times the widow lived on after her husband's death; then later, vested interests insisted on her death on the funeral pyre. Then in 1829 this was forbidden, though at the time protests were made in the name of Sanatana Dharma. Nobody to-day would dream of resuscitating widow burning. So, too, with pre-puberty marriage which was only introduced in the later days of Hinduism, and is now prohibited by law.

In every religion, from its commencement, the process of remaking is continuous. But the speed of change to-day has been forced by two special factors: modern science with its wonderful doctrines has shown that there is no need to postulate any spiritual direction to explain evolution. Religion as such is shown by science to be a superfluous hypothesis. The second factor is Anthropology, which shows clearly that all religious ceremonies, even in the highest forms of religion, have their parallels in primitive cults. The general result is to show that religion is an element which advancing humanity finds useless for civilization.

On the other hand, the remaking of religion is suggested by certain movements to-day. Science itself under the leadership of Jeans is suggesting a mathematical structure to the universe, as if the old doctrine of the Platonists, "God Geometrizes", was not a fantasy but had a scientific basis.

Another element towards remaking is the spirit of liberalism among advanced religious thinkers, who are working in the field of collaboration such as is shown in the Congresses of the Fellowship of Faiths. The deep interest in the testimony of mystics, and the publication of the works of Plotinus in English and French, show also the new tendency of remaking. Equally important is the contribution of Spiritualism, which steadily gives proof that there is a survival of man beyond the grave.

In this remaking, Theosophists for the last 62 years have consistently asserted that a religion based on the fullest science always exists, and that the Divine Wisdom, which is the summation of all facts visible and invisible, exists in all the faiths, though not exclusively in any one. The emphasis of Theosophists that the world process is not a mechanical one, but is directed by a spiritual consciousness, has also implied that man in that process partakes of the Divinity which moves all processes in the Cosmos: From these fundamental facts, the Theosophists have asserted that Universal Brotherhood is always the basis of true human organization.

Two events to-day have hastened the need for the remaking of religion. The first is the economic crash through out the world, which makes clear that there must be a common economic order for the whole world; secondly, that there must be one directing Political Council like the League of Nations to stabilize conflicting policies. All these many forces require a quick remaking of religion essential.

In this remaking, there are three essential truths which must always dominate, and anything which invalidates them is bound to disappear from religion.

The first is the greatness of man, who is never a cringing sinner to be pardoned by a despotic deity, but rather a divine mystery who slowly unveils the majesty of his nature by the life which he lives among his fellowmen. This truth requires the abolishing from every religion anything derogatory to the essential greatness of man and woman.

Much has to be jettisoned from Hinduism, which in the law books and in ancient tradition has made woman utterly subservient to man, and having no possibility of salvation unless she finds salvation through her husband.

The second factor is the world's need for unification of all mankind. Therefore, all dividing forces like caste, race-pride, and even extreme national ideals, have to give way to the supreme need of mankind to feel itself as one Humanity. The third essential is that the individual right of each to create his own religion should be recognised, though religions and formularies may assist him in the process.

It is always in the spiritual realm that the true explanations are found, including even the final solutions to the problems of modern science. Nature's facts do not, by themselves alone, give the explanation for that explanation has to come from the imagination of the mind that contemplates them.

Since it is in the invisible and the unseen that ultimate truth is found, religion in the highest sense is always necessary. But the religion which humanity needs, and towards which the Theosophists are working steadily, is that which proclaims three fundamental truths, which are, Unity, Humanity and Individuality.

Humiliation of the disarmed

South Africa proposes a legislation prohibiting the employment of European females in concerns under the control of Asiatics. No reasons are assigned. No charge is made that Asiatics misbehave. It is unmarked colour prejudice. This is the culmination of a continued policy of humiliation of the people of this country whose labours helped to make South Africa what it is to-day.

What becomes of the citizenship of the British Commonwealth of nations in these circumstances?

But Japanese are to be excluded from the category of Asiatics. This adds insult to injury. Why are Japanese favoured and Indians discriminated against? Obviously because of Japan's armaments. South Africa dare not do anything which may be construed as an affront to Japanese self-respect. Until India is able to do likewise she will be insulted not only by South Africa but by other countries also.

* LIFE AND ITS PURPOSE.

by

H. SANKARANARAYANA AIYAR,

Retired Assistant Engineer, Madras P.W.D.

I have often been touched by some of the queer occurrences in life that we read in the daily newspapers ; I mean the many suicides now and then reported in them. In fact a variety of suicides :—a boy who fails in an examination falling into the sea or taking potassium cyanide, a girl who is teased by her husband or mother-in-law throwing kerosene oil over her saree and setting fire to it, a man who fails in his business or who suffers from some unbearable disease, hanging himself by the neck, a woman unable to support herself and her children, throwing her poor and innocent kiddies into a well and thereafter herself jumping into it. Even officers both civil and military who were well placed in their lives have shot themselves dead. Are not these ghastly occurrences ? And are not our minds moved by these occurrences ? We are often tempted to think why these things occur. I have bestowed some thought on the above subject during this retired life and have come to certain conclusions which I have proposed to set forth below ; and they may be taken for what they are worth.

(2) Whenever an occurrence of the above kind takes place, it is usual to hold an inquest. The usual explanation given by the Panchayatdars is that the concerned individual was of an unsound mind temporarily and that the crime was committed. It is significant to note the two points in the conclusions of these Panchayats.

(a) The individual was of an *unsound mind* although temporary and

(b) that the individual committed the *Crime*.

Beyond this common judgment nobody cares to know or study what is the cause of these evils or how can it be avoided ?

(3) If you think deeply on this question, the irresistible conclusion will be that these poor individuals had no proper understanding of their lives and their purpose. You may immediately ask why did not these people understand the purpose of this life ? The answer is, it is not so easy to know the mysteries of this life. It is only given to a very few to know the purpose of this life without external help. The majority of us require to be initiated into it, so that it may be a strong support for us in this voyage of life however rough it may be. In the cases that I have mentioned, when the individual got into some difficulty or other his mind was

* This lecture was delivered on 3-4-1937 at the Ramakrishna Mission Home, Mylapore.

easily upset by it ; and the poor individual had no control over his *mind*. The next question is how can any one control his mind ? Again the answer is, it is not at all easy to control one's mind and that it has to be acquired by the proper education of the mind.

For, has not Sree Krishna said :

असंशयं महाबाहो मनो दुर्निग्रहे चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

In other words

“Without doubt, O mighty armed, the mind is hard to curb and restless. But it may be curbed by constant practice and by dispassion”.

It will therefore appear that the mind is the primary issue in this case. But, again, if we think over the problem deeply, we will find that the *mind* is after all only one of the several Prakritis or natures of the Paramatman. For it is said :

भूमिरापोऽनलो वायुःखं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

In other words,

“Earth, water, fire, air, ether, *mind* and Reason also and Egoism—these are the eight-fold divisions of my nature.”

All these are matter-born. It is again said immediately

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो यदेदं धार्यते जगत् ॥

“This is the inferior. Know my other nature, the higher, the life-element, O mighty-armed, by which the universe is upheld”.

This is the spirit. Thus the mind is an inferior matter as compared with the spirit—the life-element.

So, it is necessary to understand the real meaning of life ; and once this is understood, the understanding or control of the various kinds of matter, especially the *mind* becomes easy thereafter.

(4) Now what is this *life* or *spirit* ? Is it only of the present or had it a past ? And will it have a future also ? In these days of materialism, it will be very hard to convince anyone that there is not only a present, but that there was or were several pasts and that there will be a or several futures also for this *life*. In all these philosophical or spiritual matters, it is necessary for us to have a certain amount of faith as a *starting basis*. It is not possible for any one in this short span of life, to begin from the very beginning of creation and then work up to the present life. Our good

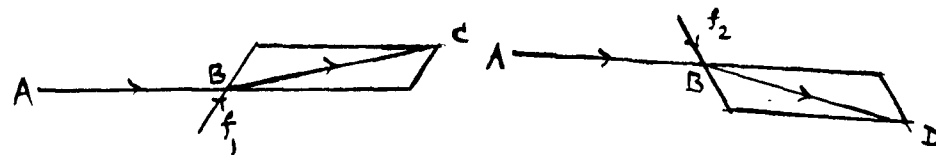
old ancestors have not lived in vain. They must have struggled hard just as we are doing now. And such of those who had specialised in the study of this mundane life, have left behind them their conclusions on the subject. It will be but proper and easy for us to take up the thread where it was left and then weave the fabric further to our best. If you accept this principle, let us see what Sri Krishna has said about this life.

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्स्य परंतप ॥

"Many births have been left behind by me and by thee O Arjuna. I know them all ; but thou knowest not thine O Parantapa."

This statement appears to be quite reasonable also. For, if there were only one birth and no more, the several births taking place in this earth, must be of equal value and must have the same results also in this earth. But really it is not so, as is seen by our bitter experience. One is born as a reptile, another is a bird, another is a beast and yet another is born as a human being. Even among human beings, one is a judge, another is an Engineer, another is a Doctor, still another is a teacher ; and there is also another who is unemployed and has to call himself a land-lord.

(5) The fact is that each life is a *force* which is the resultant of all its previous lives or forces and certainly such a thing must be different in each case, depending upon the character of the several past forces. This argument will be best understood by a diagram. Suppose AB is the main force to start with—that is the beginning of this life. Let a minor force F_1 , act on this main force from the right. (See diagram 1). The result will be the diagonal force BC which is deflected upwards. On the other hand suppose a small force F_2 acted on the main force from its left. The result will be the diagonal force BD which is deflected downwards. (See diagram 2).

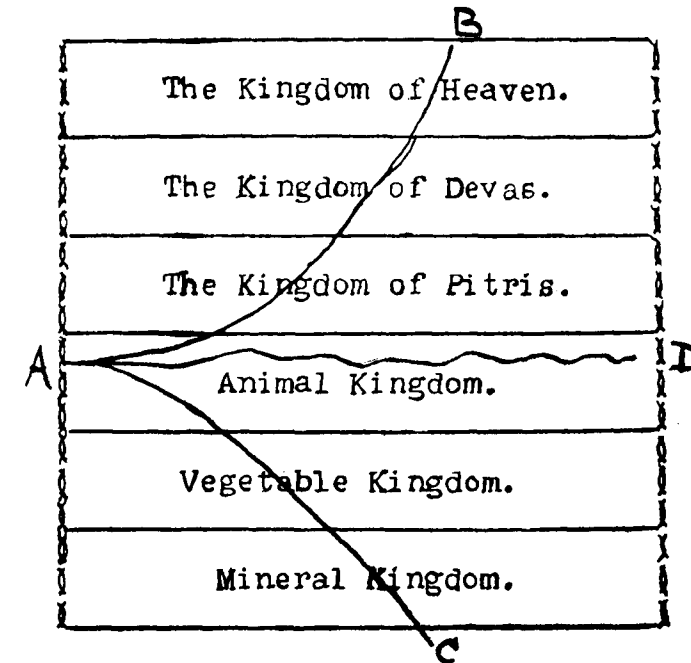


Dia: - 1.

Dia: 2

Thus each and every action of ours in this life whether from the right or from the left, that is whether good or bad produces a corresponding

effect on the main life and it has a definite course to take. Extending this diagram of forces to the whole of our life, we will easily understand that when a life begins, it is really the resultant of all previous actions and no wonder, there must have been several lives for this one spirit and there may be many more in the future. Thus birth and death go on recurring and recurring. In fact it will appear that there are different planes of life as shown in diagram 3 below.



Dia: 3

The physical frame dies and the life or spirit is reborn when it passes from one plane to another whether higher or lower. For each of the above main planes, there may be several sub-planes also. And life will be re-born in the same plane or status when the final direction of the force is tangential to the limiting line. That death and birth are recurring is supported by Sree Krishna Himself when he says—

“जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च”

“For certain is death for the born and certain is birth for the dead.” But is there no end for this recurring life and death? The answer is; there is an end for this recurring state when this life or spirit passes on to the Kingdom of Heaven and that is what is called MOKSHAM or Salvation or free union with the Paramatman.

(6) Is this possible? Yes. It is possible. For, our life is just like a particle of water in the ocean. What is the destiny of this particle of water?

It is said :—

“ यथा नदीनां बहवोऽबुवेगा

समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोक्वीरा

विशति वत्क्रान्त्यभिविज्वलन्ति ॥”

“As river floods impetuously rush hurling their waters into ocean's lap, so fling themselves into Thy flaming mouth, in haste, these mighty men, these lords of earth”—

Now this gives us a very fine clue to the origin and course of all our lives. Each life is like a particle of water in the ocean. Particles of water get separated from the ocean and roam in the sky as a cloud and after sometime descend into the earth as rain and then flow back to the mother ocean as a stream or river. Even so, our lives have their origin in the Paramatma. They get separated from the Paramatma and roam about. They are born in this earth as so many living things. Ultimately they go back to the Paramatma only. This seems to be the natural course of each life or jivatma to join the Paramatma ultimately. So every soul longs to obtain Moksham just like every particles of water wishes to run back to the ocean. Do not therefore think that this Moksham is such an easy business. For just like all the rain waters do not directly flow back to the ocean, but only some of it and the rest are caught up by the earth and exist in the earth in various positions; even so, all the lives or spirits do not get Moksham directly; but most of them are locked up in the various living organisms; and no one knows when these locked up spirits will be finally released to join the Paramatman. Just as a particle of water may be caught up again and again by a piece of earth, a plant or a living animal, even so, a jivatma may get locked up time after time in some body or other and it cannot be known when it will get finally released to join the Paramatman. But you may rest assured that the soul or jivatma in each of us wishes to join the Paramatman and that is its natural goal. That it is the real moksham or Heavenly Bliss will be understood by you if you think for a moment how a child feels when it gets on to the lap of its mother. Is it not happy? Does not that happiness spring up naturally? Even so, when your jivatma joins the Paramatma, which is the mother of all jivatmas there is supreme Bliss. But this union with the Paramatma is beset with so many difficulties. And it is to overcome all the difficulties in the path of the jivatma, that our wise ancestors have ordained us to do right or good actions, so that our course will be upwards. But if we

do evil actions which correspond to the left forces, our course will be more and more downwards and we will be getting away from the desired Moksham.

