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—The Official Organ of the Arya Mata Sabha—

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(Hony. Editor)



चित्रं वन्द्यमूलं वृद्धा शिष्या युग्युवा । गुगुस्तु मोने व्याख्याने शिष्यास्तु स्मितमंशया ॥

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

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[No. 2

THE NEW YEAR COMES!

T. L. VASWANI.

Lo! Time and Space are speeding on!
But whither, brother, art thou bound?
Earth's glory glitters and is gone,
And strife and sorrow still surround
The world which wanders in the dark;
Yet O'er it shines abright a Star!
Upon the voyage of Life embark!
Sail on! Thy Home is not afar!
The Star of Christos shineth still;
The Star is seen age after age
On stable, castle, mount and hill,
On Jesu, Krishna, on every Sage!
Say not thou art alone and weak;
The Star will guide thee! Sail thou still!
Life is a sacred gift! O seek
And worship thou the Holy Will!
The New Year comes! O let it sing
To thee of th' Ancient e'er Awake,
The Ageless and the Eternal King
Who sends His gift to thee to take
And use it in Thy Voyage still,
Each day an offering at His feet,
Each day a fragrant daffodil,
Each day a Flute thy God to greet!



THE TRAVANCORE TEMPLE ENTRY PROCLAMATION AND AFTER.

DEWAN BAHADUR V. BASHYAM AIYANGAR.

Bigotry and prejudice die very hard. It is, therefore, not strange that murmurs are being raised here and there against the temple entry proclamation of the Maharajah of Travancore. In Travancore itself, however, there has been nothing but satisfaction and joy and enthusiasm among all sections and classes of people. They were strikingly manifested during the recent tour, or rather pilgrimage, of Mahatma Gandhi in that State. Murmurs are only elsewhere. One must have the spring of love unchoked or read the joy writ on the faces of liberated Harijans in Travancore to share their feeling.

The plea that the entry of Harijans into temples is opposed to the Shastras has been shown to be hollow. We have drawn attention to the welcome extended to the Proclamation by the venerable Professor Sundararamier of Kumbakonam, than whom there is no better Sanatanist or more orthodox Brahmin. He has since elaborated and supported his opinion in an interview given by him to the *Hindu*, which appeared in the issue of that paper on the 20th January. Referring to British India, he is in favour of an enabling legislation to allow temple entry for Harijans. All reasonable Sanatanists will agree.

There is no necessary connection between narrow-mindedness and orthodoxy. On the contrary, great men among the strictly orthodox have been known to possess the broadest of hearts. Ramanuja and his successors are striking examples of the happy blend of orthodoxy and universal love. Such souls continue to exist. Satvika Acharya of Tirumashi, who passed away within living memory, was one such. He was a strictly orthodox Brahmin and was thoroughly versed in all Shastras. He was a man of extreme renunciation and led a most disciplined life. With all this, when a devout Harijan applied to him for religious initiation, he did not hesitate to give it. A controversy was raised over it at the time, but many equally eminent and orthodox pandits including the well known Yogi Parthasarathy Aiyangar of Triplicane, Vidwan Purisai Srirangachariar of Tirupati, justified and supported his action on the strength of the Shastras. The written opinion given by Vidwan Purisai Srirangachariar was printed and is still available.

When we hear it said that the admission of a Harijan into a temple will rob the spiritual power of the Archa of God, the following authorita-

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tive incident, recorded in the life of the great religious teacher, Parasara Bhatta, comes to our mind. It appears he once went into the great temple at Srirangam to worship the Deity. A *prayaschittam* or purificatory ceremony was there going on. He learnt on enquiry that a dog was reported to have strayed somewhere into the temple and the ceremony was to clear the pollution caused thereby. He at once broke out with the following submission to the Lord.

ततो निष्कृष्टे मयि सन्निकृष्टे कान्तिः कृति रंक्ष्यते करोषि ।

असन्निकृष्टस्य निकृष्टजन्तोः मिथ्यापवादेन करोषि शान्ति ॥

"Thou art having a *santi* for the alleged straying of a poor creature at a distance. When I, who am so inferior to the creature, approach Thee, what expiation dost Thou make?"

Look at that picture of a humble and therefore great and orthodox Sanatanist and the sorry spectacle of persons professing to be learned Sanatanists, who wish to keep out their brethren from the Divine Presence !

The Harijans have for a long time been allowed to enter and worship the Archa at the famous temple at Melkote in the Mysore State for a period of three days during the Brahmotsavam. It is said that this practice was ordained by the great Ramanuja. Would he have done it, if it were contrary to the Shastras? Men of all castes, including the highest, freely mix with the Harijans during this period. The most orthodox consider it a privilege and an honour to worship God along with them during that period. How could it contravene the Shastras or be harmful, to do away with the limit of time and extend the practice to other temples also?

A party of 39 Hindu Nadars from Puthukudy, near Krishnancoil, (Travancore) joined the Nagercoil Home Church (L. M. S.) and were baptized by the Rev. M. N. Charles.

A meeting was held in the village, when Messrs. P. Devasahayam, A. Gunamoney and D. C. Joseph addressed the meeting on the advantages of accepting Christianity. All the new converts were garlanded by Mr. D. C. Joseph and after a short musical entertainment, a procession was taken out from the village to the Nagercoil Scott Christian High School and the function terminated.

THE SCIENTIFIC BASIS OF THE HINDU YOGA.

M. V. V. K. RANGACHARI, *Advocate.*

Apart from the strange notions that prevailed in the Middle Ages, regarding the working of the human brain, modern physiological research has been developing the promise of the solution of some psychological problems. It was Rene Descartes (1596-1650) who formulated "a spiritual indivisible substance which actually resided in the little reddish-brown stalked appendage of the brain known as the Pineal Body." To locate the soul in the gland comparable in size and shape to a cherry-stone was curiously given to the French Philosopher, while Kant would think of "an indescribable something safely located out of space and time" and as such not subject to the mutabilities of phenomenal spheres. Even Descartes speaks of the soul as being independent of the brain "cognisable only through self-consciousness", but all the same he did not stop short of the idea of packing the substance of the immortal soul into the minute abode of the Pineal Body which was then a "vacant seat", since nothing was known of its functioning or purpose.

Descartes was not aware of the ancestral history or morphology of the Pineal Body, which should have furnished him with evidence of the spiritual association where he was merely guessing. An extant lizard has a skylight in the crown of the head. It is a weird, uncanny cyclopean eye which is directed perpetually heavenward. It is yet persisting in some fishes (e.g., lamprey). This Pineal 'Eye' and its window have now become closed, except in a few types, in the evolutionary history of vertebrate animals. "The aperture in the top of the skull has been walled in by bone" writes C. J. Patten (*Literary Guide*, Jan. 1937, p. 10). That is the recognition of Brahma-Randhra, the cyclopean EYE of the earlier forms of life. The Pineal Body seeking a deeper site has been occluded by superimposed areas of the brain. But the physiological remnants of the sensitised retina comprising a mass of cells, arranged in strands, interspersed with numerous large blood-vessels, and nerve elements and fibres serve to demonstrate that the conception of the "Third Eye" in the Hindu system of thought is no anatomical fallacy. Even though the pigmental layer, and cell-columns and the crystalline lens have long since disappeared in the higher vertebrates—birds and mammals—the basal part of the Pineal Body preserves the structural characters of a retrograde change of an ocular architecture. The third 'Eye' has become deformed in the higher vertebrae (including man); it is *Virupa²akshi*.

The true purport of the Pineal Body has now been discovered. It is not a functionless vestige of the brain. It is an endocrine gland. Such ductless glands are now known to secrete juices called "hormones". Passing into the blood-stream in ultra-microscopic quantities, these hormones travel to particular organs on which they exert specific actions. The destination of the Pineal Gland Hormone is the male sex-gland and its office to regulate and control sexual development. As sex is intimately allied to psychology and morality, the effect of the Pineal Body on cultural evolution is transparent. The Emeritus Professor (C. J. Patten) notes that pathological conditions notably tumours of the Pineal Gland, have decontrolled seriously the inhibiting mechanism affecting the physical and mental side of sexual life. "Total excision of the Pineal Gland in lower animals has been followed by hypertrophy of genitalia, excessive developments of combs and wattles and such sex-ornaments, and also, hyper-vicousness of temper and an insatiable desire for sexual indulgence." Love is a pivot round which life revolves. If permitted to run amok, the dark trail of destruction awaits the species. The conjectured mystic soul-substance of Descartes and the "actual Hormone-substance of sex-control" in modern physiology unite in the Pineal Body. C. J. Patten reflects that both soul and hormone "have a large say in looking after the moral welfare of mankind." Even at that he is left wondering that 'truth may seem stranger than fiction.' But when the Hindu system of Hata-Yoga, principally the Sirsha-Asana, is more regularly practised, and its possibilities are scientifically explored, who yet knows that stranger truths await the research? Perhaps the conception of *Urdhva-retah* in the Narayana Sukta along side of Virupaksha has everything to do with the basic physiological goal of the Yoga-discipline, whereunder the sexual essence may be hormonically drawn up to be utilised for the higher purposes of the race than mere propagation. There are more ways possibly to immortality than the perpetuation of individuals, in mere physical existence. Who yet knows, what true Science, Shastra, has to reveal?