A life that is full of good actions only, will have such a course as A B (see: Dia : 3). A life that is full of bad actions only, will have the course A C. And a life that has both good and bad actions will have the intermediate course A D.

(7) Thus I have tried to explain to you as far as I can that the origin of this life or jivatma is in the Paramatma and that its purpose is to rejoin the Paramatma after its long separation from the same. If the above truth is understood well and truly, then the mind gets complete stability and it will not be carried away by the various happenings in this life. It is never perturbed and it keeps calm whatever may happen in this life. For, it knows well that the present happenings are the results of previous actions and are inevitable; that it is only by good actions at least now and in future that the ultimate goal can be reached. When an individual understands this aspect of life completely, he becomes a yogi at once. And his attitude towards this world is as described below.

“ समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ।

मानापमानयोस्तुल्यस्तुल्यो मित्ररिपक्षयोः

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

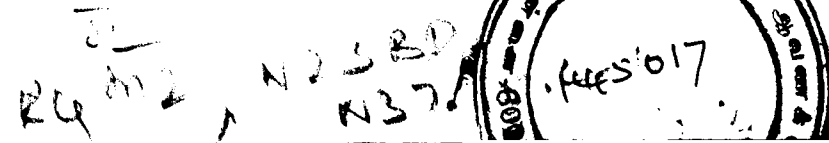
“Balanced in pleasure and pain, self-reliant, to whom a lump of earth, a rock and gold are alike, the same to loved, and unloved, firm, the same in censure and in praise. The same in honour and ignominy, the same to friend and foe, abandoning all undertakings, he is said to have crossed over the qualities.”

This is only an ideal stage of life and it may not be possible for all of us to reach such a stage all of a sudden. However it must be easy for us to put up an indifferent attitude towards the results of our actions and that is all that the Lord has required of us. For,

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः

स संन्यासी च यागी च न निरग्निरने चाक्रियः ॥”

“He that performeth such action as is duty independently of the fruit of action, he is an ascetic, he is a yogi, not he that is without fire and without rites.”



(8) There is also one other common aspect of this life which I venture to describe to you as understood by me. Our life in this world is something like an appointment given to us by some superior authority namely the Almighty. This life is certainly not in the gift of you or I or anybody else. You know there is a rule in all departments that it is only the appointing authority that has got the power of dismissal also. Even so, this life is given to us by the Almighty and He alone has the power to take it away also. And if you dare to take it away, it becomes an unauthorised act and so it is a *crime*. And your jivatma will suffer more and more by such a foul act of yours and you also become the cause of misery to those near and dear to you.

Tolerance in ancient Mongolia

There is a tale often told to Mongolian children: And one day, when Ogotai, son of the famous Chenghiz Khan, was the great Khan, a man who professed to be a follower of Buddha's teaching, but who had not learned the definition of universal love, came to him saying: 'The spirit of your father Genghis (Chenghiz Khan) came to me in the night. He commanded me to deliver a message to you. He bids you exterminate all believers in Mohammed, as they are fester spots on earth and infect other men with mental sickness'.

"The Great Khan made answer: 'Did my father address you by an interpreter?'

'His ghost spoke to me direct'.

The Khan smiled: 'And thou knowest the Mongol way of speech?'

The man hung his head, as it was known through all the camp that he spoke in a queer foreign tongue and must address all Mongols through and interpreter. 'Though knowest, Great Khan, that I cannot speak Mongol.'

'Ah', Ogotai answered in evident relief, 'then thou hast mistook thy ghost. My father knew no tongue except Mongol'. And the wise Khan continued to permit all men to find God in their own way".

[From Larson, *Duke of Mongolia*.]

GOKHALE AND HIS CONTEMPORARIES

THE RIGHT HON'BLE V. S. SRINIVASA SASTRIAR

(Concluded from page 114.)

GANDHI.

Now I think I should take your minds off to ask you to consider with me one or two other personalities. I think I shall mention Gandhi, not indeed as a person who influenced Gokhale's ideas or politics but as one whom Gokhale reckoned as a person who had a strange spiritual influence upon himself. Gandhi was four years his junior and Gandhi always thought Gokhale was his master and Guru. Nevertheless, in a public speech, Gokhale said, "There are three people whom I have met in life who have exercised a kind of fascination over me and spiritual influence on me. In their presence, I can think no mean thought, conceive no mean project. They are Dadabhai Naoroji, my guru Ranade and Gandhi"—not still Mahatma. Ladies and gentleman, although Gokhale and Gandhi were attracted to each other by some inner magnetism as it were, their outer lives, their theories, their politics, their modes of approach to public questions were diverse, and even contradictory. And, when in 1914, Gandhi returned from South Africa to take his place in the public life of India, it was expected that Mr. Gokhale would nominate him his successor as President of the Servants of India Society. But the differences between them were palpable. Much as they admired each other, much as they loved each other, they felt that were very far apart in their view of public matters in India. While Mr. Gokhale was anxious that Gandhi should join the Servants of India Society, he felt at the same time that as he then was he would not fit in well with the Society. He said, "Your views are so strange and it seems to me, so inappropriate to the conditions of India that I should impose upon you an obligation for one whole year to tour through this country, see things for yourself, come into contact with prominent men and women and if, seeing the kind of material that there is in this country to work up into one nation, you then feel that my Society is on the lines that you would approve, come and join. My men would gladly welcome you and place you at their head." The sequel I will not mention; as you all know, in the event he did not join it. But I wish to point out to you that even then it was noticeable how widely they differed and how it was impossible, unless Mr. Gandhi changed his views almost radically, that he could form one of us at all.

MRS. ROY.

And now I think I will come to the last part of my speech. This is not to mention anyone who held great influence over him or moulded his thoughts or guided his career through life but one who was a great friend of his, one to whom he owed great kindnesses, one who filled up his leisure hours with much recreation and much wanted amusement. This was Mrs. Roy in Calcutta, the wife of that famous Dr. P. K. Roy, Inspector of Education and subsequently Inspector of the University of Calcutta, a man of whom no less a person than Haldane used to say that he was his class fellow and in every respect his superior in knowledge, grasp and power of acquisition. Mrs. Roy was a great friend of Gokhale. I bring her into this narrative in order to light up as it were what was once a mystery relating to Mr. Gokhale. A year before Mr. Gokhale passed away, we were all in Poona. We had a very friendly visitor from these parts, a gentleman who admired Gokhale greatly and wished to know all about him in order that he might make his great personality well-known to the young men on this side of India. This gentleman, was, as it were, a biographer by nature. I do not think he wrote a biography but he had that spirit and he wished to know all about his subject. He constantly asked these questions about the religion of Gokhale; Was he a pious person? "Was he a Hindu by practice as well as profession?" "Did he perform the Sandhya?" "Did he observe the Tithi of his father and mother?" and so on. We could not answer all the questions comprised in this catechism but one particular question puzzled us all. It was a very simple one really. He used to ask us, "Now, tell me, does or does not Gokhale wear his Yagnopavitam?" Gokhale used always to appear with his shirt on before us. None of us had seen whether he wore the Upavit or not and we could not answer the question. But he kept plying us hard, "Why don't you watch him while bathing; for that is a supreme moment. I want to know whether he cares for these things or not." We never knew it at all until light was thrown upon the matter in a strange way by a letter which I received from Mrs. Roy two years ago, twenty years after Gokhale passed away. The letter narrated a particular conversation between them. It would appear that they were talking of the double life that many public men were leading, and how in matters of religion and social practice men conformed slavishly to the requirements of custom and tradition while in their public profession they admitted free and liberal opinions as if they had been emancipated from every kind of superstition. Mr. Gokhale seemed to demur somewhat to this

harsh description. The lady however persisted and at one opening of the conversation she seemed to have tackled him personally. "Now, Mr. Gokhale, you who talk to me in the name of reason, I am sure you still wear the Yagnopavit, don't you, not believing in its efficacy?" Mr. Gokhale drew out his Yagnopavit through his shirt and showed it to her and said, "Yes." "There you are" she said, "Is this consistent with your beliefs?" Mr. Gokhale felt rebuked. It would appear he went home from the meeting and in five minutes thereafter sent her a letter carefully closed. When she opened it, she discovered the Yagnopavit. She adds in her letter to me, "Now this is proof of the moral earnestness of this great man. No sooner was it brought home to him that without due thought he had been wearing on his body a mark of consecration in which he did not believe, than he, without hesitation, took it away." Now, ladies and gentlemen, with this story let me terminate this evening's talk.

Mr. Gokhale had many many friends. His gift of friendship was something remarkable. People of diverse temperaments and varied gifts and of different outlook in life were drawn to him. I could name many, men and women, who were admitted to the privacy of his friendship and many of those would be persons who later became famous and influential. But I have confined my remarks to-day to those who by reason of their eminence and sincerity exercised over him some kind of influence which he was himself so proud in his honesty to acknowledge. Those others whom I do not name drew from him something to build up their own nature with. They were his pupils rather than he theirs and that is the chief reason why I shall keep them out of the enumeration.

Mr. V. KRISHNASWAMI AIYAR.

One however I will name as particularly connected in these parts with his memory, Mr. V. Krishnaswami Aiyar. Between them there was a great bond of affection. I should say, Mr. Krishnaswami Aiyar, strong man as he was and not accustomed to yield to others, felt the commanding influence of Gokhale in political matters. He was glad to follow Gokhale and accept his judgment. I have heard Gokhale himself tell me more than once that of all people in India, the man who seemed to him to have a gift of imagination and from six thousand miles could divine what was taking place in London, it was Krishnaswami Aiyar. He said "When I was discussing the constitution with Morley and Morley made statements of a somewhat depressing character and the papers were full of

angry criticism, one man who sent to me consoling remarks, understanding the inwardness of the situation was Mr. Krishnaswami." There are letters in the collection of Mr. Gokhale's papers showing that Mr. Krishnaswami Aiyar sometimes really gave to this great man in London much encouragement and inspiriting which were badly required.

One other word I will say before I conclude and that is in connection with the Servants of India Society under whose auspices I have the great happiness today to speak. Of Mr. Gokhale's many friends there were some who seemed to him to be near of kin to him politically and spiritually. Sometimes he would say to us, "If when I die, none of you has risen high enough in stature to take my place, I will ask you to consider one of three names as my possible successor. He was mistaken in all these three names but it is interesting to recall that the three names were Pandit Madan Mohan Malaviya, Mr. Mudholkar and our own Professor Rangachari. Mr. Gokhale loved gentleness in people. A clinging affectionate nature a ready and generous disposition to appreciate merit, made him see these qualities present in greater prominence in these three persons than in others. He never told them what he thought but I once had the great pleasure of telling Professor Rangachari, I think the year before he died, of the very high estimation in which Gokhale had held him. I believe ladies and gentlemen that Rangachari, proud man that he was, never felt so proud as when he heard that remark."

JERUSALEM AND KARBALA.

(Contributed)

By an accident the Passion week in Christianity and the 9 days of the Mohurram overlapped each other this year. Our Muslim and our Christian friends gathered in their respective places of worship and rehearsed in spirit the events and experiences that have meant so much to the world.

The crucifixion of Jesus is widely known, thanks to the work of the Bible Society in bringing the Gospel to the door of Non-Christians. Its deeper import will be a matter not of knowledge but of faith and of experience in life where the cross meets us at every turn.

The tragedy of Karbala is not so widely known. Briefly, it is the martyrdom of Hussain, a grandson of the Prophet of Islam who with his family and a few faithful adherents all numbering 72 was trapped in the waterless desert by a huge army that barred the access to the water of the Euphrates. They died under conditions of the most poignant and acute physical suffering in the cause of upholding the true tenets of Islam against an enemy who under the same name belied all that Islam held dear. Mohurram is the annual reminder of this great tragedy. The nominal followers of the Prophet crucified so to say his own grandson and his family. Out of this tragedy Islam was resurrected with a fresh energy that sent its message thundering from Gibraltar to Singapore. Year after year for 1200 years Muslims have mourned the fate of the Prophet's grandson and looked upon Karbala as the Calvary of Islam. To them it symbolises the ultimate triumph of righteousness over unrighteousness, of the spiritual over the secular. It is a permanent witness that God stands by His faithful even in the valley of the shadow of death. During the Mohurram they congregate to recall and to ponder over the spiritual significance of this great event and to build into themselves by thought a little of the Hussain spirit that has meant so much for Islam.

Nothing therefore can be more foreign to the spirit of the Mohurram than the levity and ungodliness that one sees in some of the street displays by Non-Muslims during the Mohurram week. They cannot have any place in it. It is time that Muslims and Non-Muslims joined together to put a stop to the public abuse of a great religious function.

Of the cross and its significance it is difficult to write with full understanding. In the Passion week is contained a tragedy which transcends our comprehension in the measure that the wisdom of God transcends our little minds. The crucifixion of Jesus is the crucifixion of a new righte-

ousness at the hands of an old and outgrown righteousness entrenching itself in secular power. It is the condemnation without spiritual trial of new spiritual values at the hands of priests, scribes and elders who felt disturbed by a new preaching. It is the temporary triumph of laziness over activity, of lethargy over energy, of indifference over zeal, of power over weakness, of form over life, of secularism over spirituality. The whole world was ranged against Jesus. His very disciples deserted and fled. The strongest of them openly disowned Him. The same people on account of whose presence up till the previous day the religious heads were afraid of arresting Jesus, were persuaded to ask for His death when they found how weak He was.

Daily this happens in our lives. Daily new and higher values reveal themselves to us. But they are smothered by the combination of self-sufficiency and self-righteousness, by the secular routine which absorbs our energies and by the mass inertia of our lower nature. We crucify the spirit. The Spirit is our friend when we let it conquer us*. If we do not, the very same Spirit becomes an enemy. We then deal with it as the lower nature of man deals with its enemies. *Vae Victis*. We oppose it with Air Craft and Navy and Army, with poison gas and Lewis guns. Perhaps after this struggle has gone on for a long time in human history the moment comes for the new righteousness to be firmly established. Then the Lord himself descends. He comes in power to establish it with the secular arm. He comes down into flesh to protect the good and if necessary destroy the evil-doers†.