RELIGION AND LIFE.

K. S. RAMABHADRA AIYAR, *Advocate*.

That there is a spiritual revival going on in our midst hardly admits of any doubt. That it is wholly beneficent in aim cannot be questioned. That the political controversy around us is only a prelude to the establishment of spiritual contact between hitherto opposing faiths, discerning critics can well perceive.

The question is :—Is there antagonism between Religion and Life? Does, for example, Hinduism teach one view of life and Christianity, quite another or perhaps the opposite? So far as Hinduism is concerned, I make bold to assert that its view of life is intended to make man a complete whole. I believe the same of Christianity. Whether you believe in the doctrine of Karma (or successive births) or not, the aim of all religion is to find out the inner, purer and nobler self that surrounds every individual being. I suggest that even spiritual conceptions are adaptable to the times and environments. Rational minds need not, therefore, get alarmed at the prevalence of various creeds and faiths and principles of action, if the essential harmony of the universe can be perceived and pressed into service. The earth does not act in the same way as the moon. The moon performs quite a different function from the sun. The stars fill their own place in the universe. Still, is there not absolute harmony springing from their divergent activities? So, I think, is the destiny of man. His main function is to realise and reach His Maker. He may do so in a number of ways. The Christian, no less than the Hindu, is quite other-worldly in this sense, notwithstanding his protestations to the contrary. To both alike, life here is only a preparation for the life elsewhere, but whether the life elsewhere is a perpetual hell or a perpetual heaven or is itself a changing phenomenon until the Absolute is reached, both will admit that the essential purpose of life here below is not mere social, physical or carnal enjoyment but to strive to attain Absolute or Divine Bliss.

Why, then, should we quarrel over dogmas and formulae and in vain try to assert the superiority of the one or the other? Is it not enough for us to know that even God serves us in different ways and that His Majesty and Glory would baffle every description?

Let us all, honest men and women the world over, ever proclaim His Glory and do humble service unto Him, each in our own individual way, without curbing liberty of thought or action. So may the world become great!

THE MEANING OF BHAGAVADGITA.

By

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

Krishna and War.

Of the many books in the sacred literature of the Hindus, the Bhagavad-gita holds an honoured place. A reference to it shows that the armies of Kauravas and Pandavas met on the field of Kurukshetra. Bhishma commanded the Kaurava and Bhima the Pandava hosts. Bhishma gave the signal and the war began with the din of conches. Arjuna was a subordinate officer in the army and Krishna his charioteer. Viewing the enemy hosts, Arjuna, with tears in his eyes, says to Krishna—"I desire not victory, Krishna! nor dominion, nor delights. Of what avail can dominion be to us, Govinda! or delights or even life? They for whose sake dominion, wealth and pleasures are desired by us are here arrayed in battle, giving up their lives and wealth. Tutors, fathers, sons and even grandsires, uncles, fathers-in-law, grandsons, brothers-in-law and allies too. These I do not wish to kill, O slayer of Madhu, though (otherwise) I should myself be slain, even for the sake of dominion over the three worlds; how much less for that of the earth? If we slay these Dhartarashtrans, what joy can then be ours, Janardana? Sin will even cleave to us if we slay these men (though) felons. It is not meet then for us to slay these Dhartarashtrans, our kinsmen; for how can we prosper if we slay our kinsmen, O slayer of Madhu? Even if they whose minds are swayed by greed see no evil in the destruction of a tribe or in the oppression of friends, should we not resolve to turn away from this sinful deed, we who look on the destruction of a tribe as a sin, Janardana? (I, 31—38)—O slayer of Madhu how shall I assail with my arrows in the battle, Bhishma and Drona, who are worthy of honour, O slayer of foes? For it were better to feed on the food even of beggary for life than to slay these much honoured teachers; yea, if I were to slay these teachers, though greedy of wealth, I should eat of viands stained with blood. We know not which would be better lot for us, that we should conquer them or they should conquer us. If we should slay these Dhartarashtrans, here drawn up in array before us, we should not live. I who am stricken in soul by pity and (the sense of) guilt, and confused in mind about duty, pray thee to tell me certainly what is the better course. Declare this to me; I am thy disciple, teach me now prostrate before thee. For I see not what can avail to drive away this grief that dries up my senses, though I shall attain on earth to a vast unrivalled dominion, and even to the supreme rule of gods." (II, 5—8). He resolved not to fight.

A state is founded upon force and it would crumble to dust the moment its members begin to question the morality of that force. A military state therefore should have different grades of people in its society with different moral codes (different varnas with swadharmanas) if it is to exist and function. Now warfare ceases to be practicable the moment the general military ethic is challenged. It is the soldier's duty to implicitly obey his Commander's orders and fight, and he is to have no qualms of conscience. There can be no question therefore that from the point of view of the military state, the compassionate doubts of Arjuna appear to be effeminate weakness. Now what did Krishna do at this critical juncture? He appealed to Arjuna's Kshatriya-pride. He did not stop with it. He propounded in addition a philosophy, the ultimate object of which was to urge Arjuna not to hesitate to fight his enemies and win the war (II, 37 : III, 30 : VIII, 7 : XI, 33: XVIII, 47,59). And Arjuna in the end said, "My trouble is destroyed. By thy favour, O sinless One! the holy doctrine is received by me. I am firm (in resolve); my doubt is gone, and I will act according to thy word" (XVIII, 73). This heart to heart talk between Krishna and Arjuna is said to have taken place suddenly on the field of war. Neither such a long talk was possible in the midst of a battle, nor could it have been conveyed verbatim to Sanjaya far away in the palace at the capital to be reported to Dhritarashtra. So none need take the talk as an actuality. The selection of a battle field is only a poet's way to bring vividly to the reader's mind a philosophic discussion about war. Now Arjuna was one of the many subordinate officers of Bhima, and even if Arjuna had ceased to fight, the war would not have been lost to the Pandavas. What was the necessity for Krishna to propound a philosophy to calm a subordinate officer's qualms of conscience? We must now turn to find the reason for Mahabharata propounding a philosophy in support of war.

The germ of the ethics of Ahimsa or non-violence arose in most ancient times in India. Later on it became one of the preliminary conditions for the attainment of a higher spiritual life. In Brahmanism, in addition to the doctrine of Ahimsa, there existed also the doctrine of Varnasrama with its concomitant swadharma. A Brahmana might not kill, but a Kshatriya must. Consequently in a social order consisting of different grades of people there were different dharmas—that is, different kinds of duties with different moral codes. The doctrine of Ahimsa was not inimical to the existence of a military state in a country with different social orders with their different moral codes. And India with her varnasrama and its concomi-

tant swadharma jogged along in her course. But human institutions contain elements of decay.

Now every society has been founded upon labour and has invariably tended towards luxury. It is in the distribution of luxury and labour that all social problems arise and it is upon their adjustment that the larger part of the destinies of states depends. Now the Laws of Manu indicate the growing antagonism of these two principles and the social deadlock which was the result. Centuries had allowed social wrongs of the varnasrama to be accumulated, and as a result the Brahmana and the Kshatriya looked down upon the Vaisya and Sudra with contempt. In short, a powerful minority held a vast majority in shackles. Luxury was corrupting the superior, and labour and poverty the subordinate castes. There was no co-operation within the diverse social groups and there was no co-operation between them, and India was sliding down the slope.

Buddha and War.

It was at this juncture that a man came who emblazoned his name on the banner of Time. That man was Gautama Buddha of the clan of Sakyas. Awakened by the spectacle of poverty, tyranny and luxury, he pondered over the problems that confronted his times. Himself a Kshatriya, discarding the old doctrine of swadharma, he threw away the sword of the warrior to take the danda of the sanyasi and preached his Four Truths and Eight-Fold Path. Like all great moral reformations, Buddha's was a movement away from tyranny and luxury towards love, liberty and co-operation. From the Assalayana Sutta of Majjhima Nikaya we see that Buddha did not believe in the caste system. "Not by birth does one become a Chandala: not by birth does one become a Brahmana. By deeds one becomes a Chandala: by deeds one becomes a Brahmana" (Vissala Sutta, Sutta Nipata 27). With the insight of a true reformer Buddha, seeing the evils of the varnasrama, accepted disciples from all castes, some of whom, like Upali the barber and Sunita the sweeper, became shining lights in the Buddhist world. Ananda, the cousin and disciple of Buddha, it appears, once met a maid at a well and asked her for a cup of water. But she replied that since she belonged to a low caste she could not dare to offer him a cup of water. "My sister" replied Ananda "I did not ask to what caste or to what family you belong, but only for a cup of water." Stories like this prove how great a revolution had been wrought by the genius of one man. Buddha gave special directions for the treatment of slaves. "When the master" ordained Buddha "has any agreeable or savoury food he must not consume the whole himself, but must offer a

portion to others, even to his slaves: and if they work faithfully for a long period, they should be set free". He announced that his law was a law of grace for all. For "I" said he "is master of compassion". The great teacher, who regarded neither wealth nor rank nor caste, came to the poor and the despised as well as to the rich and the noble and welcomed them all to effect their own salvation by a pure life and unstained conduct. A virtuous life thus opened the path to the highest honour to the low-born and the high-born alike—no distinction was known or recognised in the Buddhistic Sangha. Thousands of men and women responded to this loving and rational appeal and merged their caste inequalities in a common love for their teacher and a common emulation of his virtues. And so the glad message of equality proclaimed by Gautama Buddha at holy Benares spread slowly beyond the borders of India to Ceylon, Tibet, Burmah, Siam, Anam, China, Japan and Siberia. And Buddha came to be looked upon and worshipped as an Avatarapurusha by his followers.