We can truly view the crucifixion as the complement to the periodic descent of God when righteousness decays and unrighteousness prospers. The Cross symbolises the continuous daily struggle of righteousness with unrighteousness and its steady triumph through time. It is God descending not suddenly and spectacularly and vanquishing his enemies by His might, but it is God working through his children in the flesh for the continuous progress of righteousness over unrighteousness through the infinite variety of conditions under which human beings live and die.

If Jesus is looked upon as an Avatar the other positions follow along the traditional lines. He came to save the righteous and to call sinners to repentance. He established a new righteousness which transcended the righteousness of the age and continues to surpass the righteousness which the world has been able to attain till the present day. He trod the

* Gita Ch. VI.

† Gita Ch. IV.

Narrow Way that leads to Life. If other men tread it after Him they will reach the Straight Gate that he has promised for them. In the personal impression which he made on the men of his age, in the charm which people associated with his personality and in the authority with which he spoke and acted, the resemblance between him and the other Avatars of God is striking.

On one point and on one point alone, there is a definite reversal of the conduct of an Avatar according to Hinduism. He did not *destroy* evil doers. On the other hand he allowed himself to be destroyed by them. This was so radical a departure that it was a puzzle even to his own followers. The common people said: "Here is a man who wants to save others. But he must save himself if we are to believe in him". In human tradition up to that date, God and Right have been always associated with Power and Victory. Weakness and failure were not associable with His name.

Did God then lose in the battle with evil in the Avatar of Jesus? Did evil triumph over good when God Himself was personally fighting on its side?

When Jesus let himself be crucified in the Cross like a common criminal he threw down a standing challenge to evil. Though evil may for the moment triumph, the triumph of right will soon follow. He staked his life on the principle that even in every man's every day life, though occasionally righteousness may go under, it will vindicate itself in the long run. In Jesus' life the vindication was immediate. But in other peoples' lives it need not be less certain though not so quick. The spiritual significance of the crucifixion of Jesus is therefore the overcoming of evil by non-violent resistance. The power of evil is destroyed. It is disarmed. This destruction of evil and the triumph of right is a permanent fact in the lives of those who follow in His footsteps.

Thus Jesus revealed as a continuous event in time the achievements which an Avatar is associated with in Hindu tradition. The righteous are rallied. Adharma is subdued. Dharma is established as a recurring process. There is no long interregnum between Avatar and Avatar during which time Dharma perishes and Adharma grows compelling the Lord to come down in person to redress the balance.

To the common man the inspiration of this idea releases a new power. What if he is weak? What if evil sits in power? He has to keep to his path. God will take care of the rest.

A CHRISTIAN ASHRAM BY Dr. STANLEY JONES.*

"Sat Tal is situated in the Himalayas, twelve miles from Naini Tal, the summer capital of the United Provinces Government. Here we have an estate of 400 acres, a lake of our own, bordering on two government lakes which we are free to use. There are fifteen cottages scattered on the estate with the large central bungalow which we use as the Ashram. Around the Ashram proper there are cottages for those who are closely connected with the Ashram. Those who live in the surrounding cottages are free to live as they like, but those who live at the Ashram and take their meals there undergo a spiritual discipline. The members rise at five and go to the prayer knoll for corporate meditation and prayer. We open this with a hymn and close it with a hymn, but between these two we are in silence. We come back from this singing a processional hymn. *Choti hazari* is then served, after which each is assigned some duty to do with his hands—working in the garden, cleaning the paths, bringing in wood, and lighter tasks for the ladies. After this we meet at nine o'clock for two hours of study and discussion. We choose a subject each year and spend the summer in going through it. This last year our subject was, "Christ and Reconstruction." We ask leading Indians and Westerners to bring up papers on various phases of this subject and we then pool our thinking on them. Usually a book comes out of the summer's discussions. We are trying to think through our problems in an Eastern setting and thus produce a more indigenous expression of our Gospel. We are trying to bring together the Indian spirit and the Christian spirit and make a first-hand living expression of the Kingdom of God. At eleven o'clock we have our breakfast, after which we are free to do as we like. Most of us at that time take our swim in the clear, beautiful waters of Panna Tal (the Emerald Lake). After tea we have Indian music or attend one of the Group meetings. At six we gather at the lakeside for our evening devotional hour. Here we try to deal with our own spiritual problems and find victory for human living. After dinner we vary the programme. Sometimes we are left free to do as we like and sometimes we have music or a drama, and one night a lighter programme of fun. During the day there is tennis and badminton.

One day a week we have our Day of Silence. On this day we usually go to the forest and consolidate our spiritual gains. This day is a day of spiritual release. On Sunday we have communion given alternately by a clergyman of the Anglican Church and one of the Free Churches. After

* From The Fellowship.

this we have a meeting for sharing our deepest thoughts and aspirations. Here we get very, very close to each other and really come to know each other.

While it is not compulsory, most of us live in Indian style, wearing Indian clothes. We have Indian food for the most part, but one meal is mixed Indian and Western and you can have your choice. Those who have a salary of less than a hundred pay 12 annas a day and those over a hundred pay Re. 1-8. In this way those who are strong in economic position bear the infirmities of the weaker.

The spirit of the Ashram can be seen by some of the mottoes on the wall of our meeting room: "Leave behind all race and class distinction ye that enter here." We do. There are no distinctions made.

"Here we enter a fellowship,
Sometimes we will agree to differ,
Always we will resolve to love,
And unite to serve."

It literally is fellowship which transcends and holds together those who differ. "East and West are alternate beats of the same heart." "There is no religion or philosophy possible where fear of consequences is a greater incentive than love of truth." We try to face our problems fearlessly.

We leave all titles as we come in. There are no bishops or professors or doctors, just "Brother John," "Brother Mani," "Sister Mary," "Sister Leila". This has a very real psychological and spiritual effect.

There is an inner circle who form the core of the Ashram from year to year, but around this inner circle people are free to come and go for a long or short period: We keep open house.

* * * * *

There is a wonderful spirit of fellowship with a range as wide as Government officials and nationalists, coming together in a living unity. Seldom does anyone go away without a spiritual change, sometimes of the most profound character. We try to produce a miniature Kingdom of God in our relationships with each other."

LETTER TO THE EDITOR

To

The Editor,

The Bharata Dharma.

Sir,

I read with great interest the problem of conflicting ideals in life raised by Mr. "One Puzzled". My own opinion on the matter is that the correspondent has purposely exaggerated the conflict implied in the two opposing views so that they now confront each other as being utterly irreconcilable with each other. Even supposing they are irreconcilable are they the only two ideals? Is there no via media? The way in which your correspondent has stated the case reminds one of the Tamil proverb :—If I marry at all I would marry my elder brother's wife; otherwise I would go away to foreign lands. Are there not many other girls in the land besides one's *Madini* whom one can choose and marry and lead a happy life with? So also I offer a solution not in the manner anticipated by our friend who wants help to find out which of the two is the correct ideal, but I place before him an idea which I honestly believe would be acceptable not only to him but to many others similarly situated.

He has quoted a verse to show that desires multiply instead of getting appeased by enjoyment. If we probe the problem deeper, it ultimately reduces itself to the question whether we are justified in spending our time and energy in the acquisition of wealth which alone, in a world under the power of money, would enable us to enjoy happiness. To earn or not to earn Money is the question. We can quote any number of verses against money. Sree Sankara in his famous *Moha Mudgara* has said :—

अर्थमनर्थं भावय नित्यं ।

नास्ति ततः सुखलेशः सत्यं

Know wealth to be a source of misery. There is not an atom of pleasure to be derived therefrom. Another wellknown verse tells us that

अर्थानां आर्जनेदुःखम् आर्जनात् परिरक्षणे ।

आये दुःखं व्यये दुःखम् धिगर्थाः कष्टसंश्रयाः ॥

There is pain in the acquisition of wealth; pain in its preservation. Pain in earning it and pain in spending it. Fie upon Wealth which is a perennial source of pain. But let us remember the wise words of Yajnavalkya

न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति आत्मनस्तु कामाय वित्तं प्रियं भवति ।

Wealth is not dear for the sake of wealth, but for the sake of the *Atman*. As the great sage goes on to say husband, wife, children, wealth, things which some philosophers advise us not to get attached to, need not be shunned; they may be loved, on the otherhand, for the sake the *Atman* in them all.

Has not the Lord also said in enumerating His *Vibhoootee* that He was Desire not inconsistent with Dharma? धर्माविरुद्धः कामोस्मि Is it not the same thing as the English poet's dictum that 'to enjoy is to obey'? Yes. As the Upanishad has it

ईशावास्यमिदं सर्वं यत्किञ्चित् जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विन्नम् ॥

Whatever is in the world is God's. Enjoy whatever is given by him; covet not another man's wealth. Here there is a *Vidhi* and a *Nishedha* 'Thou shalt' and 'Thou shalt not', what some writers would call positive and negative morality. Enjoy and covet not. They are the key words.

There is one other important aspect of the question to which I should like to draw the special attention of your correspondent and it is this. One great psychological truth upon which the wise men of this land have always laid great stress is what is called the *adhikara bhe.dā* or the difference in qualification of the recipient and great spiritual truths and paths leading thereto were revealed to disciples by masters according to the qualifications of the former. There was not one truth taught to all alike. Progress was, as Vivekananda put it, not from Error to Truth but from a lower Truth to a higher Truth. That being the case, to talk of a single ideal of life as being applicable to all alike is inconsistent with the best traditions of the land.

It does not mean that there would be as many ideals as there are individuals. Certain broad types were recognised and definite ideals were placed before them. That excellent repository of our racial wisdom based upon experience, *Neetisara* says

असन्तुष्टो द्विजो नष्टः

सन्तुष्टः क्षत्रियः तथा ॥

"The discontented Brahmin is lost; lost is the contented Kshatriya." It means the spiritual aspirant was advised just to earn the minimum required for his bare necessities and concentrate his energies and attention upon other matters than the mere accumulation of wealth; whereas the king who stood as the symbol of secular life was advised to aspire for

more and more. This brings us to the ideal king sketched by our great national poet.

Kalidasa in his famous epic dealing with the illustrious kings of the race of Raghu refers to them as त्यागाय संभृतार्थिनां. They acquired wealth for being given away in charity and not to be spent in mere self indulgence. Another epithet added makes the point clear. यशसे विजिगीषूणां. They conquered other countries for glory and not because they coveted the kingdoms of their neighbours. Wherever Raghu conquered a king he reinstated him in his kingdom and was satisfied with the latter's acknowledgment of his suzerainty symbolised by the payment of a tribute. In this way he acquired untold wealth and became the Emperor of India. What did he do with his wealth? The concluding portion of the chapter dealing with Raghu's conquest has the following verse :—

स विश्वजितमाजहे यज्ञं सर्वस्वदक्षिणम् ।

आदानां हि विसर्गाय सतां वारिमुचामिव ॥

He (Raghu) performed the sacrifice known as Viswajit wherein he gave away all his wealth. Earning of good people is for spending as in the case of the clouds (that take water from the sea and return it as rain to the land)

This self imposed poverty is praised by Koutsa who comes to the king for a gift. Raghu is described as receiving the honoured guest with *Arghya* and *Padya* contained in earthen pots as his golden vessels have been given away. Koutsa appreciates this poverty and praises the king as follows :

स्थाने भवान् एकनराधिपस्सन् अकिंचनत्वं मखजं व्यनक्ति ।

पर्यायपीतस्य सुरैः हिमांशोः कलाक्षयः श्लाघ्यतरो हि वृद्धेः ॥

It is quite in the fitness of things that you should thus exhibit your poverty brought about by your giving away everything at the time of sacrifice. The waning of the moon who is being consumed (according to the old belief) in turn by various gods is better than his waxing.

The conclusion is firstly life's ideals are to be fixed according to the circumstances in each case; secondly the two alternatively proposed do not exhaust all categories; thirdly earning should be for a proper purpose and by proper means as in the case of the famous Raghu.

A Student.

STOTRAS

The undermentioned *stotra* of Sree Krishna is taken from the minor Upanishad called *Gopala-uttara tapini*. [Ed. B. D.]

नमो विश्वस्वरूपाय विश्वस्थित्यन्तहेतवे ।

विश्वेश्वराय विश्वाय गोविन्दाय नमोनमः ॥ १ ॥

Salutation to Govinda whose form is the Universe, and who is the cause of its maintenance and its dissolution, who is its lord, nay, who is the Universe itself.

नमो विज्ञानरूपाय परमानन्दरूपिणे ।

कृष्णाय गोपीनाथाय गोविन्दाय नमोनमः ॥ २ ॥

Salutation to Govinda who is Knowledge itself and the very embodiment of the Supreme bliss, to Sree Krishna, the lord of the Gopis.

नमः कमलनेत्राय नमः कमलमालिने ।

नमः कमलनाभाय कमलापतये नमः ॥ ३ ॥

Salutation to the Lord of Lakshmi, lotus eyed and wearing a garland of lotuses and from whose naval springs the lotus (on which sits Brahma)

बर्हाऽपीडाभिरामाय रामायाकुण्ठमेधसे ।

रामानसहसाय गोविन्दाय नमोनमः ॥ ४ ॥

Salutation to Govinda, beautiful with the crest of peacock feathers, to him who delights everyone and whose intelligence is unobstructed, to the lord residing in the heart of Lakshmi (Literally to the swan residing in the mind of Lakshmi with a play upon the word *Manasa* which means both mind and the lake of that name, a favourite haunt of swans.)

कंसवंशविनाशाय केशिचाणूरघातिने ।

वृषभध्वजवन्द्याय पार्थसारथये नमः ॥ ५ ॥

Salutation to the destroyer of Kamsa's family, to the killer of Kesi and Chanoora, to Him who is adored by Siva, to the divine charioteer of Arjuna.

वेणुनादविनोदाय गोपालायाहिमर्दिने ।

कालिन्दीकूललोलाय लोलकुण्डलधारिणे ॥ ६ ॥

बल्लुवीवदनांभोज मालिने नृत्तशालिने ।

नमः प्रणतपालाय श्रीकृष्णाय नमोनमः ॥ ७ ॥

Salutations to Sri Krishna who sports Himself with playing on his flute, the divine cowherd, the destroyer of the demon Ahi (the serpent *Kalinga*) who plays on the banks of Jamna, who wears dangling earrings,

who dances with a bevy of cowherdesses beautiful with lotus-like faces, to the Lord who protects those who worship Him.

नमः पापप्रणाशाय गोवर्धनधराय च ।

पूतनाजीवितान्ताय तृणावर्तमुहारिणे ॥ ८ ॥

निष्कलाय विमोहाय शुद्धायाशुद्धवैरिणे ।

अद्वितीयाय महते श्रीकृष्णाय नमोनमः ॥ ९ ॥

Salutations to Sree Krishna the destroyer of sins, to Him who bore aloft the mountains of Govardhana, who killed Pootana the demoness and Trinavarta the demon (who assumed the form of whirlwind) to Him who is ever full and has no parts, who is free from infatuation and is ever pure and is the enemy of the impure, to the one without a second.

प्रसीद परमानन्द प्रसीद परमेश्वर ।

आध्व्याधिभुजगेन दष्टं मामुद्धर प्रभो ॥ १० ॥

O Supreme Bliss ! Great Lord ! Be pleased and save me who am bitten by the serpent of worry and disease.

श्रीकृष्ण रुक्मिणीकान्त गोपीजनमनोहर ।

संसारसागरे मग्नं मामुद्धर जगद्गुरो ॥ ११ ॥

O Krishna ! husband of Rukmini ! the charmer of the Gopis ! uplift me who am plunged in the deep waters of the never ending cycle of births and deaths.

केशव क्लेशहरण नारायण जनार्दन ।

गोविन्द परमानन्द मां समुद्धर माधव ॥ १२ ॥

O Kesava, Remover of all pains ! Narayana ! Janardana ! Govinda ! O the embodiment of Supreme bliss ! Madhava ! Uplift me and save me.

RAKSHASA UPAKHYANA

By K. VISWANATHAN

(TRANSLATED FROM THE LALITA UPAKHYANA)

From the words of Dattatreya, Bhargava became liberated from the net of illusion (ignorance) that was binding him. Bowing to the son of Atri, he said : "O teacher, please tell me easily the nature of learned men so that I may understand them; as also the attainment of *vijnana* (*vijnana sadhana*=superior knowledge) which is considered very important, easily obtainable and which gives concrete results. The state of learned men when they think of their body; their state when they are apart from it; the condition of their mind when they are engaged in worldly affairs and how it is not attached to the world; tell me all these so that I may realise them clearly". When Bhargava, the son of Jamadagni, thus addressed Dattatreya, that ocean of kindness, being pleased, said : "Rama, I shall tell you the attainment of *jnana* (knowledge) which is a secret; the chief means for knowledge is the grace (blessing) of God. It is certain that to him (1) who, in all ways, worships the deity of his self (2), knowledge easily results. This devotion to God alone is said, in the sastras, to be the best means for getting knowledge. Without other means, this devotion is capable of achieving the result wished for. Except this, others (3) cannot give the full result. Rama, hear the reason for this (4). It is for this reason (5) that the result *vijnana* is the simple *chit* which illumines all. If it be asked, 'how can this *chit* which is self-illuminating be of the nature of the fruit?', it is replied : when, by reflection, the covering or veil called ignorance, that is ascribed to this *chit* which is self-illuminating, is destroyed: there is created in the *chit* the knowledge 'I am this', called *pratyabhijna*. This knowledge which points at the self, and remaining as the simple self, are very difficult to be got by persons who are external-minded (whose minds are turned towards external objects) (6). Devotees have their attention removed from other things, intentness in the deity of the self is created; it is decided that this results soon and easily to them. Thus one

(1) By thought, word and deed. Worship—nearness, always thinking of the deity and never forgetting it for a moment.

(2) The deity is inside of one's own self.

(3) Without the grace of God, simple hearing (*sravana*) alone will not give knowledge which offers definite conclusion (fruit).

(4) The reason for no fruit (being obtained) without grace.

(5) By devotion, surely will result the fruit.

(6) The mind of those who are devoted to the deity of their self is not externally turned; hence to them this knowledge is easily obtainable.

who is intent on God, having very few other means, understands (or realises) the self in the indirect way (or gets the indirect cognition of the self), and determines (or ascertains) it for others. Rama, by constant determination like this, it becomes of the nature of his chit (mind). Thus by ascertaining (nirupana) etc., when sure association of these results, his chit never slackens in any way (7), becomes pure chidatma, wherever it goes, makes everything of the nature of Siva. He becomes the best of learned men (best jnanin) and attains the state of *jivanmukti* (liberation from the bonds of matter). Therefore the best means is to determine (show) to others, with devotion. There is no other means equal to this. There is nothing which can serve the same purpose as that served by showing the truth of the self to others, with devotion. Rama, to understand the nature of the learned is very difficult. Because their state is purely internal (to all) and beyond the reach of the eyes, speech etc. Therefore it is not possible to be determined or ever pointed out by others. Just as one cannot judge a man's learning by his body, his clothes or by his ornaments etc., so a man's knowledge cannot be known.

The sweetness of any juice can be understood only by one who has tasted it and not by another to whom it is described; similarly, a man's knowledge can be understood only by one who has it and not by any other means. Even though their nature is difficult to be known, clever men can realise it by their talk, smile of the face, and other outward expressions, just as small ants know their way by themselves (their path being not pointed out by anybody else). There are many gross or outward signs for a learned man. But these are found in others also. There are also other subtle signs (qualities). These cannot be known by the ignorant. Determination (proving or showing) talk (conversation), means such as renunciation (*vairagya*), seem capable of being imitated by others as (shown) by the learned. The gross signs are: the mind is not affected, renunciation which is habitual etc. These are said to be qualities or signs to these. He is to be considered the best *jnanin* (learned man), in whom there is not the least change by respect or insult, loss or gain, victory or defeat, etc. The best *jnanin* replies at once without any doubts whatsoever when asked about the experiences he had of the self—even in his *samadhi*, in his own words. He is very enthusiastic about words of *jnana*.

(To be continued)

(7) Even though there is visible connection, the form (or nature) of chidatma is not lost.

NOTES.

Temple Entry in Cochin and Travancore:—It is a matter for genuine joy that on the issue of temple pollution between Cochin and Travancore the whole country has declared itself with one voice on the side of the Temple Entry Proclamation. That is as it should be. It is not that a "case" cannot be made out against temple entry on the letter of some ancient texts. But modern consciousness emphasises the spirit of texts which is what makes for life. The country has travelled far beyond the conditions of the times which the writers of those texts had in contemplation. Again the *desacharas* (territorial rules and conduct) are of such varying character that they entitle a Hindu state to mould them to suit the imperative of the times.

"The Avarnas pollute the temples. The God is therefore polluted. The God pollutes the priest. The defiled priest will therefore pollute another temple wherein he officiates." The people answer. "Avarnas do not pollute the temple but bring more power in piety and devotion. God cannot be polluted by man's mental impurity as he is the purifier of impurities and is the very seat of sanctity. He does not defile the officiating priest but only sanctifies him. The prohibition on such a priest officiating in another temple is therefore not justified".

An analysis of the rules of ceremonial pollution obtaining in the temple in different parts of the country will leave an unbiassed observer utterly bewildered. The only consistent rule that can be extracted is that nothing can defile the temple except that which is believed to do so. The source of defilement is in the mind. There can be no pollution of the unpollutable. There can be no defilement by One the very thought of whom heals all impurities.

* * *

What happens to the kidnapped ?:—The Waziristan operations are progressing with varying fortunes. But they do not seem to have had any effect on the conduct of the Faquir of Ipi who reprisals against the Hindus and Sikhs living in the border villages by kidnapping and abduction continues unabated. Not a day passes but some Hindus are kidnapped. We have not so far learnt of the rescue of any of the kidnapped persons. What has happened to them ?

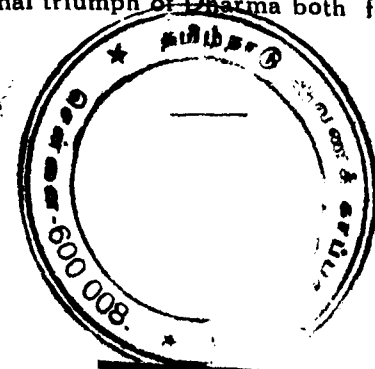
That indeed is a question which any community with the slightest self-consciousness should have asked and asked effectively on the first provocation. On a matter of this kind one would have expected the whole of

Hindu India to demand the stopping of the acts of brigandage. It is strange to contemplate that except the futile complaint of Frontier Hindus the voice of the country has not been raised in protest against these intolerable outrage on peaceful citizens. This omission reminds us of the sad contract between the clamorous boasting about the pre-historic greatness of Hindu ancestry and the present incapacity of the Hindu society in fulfilling the primary and elementary duty of safeguarding its members from abduction and kidnapping by the extremists of militant faiths.

In utter contrast with this is the agitation of some Muslims in Northern India in support of the Muslims of Waziristan and against the manner in the Government of India is conducting their operations, without any repudiation of the acts of violence of which the tribes-men are guilty.

Sri Rama Navami.—This festival deserves to be more enthusiastically celebrated by all Hindus than is being done at present. Apart from the myths and legends that have gathered round him, Sri Rama's personality shines as a beacon light illuminating the path of Dharma to the common man for all time. The very embodiment of Dharma, Sri Ramachandra's life furnishes us with illustrations of the ideal reaction of Dharma under the situations that meet us in our lives every day.

As son, as pupil, as brother, as husband, as friend, as warrior and finally as King, he has bequeathed to the world the highest pattern of human conduct. In spite of his banishment on the eve of coronation, in spite of his living fourteen years in exile at a period when he ought to have been crowned as Yuvaraj and enjoying all worldly pleasures and in spite of the terrible misfortunes that befell him during his life in Dandakaranya, his name is an auspicious invocation for Hindus throughout India for protection from danger, for strength in affliction, for victory over evil and for prosperity in times of distress. It is a touching illustration of the faith of the people in the power of Dharma, of their conviction that in the path of righteousness temptation and trial are to be expected, and of their trust in the final triumph of Dharma both for worldly prosperity and for Heavenly joy.



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THE BHARATA DHARMA,

23, NADU STREET, MYLAPORE.

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Bharata Dharma

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VOL. XVI]

JUNE, 1937

[No. 6

WAS THE CASTE SYSTEM PERIODICALLY REVISED IN ANCIENT INDIA ?

By

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

World-History reveals that colonists usually carry with them the beliefs, institutions, customs and practices of the mother-country to the colony, for colonial life is but an extension of the homeland one. Owing to the neglect of the study of history, it was thought for a long time that Indians never went beyond the borders of their native land to settle in other parts of the globe. But the discoveries made in recent times of the vestiges of Hindu culture and religion in eastern seas and lands, has exploded the commonly believed myth. Nations are what they would be. Indians in addition to rearing a great civilisation at home, emigrated to other parts of the globe as well, like any other gifted people, to play their part on the stage of the world. Was the caste-system transplanted in the colony : if so how did it grow there ? That great dust-heap called History hides within it the lamp of the past : A study of colonial Indian history is sure therefore to shed new light on some of the obscure problems of the mother country like the one under review.

COLONIAL INDIA.

The French and the Dutch are doing much to resuscitate the glories of forgotten Colonial India in the east by studying the ruins and inscriptions that have been unearthed in the regions under their control

As the researches of these savants are in languages not understood by Indians, the latter have not paid any attention to the matter. A few Indian scholars however are taking great pains to popularise the subject among their countrymen. Prof. Phanindra Nath Bose and Dr. Bijan Raj Chatterji are two such scholars and their books on "The Hindu Colony of Cambodia" and "Indian Cultural Influence in Cambodia" published by the Theosophical Publishing House, Madras, and the University Press, Calcutta, respectively are illuminating ones which every Indian interested in the greatness of his motherland should read.

Cambodia which is in the south eastern part of Indo-Chinese Peninsula was one of the regions of the world colonised by Indians from before the birth of Christ. As a result of colonisation, Hindu beliefs, customs and practices were introduced in Cambodia and a succession of colonial Indian kings ruled in that country with glory. During their times sages and pundits thronged their Courts: Sanscrit was cultivated, sastrams were studied and sasanams were made: tanks were dug for the convenience of sojourners: renowned temples arose for the worship of devotees: hospitals were built to alleviate the sufferings of ailing humanity and asramams where sages, pandits and students could meet and discuss, were formed. According to Leclere, portions of the Manava Dharma Sastra dealing with civil and criminal law, still form the basis of the modern Cambodian legislation. And it was in the time of King Norodom (Naradan) that ancient Cambodia ceased to exist as an independent state and became a French Protectorate. This king Norodom died in 1906.

LIGHT FROM THE COLONY.

Yasovarman, Jayavarman V and Suryavarman were noteworthy colonial Indian kings who ruled in old Cambodia. The first ruled from about 889-910 A. D., the second from about 968-1001 A. D. and the third from about 1002 A. D. The dates given are tentative ones. The caste system was one of those Hindu institutions that found its way into Cambodia. And a perusal of Prof. Bose's book would show that Cambodian kings reorganised the caste system whenever necessary. For the Prof. says in page 147 of his book that "The Indian caste system had already been introduced in Cambodia. King Yasovarman tried to reorganise the system by fixing the limits of the four asramas (caste). The old institution of the asramas for holy men were also revived. The king established no less than one hundred excellent asramas throughout the country". In pages 205-206 again he says that "This was not the only example in the history of Cambodia, when the king made such a new arrangement. During the reign of Jaya-

varman V we have such an instance. Like the Creator Brahma himself, King Jayavarman established an excellent order among the castes and the four asramas of the Brahmanic life". In page 205 yet again he says that "During the reign of King Suryavarman, the division of caste (varna bhaga) was made under the royal patronage, and the great Sivacarya for his deep devotion and ideal character was given the honour of being placed at the head of his own caste (varnasreshta).

"What was the object of this measure? King Suryavarman by the above measure undertook a rearrangement of the caste system. The king, according to the Hindu theory, is the head of the society and he can make a new arrangement of the existing caste system if he wishes. King Suryavarman therefore, undertook a new arrangement in the existing Cambodian Society."

Since Cambodia was a Hindu colony, its kings would not have rearranged the caste-system there, unless such a procedure was permitted and practised in the home lands of India. But though change of caste is not permissible in India now, yet is there any reference to it in ancient homeland literature to warrant such an assumption. Let us examine Sanscrit books for that purpose. For

▷ "Books are men of higher stature,

And the only men that speak aloud for future times to hear".