Man's inhumanity to man makes countless thousands mourn. War is cruel, war is horrible and it affects the poor man more than the rich. How did Buddha the master of compassion view war? In the first place, regarding Ahimsa, this is what Sutta Nipata says "Ye shall slay no living thing" (Sacred Books of the East Vol. X (ii) p 253) and "As I am so are these, as these are so am I, identifying himself with others let him not kill nor cause (any one) to kill" (Sacred Books of the East Vol. X (ii), p 128). The following passage from No. XIII of Majjhima Nikaya is both a description of and a judgment of war from the Buddha point of view. "Again, out of desire, moved by craving, impelled thereto by craving, only because of craving, ruler contends with ruler, warrior with warrior, Brahmana with Brahmana, householder with householder, mother with son, son with mother, father with son, son with father, brother with brother, brother with sister, sister with brother, friend with friend. Then quarreling, disputing, contending, they set to fists, clods, sticks or swords, and so come by death and deadly hurt. Such is the wretchedness of craving.

"Again moved by craving, men arm themselves with sword and buckler, quiver and bow, and, each side in battle array, dash at one another; and arrows fly and javalins glance and swords flash. And they pierce each other with arrows and with javalins, and cleave one another's heads with swords; and so come by death and deadly hurt. Or, taking sword and buckler, quiver and bow, they scale the newly daubed ramparts, and arrows fly and javalins glance and swords flash. And they are pierced by arrow and javalin and they are mangled in hosts, and heads

are cloven with swords; and so once more they come by death and deadly hurt. Such is the wretchedness of craving." (The Word of Buddha).

Tracing it all to craving (tanha), making no distinction between private violence and public war, Buddha made for himself a beginning to bring it all to end. Such an analysis must have its counterpart in a positive doctrine. This is the renunciation of all violence and the equal extension of sympathy to every living creature. Such passages as the following illustrate the point:—"Putting away the killing of living things, Gotama holds aloof from the destruction of life. He has laid the cudgel and the sword aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have life" (Brahma jala Sutta 8 in Rhys David's Dialogues). "Yea, even if he should rebuke thee to thy face, should strike thee with his fists or throw clods of earth at thee, beat thee with his staff or smite thee with his sword, thus shalt thou train thyself: 'My mind shall remain unsullied, evil words shall not escape my lips, kindly and compassionate I will abide, loving of heart, not harbouring of secret hate.'" (Majjhima Nikaya XXI in Discourse of Gotama).

These passages clearly show that Buddha was against cruelty and passion and therefore against war. No wonder in the 5th section of Pattimokkha we read, "Not to a person with a sword in his hand, unless he is sick, will I preach the Dhamma; this is a discipline which ought to be observed." We learn also that Buddha, when questioned as to what property in brass and wood and earthenware the Sangha might rightly possess, replied "I allow you all kinds of brass ware, except weapons." Further, the members of the Sangha were not allowed to see an army drawn up in battle array, unless for a special reason, nor were they permitted to witness a military display whatever. If these rules were broken repentance was demanded of the offender.

If we now recall the general character of the Buddhistic ethic, we can understand why it was that a (Buddhist) Sangha, separate from the general social order, came to be founded. The demands made by Buddha upon his disciples were scarcely those which a person of normal association could conveniently respond to. Persons accepting and really keeping the precepts would tend to separate themselves from kith and kin to lead the homeless life. But any man, whether belonging to the laity or to the homeless life, taking the first two vows of the Pancha sila ("Let not one kill any living being" and "Let not one take what is not given to him") would naturally be cut off from the profession of war. Buddha was not a militant preacher but his secret lay in rousing the intuitive faculty of

his hearers. And he appears to have created such an impression that from the Mahawagga (I, 40) we learn:—"Now many distinguished warriors thought: we who go to war and find our delight in fighting, do evil and produce great demerit—These Sakyaputtiya Samanas lead indeed a virtuous, tranquil, holy life; if we could obtain ordination with them, we should desist from evil doing, and do good. Then these warriors went to the Bhikkus and were ordained". Now, as the sequel shows, the ordination of these warriors led to serious enquiry. Bimbisara, king of Maghada, pointed out to Buddha that there were unbelieving kings who were uninclined to the faith and that if they were not kept at a distance by the army, the members of the Sangha might be harassed. He begged therefore that soldiers should not be ordained and Buddha consented to the request. This was a friendly compromise with the king, an agreement not to ordain the king's servants into a life which meant the downfall of the military power. But we may learn from this incident that the Sangha was anti-military in a sense that was recognised by the soldiers themselves, the king and Buddha. If the Sangha was anti-military, the first two vows of the Pancha sila (mentioned before) which every Buddhist had to take was equally anti-military. Buddhistic teachings hence were pacifist and anti-military in spirit.

The contemporary rulers of India showed the highest respect to Buddha. After his death, though the governments of the country were friendly, yet his sect was but one of the many sects of the land. Things changed however when Bindusara's son by his Brahmani queen, Subhadrangi, King Asoka, ascended the throne of Maghada and conquered Kalinga. The slaughter and misery of the conquest were terrific, but they led to a complete change of heart and life of the monarch. His immortal words, cut in rock (Edict No. XIII) for all to see, proclaimed to the world his repentance of the conquest of Kalinga. Asoka openly thereafter embracing Buddhism, took the three vows and turned his military state into the Kingdom of Dhamma, sent missionaries everywhere and tried all he could to lay the cudgel and the sword aside. Buddha's dream became a reality in Asoka and his rock cut edicts, dotted over the land, could be read in Vol. II of R.C. Dutt's History of the Ancient Civilisation of India.

No doubt the doctrine of Ahimsa was no new discovery of Buddha. It existed as a doctrine and was practised by the few from long before Buddha's time. But it was he that pushed it to the forefront and brought it into general practical politics as no one before him had done. In Buddha's teachings there were no esoteric and exoteric doctrines. One might choose

to enter the Sangha or remain a layman. But the fundamentals were the same for all, for Buddhism recognised no varnasrama with its swadharma. And so, as Buddhism made headway in the land, varnasrama with its swadharma flew to the winds and the doctrine of Ahimsa with its concomitant anti-military spirit seized the people like a fever. And India after Asoka became an anti-military country, for Buddhism had made war a moral wrong, even for the Kshatriya. It is commonly thought that Bhagavadgita is a pre-Buddha production. But as it will be apparent later on, it is really a post-Buddha one. I have therefore dealt at some length with Buddha's teachings regarding war to present to the reader the historical background from which alone Bhagavadgita should be viewed to understand it aright.

Why Bhagavad Gita Was Written.

Now the reader will see, if he reflects that Arjuna's lament has family likeness to the words of King Bimbisara's warriors reported before from Mahawagga. The anti-war spirit had taken such a hold of the people as a result of Buddha's teachings that a mere appeal to Kshatriya pride was insufficient to induce them to take to war again. The propounding of a philosophy in support of war became necessary therefore. But why was an Avatarapurusha (like Krishna) chosen to do it?

The man that condemned war was a Kshatriya Avatarapurusha (Buddha). He was the head of a great military state. Asoka as a follower of Buddha's teachings had engraved upon rock for men to see for all time, that "It is with this object that this religious inscription has been engraved, in order that our sons and grandsons may not think that a new conquest is necessary; that they may not think that conquest by the sword deserves the name of conquest; that they may see in it nothing but destruction and violence; that they may consider nothing as true conquest save the conquest of religion. Such conquests have value in this world and in the next; may they derive pleasure only from religion, for that has its value in this world and in the next" (Asoka's Edict No. XIII). What a Kshatriya Avatarapurusha did, a Kshatriya Avatarapurusha alone may undo. So if people have to be weaned from anti-war spirit, the task must be done by a Kshatriya Avatarapurusha's again.

Ancient Indian literature prior to Buddha has nowhere condemned war as unmoral. Now Bhagavadgita is a part of Mahabharata which narrates the great war between Kauravas and Pandavas in the 14 or 15 century B.C. or thereabouts. Those were heroic times when warriors lived a warrior's life and felt the grim joy that warriors feel without be-

monly thought now, but of something more. It treats of the morality of war. That is why the author makes Krishna in the Bhagavatgita into an ancient Hitler upholding caste and preaching war to his compatriots through philosophy. Put your trust in God, but keep your powder dry said Puritan Cromwell. Put your trust in God and fight, said Kshatriya Krishna. To shed blood in the discharge of one's duty is not sin, if that duty is a righteous one: that is the meaning of the Bhagavadgita, for that book as I have stated was written and inserted in Mahabharata as a reply to Buddha. Will Buddha or Krishna prevail in the future? Time must show it. The brute in Man for the sake of his progress has to be won by love or sword. In the ages past Krishna and Buddha had each in his own way tried to win the brute in Man and lead him nearer God. But religion has as yet touched but the fringe of humanity. Ages have yet to roll by, ere Man can mount the altar-steps of God, guided now by Buddha, now by Krishna.