HOMELAND AUTHORITY.

Since the king, according to the Hindu theory (as Prof. Bose has said) is the head of the society, he may arrange the caste system, when occasion needs it. The Matsya Purana naturally says that king Bali obtained from Brahma the boon that he should "establish the four fixed castes"—chaturyo niyatan varnams tvam sthapayeti—(vide J Muir's Original Sanscrit Texts Vol. I p. 233).

Further Apastamba in sutras 10 and 11 of Prasna II, Patala V, Khanda 11 of his Dharmasutra says as follows:—"Dharmacharyaya jaghanyo varnaha poorvam poorvam varnamapadyate jatiparivritthou" and "Adharmacharyaya poorvo varno jaghanyam jaghanyam varnamapadyate jatiparivritthou". When previous conditions come to be forgotten, human pride invents explanations to hide its ignorance. Since change of caste was unthinkable in later days, owing to the caste system having become petrified in the meanwhile, Hindu commentators taking "jati" to mean "janmam", usually explain "jatiparivritthou" as "janmaparivarthane" i.e. succession of lives or births. Following the interpretation of orthodox commentators, Dr. G. Buhler in his translation of Apastamba Dharma-

sutras in Max Muller's Sacred Books of the East Series translates the two sutras thus:—"In successive births men of the lower castes are born in the next higher one, if they have fulfilled their duties" and "In successive births men of the high castes are born in the next lower one, if they neglect their duties."

OBJECTION TO ORTHODOX OPINION.

According to this orthodox exposition, a Sudra for instance for fulfilling duties is promoted step by step in the scale of chaturvarna in successive lives until he reaches the highest rung, and a Brahmana for failing to fulfil duties is degraded step by step in successive lives till he reaches the lowest caste. One of the contributions made to the thought of the world by Indians is the well known Doctrine of Karma. As per that doctrine, one is rewarded or punished in the succeeding life according to his present good or evil deeds. The orthodox exposition of step by step promotion or degradation mentioned above is based on this doctrine. Now the theory of Karma being a philosophical doctrine should be considered to be of universal application and operation like the theories of Science or Political Economy. The world contains other peoples and countries besides the Hindus and India and a man or woman of one country may well be born in another country to reap the results of his karma. So a Hindu in his next birth might well be born in a country (where the caste system does not prevail) to reap the results of his good or evil deeds. *The commentators of Apastamba hence are not right in assuming that a Sudra, Vaisya, Kshatriya or Brahmana must necessarily be born over and over again only in India to get his reward or punishment by ascending or descending the ladder of chaturvarna.* Our wise men of old were not so ignorantly dogmatic as their later commentators. Apastamba therefore could not have meant in his sutras, what his commentators (including translator Buhler) put into his mouth. There must be some mistake somewhere. Let us try to find out where the mistake lies and see what Apastamba actually meant by his sutras.

Secondly the word "jati" occurs in the following passages in Apastamba Dharma-sutra:—Prasna II, Patala 1 Khanda 2, Sutra 3—Prasna II, Patala 2, Khanda 6, Sutra 1 as well as in the two sutras in question. The two former sutras are as follows:—"Thataha parivritthou karmapalaseshena jatim rupam varnam balam medham prajnam dravyani dharmanushtanamithi prathipadyathe. Tachchakravadubhyor lokayossukaeva varthathe" and "Jathyacharasamsaye dharmartham agathamagnimupasamadaya jatimacharam cha pruccheth". The word "jati" is used in the

sense of caste in these two sutras. A comparison of the sutras in question with the two quoted just now would show that that word is used in the same sense in the former as well. Now though the term "jati" and "janmam" are derivatives of the Sanskrit root "jan" to produce, yet there is a world of difference in the meaning of the two words. While "jati" is (as said now) the well known birth group or caste, janmam means life from birth to death. The two thus are not really synonymous terms. So orthodox commentators are not justified in interpreting "jati" as "janmam" in the two sutras in question. The mistake lies here. "jati parivritthou" means (not successive births) but turning of jati or re-formation of caste. Secondly "apadyate" means gets or obtains. So Buhler is wrong in rendering that word as "are born."

RATIONAL VIEW.

Colonial practice must be viewed in the light of the homeland sutra and vice versa. On the face of the reasons stated in the paragraph previous to the last and the procedure adopted by the colonial kings, Apastamba sutras quoted before cannot refer to change of castes in a future birth. Orthodox interpretation and Buhler's rendering are hence misleading. It would be more correct to translate the two sutras in question thus:—"In the re-formation of caste, men of the lower castes get the next higher one, if they have fulfilled their duties" and "In the re-formation of caste men of the higher castes get the next lower one, if they neglect their duties." That my interpretation of Apastamba is correct will be seen by the use of the word "kshanat" (instantaneously) in verse 13, chapter 62, Stithi Prakarana of Yoga Vasishtam, which runs as follows:—"Yaneva sevate janthuriha jatigunansada athaanyajati jatopi jatimbhajatitham kshanat" (One who meticulously follows ever the duties of a certain caste in this world, obtains that caste instantaneously, though he be born in another one). It will thus be seen that Apastamba sutras speak of change of caste only in this life and not in a future one, as orthodox commentators try to make out. It would be noticed in addition that the verse of Yoga Vasishtam goes even further than Apastamba sutras by not restricting promotion to or degradation from one caste to another step by step in the scale of chaturvarna.

The example of Visvamitra becoming a Brahmana is a well known one. Let me give some more example of caste transformations which I have selected from J. Muir's Original Sanscrit Texts Vol. I (where the Sanscrit passages will be found). Prishadara became a Sudra (p. 221). Nabhaga, son of Nedishta became a Vaisya (p. 222). The two sons of

Nabhagarishta, who were Viasyas became Brahmanas (p. 223) Vitahavya became a Brahmana (p. 229). From a recension of Markandeya Purana as quoted by Muir in his Original Sanscrit Texts Vol. I pp. 222-223, it is seen that King Dama performed his father's sraddha with Brahmans of the Rakshasa race (brahmanan bhojayamasa rakshasa-kula-samudbhavan). These apparently were Sudras who had become Brahmanas. These few examples (from numerous ones) which I have quoted are enough to illustrate my contention.

As Prof. Bose had remarked the king is the head of the society according to the Hindu theory. He may therefore re-apportion places to individuals or re-arrange the castes when necessary. There can be no doubt in the light of all these facts, that the two sutras of Apastamba and the verse of Yoga Vasishtam were meant for the guidance of kings, when they were engaged in the act of promoting or degrading individuals or reshuffling the caste system, as a result of devastating wars, epidemics, famines or such other causes on the advice of the Mantrin and the Guru helped by Varanasreshtas. In our present state of knowledge of the subject it is difficult to say whether the step by step method of social promotion and degradation recommended by Apastamba came first and was succeeded by the quick method recommended by the writer of Yoga Vasishtam or vice versa. As India is a vast country which contained various kingdoms, it is possible that both the methods were in operation in different parts of India simultaneously and that both methods too were also sometimes used alternatively to suit the needs and the conditions of the locality and the times. We cannot say more than that now.

CONCLUSION.

The Hindu caste system is one of the many types of human society. And human society is meant for the well being of all its members, for though man made the classes, yet God made the masses. However much other causes might have contributed to multiply and petrify the caste system in latter days, that system starting on racial arrogance of conquest and later on based on division of labour must have been elastic enough in early times for the reapportionment whenever necessary of its different members, for worth and unworthiness must have been recognised and condemned in all times.

The two sutras of Apastamba and the verse of Yoga Vasishtam (in the light of the colonial practice) as well as the examples given by me clearly indicate that caste changes took place in India in olden times, no doubt under the orders of its kings as in Cambodia. This is but natural.

For human institutions (with whatever laudable object they might be created) would in course of time degenerate. To make them useful they need periodical rejuvenation to suit them to the changed conditions of the times, for progress is the law of life. Ancient literature of every country that has come down to us has undergone interpolations in its survival and ancient Indian literature is no exception to the general rule. Consequently contradictions are some times noticed even in one and the same book. For all that, literature is yet the thought of thinking souls and it instructs those that seek its guidance. A dispassionately critical study of our ancient literature (Brahmana, Buddhist and Jaina) would, I have no doubt, throw greater and clearer light on the subject.

Temple Festivals and Fireworks

Whatever might have been the immediate cause which led to the issue of an order by the city police prohibiting noisy fireworks and loud music after 10 P. M. in connection with the Mylapore temple festival we unhesitatingly endorse the long felt need for such an order. We do not by any means desire to use strong language in this connection but to claim the right to disturb public repose and tranquillity till 2 a.m. and 4 a.m., as the receivers of Sree Kapaleswarar Temple of Mylapore have done is little short of preposterous. There must be a limit of time within which temple processions should be concluded. Latterly, great advance has been made in the manufacture of fireworks with the result that extraordinarily loud explosions are produced by them to the grave inconvenience and utter dismay of the public. They may be tolerated in the early hours of the evening but to have to suffer them after 10 o'clock in the night is to demand too much indeed. There is no objection for a peaceful procession till a very late hour but a procession causing sleepless nights and serious nervous irritation is an abuse of the freedom of the street. The fireworks are not only an economic waste but cause nervous shock to several people who have the misfortune to live in the neighbourhood. We strongly urge that the order should be made applicable to the whole city of Madras.

(Federated India)

A PANDITS' PARISHAD

By

K. V. SESA AYYANGAR

Elsewhere in this part we publish the proceedings of a preliminary meeting held in Mylapore to convoke a conference of Sastris for the elucidation of opinion on matters of social usage needing immediate adjustment. Sir P. S. Sivaswamy Iyer outlined the objects of the assembly in a speech which expressed both the conservative and reformist points of view.

There is no question of orthodoxy or heterodoxy in this. Both are conformists and therefore orthodox. Both affirm their faith in the authority of the revealed scriptures of Hinduism. Both believe in their efficacy to serve the needs of the Hindu society to ensure happiness in this world and in the next. The difference between them is only one of emphasis. The reformer or more appropriately the Liberal Hindu is impressed with the new currents of thought that are flowing in the mental atmosphere of Hinduism. He understands and sympathises with the new spiritual longings for equality of religious opportunities that are stirring in the minds of the vast masses of Hindus. He notices the unprotected frontiers of Hindu social structure and desires to strengthen them. He bemoans the steady depletion of Hindu population by proselytisation. He sees the growing challenge to tradition and the latter's attempt to entrench itself in vested interests and assume an attitude of dictatorship. He is anxious to prevent if possible the growth of this antagonism into opposition to the Hindu faith itself by confusing religious form with spiritual substance. It is difficult to say who are the greater conformists. Those who invoke the formula of allegiance to the Sastras as "traditionally interpreted and followed", or those who engage themselves in humility and reverence in a great spiritual quest to find the message of the Sastras to an age when reason and science are asking questions which go to the root of established traditions and when secularism sits enthroned in the seat of religion.

There may be some who look upon an enterprise like this as a waste of time and energy. These probably think that the pandits are by their training incapable of being emancipated from bondage to the letter of the ancient texts and equally incapable of lifting those texts from the ruts which tradition has dug for them. The pandits' mental equipment does not enable them to understand the great world forces that are shaking every religion by its roots. Much less are they able to appreciate the

revolutionary desire of the man in the street for absolute equality in matters appertaining to religion. It is therefore argued that a conference of pandits will be held in an unreal atmosphere, that it will indulge in endless verbal disputations and scholastic controversies and that it will never come near the live issues that are threatening Hinduism and the Hindu Society at the present day. They have no faith in the persuasability of the pandits to see points of view other than those to which they are accustomed. They therefore urge that reformers should quietly go forward with their work with the best of will to their conservative brethren, always extending a friendly tolerance to those who take time to come into line with the times, and meekly bearing all the harsh things that may be said and are generally said against people standing for change by those occupying positions of vantage under an established system.

It is submitted that this is not a correct attitude. The Hindu pandits and acharyas are not worse than the learned men and divines of other religions. Persons who know the law are as a rule timid and conservative. They are unwilling to imperil a system that has proved its worth in experience, though it has imperfections. This tendency is more pronounced in religious matters because of the difficulty of acquiring the spiritual experience and vision that will enable a person to understand the reason of a religious rule.

What can a pandit assembly do? Many things. It can stimulate thought on the reaction that Hinduism should make to the powerful forces that are now agitating the Hindu Society. It can bring out the inner vitality of a religion that has always responded to new movements of thought and welcomed the search for truth along new paths. It can radically modify the mutual attitude of the groups that flourish under the Hindu banner and ask for expression in terms of modern requirements, of the bond of brotherhood in quest and in culture, that exists among them. It can denounce the evils—like the ruinous dowry system—that sap the vitality of the Hindu society while masquerading under the name of orthodoxy.

Every religion has been called upon in the past to face the new situations that inevitably arise in the great mutations wrought in human life by time. On some occasions religion has resisted the crisis successfully. At other times it has failed. Very often a religion assimilates the substance of the new forces into the established thought. This has happened in Hinduism more frequently than in any other religion. The Hindu theory of Avatars is itself a standing instance. It is a refutation of the immobility of Dharma.

An elucidation of the way in which Hinduism has met new situations in the past ought to be instructive. The texts are believed to have been in existence from time immemorial. They embody such rules of conduct as our ancient Rishis thought necessary to promulgate for the needs of their time. They cannot contain all rules for all times. They have not proved insuperable obstacles to the progress of Hinduism. They have permitted such progress and even helped to rationalise it.

We have no Rishis now, at least none whom the men of this generation are willing to acknowledge as such. But the machinery of periodic social adjustment is not confined to the promulgation of revelation through the vision of Rishis. It includes the anxious and impartial search for social righteousness by men who have subordinated their passions to Dharma and who seek reverentially for light in the darkness of transitional times. It may not be that the parishad can be completely assimilated to such an assembly. But it is an attempt in that direction.

It is curious that this machinery is more effectively functioning in some of the Christian countries of the West than in the land where it was first conceived of. In Christianity, Protestant and Roman Catholic, councils meet periodically to revise the attitude of the Church towards new developments and introduce sometimes radical changes, as for example in the attitude of religion towards war, and towards family limitation. Similarly though perhaps to a lesser extent, in Islam. Our parliamentary and legislative commissions and committees belong to the same scheme. Why should Hinduism lose it?

There are those who say that the parishad method is not the only one for ensuring conformity to changing conditions, and that propaganda by Liberal Hindus and Sanatanists through press and platform is adequate in an age of free speech and uncensored conduct. "The tribunal that will ultimately decide these issues is the public. Why trouble the pandits and start a wordy warfare?" There is some force in this objection. The compelling pressure of altered conditions is undoubtedly bringing about a quiet revolution in social practice. Many orthodox people are willing to admit that some of the changes are good. But the policy of inaction is one of drift and not that of intelligent guidance of public opinion as is expected of leaders of thought. Such an attitude does less than justice to the pandits. Among them there are many who stand for much that is best in Hinduism. It is legitimate to hope that when the implications of the prevailing tendencies are fully explained to them, when they realise the desire of the common man for equality of religious ministration, when they understand

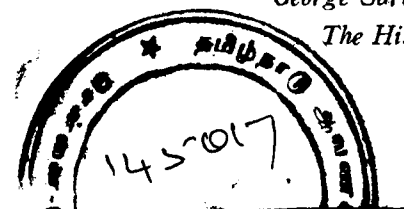
the danger is that threatening Hinduism and the prospect of a bright future if timely adjustments are made, some of them will be less implacable in their opposition to change. That will be a great gain.

The choice for men as well as for societies is often one between two evils. So it is with Hinduism to-day. It may be that in the relaxation of the rules of an ancient social code, though it is antiquated and mostly obsolete, there is a certain element of risk. On the other hand in adhering obstinately to the letter of time-worn texts shutting one's eyes to the mighty upheavals of thought and sentiment that take place around us, there is a positive danger. We are entitled to hope that the choice will be rightly made even by the pandits as they are genuine lovers of a religion that has progressed through time by periodic adjustments. The right and duty of periodic social adjustments may be claimed as a unique feature of Hinduism and as the gift of the great Rishis to the land of Bharata Varsha. It is an integral part of the Hindu social theory that conduct can be adjusted to suit time and place provided that the objective of all Dharma is kept in view, namely, the achievement of human happiness in this world and in the next by right methods, i. e., by self instruction and discipline, by the control of the evil influence engendered by low passions, and by conforming to the code of righteousness promulgated by persons who by reason of their character and equipment, are able to understand the spirit of the age and the changes that are necessary to express the rules of Sanatana Dharma in terms of contemporary values.

Let us realise once for all that there is no peace in life, but only war; peace can only come to us when we are dead. The difference between peace loving people and others is not a difference between peace and war, but between the objects of war. We mean to fight for justice and beauty and truth, because we know that those things which alone can give value to our life must be won, and won again and again, and that we can reach them only as much as we deserve. Virtue can be maintained only by uninterrupted effort. Peace, whether of the individual soul or of the people, can be realized only by constant struggle against its internal and external enemies. It is not something static and tangible, but only a dynamic equilibrium. Just as soon as people relax—just as soon as they take peace for granted—they slip backwards, and great may be their fall.

George Sarton in Elihu Root Lectures on

The History of Science and the Problems of To-day.



145017

THE BRAHMIN'S ROLE IN THE NATIONAL LIFE.

BY

DEWAN BAHADUR K. S. RAMASWAMY SASTRI.

The problems of the Brahmins can never be understood aright unless and until their place in the Hindu social polity is understood aright, and this will never be understood aright unless and until the Hindu vision of life is understood aright. It is often said that India is a geographical name and does not refer to a nation and that in the same way Hinduism is not a religion but a bundle, a medley, a museum of irreconcilable and contradictory beliefs and practices. But India is a cultural and national unity and Hinduism is a well-knit religion and we are blind if we cannot realise these realities. Though India contains many social groups and many creeds, yet there is a real and distinctive Indianness about all of them. Within the Hindu community this quality of the Indianness shines out all the more clearly as no exotic element or exotic loyalty blurs the outline. Vincent Smith says in his *Oxford History of India*: "India beyond all doubt possess a deep underlying fundamental unity, far more profound than that produced either by geographical isolation or by political superiority. That unity transcends the innumerable diversities of blood, colour, language, dress, manners, and sect."

How did Hinduism bring about such a vital unity? It did so by its spirit of toleration, by its spirit of harmony, and by its power of stressing that salvation is an inner grace and an inner illumination and not a matter of mere creed or ritual or even conduct. *Sraddha* is not mere mechanical belief but it is a deep and strong assurance in the *Sadhanas* and in the *anubhava*. The *sadhanas* may be diverse but the *anubhava* is one of bliss. That is why Hinduism does not disturb social or spiritual levels but gives every one the talisman by which he can transmute his baser metal into pure gold. At the same time the value of the *sadhana* also must be realised, because its practices leads to the goal.

Hinduism does not, therefore, carry on a crusade against other religions. Nor does it like social confusion or levelling up or levelling down. The happiness of the world depends on this mental attitude becoming more widely prevalent than before all over the world. The divine is in every one and our whole energy should be used to rouse it and not to compel other persons to look at the world from our angle of vision alone.

Within the Hindu fold itself the caste system—as it was designed to be in its *chaturvarnya* form was based on the doctrines of Karma and Dharma. The doctrine of Karma is not a devitaliser of power. Nor is the

doctrine of *Swadharma* a devitaliser of love. The doctrine of Karma stresses the universal law of Cause and Effect but it has abundant room in it for new effort and for divine grace. Even so the doctrine of *Swadharma* seems to keep the castes apart but really knits them into a powerful unity; for *Dharma* does not mean isolating privileges but the right to serve all in specified ways. The aim was to allow each group to specialise in its manner of serving all. The rules as to purity of food and marriage were intended to enable such specialisation in service in the best interests of the whole. The famous Purusha Sukta hymn emphasises the truth and nothing more. Strangely enough the description in it of birth from the Lord's feet felt to be an indignity though all, including the gods, meditate on them and yearn to attain them.

If in the light of these fundamental concepts, we try to evaluate the past and the present and the future of the Brahmin, our comprehension will be clear and our task will be easy. His function is to conserve the spiritual ideals and social institutions of the race to preserve the treasure of Dharma i.e. *Dharma Kosasya Guptaye*, to use the expressive language of Manu. When we compare their record of achievement with that of the Buddhist Bhikkos and Christian Divines and Muslim Moulvies, we can see that there is no reason for them to be ashamed of it or for the world to judge them with harshness. The *Varna* ideal emphasises their duty of service of all and the *Asrama* ideal fits them for such service.

Let us not forget that there must have been, and that there have been, secular and spiritual Brahmins all along. It is not likely that in some lost golden age all of them were merely pursuing the *satkarma* ideal. The nation could never have supported such a large number of persons dependent on the public for their support. There must have been more Dronas than one, and many more ministers than Vidyaranya.

Further, we must not forget that despite our proneness to self deception to the extent of thinking that we are just as the Vedic Rishis were, the brahmins were largely influenced by such protestant movements as Buddhism and Jainism. Wholesale changes to those faiths and rever-sions to the old faith must have taken place and did take place. Flesh diet disappeared altogether and the ethos grew better and better.

In view of these circumstances, is it wise or sensible to hold aloft the banner of *satkarma* for all brahmins to-day. We have to take our part in the national struggle. We have to become masters of modern scientific knowledge. We have to achieve a nobler social and economic and political life. We have to close up our ranks. We have to go back to the

Chaturvarnya ideal and yet reconcile it with modern democracy. The sense of caste superiority and every kind of caste arrogance should go. But we have to maintain our *achara* and become experts in Brahmacharya and yoga and mantras. Every brahmin must become well versed in Sanskrit. We must have Hindu missions and the brahmans must broadcast the spiritual knowledge once again all over the land by lectures and puranic recitations and Harikathas and Bhajana. We have to cut down all wasteful customs. We must prevent legislation which will effectually debrahminise us. We have in short to be true to ourselves, to our fellow Hindus, and to the world at large.

"One of the most baffling of the many troublesome problems of the modern world is created by the torrent of news which, by the cables, the wireless, the radio programmes, the newsreels, and the daily press, pours unceasingly upon the head of man. He is left dazed and bewildered by this flood of fact and opinion, and before he has had time to sort out fact from fancy, or to disentangle the essential and the lasting from the trivial and transitory more news beats upon him."

Commander Stephen King-Hall's Survey 1936.

We find man's mind continually attracted by a sense of perfection not yet attained, like the natural groping of the plant in a dark room towards the light beyond the walls.

* * * * *

Man's delight is also in his glory. That is why it is said that happiness is in immensity. But the nature to which glory belongs is realised by man only through strain and struggle. Only through great suffering is measured the truth of his happiness.

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From 'Man' by Rabindranath Tagore.

THE SPIRIT OF RAMAKRISHNA.

By

T. L. VASWANI.

[From the Presidential Address given at the Sri Ramakrishna Centenary Celebration on 15th February, 1937, at Cawnpore, U. P.]

Sri Ramakrishna lived and moved in a world of spiritual values: he practised several 'sadhans', disciplines and the great prophets of world-religions became to him living realities, not dead figures of a dead past. There is an inner India: the India of Sages and Saints. Most of you alas! have forgotten this India. Sri Ramakrishna bore witness to this Inner India, and Sri Ramakrishna is become an immortal of our history.

Sri Ramakrishna realised the one Spiritual Presence in all. He realised, too, that the service of the poor was, also, the worship of God. The temple of man, the temple of 'daridra narayan' was the noblest temple of God. He realised that dogmas and doctrines have had their day. Young India calls today for a word of living truth. Therefore I ask you to turn for inspiration to Sri Ramakrishna and the Saints, to Sri Ramakrishna and the great Rishis of India. Watching the main currents of modern life, I have asked myself, again and again:—who will save modern civilisation? Not a few friends in the West feel that in the darkness of these days, light will come again from the pathways of the East. And I who believe in the great mission of India, I hold that India will be a light-bringer to the nations. But on this condition that we bear witness in daily life to the message of her Rishis and Saints. I do not believe that the modern West is materialistic; I believe we may learn not a little of the West. Her scientific spirit, her political statesmanship, her spirit of adventure and courage,—we need these today. But these must be charged with a vision of the Spirit. To this bore witness the great-souled Ramakrishna. Travelling to Cawnpore, I gazed this morn at beautiful tall trees, and I thought of Ramakrishna, and I thought of India's young men spending their time oblivious of the great truths of her Rishis and Saints, and mine eyes were touched with tears and, mentally touching the feet of the Blessed One, I said:—

O Master! Ramakrishna! Free!

What may today thy service be?

Away from alien glamour, glee,

In joy I, too, shall follow thee!

RURAL UPLIFT—THE PLACE OF LEADERS

[Extracts from the address of Dr. Spencer Hatch, Director of the Y. M. C. A. Rural Reconstruction Centre, Martandam, Travancore, to the Session of the Practical Training School]

One of the saddest things I see in India is trained leaders beginning to act like old men while they are still young in years—making it necessary to consider replacing them just when they have got enough experience and training to make them ready for useful work.

“Rural Reconstruction requires early rising. Some so-called rural leaders are really followers—followers of the gardeners and servants who get up earlier in the morning and tend to the livestock and poultry before the leaders appear. This type of ‘following leaders’ is never a success and cannot long hold his position.

We appreciate how you regardless of the various different stations of life from which you came, have accepted the conditions of rough village life here, how you have sat on mats on the floor although you may have been used to benches and even chairs. This again may be good training, for I venture to think that the man or woman who cannot put up with simple things will prove both too expensive and too foreign for the reconstruction of poverty-stricken rural India. Those of you who have read Caesar’s Commentaries will remember that, describing the different peoples of the three divisions of Gaul—that country of freezing winters—it is stated that the bravest of all these were the Helvetians, “who had not come under a roof in fourteen years”. We need brave men and hardy men to lead in Rural Reconstruction now.

* * * *

We must play with the villagers as well as work with them. It is good for leaders to keep up active participation in games through all their years.

* * * *

If we have made any contribution in this gigantic task of the rural reconstruction of India it is because some few have been willing to labour—to labour hard, and late, and long, after others were sleeping or resting, or idly talking, or, as the common phrase here is, were ‘simply sitting.’ It seems to be that extra that some leaders do which makes the permanent contribution.

We have been pleased with the kindly and sympathetic spirit with which you have gone into the villages and studied and given a hand with what the villagers are doing to help themselves upward. These friends

of the several villages did not fail to show you that they are glad to have such co-workers come to them.

I am mindful that this final meeting is not a time for more teaching. You have received much driving instruction throughout the course. But permit me to say that I am not at all sure that all of you have fully learned the necessity or the way of cooperation. Until you learn so well that you can fully cooperate among yourselves, in a student body like this, you can never have further cooperation among others or get it from them. I want to feel that you will keep on trying until you are in your own conduct, each one of you a true demonstration of cooperation.

* * *

“A word to the apprentices. It is encouraging that you are making the sacrifices necessary to remain longer for more thorough training; for the rural reconstruction programme has to be comprehensive in order that it may help on all sides of rural life. There are so many things which have to be learned, and learned thoroughly, that only those who make the sacrifices necessary to study longer can be recommended for important positions in rural reconstruction.

“We hope for all of you that these few weeks with us in the Martandam area villages have served to point the way, have added helpfully to whatever training of other kinds you previously had; and that you leave here with full faith in the possibility of a better and happier life for villagers, knowing absolutely that the more abundant life is to triumph over poverty and filth, over ignorance, over warring, non-cooperating, factions, over sadness and hopelessness and fear. As the entrance of light into a darkened room dispels the darkness, and the more fully the light is allowed to radiate the more complete is the proof that darkness is only the absence of light, so truth disseminated by trained leaders moved with compassion will illumine the villages of rural India, Burma and Ceylon with the glory of a new day.

“Our living and working together here has been a spiritual experience. One-third of us Buddhists, one-third Christians, and one-third Hindus, we have proved, what we agreed to in the beginning, that the spiritual basis is possible for united rural reconstruction among followers of different faiths. And we go away confident that a rural India, raised out of poverty on to the spiritual foundation will endure.”

**ADDRESS PRESENTED TO HIS HIGHNESS THE
MAHARAJAH OF TRAVANCORE.**

by Sree Kanchi Pandita Parishad, Triplicane, Madras.