Gandhiji on Temple Entry Legislation.

In the course of a special interview to the Madras Mail on the 22nd January 1937 after his return from the Travancore tour, Gandhiji expressed himself as follows about Temple Entry legislation in British India.

Speaking for myself as the author of the clause about the removal of untouchability in the Congress resolution in 1920 I can but say that the Congress has called upon all Hindus to remove untouchability, root and branch. I never thought thereby that the Congress would interfere with religious convictions in any way. The Congress is representative of all untouchables and touchables and more so of the former, in that the Congress has always stated that it represents the dumb millions of the country. Therefore the Congress would not be doing its duty if it did not invite all its Hindu members to make strenuous endeavours to remove untouchability. This is no interference with anyone's faith. If the Congress invited Hindus to conform to some other faith, it would certainly be a religious interference. There is absolutely no interference at all so far as the removal of untouchability is concerned.

I hope that there will be continuous agitation on the part of Savarna Hindus demanding enabling legislation. I am, therefore, glad to note the opinion expressed by Professor K. Sundararama Ayyar, an old and noted Sanatanist, asking that such enabling legislation should be passed.

CASTE DISTINCTION IN A CATHOLIC CHURCH AT KUMBakonam.

DEWAN BAHADUR R. SRINIVASAN, M.L.C.

The faith the Adi-Dravidas have in their religion and God is admirable. When they were awakened to the caste distinction and differential treatment meted out to them in the St. Mary's cathedral at Kumbakonam and the Bishop paid no heed to their appeal, they went out of the church and offered their prayer in front of its doorway. Such a spectacle should have moved the Bishop to extend his mercy. Worshiping from outside of the caste Hindu temples and some of the Catholic churches is not uncommon to these classes. But those of the Hindu faith have temples of their own wherever they live, however small many of them may be, that they may worship without any interference of caste men. If the Adi-dravidas worshiping in the Catholic churches wish to follow their Hindu brethren, (1) they should strengthen their congregation, (2) find a place to bury their dead, which the local board and municipal authorities concerned forthwith provide, (3) a place of worship in a house, a hut or under a tree planting their sacred cross, thereafter erect a shed, which will soon be a brick built, (4) select a suitable man to be their priest independent of the Bishop, (5) obtain necessary licenses to baptise, marry and bury, (6) abstain from voting for caste Christians in the elections for self-governing institutions and legislatures (7) join hands with their Hindu brethren to remove untouchability and priestcraft among Catholics and Hindus.

If the above suggestions are not suitable and feasible let them revert to their grand old religion as it is now known as Hinduism in which they will find many Gods and Goddesses and temples wherever they want to pick and choose for their worship and thereby obtain by stages the highest spiritual attainment.

The Sanatanists' Election Pledge

"As one standing for election for the Provincial Legislative Assembly through the Northern Central Landholders' Constituency, I give the pledge that I would safeguard the interest of Sanatana Dharma and oppose all measures of Government, Legislative or Executive, which will have the effect of interfering with our religious and social practices, customs and personal law."

The Sanatanists' Election Pledge.

GURU GOBIND SINGH.

BY

T. L. VASWANI.

Jan. 19 is sacred to Guru Gobind Singh.

The greatness of the world is false and fleeting. True greatness is given to a few. And on this day sacred to Guru Gobind Singh, when our thoughts naturally travel to him, we realise that he is one of the great ones of history.

His remembrance grows from day to day. Why? What was in him that made him really great?

He was so humble; and he had love for the poor.

When the Guru was at the height of his glory, when thousands were ready to sacrifice their lives for him, when even the Moghul King sought his friendship,—the great Guru did not forget to serve the poor mountain people. How humble and therefore how truly great.

At whose feet and in whose *sanga* did the great Guru learn the lesson of humility? He met and served many darveshs and *fajirs*, but he who influenced the Guru's life most was his own father,—Guru Teg Bahadur Singh.

Did he not say to his father, when the Kashmiri pundits came to him, "Who else is purer than you, my father?" Yes! on Guru Gobind Singh's life was the blessing of his saintly father.

Guru Gobind Singh was a scholar and a poet, but there have been greater scholars and poets. He was a leader of the Hindus, but not for his leadership do we remember him; power and authority pass away. Resources and wealth had he at his disposal when at the height of his glory; but not for that is he truly great,—greater wealth has been possessed by others. For one thing and for one thing alone we count him great. His life was filled with the spirit of sacrifice.

Cleverness and tricks do not make history; it is the sacrificial men who have built history. Guru Gobind is great for his absolute self-surrender to God and his wonderful sacrifice. Every day we recite the prayer:—"Nanak, thy servant, is ever a sacrifice to Thee," but do we sacrifice something everyday? Guru Gobind Singh's was a perfect sacrifice. We may not reach that height, but some sacrifice we can do every day. Small sacrifices every day let us offer unto Him and our lives will be ennobled, enriched, satisfied, abundantly blessed.

BHARATA SAMAJA

[EXTRACT FROM ANNUAL REPORT FOR 1936.]

The Fifteenth Annual Convention of the Samaja was held at Adyar on 4th January 1936.

Questionnaire.—The draft questionnaire issued last year was duly revised by the Committee formed for the purpose, with reference to the replies and suggestions received, and the revised one was printed and sent out to 133 persons. It is very much to be regretted that only 11 replies were received. The replies have been tabulated and kept ready for use. They will be found useful for the Parishad, if it is formed as originally intended.

Some of us feel that the Bharata Samaja has a great mission to discharge in the progress of India. The lines on which that progress is to proceed have been indicated to us by the great seer, Dr. Annie Besant, in her book "WAKE UP INDIA". It was only after studying these teachings that the founders of the Samaja thought it necessary that an organisation should be formed to do corporate work on those lines, not only in the Madras Presidency but all over India. Through the early demise of our late Pandit Mahadeva Sastri, we have not been able to do much work. Now that the Samaja has taken an important step and issued the questionnaire, it is hoped that all the members of the Samaja will co-operate to bring it to a successful conclusion. It may be said by some critics that we, a few members of the Samaja, will not be able to do any effective work nor even influence the public opinion to any extent in such a vast country as India. That is true. But it seems to me that it is the duty of the Samaja to formulate the essentials applicable to, and adaptable by all Hindus. For instance, this has already been done in the matter of temple worship. You know that in the Samaja Temple at Adyar, we have an ever burning LIGHT (JYOTI) on the ALTAR, instead of a VIGRAHAM as is usually the case. While the Temple with images can be resorted to only by those belonging to a particular sect of Hindus, THE LIGHT (JYOTI) in the Samaja Temple can be worshipped by all and it has therefore become a unifying centre. Further, in another direction also, the Samaja has led the way. While the public are now recognising the necessity of admitting Harijans into the temples, the necessity of uplifting the Harijans was placed as one of the ideals of the Samaja and in practical proof thereof, a Harijan was one of the invitees who were given reserved seats on the MANTAPAM (PLATFORM) of the temple at Adyar when it was consecrated and opened for public worship on 20th December 1925.

Constitution and Rules.—In para 5 of the report of last year, mention was made of the necessity for changing the rules of the Samaja and draft changes were communicated to all members. They were discussed and revised at the general body meeting held on 4-1-36. These revised rules could not however be adopted as the consent of three-fifths of the members of the Samaja was not obtained as required by the Act (XXI of 1860) as the changes involved certain alterations in the memorandum of association. Copies of these rules have been sent to all members for expression of their opinion at this meeting either in person or by proxy.

Finance.—The amount deposited in Bank yields an income of about Rs. 40 only per annum and the annual subscriptions come to about Rs. 60. This total income of Rs. 100 is quite inadequate if any work has to be done by the Samaja, unless it is supplemented by donations. It is hoped that all members will adequately respond to the same.

C. SUBBARAMAYYA,

Secretary.

20—12—36.

Proceedings of the Sixteenth Annual Convention of the Bharata Samaja held at the Headquarters of the Indian Section, T. S., Benares, on the 31st, December 1936.

Annual Report.—The Annual Report of the Samaja for 1936 was presented by Dr. G. Srinivasamurthi and duly adopted.

Amendment to the Memorandum of Association.—Dr. G. Srinivasamurthi reported that out of 55 members on the roll, only 24 had responded to the call by sending their consent either in person or by proxy whereas rule 12 of the Societies' Registration Act No. XXI of 1860 required confirmation by the votes of three-fifths of the members (*i.e.*,) 33 Members.

Resolved that, under the circumstances, the secretary be requested to re-submit the proposition to the members of the Samaja with a fresh report inviting them to send individual votes, where necessary, in writing, and to give notice of a special meeting convened for the purpose.