(Translated from Sanskrit)

To H.H. the Maharajah of Travancore, Sree Padmanabha Dasa Sir Bala Rama Varma an address presented by the Conjeevaram assembly of Pandits at Madras.

Blessed be you Sri Bala Rama Varma, King of Travancore! This Pandits' Parishad is overjoyed to know that Your Highness has issued a proclamation allowing temple entry in your state to all Hindus.

For this proclamation this Parishad wishes that Your Highness may be blessed with a long life, health and ever increasing prosperity.

Some Pandits not realising the essentially Dharmic basis of Your Highness's proclamation which has been intended for the benefit of the world, condemn it as unjust and at variance with the Sanatana Dharma. This Parishad desires to convene an All-India Parishad of Pandits, court pandits of various Indian states and others with a view to enlighten the doubters regarding the true nature of Your Highness's proclamation.

This Parishad also desires to publish a selection of relevant portions from all the authoritative books of our religion with English translation, setting forth the essentials of our religion suited to the changed circumstances of the times.

It is not possible to do anything good without faith in the King. Things done without such faith will not produce any good. "None without an element of Vishnu in him can become a king", say our sacred books. "The king deserves to be respected like Vishnu". This Parishad desires to conduct propaganda popularising such truths among the masses.

All these will be done as it pleases Your Highness.

May God bless you.

Tuesday, Ashtami in
the White half of Māgha
in the year Dhātu.

M. KUMARA THATHACHARYA,
President, Sree Kanchi Pandita Parishad,
Triplicane, Madras.

A PANDITS' PARISHAD.

To take steps to convene a conference of pandits and others interested in social and religious reform, a public meeting was held, on 10th May in the Ranade Hall, Mylapore, with Sir P. S. Sivaswami Aiyar in the chair.

Sir P. S. Sivaswami Aiyar said that the prime organiser of the meeting was Pandit Kumara Thathachariar, who was progressive minded. He was one of the moving spirits of the Parishad held at Conjeevaram twenty-five years ago for the purpose of considering the question of post-puberty marriage. The chairman took part in that conference. The results were not discouraging at all, but to a considerable extent encouraging. The Conference declared itself in favour of post-puberty marriage. A conference was held for the second time in the following year, and there also resolutions were passed by pandits and others in favour of post-puberty marriage. Since then, the movement had borne great fruit. Now, post-puberty marriages took place almost every day as a matter of course, and such marriages had gained the sanctions of public approval—approval expressed more effectively in practice than by any formal declarations of opinion. Pandit Kumara Thathachariar was hopeful that a conference convened at the present time of pandits and others interested in the subject of social reform would yield equally favourable results.

There were several questions in which the Hindu Public were interested at the present moment. As an example, there was the question of throwing open their temples to the Harijans and others who had been hitherto considered to be ineligible for admission therein. There were various ways of achieving social reform. In a State like Travancore where in some respects the Sovereign possessed autocratic powers, it had been possible to introduce social reform by means of Royal Proclamation. But they in British India were differently situated. And it might be said with truth both of British India and of the States, that no reform could be really achieved unless it carried the spirit of public opinion behind. For the purpose of educating public opinion, it was necessary to hold conferences of pandits and others qualified to speak on the subject.

It might be asked, and, it had been asked "What is the good of conferences like these? The reformers are already committed to the view that reforms are necessary and are prepared to go ahead whether anybody follows them or not". So far as the pandits and the orthodox world were concerned, it was believed that they were reactionaries and die-hards and that nothing could persuade them to support reform. But it was forgotten that between these two classes of ultra conservatives and die-hards

one hand and the go-ahead red-hot reformers on the other, there were large numbers of people belonging to the Hindu community who would like to form their opinions after hearing both sides of the question. It was necessary for the purpose of achieving the objects of the social reformers that they should try and educate public opinion; among the sections of the public whom they should endeavour to educate on this matter, they should include the section of the orthodox community which belonged to the pandit class. Holding of conferences like the one under contemplation, consisting of pandits and representatives of the orthodox community did not mean that any conclusions arrived at and any resolutions passed therein were binding upon those who attended the conference or upon the public generally. The value of such conferences was educative more than anything else. It was intended to guide people in general. There was no reason for entertaining any misgiving that such a conference would fail to have any useful result. To those who questioned the utility and the expediency of holding such conferences, he would say that they should not neglect any means available to them of advancing the cause of social reform. Recourse to legislature was of course one method. But, before they resorted to the legislatures, it was generally considered advisable to educate public opinion so that it might support the demand for any legislative interference.

Even at the present time, he did not think that the reformers were quite right in believing that the orthodox world and the learned exponents of the orthodox views had no influence whatever upon the popular mind. Pandits, respected for their character and learning, certainly had some amount of influence in moulding public opinion; and the heads of Mutts too had some influence. If it was possible to bring round the heads of Mutts to the view of the reformers, it would be a great achievement. Hindu society had often made changes in social and religious practices. Their books recognised the necessity for adaptation according to the needs of the times. They spoke of 'yuga dharma' and 'kala dharma'. They had now to recognise the dangers that confronted the followers of Hinduism. It was most desirable that they should set their house in order and try to prevent people from leaving the fold of Hinduism.

RESOLUTIONS.

Dewan Bahadur V. Bashyam Iyengar moved the following resolutions:

"Resolved that this meeting of Hindu citizens considers it desirable to arrange for and organise a Parishad or Conference of Pandits and others

interested in the subject of reforms and changes in our social and religious practices for the purpose of eliciting opinions as to the necessity and desirability of introducing such changes and reforms.

"Resolved that a working committee consisting of Sir P. S. Sivaswami Aiyar, Sir Alladi Krishnaswami Aiyar, Dewan Bahadur V. Bashyam Iyengar, the Hon. Mr. V. Ramadas Pantulu, Rao Bahadur K. V. Seshaiyengar, Rao Sahib D. S. Sarma, Vidwan Kumara Thathachariar and Messrs. T. R. Venkatarama Sastriar, S. K. Yegnanarayana Aiyar and S. Ananta Raghavan, with power to add to their number, be appointed to take all necessary steps for organising and convening the conference, that Sir P. S. Sivaswami Aiyar be the President of the said Committee and Vidwan Kumara Thathachariar be appointed honorary general secretary, and that the committee be authorised to settle the agenda for the conference and the procedure to be followed, and to issue invitations therefor and take all other necessary steps."

Professor D. S. Sarma seconded the resolutions which were carried unanimously.

[From The Hindu]

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात्
ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलक्ष्य धर्मकामाः स्युः ।
यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ।

* * * * *
एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् ।
एतदनुशासनम् । एवमुपासितव्यम् । एवमुच्चैतदुपास्यम् ॥

Then if there be any doubts as to any action or conduct—

Whoever there might be Brahmins—Prudent, religious, not set on by others, not cruel, lovers of virtue—even as they be in such matters, so be thou in such matters. This is the command. This is the teaching. This is the secret of Veda. This is enjoined. Thus, is this to be meditated upon."

(Taitareeya Upanishad)

RAKSHASA UPAKHYANA
(TRANSLATED FROM LALITA UPAKHYANA)

BY K. VISWANATHAN.

(Continued from page 158)

Not turning the face away (or become eager) in showing the self is one of the signs of the learned. He, whose mind without efforts is turned inside, and even in great dangers is calm, is the best among learned. O Bhargava, these and such other qualities of well-learned persons are surely the best tests for those who wish to examine themselves. The one who wants to attain, must ever be desirous of testing or examining self (one's own). If he is efficient in examining himself as in testing others, how can he not attain and become perfect? When a man is not desirous of finding the merits and faults of others, he gets everything and attains his end. All the above-mentioned signs or tests are to be used always to test one's own self in all ways.

These when used for testing others lose their value and become useless. For these reasons: to one who is naturally having a pure mind free from tendencies which are after wrong deeds, there results at one time knowledge by some means; such persons, because their previous inclinations which are after desires have not been removed (or destroyed), always argue like ordinary ignorant men; how can the above-mentioned signs be found in such men? How are they to be tested? Still learned persons, by the power of their own practice, have the skill to test other learned ones even by seeing them once, just as testing gems.

Worst *jnanins* (8) have the attachment for the body, just like the ignorant. Because they have not got *samadhi* which is natural. When they reflect (or introspect), then only they know the real self which is full. In the midst of misery and happiness, by the *anusandhana* on the full state, they are freed; but when they are not meditating, they become the body, and then experience, like beasts, misery and happiness. But such states that appear—between the full states—like those of beasts, will not bring in bondage to them, like a burnt rope. The state of *manda* (worst) *jnanins* as it is in the midst of *anusandhana* on their *chit*, also attains the *chinmaya* (intelligence) state; like the cloth, with red borders, when the color of the border spreads everywhere, becomes of uniform color throughout.

The moderate *jnanins* never have any union (attachment) for the body. By learned men, the appearance or thought of self through the body is called bodily union. Rama, such bodily union is never for such

(8) After giving the signs for learned men, their state or condition is described.

moderately learned ones. By the effort of practice, there mind is always absorbed. They are always immersed in *samadhi*. They have no worldly business. The work of maintenance of their body is like sleep. A man in sleep—by his *vasanas* (previous mental impressions)—sometimes speaks something, does something at another time, but afterwards never knows any of these—like a somnambulist; a deeply drunken man speaks and does things, but never remembers anything after the delirium tremens is over; similarly a great yogin is without worldly transactions. If he does anything at times, he never knows it or recalls it. Only his *prarabdha*[†] and *vasanas*^{*} maintain his body.

The best among learned ones also have no body. He does the worldly work like the charioteer (who simply drives the chariot while the one seated inside does the work). The one who drives a chariot or a cart is not the chariot or cart; so this one who is the pure *chidrupa* cannot be the body, even though he does work for the body; he is not the litigant or one engaged in worldly affairs. In you, he is with a clear nature, but acts outwardly. A man acting a female part in a drama has two forms; when an elderly man plays with a boy, he is without those defects of the boy; so the best of learned ones with a pure heart, acts as in play, in the world.

The state of the middle or moderate *jnani* (learned one) results from the control of his ripe mind (*chit*). The unshakable state of the best among learned men results from his ripe *vichara* (meditation) which gives firm conviction (which is not shaken in the least). By the variations in the ripening of the intelligence (*buddhi*), the difference results into best and moderate *jnanins*.

For this I shall tell you the conversation that took place between two learned persons. Formerly in the town Amritapuri on the banks of the river Vibhasa there was ruling a certain king called Ratnangada. That king had two sons—great souls and persons of clear knowledge—named Rukmangada and Hemangada—who were very much attached to their father. Of these, Rukmangada was well-versed in all *sastras* (sciences); Hemangada became learned and shone as the best among *vijnanins*. Once in the spring they went to a big forest, with a number of followers and

[†] *Prarabdha*: (as contrasted with *sanchita* and *agami karmas*). That karma which has borne fruit and by the effect of which one gets an embodied existence.

^{*} *Vasanas* are mental impressions stored by *chitta* and often carried to the next birth and persists. Very few can overcome these *vasanas*. For means of destroying these, see Sri Rama Gita ch. 6.

retainers, and there hunted stags, tigers, hares, buffaloes etc. Being very tired by hunting they rested on the bank of a big lake. There lived on a banyan tree on the bank on the lake a brahmarakshas (the ghost of a brahmana, who during his lifetime indulges in a disdainful spirit and carries away the wives of others and the property of brahmanas) who was very well-versed in all sastras; he would argue with learned ones, defeat them, and eat them; in this way he lived there for a long time. Hearing such an argumentative person was there, Rukmangada went there with his brother, entered into a discussion with the ghost and was defeated. He was caught by the brahmarakshas. Seeing this Hemangada said to him: "O Brahmarakshas, it is not proper you eat him; defeat also me who is his younger brother and eat both of us." The ghost on hearing this says: "It is many days since I had any food; I am very hungry; let me breakfast with him and then I will argue with you. Defeating you too, I think I will be satisfied with the food that you will make for me. I have got the boon from Vasishtha that I can eat those whom I defeat, and I have been carrying this out for a very long time. One day the disciple of Vasishtha—Devarata—came here and was eaten up by me; that great sage got angry and cursed me saying 'hereafter if you eat brahmanas, you will be burnt to ashes! I implored him very much for forgiveness when he gave me a very good boon. That is that I can eat any one whom I may defeat. Thus I eat whom I vanquish in arguments. After many days I have got this food; hence this food is precious to me; so I will finish this, my food, and then argue with and defeat you."

Hemangada said to the ghost who was about to eat him, after uttering these words: "O ghost, just hear me, I request you. Even then will you let him free if you get anything else? I shall offer you that and free my brother." Thus addressed he said to the prince: "O prince, hear, there is nothing for which I can leave him. Who will forego the food that is just enough to satisfy the hunger? Still I have a certain vow. I have certain questions to ask. If you give exact answers to them, I shall free your brother." Then Hemangada said, "Ask and I shall answer them." At this the ghost asked Hemangada one after another the most subtle questions. They are as follows:

(To be continued)

NARAYANASHTAKAM.

The following Ashtaka or string of eight verses by Koorathalwar is one of the most popular of Hymns current in South India. The first verse is a statement of the greatness of Hari to which the poet cites six witnesses. Each of the subsequent verses deals with the episode of these Bhakthas (men, women, children and even animals) and the last verse sums up the greatness of Sreeman Narayana. The stories connected with the witnesses cited, Prahlada, Vibhishana, Gajendra, Panchali, Ahalya and Dhruva are so well known that no explanation about them is thought necessary. (Ed. Bh. Dh.)

वात्सल्यात् अभयप्रदानसमयात् अर्तोर्तिनिर्वापणात् ।

औदार्यात् अवशोषणात् अगणितश्रेयः पदप्रापणात् ॥

सेव्यः श्रीपतिः एक एव जगतां एतेऽभवन् साक्षिणः ।

प्रह्लादश्च विभीषणश्च कगिराट् पाञ्चाल्यहल्या ध्रुवः ॥ १ ॥

1. On account of affection (shown to the devotee) in virtue of the principle of giving refuge (to those who seek) and of removing their distress, by compassion, by the capacity to remove sins and for granting a state of indescribable prosperity, the Lord Sree Hari deserves to be worshipped by the world. There are six witnesses who bear testimony to the above; and they are Prahlada, Vibhishana, Gajendra, Panchali, Ahalya and Dhruva.

प्रह्लादास्ति यदीश्वरो वद हरिः सर्वत्र मे दर्शय ।

स्तम्भे चैवमिति ब्रुवन्तं असुरं तत्राऽविरासीत् हरिः ॥

वक्षस्तस्य विदारयन् निजनेत्रैः वात्सल्यमापादयन् ।

आर्तत्राणपरायणः स भगवान् नारायणो मे गतिः ॥ २ ॥

2. When Hiranyakasipu said "Prahlada! if as you say your Hari is everywhere, show Him to me in this pillar", Hari made his appearance there. He tore the heart of the Asura with His nails and manifested His affection for Prahlada. May the Lord Narayana who is ever keen on saving the distressed be my refuge.

श्रीरामोत्र विभीषणोऽयं अनवो रक्षो भयादागतः ।

सुग्रीवानय पालयैनं अधुना पौलस्त्यमेवागतं ॥

इत्युक्त्वाऽभयं अस्य सर्वं विदितं यो राववो दत्तवान् ।

आर्तत्राण गतिः ॥ ३ ॥

3. "Oh Lord Sree Rama! Here is Vibhishana, himself innocent,

seeking refuge with you from fear of Rakshasas". When Sugreeva said so Rama replied "Sugreeva ! go and bring him even if it be Ravana himself". So saying Raghava gave refuge to him and the matter has now become world famous. May the Lord Narayana who is ever keen on saving the distressed be my refuge.

नक्रप्रस्तपदं समुद्रतकरं ब्रह्मादयो भो मुगः ।

पालयन्तां इति दीनवाक्यकरिणं देवेष्वशक्तेषु यः ॥

मा भेषीरिति यच्च नक्रहने चक्रायुधः श्रीधरः ।

आर्तत्राण गतिः ॥ ४ ॥

4. When the elephant had his leg caught by the allegator he raised in probocis in great distress and appealed, "Oh ye Gods, Brahma and others come and save me." They were unable to help him. Then Hari came with His discus and killed the allegator and saved the elephant. May the Lord Narayana who is ever keen on saving the distressed be my refuge.

भो कृष्णाच्युत भोः कृपालय हरे भो पाण्डवानां सखे ।

क्रासि क्रासि सुयोधनादपहतां भो रक्ष मां आतुराम् ॥

इत्युक्तोऽक्षयवस्त्रं संश्रुततनुं योऽपालयत् द्रौपदीम् ।

आर्तत्राण गतिः ॥ ५ ॥

5. Oh Lord Krishna ! Oh ! Achyuta ! Oh ! Hari ! the fountain of mercy, Oh friend of the Pandavas ! Where are you ? Oh ! where ? Come and save me in distress who am being insulted by Duryodhana". When thus appealed to by Droupathi He saved her honour by ordering that her clothes be inexhaustible. May the Lord Narayana who is ever keen on saving the distressed be my refuge.

यत्पादाब्जनखौदकं त्रिजगतां पापौघविध्वंसनं ।

यन्नामामृतपूरकं च पिबतां संसारं संतारकम् ॥

पाषाणोऽपि यदङ्घ्रिपद्मजसा शापान्मुनेः मोचितः ।

आर्तत्राण गतिः ॥ ६ ॥

6. He the waters emanating from whose toes are efficacious to destroy the sins of all the worlds, which waters when sipped pronouncing His holy name enable all to transcend the samsara (the never ending cycle of births and deaths); He by the touch of the dust of whose holy feet even the stone got liberated from the curse of the sage, May the Lord Narayana who is ever keen on saving the distressed be my refuge.

पित्रा भूतं उत्तमासनगतं चौत्तानपादिध्रुवः ।

दृष्ट्वा तत्समं आरुरुक्षुः अधृतः मात्रावमाने गतः ॥

यं गत्वा शरणं यदाप तपसा हेमाद्रिसिंहासनं ॥

आर्तत्राण गतिः ॥ ७ ॥

7. When Dhruva saw his younger brother occupying the high seat (of the lap of his father) he also desired to share the seat, but was insulted by his step-mother. Then Dhruva took refuge in Hari and won by his penances the imperishable throne on the peak of the golden mountain. May Lord Narayana who is ever keen on saving the distressed be my refuge.

आर्ता विषण्णाः शिथिलाश्च भीताः धीरेषु च व्याधिषु तप्यमानाः ।

संकीर्त्य नारायणशब्दमात्रं विमुक्तदुःखाः सुखिनो भवन्ति ॥ ८ ॥

8. Those who are in distress, immersed in grief, those whose lives have been shattered and those living in perpetual fear (of some evil to come) those suffering from incurable diseases, all these by the mere mentioning of the holy name of Narayana are freed from grief and enjoy happiness.

Religion—is nothing but subjective submission to a system which assures us security.

J. Krishnamurti.

It is only when his love transcends his self-seeking that man becomes a Mahatma—a great soul—through his relationship with all creatures. One nature of man obscures him, the other gives freedom.

A life transcending death leads him on to the paths of adventure, not for the sake of self preservation, but for the sake of immortality.

The creature preserves his life by taking in food from outside, the soul reveals itself by pouring itself out, and crossing nature's limits.

A nursling of nature and yet man has this fighting attitude which always seeks to defy nature.

From 'Man' by Rabindranath Tagore.

CONDITIONS IN WAZIRISTAN FRONTIER LEADER'S STATEMENT.

Rai Bahadur Isher Dass Sahni, M.L.A., Frontier Province and President Hindu Sikh Nationalist Party, has issued the following statement to the Press regarding the conditions of the Hindus and Sikhs in the Waziristan area :—

The condition of Hindus and Sikhs living in Bannu and D.I. Khan districts, especially those who live in small country side villages a long way removed from big towns and district Head Quarters is indeed very pitiable. They live night and day in a condition of perpetual terror and alarm. Ever since conditions became unsettled, raids have occurred with increasing frequency in which lives and property have been lost and a fairly large number of people has been kidnapped. All these has entailed great suffering and pain on the Hindus and Sikhs of these localities and there are no signs yet that we have heard the last of the trouble. What is to be done.

DISTRIBUTION OF ARMS.

The Government was approached for a liberal distribution of arms and grant of licenses to the Hindus and Sikhs living in Zones of danger and risk. Fortunately, the Government has agreed to this which will go some way to assure the sorely distressed Hindus and Sikhs. But a few Hindus and Sikhs in a village, even though properly armed, stand a poor chance of protecting themselves against large gangs of marauders consisting sometimes of as many as 100 or even more persons, far more skilled in the use of arms than mere shopkeepers. I realize that in the peculiar circumstances of the districts concerned, it is difficult for Government to guarantee complete protection to all the unfortunate Hindus and Sikhs living in small numbers in hundreds of villages scattered all over the districts close to the tribal territory but the Government should draft large police contingents from other districts of the Province where conditions are peaceful, and even from outside the Province to give as much protection as it possibly can to the poor harassed people.

FAULT OF LOCAL PERSONS.

One finds it hard to believe that all the raids hitherto committed were exclusively the work of Trans Border Marauders. Some local rough characters must have joined in many cases. It should be possible for Government to lay such persons by the heels and to enforce communal responsibility of the villagers in appropriate cases. For raids from across the border, when the time for reckoning comes, Government should suitably fine each and every one of the tribes or sections which are responsible

for the damage done and pay out liberal compensations to the victims of the raids from the fines thus collected. Till the danger exists, Hindus and Sikhs residing in outlying villages should be evacuated. The difficulty is that most of such people would be found to possess no means of maintaining themselves. Moreover, it might be difficult to find suitable accommodation for them. Both the Government and the public especially Hindus and Sikhs owe it to humanity in one case and to their kith and kin in the other, to raise sufficient money for the maintenance of these people till the storm has blown over and they can walk back to their homes. Prominent Hindus and Sikhs of Bannu and Dera Ismail Khan should form committees which should undertake the work of evacuation of Hindus and Sikhs from remote villages and danger points and collect funds for their sustenance and support. I feel sure, once such committees have been formed, their appeal for funds will meet with a good response from other districts of the Province and from the country as a whole.

(From the Dharmarajya)

"WAS THE CASTE SYSTEM PERIODICALLY REVISED IN ANCIENT INDIA" HOMELAND AUTHORITY

(Contd. from P. 167.)

Sukracharya in his Sukraniti (Chap. IV, Sect. 1116-117) says that "The King is the maker of the age as the promulgator of sins and duties", the same author adds in the same book (Chap. I, 609-612) that the "promulgation of new social rules" should not be done by subjects except with the sanction of the king. So since the king according to the Hindu theory (as Prof. Bose has said) is the head of the society.

NOTES

The Coronation.—On the 12th May came the long looked for and auspicious ceremony of the Coronation of their Majesties King George VI and Queen Elizabeth. There was a wave of enthusiasm and loyalty such as has not been seen for a long time, which was the more touching as it was spontaneous. Much has been written and with perfect justification about the British Crown as the symbol of imperial unity. The more it has come to be "broad-based upon the people's will", the more it has been a free will offering of the people, the greater has been its popularity and stability, which indeed is what we should expect.

We humbly tender our respectful homage to Their Majesties and wish them a long and prosperous reign finding their joy in the welfare and happiness of their subjects throughout the empire.

The plight of Frontier Hindus.—The pathetic condition of our frontier brethren is revealed in a communication published elsewhere. Like true fatalists the Hindu community in India appear to think their case to be helpless and have quietly resigned themselves to fate. The Frontier Hindus have no friends except in the British Government who try to do what they can to defend them from tribal depredations. Our Muslim brethren see in the Frontier operations carried on to defend Indian citizens, a subject to attack the government and have organised a "Frontier Day." In this the Indian National Congress supports them, lending justification to the charge of the subordination of Hindu interests to Muslim sentiments which is levelled against it by many Hindus. One looks in vain for an adequate condemnation of the systematic raids, murders, abductions and kidnappings against the Hindu Community by Muslim tribal raiders. It looks as if it may take a long time, for Indian Hindus to be recognised and championed by Indian Muslims as against foreign Muslims.

Tolerance v Intolerance.—The Poona Maruti Temple: Though violation of law and order cannot be condoned on any ground, the conditions under which the Hindus of Poona have resorted to this desperate step deserve to be carefully examined. They appear to feel that the limits of endurance of religious intolerance by rival religionists have been reached and that in view of the attitude of the authorities nothing is left for them except to demonstrate in some form the intensity of their faith

and their willingness to suffer for it. Such a feeling is not confined to Poona Hindus only. Hindus all over the country are beginning to feel that in all cases of religious conflict it is they who are called upon to sacrifice their interests and to abandon established rights. They are beginning to ask themselves the question whether the practice of Hindu tolerance has not been overdone and over exploited. Tolerance has no place where it is not mutual. Bad habits can be imitated and it may not be long before they imitate their brethren of other religions and meet intolerance with intolerance. It would be extremely regrettable if the impression gained ground that the only method of safeguarding religious liberty was by the development of religious zeal to the point necessary for the practice of satyagraha.

Wanted secularisation of Public life.—Whatever may be the accidental advantage of "spiritualising" public life we cannot afford it in this country. Its dangers outweigh its advantages. It intensifies religious cleavages and encourages conflicts. Where co-operation should be, it brings discord. The subordination of secular objectives to religious passions is a positive danger. It would be a serious mistake to overlook the deep antagonism between some of the established religions of the country, and to imagine that peace exists where there is only conflict. The fact that it is possible for a soldier to kill his brother after religious discussion, that it is possible for some members of one community to think nothing of murdering the members of another without any provocation, show that such tolerance as exists is only on the surface and that deep currents of hostility are flowing beneath. Of course, we cannot and ought to magnify these differences. Public effort ought to be focussed on the subordination if not the elimination of the lines of conflict and the promotion of joint effort for common objectives. We are entitled to hope that when nationalism and civic consciousness have sufficiently developed, when the advantages of communal co-operation are realised, these disputes will become the memory of a childish past. But meanwhile it is better to be warned of their dangers and to take all steps to keep them under severe control.

Announcement. Commencing from 25th May, 1937, i.e., Vishaka Suddha Pournima day, free copies of Suddha Dharma Mandalam edition of Sri Bhagavat Gita (Text in Sanskrit) will be given to those who desire to have a copy. Those that know Sanskrit must affirm so in writing, while

those that do not are required to make a declaration that they would endeavour to learn Sanskrit subsequently. Within India applications should be made enclosing two annas stamps, while outsiders should apply with postal coupons to the value of postage to their country. Residents in Madras, if they so desire, may apply in person and take a copy free. For copies apply to Suddha Dharma Office, 22 Sullivan's Garden Road, Mylapore, Madras.

REVIEW.

The Astrological Magazine.

Bangalore

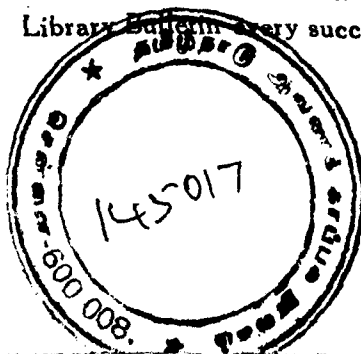
Editor : B. V. Raman.

The April-June issue of this interesting journal maintains its high level of reputation and contains a number of readable articles including one on King George VI's horoscope. The publishers propose to extend the usefulness of the magazine from the commencement of the next volume in June 1937.

The Adyar Library Bulletin. Parts I & II.

We owe an apology for not reviewing in time this excellent journal which not merely justifies the reputation of Adyar but enhances it. One takes it up with pleasure and reads it with interest. It is the opinion of many that the intellectual and moral inertia of Hindus is due to the abysmal ignorance in which they live as regards their own past and that a knowledge of the things that were thought of and done by their ancestors in the past may inspire them to break new ground. At any rate it will help to destroy the fear of change in which the ordinary Hindu passes his life.

The second part leads with a note by Josephine Ransom on H.P.B. on Oriental Occult Traditions. There are a number of serial publications including one on Rigveda Vyakhya by Madhavakrta, a translation of Asvalayanagrhyasutra with Devaswamibhasya. We wish the Adyar Library Bulletin every success.



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