Proposal for the convening of the Parishad.—It was decided that an attempt should be made to get more answers to the questionnaire and prepare a statement to be circulated again, and copy to be sent also to (1) Hindu Maha Sabha, (2) Bharata Maha Mandal, and (3) Arya Samaj. It was further decided that the following sub-committee in Northern India be formed to help in this work.

Mr. M. G. Kanitkar (convener)

Rai, Bahadur Panda Baijnath.

Mr. Hirendra Nath Datta.

Mr. G. N. Gokhale.

Dr. Bhagavan Das (co-opted)

The sub-committee is empowered to co-opt others.

6. *Formation of new centres in Northern India.*—It was resolved that Mr. G. N. Gokhale be authorised to take necessary action for formation of new centres in Northern India and that enquiries from Northern India may be addressed direct to Mr. G. N. Gokhale.

REFORM OF HINDUISM

MEETING OF THE BHARAT SAMAJ

Reforms which are considered necessary in Hinduism were discussed at a meeting held under the auspices of the Bharat Samaj in the Indian Section Hall, Benares, in the midst of Convention on 25th December, Mr. Hirendra Nath Datta presiding.

Mr. N. Shri Ram of Adyar urged all Hindus to pay attention to the ideals of the Bharat Samaj, namely, Unity, Purity and Service, which were needed to reform their lives. He proposed three specific lines of work which he considered it necessary for the Bharat Samaj to take up: (1) Research into the Hindu scriptures, including the Puranas, with a view to sifting out essential portions from non-essential and even harmful later accretions; (2) The study and reform of Indian social customs, many of which contained deep and valuable truths hidden under a mass of meaningless superstitions; (3) The reform of rituals and ceremonies, as had been done in the case of the Christian religion.

Rai Bahadur Panda Baijnath, formerly General Secretary for India, urged that it was absolutely necessary for Hindus to adjust themselves in religious matters if they meant to survive as a nation. He cited many instances to show that the spirit of adjustment existed in the Hindu polity in days gone by. A clairvoyant investigation of the rituals was a great desideratum. Lastly he emphasized the need to hold on to the ancient rituals on which the Hindu polity was based, and the neglect of which would, in his view, be detrimental to the nation. Theosophists, he suggested, should make a systematic study of the Hindu scriptures.

Mr. G. N. Gokhale, General Secretary, pointed out that in the domain of eternal verities there were no discoveries, but the whole problem before humanity was how to apply these to changing times and different places. In past ages we had developed our bodies and emotions to a great extent; now was the time to develop the mind, the faculty of independent thinking. That was science and it was democracy. This new age began with the Lord Buddha, who taught that no one should take a statement as true because He made it. With authority went the priesthood. So Bacon was doing the work of rousing the masses in Europe; Nanak, Chaitanya and the Maharashtra Saints taught the same truth in India, and left an indelible mark on Hinduism. These great men gave a democratic turn to religion and now the Bharat Samaj sought to give a scientific turn to it. An ever-burning lamp as the symbol, all the deities put amongst the congregation, no caste distinction for the worshippers, even members of other faiths being allowed to join in the worship, all worshippers to wash their feet and keep silent, and puja according to the Science of the Sacraments—all these showed what the Bharat Samaj had already accomplished.

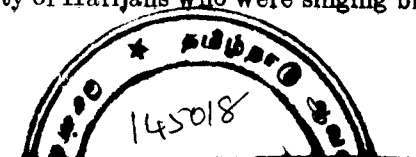
Mr. Manishwar Prasad of Muzzaffarpur suggested that any reform of the old Hindu religion was out of the question; he stood for quite a new form of religion suited to the present age.

The Vice-President pointed out that the rituals were valuable channels for receiving forces from on High. As to research, that was a very difficult work and one for scholars, because the ancient texts had become mixed up with unnecessary and harmful accretions. He was himself attempting some research along this line, and he appealed to all Theosophists to help the cause for which the Bharat Samaj stood.

[From *The Indian Theosophist*.]

GANDHIJI ON HIS "TRAVANCORE PILGRIMAGE"

I am writing this at the Cape in front of the sea where three waters meet and furnish a sight unequalled in the world. For this is no port of call for vessels. Like the goddess the waters around are virgin. The Cape has no population worth the name. The place is therefore eminently fitted for contemplation. This is the third day of the pilgrimage. Having mentally and voluntarily become an untouchable and therefore shunned the temples which were barred against fellow untouchables, I feel like them the joy of the removal of the bar. I approached the great temple in Trivandrum with awe and due veneration. Curiosity had given way to the incoming of something that was to fill the void of years. As I write these lines I am reminded of the peace I felt in the Cathedral in Madras to which Bishop Whitehead had taken me now over twenty years ago. In that Cathedral on the particular morning, so far as I remember, we were the only two persons present. In the Trivandrum Temple there were thousands awaiting the arrival of my party. But there was no noise, no bustle. Untouchables of yesterday were in the silent concourse in perhaps equal numbers. I could not distinguish between the two. All had almost the same marks on their bodies, all had the same kind of garments. Evidently the custom is to have only seamless wear which need not be more than a lungi, never more than a wrapper added to it. The majority including the priests were bare-bodied. In the midst of this vast assemblage, I seemed to enjoy the kind of peace I had felt in the Madras Cathedral. And yet the two were quite different. The Madras peace had no background. This, in Padmanabha Temple had. And I would not have experienced it, if the crowd had been boisterous or at all in a non-spiritual mood. All those bare bodies in spotlessly white lungis, standing row upon row in perfectly silent and reverent attitude, produced an impression upon me which will endure till life lasts. The entry into the very spacious temple crowded with images which the guiding priest in his choice Hindi made almost to speak, was no less soul-stirring. Then we reached the great central image. It was all like a day dream. The knowledge that I was visiting the temple designed specially for the Maharajah of Travancore and that too in the company of the hitherto despised untouchables, heightened the effect which the images and the surroundings had produced upon me. The silence and the attitude of worship have continued at the three temples I visited between Trivandrum and the Cape. And this morning I visited the famous temple at the Cape, dedicated to the Virgin. Accompanied by a large party of Harijans who were singing bhajanas, we



passed through the street leading to the temple. The street like the temple was forbidden to the untouchables. But now, without any opposition from anywhere, we walked through it and then into the temple as we had never been prohibited. It is a dream realised in a manner and in a place where the realization seemed almost unthinkable before it was realized elsewhere. "You may have temples opened in the North, but you will never succeed in having them opened in Cochin and Travancore—the citadels of Orthodoxy", used to be told before. Now one citadel has yielded with rare generosity and grace. The genuineness of the generosity and grace seems to have disarmed all opposition. The legend attached to the acts of the Maharajahs of Travancore had perhaps its due share in the conversion of the people. The Maharajahs are called 'Padmanabhadasas' meaning servants of Padmanabha, i. e., God. The Maharajahs are supposed to visit the temple every morning (and I understand they do whilst in Trivandrum) and receive instructions for the day's work from God. The Proclamation is therefore an act of God through His servant the present Maharajah. Whatever may be the cause, the fact of the Proclamation being given effect to by an overwhelming number of Savarnas and being freely availed of by Avarnas, stands out as a miracle.

But the very miracle weighs me down with a sense of responsibility which chastens me and affects my elation. If what is going on today is to be consolidated, there must be continued effort by all true Harijan workers for the education of both Savarnas and Avarnas on the meaning of the Proclamation. But a few months ago, it was the fashion on the part of the Savarnas to say that Avarnas did not want temple entry. It was equally the fashion on the part of some vocal members among the Avarnas to say that they did not care for temple entry and that they cared only for economic uplift. Both mistook the meaning of the anti-untouchability campaign. The Travancore experience has opened their eyes. The right of entering temples abolishes untouchability at a stroke—untouchability that prevented a large section of Hindus from sharing with the rest the privilege of worship in the same manner as the latter. Economic uplift was there. But the best among the Avarnas felt the sting of the deprivation. It soured them and angered them against the haughty Savarnas. Now all that has changed. The Avarnas feel the glow of freedom which they had never felt before.

All this marvellous result may easily be nullified if it is not followed out to its logical conclusion. Before Avarnas can forget the past, they

must be made conscious of what they have come to. The message of freedom must be carried to the humblest hut. The minds of the Pulayas and the Pariahs should be opened to the implications of the suddenly acquired freedom. This does not need an elaborate programme of literacy. That must come. But what is needed is immediate human contact. For this an army of volunteer workers of the right type is needed. And just as the message of freedom has to be taken to the Avarna huts, so has it to be taken to the Savarna homes.

Then there is the question of reform of temples from within. Here I cannot do better than quote from a long letter from a Mussalman friend who believes in Hinduism as much as he believes in Islam: "You will soon be going to Travancore to celebrate the entry of Harijans into the temples thrown open to them. It is indeed a step forward. But what we need most is the restoration of the temples to their pristine purity and sanctity. The ideal lying behind temples is most holy. In the temples of ancient India resided great Rishis who imparted divine wisdom. Today the priest sits there barring the way to those who need instruction and help to solve the problem of life. Alas! the priests of all religions are more in need of instruction than the poor masses."

These words are true. Never was the need for temple reform more urgent than today. Fortunately in Travancore the vast majority of temples belong to the State and are under special management. They are kept clean and often undergo improvement and addition. They are never empty. They supply a felt want. If the priests had better education and would be custodians of the spirituality of the people, the temples would be houses both of worship and spiritual instruction as they were before.

From The Harijan.

SANATANISTS AND TEMPLE ENTRY.

[Professor K. Sundararamier of Kumbakonam is a leading figure among the Sanatanists to day. His progressive views on temple entry are on that account the more valuable and will be read with interest and appreciation by all lovers of Hinduism. The following extracts are taken from "The Hindu" to whose correspondent he gave a special interview.]

NO POLLUTION BY BIRTH.

He did not believe that mere birth as such could be a source of pollution to any human being. As the Hindu Shastras asserted the existence of only four castes and denied the existence of a fifth, he did not believe that Hinduism swore by any faith in the existence of so-called polluted classes as a part of the permanent ordering of the Hindu social system. He said: "Though I have always lived an orthodox Brahmin's life, I have never been wedded irrevocably to the idea that the ideals on which the present Brahminical life has been based form a part of the eternal order of the universe. When human necessities arise and dictate to us prudent and safe steps towards progress to a higher collective or unified life free from mere superstition or meaningless custom, I have always been ready to join in every kind of activity to achieve such a purpose. This explains my general attitude towards all proposals for the uplift of all sections of the Hindu community."

THE TRAVANCORE PROCLAMATION.

As for the Travancore Proclamation, he said: "When it is fully carried out, it will be found to be most beneficial to the Hindus and will certainly place them and their religion on a higher scale of civilisation. Any religion worth the name cannot and ought not to stand in the way of the evolution and progress of human welfare and culture. The Agama Shastras, however useful for the maintenance of social order, can never act in such a way as to prevent our adjustments in accordance with the precepts and injunctions of the Vedas, direct and implied. As the Agamas can never have authority overriding the Vedas, we can always retain or reject or modify any current practices which accord with the Agamas but not with the Vedas. The Vedas are unalterable and inviolable but not so the Agamas. This is the view of Sankara and his followers as formulated in Chapter II. Part II of the Brahma Sutras. Further, it is absurd to hold that all the so-called depressed classes in India to-day should be labelled as 'Chandalas' and hence excluded from the benefit of a higher social and religious life or association with those who now enjoy a higher social status."

"If Hindus fall away from their religion and become converts to other religions at the present rate, we may be sure that the extinction of Hinduism will be completed within the next three or four generations".

It behoves all Hindu leaders therefore to bestir themselves and take every step needed to satisfy the depressed classes that their elevation and the association with the higher classes is at hand and it will not be delayed till it is too late. Those who have status and influence in Hindu society must avail themselves of every opportunity to set an example and thus pave the way for those who are in favour of rapid reform. Though there should not be any forcible interference calculated to blot out racial or communal inclinations in respect of modes of life or kinds of food or methods of culture now prevalent among the various Hindu communities, every opportunity should be offered for the adoption of methods which will enable the various sections of Hindus to promote harmony and social change tending to greater goodwill, peace and unity among all sorts and conditions of men whether among Hindus or other religionists. Further, all sections of Hindus must learn to recognise the fundamental rights which birth confers upon all men irrespective of caste, creed or race. For instance, any Hindu must be ready to take or offer coffee or tea or even food prepared by Brahmins in the company of even Christians or Muhammadans. Mere Drishti Dosha or pollution through sight while eating or drinking must be regarded as a piece of etiquette in the observance of which all should feel ashamed. But one thing must be stressed and that is that the elevation of the depressed classes must be achieved without involving the sudden dislocation or depression of the higher classes of Hindu society."

LEGISLATION IN BRITISH INDIA.

"I am for beginning with an enabling legislation in favour of temple-entry for Harijans. What I mean is that if any body of trustees or owners of temples resolve to throw open the temple or temples under their management to the depressed classes now excluded therefrom, they must have entire discretion to do so and the laws of the land must be so amended as not to fetter their discretion. Even in British India to-day, individual cases of temple-entry by representatives of all sections of the depressed classes are daily taking place within the knowledge of orthodox Hindus and still nobody has ever taken any steps actively to prevent such instances of violation of orthodox rights. Why then should we not boldly come forward to extend such rights of temple worship now denied to the Harijans who still remain within the pale of Hinduism?"

REVIEW.

"Freedom and Culture" .

By Dr. Sir S. Radhakrishnan Spalding Professor of Eastern Religion and Ethics, Oxford: Published by G. A. Natesan & Co., Madras price Re. 1

This is a collection of recent public addresses by Sir Radhakrishnan. Sir Radhakrishnan's speeches combine idealism with practical outlook. One sees in them the quest to discover the pathways of thought and action along which contemporary India can travel with safety from progress to progress. The publishers have exercised discrimination in the selection of the subjects. Nearly all the addresses were delivered at the convocation of one or other of the Indian Universities and breathe the atmosphere which inspires the educated youth to courageous and constructive action in the task of nation building in which India is engaged.

In the course of his address on education and the new democracy to the Nagpur University Convocation Sir Radhakrishnan describes the challenge of the times as follows.

"Any one who looks with intelligence and understanding at the times through which we are passing cannot help asking, what is one going to make of these rapidly moving, many-sided, complex changes, which affect every form and institution of life? There has been nothing like it in the recorded history of this country. We were not exposed at any previous period of our life to such an amazingly varied and complicated series of influences and happenings that seem to twist our thoughts and feelings, our ideals and aspirations and challenge our very foundations."

Those who desire to know Sir Radhakrishnan's answer to this challenge may find it in the addresses published in this book. In a collection in which every address is interesting it will be difficult to pick out a few for special mention. But two of them namely "Democracy and Dictatorship" and "the Training for Leadership" deserve special mention as they are immediately concerned with a primary problem of India's public life.

NOTES.

Islam supports Sanatanism:—It was a curious feature of the debate in the Imperial Legislative Assembly on Dr. Bhagvandas's Civil Marriage Bill, that staunch Muslims to whom caste and caste spirit are anathema, stood up and denounced the Bill as unsastraic and quoted from the Hindu Sastras in support of the *status quo*. Our sanatanist friends who are objecting *inter alia* to the passing of mild enabling legislation to discourage the unhealthy continuance of outgrown and harmful customs, must have derived great satisfaction from the support of Muslims whose practices and beliefs are a denial of what Hinduism holds to be sacred. How can they object hereafter to legislative consideration of social subjects on the ground of the legislature not being a composite one?

Conspiracy trials in Soviet Russia:—Whatever might be the truth regarding the charges of espionage and conspiracy to destroy the Soviet regime that have been brought recently against the two batches of distinguished accused in Russia, it confirms the popular impression that the maintenance of the soviet regime no less than its establishment is possible only on the foundation of sanctions from which civilised society recoils with horror. How can India which is being nurtured on the love of liberty and is striving to rear institutions that will protect and foster liberty on the lines of British democracy, afford to follow a course of national policy which appears to be the negation of liberty and all that it stands for?

Kulapati Jayaram:—Dr. James Cousins' formal acceptance of Hinduism is the natural culmination of loyalties that have been the inspiration of his loving service to Hinduism and the Hindus for several decades. It is at the same time a tribute to the spiritual richness of Hinduism and to its sufficiency as moulding influence in modern life when properly understood and lived. We extend our hearty welcome to the distinguished Doctor. We hope that through his life and writings and through the Madanapalle College of which he is the principal, he will shed greater lustre on an ancient religion which comprehends within its thought much of the substance of other religions and transcends them in a measure that is being more and more understood and appreciated by the present age.

Temple Entry in Mysore :—It is a matter for regret that the Mysore Government did not see its way to take a further step in the removal of untouchability. Its inaction is all the more regrettable as the State is presided over by a distinguished and cultured ruler, is sympathetic towards the emancipation of the untouchables and welcomes the agitation in their favour. In the recent debate in the Mysore Assembly on the resolution to throw open the temples to the untouchables the Government spokesman defended the inaction of the State. There was a copious use of diplomatic phrases that have now become familiar in Parliamentary democracies in British India as the weapons of debate in the hands of Government Members when opposing popular causes. It was wholly unconvincing. There was nothing to prevent the State from constituting a commission to investigate and report upon the practicability of early steps for the abolition of untouchability in every form.

The Government asked the supporters of the movement to educate public opinion. Thanks to Gandhiji that is being done to an extent that does not obtain in any other movement of social reform. But no amount of popular agitation will succeed in convincing every one of the sin of untouchability and make society to give it up as an institution.

Answering the question whether change in a sufficient number of individuals necessarily changes society. Dr. Stanley Jones writes in a recent book entitled "Victorious Living" as follows.

"It is not wholly true that individuals make up society. Society is made up of inherited customs and attitudes which have become a part of the social structure and which exists apart from the will of the individual. To change the individual will may leave entirely intact this inherited social structure. To change individual slave-owners did not get rid of the slave system. That could only be accomplished by what Bennett calls "a wide-scale frontal attack." Both in England and America slavery was ousted by the frontal attack of legislation. It is true that the converted Wilberforce was a big factor in the getting rid of it, but it was only after he had persuaded sufficient people to attack it on a Parliamentary front that it was abolished. An attack on a personal front alone would have left the slavery system to this day. Parliamentary coercion for recalcitrants had to supplement personal change."

Sanatanists in Conference :—In every country tradition digs its own roots and society moves in it, until new influences come and lift it out of the old roots. This has happened in Hinduism in spite of the claim that

the Hindu social order is permanent, eternal, immutable etc., etc. Where are the four castes? Where are the Kshatriyas and Vysias? Where are the ashramas? Where is the strict conformity to caste duties? The fact is that through all the changing times of the past centuries, Hindu society like other societies has silently reacted to the pressure of changing needs. There has been a periodic shifting of emphasis on social values from age to age. The present constitution of Hindu society and its observances are not distinguished by conformity with the injunctions of the Dharmasastras.

Traditionalism is the word. The Sanatanists are really traditionalists. That is why they insist upon the formula of allegiance to Srutis and Smritis not as they are but as traditionally interpreted and followed. Tradition is a valuable asset to society and should not be destroyed or interfered with in a light hearted spirit. That is not however the same as saying that it is divine or invested with special sanctity and that it is sacriligious to touch it. The Sanatanists will be giving real help if instead of taking up extreme positions on the basis of ancient texts unrelated to contemporary conditions, they face the pressing difficulties of life and society in a spirit of genuine investigation and help Hinduism in meeting the new and powerful influences good and evil that are pouring upon Hindu society from every side.

Sanatanism and Communism :—The sanatanists have denounced communism. In this they are not alone. The compliment is returned by those communistically minded. Though the two are not related as cause and effect there is really a vital connection between them. Communism, and secularism with which it is allied are really the revolt of the idealism of youth against the tyranny of texts, and of authority entrenching itself behind texts and allying itself with an out grown social and economic order which stifles the new aspirations of society. Between the two positions however a large variety of adjustments are possible and it is through such adjustments that Hindu society has to progress.

An immobile social order :—An immobile social order is a contradiction in terms. Society is composed of living, thinking and acting units. Motion and life are convertible terms. There can be no more an immobile social order than there can be an immobile current in a river. Condi-

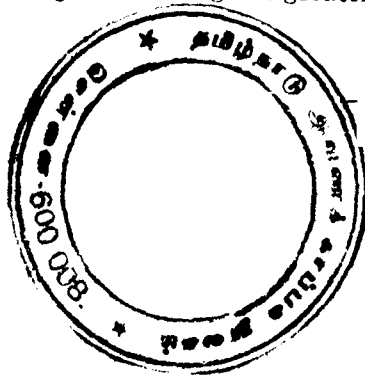
tions of environment change society, sometimes slowly sometimes rapidly. But unless a society is dead the old social order has to change yielding place to new.

The story of an immobile Hindu social order is a myth. It does not accord with history. Look at the utterly bewildering conflicts on points of doctrine and rituals and social practices all passing under the name of Sanatana Dharma. How have they grown? Obviously in response to the demands of changed conditions of place and time and circumstances. How did the vast majority of Kshatriyas and Vysias gradually disappear and get absorbed into the class of Sudras. Obviously under the pressure of changed conditions? How did the Brahmins themselves come to have such conflicting acharas? Wherever we look with the eyes of reason we see change. And that is good. Otherwise ours will be among the dead systems of the past, or among the museum curiosities of the living.

REVIEW.

A Record of Work for Women by Women

Only those in charge of institution can realise the difficulty in putting an Association's activity into a report. It is sometimes a baffling task. Even though hard daily work might been invested, there is very little to "report". The Women's Indian Associations Annual Report for 1934-36 is not merely record of unselfish work in the cause of women but an instructive document indicating the various lines along which the aspiring womanhood of the country is seeking self-expression. Though the Association is still young it has a record on which it can justly claim public support. The Association has striven to keep in front of the national activities for social amelioration and uplift. It has wisely eschewed party politics while permitting its members freedom. The Women's Indian Association has a great future before it and can make valuable contribution to public life if given greater encouragement and support.



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

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MARCH, 1937

[No. 3

THE PROVINCIAL SANATANA DHARMA CONFERENCE.

DEWAN BAHADUR V. BHASHYAM AIYENGAR.

The chief speech at the Provincial Sanatana Dharma Conference held in this city last month was naturally the presidential address of Rao Sahib N. Natesa Iyer. He is a leading and respected advocate of Madura, advanced in years and known for his Sanskrit scholarship and orthodox view and habits of life. His address is lengthy and covers over 40 pages in print. He refers therein to "the peak of perfection and glory" reached by this country in all spheres of thought and activity in "the long past", sketches the reasons for its downfall, describes "the present crisis in its material, moral, social and religious aspects" and suggests the remedies therefor together with the plan of work, from the standpoint of his sanatanism. His thoughts deserve consideration whether we agree with him in all that he has said or not.

We may be permitted to remark at the outset that the way in which he refers to some of our leaders and public men, with whom he does not happen to see eye to eye, is by no means commendable in a gentleman of his age, position and standing. Here are his flashes of descriptive wit: "A shining luminary in the local legal horizon who is about to star with a puiene judge of the Federal Court"; "Another legal luminary in the firmament of Bombay whom fortune and a huge concatenation of circumstances have kicked into eminence"; "Another legal bud in Bengal cut off early from its stem to blossom under the hot-house process into an officer next in importance only to a provincial Governor"; "A legal acrobat indulging in characteristic word legerdemain"; "His worthy compeer, that

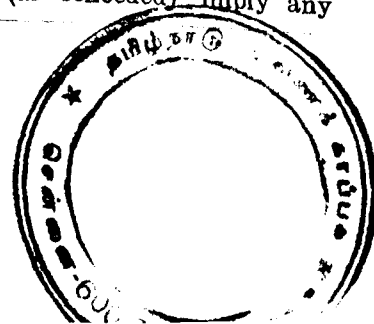
24 hours wonder of Executive committee"; "A razor-tongued officer of the congress, our Honourable member of the Legislative Assembly, whose ambition of becoming a chief minister of Madras, happily stands buried"; "The brainiest in that body (the Congress) and the chief minister of Madras, in the embryo". These unnecessary and irrelevant personal references about worthy and distinguished men, which, to say the least, do not err on the side of good taste or manners, leaves us wondering whether the learned "legal luminary" of Madura was not reflecting his own self when he observed "There must be something in the learned professions which is primarily responsible for breeding and perpetuating sentiments (and we would add, language) of this kind". May we ask in all seriousness. Is it necessary to descend to the level of thought and language denoted by the above references to support or propagate any brand of Sanatana or Varnashrama Dharma? Is nothing, not even the lofty spirit of true sanatanic renunciation which refused to compromise Indian self respect and considered an Executive Councillorship and personal glory a trash, in comparison, to be safe from ignoble attack at the hands of verbal Sanatanism?

Proceeding to the substance of the address, the solution of all the present ills of our society is, according to the learned gentleman, in following Sanatana Dharma and Varnashrama Dharma. These expressions have been so much exploited and misused by religio-social reactionaries in recent years, that they have unfortunately acquired a certain amount of unpleasant odour, especially among the English educated modern generation. But we are not of those who would decry or misrepresent them. Sanatana Dharma is properly the Eternal Law and also denotes the Author of that Law, for as stated by Mahatma Gandhi in his famous gramophone speech "The Law and the Lawgiver are one".* Mr. Natesa Iyer himself describes it as "a set of universal principles common to all nations, all ages and all climes" and enumerates those principles as Ahimsa (Non-violence), Satyam (Truth), Asteyam (Non-covetousness), Soucham (Purity), Indriya Nigraham (Self-control), Tyaga (Sacrifice), and Seva (Service). Thus understood, nobody can or will deny allegiance to it. So also, as regards Varnashrama Dharma, if it only means that every body is bound to perform his duties according to his "Varna or group" and "Ashrama or order of life" and does not (as conceded) imply any

* रामो विप्रहवान् धर्मः

येचवेदविदो विप्राः येचा ध्यात्मविदोजनाः ।

तेवदति महात्मानं कृष्णधर्मं सनातनं ॥



superiority or inferiority complex, not only in theory but in actual practice, few will think of attacking it. But in the present state and stage of our society, its advocates will have to face and solve numerous problems of an extremely difficult nature, if they wish to be anything but unrealistic.

For instance, there are only four *varnas*, although there are innumerable castes and sub castes. Who will fix the *varna* of our millions? and on what principle? There must be numerous individuals born in a *varna*, who for various reasons have no aptitude and are unfit for discharging its Dharma. What is to become of them? Will they be transferred to another *varna* and if so, by whom? Who is to fix and regulate the performance of Dharma by the respective *varnas*, settle differences and give final decisions to be enforced, in these days of individualism and want of social solidarity? These and other difficulties are conveniently not raised in the address. To us, the task of resuscitating Varnashrama Dharma as it *exactly* prevailed and held its sway in "the long past" appears hopeless. It is impossible to set it on its old legs again. The part of prudence and wisdom may be for representative and leading men to meet and deliberate in a dispassionate, real and practical atmosphere and try to conserve as much of it as will fit in with the present and give it a new and vigorous life under a fresh garb.

The weakest parts of the address are where it proceeds to the application of the general principles. Mr. Natesa Iyer will set his face not merely against "interdining and inter-marriage" and the "sweeping away of caste" but against "foreign travel (at this time of the day!) abolition of "early marriage", and "untouchability". He also deals with other questions like the present educational policy, the place of woman in Society etc. It is not possible to deal with all these subjects within the limits of this article, but one cannot refrain from challenging his view on the burning question of untouchability. We are sorry that a gentleman of such astuteness and knowledge has dealt with it so perfunctorily and unjustly and given a wrong lead. In an early part of his address, he puts the question "will you remove untouchability" suggesting of course that it ought not to be removed. In support of this suggestion he referred to a statement of Bernard Shaw that there was a sort of "virtual" untouchability in England also, but really Bernard Shaw was *complaining against it and not supporting it*. Mr. Natesa Iyer did not point out the import of the statement of Bernard Shaw to his audience and put it forward as if it supported his plea for the retention of untouchability, which was not fair. He then went on to add "May I remind you that the Hindu system of untouchability car-

ries with it no inferiority or superiority complex. Each is an untouchable to the other. A panchama who faithfully discharges his duty is far superior to a Brahmana who neglects it." We wonder if he spoke these words with his eyes open or closed. If there were no "superiority or inferiority complex" in the practice of untouchability which cannot, of course, be dissociated from the "system" of untouchability, there is no problem at all. Surely Mr. Natesa Iyer cannot be ignorant of the horrors of untouchability. He must be aware how even within a few miles of his place, the unfortunate "untouchables" are not allowed to walk on the public streets, how they cannot wear shoes or hold umbrellas in the presence of the "touchables", how their men are prevented from wearing shirts and their women are obliged to bare their bodies to the waist on public occasions if they wish to escape assault and harm at the hands of the rich and influential "touchables", how they cannot put up tiled huts for themselves even in their own *cheri*, how they cannot take water from public tanks in their vessels, how they cannot use brass or copper vessels, how their children are refused admission in the local schools and so on and so forth. If he would condescend to go to the more interior villages he would find even worse things, yet, he glibly talks of no "superiority or inferiority complex"! Where are the "Tin Gods" apostrophised by him in connection with the Travancore Temple Entry proclamation?

He reverts to the question towards the end of his address, in considering "the removal of Civil Disabilities Bill of Mr. M. C. Rajah". He observes in that connection that "untouchability is the rule of the universe" and it has not only "a religious, philosophic and psychological basis" but an "unassailable scientific basis", although, he concedes only a few lines later "the test tube or the crucible may not be able to discover" it. We do not know if "untouchability is the rule of the universe"; but we know that the lord of Dharma who came down into this world as Rama and Krishna and in various other forms, to "well and truly establish Dharma" (धर्मं संस्थापयन्नायं) freely mingled and played with and touched and embraced people of the lowest castes and even *vanaras* (monkeys) and *rakshasas* and claimed kinship with them. Assuming that "untouchability is the rule of the universe" and ought to be observed, will Mr. Natesa Iyer treat the "panchama" just as he treats his Brahmana and non-Brahmana brethren and not as worse than dogs and pigs? He declared with emphasis "the advancement of the panchamas is nearer and dearer to our heart than it is to those to whom it is but a political stunt"; but there is no existence of it in his address. There is not a word of sympathy to them

in the whole of his lengthy address nor any indication how he proposes to do "more good to them than all other parties put together". On the contrary, he impeaches the Temple Entry Proclamation of Travancore tooth and nail and heaps as much abuse and dirt on it as his vocabulary enables him to do, notwithstanding that Travancore is quite at a safe distance from him. We need not dilate on this proclamation at present as we have dealt with it already in these columns.

With ideas such as those set forth in the address on untouchability and other questions, should Mr. Natesa Iyer and his brand of Sanatanists wonder if "whenever we happen to show our queer faces we make ourselves easily the laughing stock.....It looks as if there is none in this vast Indian continent to extend to us, the barest hand of barest fellowship. We have been ashamed to avow ourselves as Sanatanists lest a crowd should gather around us and pelt us with brick bats". It is unfortunate that Sanatanism should have grown so unpopular but it is due to the narrow minded exclusiveness, bigotry and prejudice of persons calling themselves Sanatanists. Sanatana Dharma is a noble and beautiful conception and expression. Let no narrow section drag it down to obloquy by appropriating Sanatanaship to themselves exclusively. It will be a greater service to Sanatana Dharma to practice its virtue than to profess Sanatanism.

REVIEW

Suddha Dharma Mandalam Pamphlet No. 4.

Suddha (Sanatana) Dharma.

Suddha Dharma Office, Mylapore.

This is a little brochure expounding the tenets of Hinduism from the standpoint of Suddha Dharma and will be read with interest by those desiring fuller acquaintance with its principles. The following passage taken at random illustrates the quasi-scientific attitude with which Suddha Dharma approaches the religious truths of Hinduism. "Yagna, Dana and Tapa, are the three sadhanas to realisation through Lokasangraha (universal actions); Yagna in its best sense is action with knowledge of Brahmic Immanence; Tapa at its best is study or philosophic enquiry regarding the Suddha Brahman and Cosmic Evolution; and Dana is wholesale *samarpanam* or *saranagathi* (surrender) through devotional love or Bhakthi to the God-head "

THE SONG OF SURRENDER*.

D. RAMASWAMY IYENGAR, B.A., B. L., *Advocate, Madras.*

Thoughtful man very soon discovers that there are more things and truths than appear on the surface. The unaided senses for a time make us believe that there can be nought which cannot come within their cognisance and that what is not perceived by them simply cannot exist. But well directed study and reflection very soon teach us that sense perception does not exhaust truth, while a faith in sense perception as the only index of existence is largely responsible for the present indestructibility of Samsara or pain. Intellect and intuition judiciously blended thereupon point to the existence, greatness and goodness of God as the only means of salvation or redemption from Samsara. Once we apprehend His existence, realise His greatness and feel His goodness we feel convinced about the certainty, strength and security of our spiritual uplift. And we proceed to appeal to Him.

The spiritual process of seeking God becomes in course of time the process by which the individual soul seeks its other without which it feels incomplete and desolate. The other assumes a sweet name and a beautiful form which together allure the individual soul. Now begins the long search. Varying with the quality and quantity of the longing, there arises an Arjuna appealing tearfully for help, a Gopi languishing to catch the strains of the soft notes of the divine flute in full moon light at dead of night, a Dhruva crying for God with all a child's obstinacy for the fulfilment of its heart's desires, a Prahlada fearless in his faith and undaunted by terrors and torments of the flesh, a Nammalwar singing out his soul in agony for a vision of the divine beauty, a Manicka-Vachaga weeping out his heart for realisation of God's feet, or a Ramalingaswami pouring forth his love in incomparably simple and sweet language. To each of them fulfilment has come. Arjuna has had his comforter in the God of the Gita. The Gopi has her vision of Sri Krishna, with all the ravishing beauty of Rasa-Kreeda Krishna. Dhruva realises Narayana the God whom he set out to see. Prahlada finds in Narahari—the terrible—the love that he seeks. Nammalwar finds his rapture in Parmapada presided over by the Narayana whom he surrounded and enveloped by his love. Manickavachaga gets his Nataraja and Ramalingaswami his heart's desire.

In the ecstasy of his love and the intensity of his yearning each devotee surrenders himself to his God, the God of his heart. Call it Bhakti, call it Prema, or call it Prapatti or call it Pasam, there it is in

*The Nyasadasaka of Sri Vedanta Desika printed elsewhere in this part.

every one, this spirit of surrender, utter complete surrender. There is surrender of the thought, surrender of the will and surrender of even enjoyment. The bliss when it comes baffles classification. It is not even the bliss of the individual soul, (the seeker), or of the Oversoul, (the object of the search). But is a bliss of both. God rejoices that the individual soul has found joy and the individual soul rejoices in the fulfilment of God's mercy and love. The vedic 'Na mama' (not mine) is most aptly existent in this state of the highest realisation. The soul becomes so satisfied that it forfeits self-satisfaction.

"Aham Mad Rakshana Bharo Mad Rakshana Phalam Tatha.

Nama ma Sripateravetyatmanam Nikshipet Budaha !"

So sings the Bard of Thooppul, Sri Vedanta Desika. "Neither myself, nor the responsibility for my protection, nor even the fruits of my protection belong to me. They are all of Sripathi, Lakshmi Narayana" here we see true surrender. Tatvagnana, Hitagnana and Purusharta gnana, all these participate in this surrender. There is first this surrender of the soul. The I and mine are laid at the feet of the Lord who is this Soul's, as of everything else's, Antaratma. Then comes the surrender of upaya or means. I am not my saviour, nor others. Only the Lord has got the strength and the will and the grace to save me. And when I am saved to whom does the benefit go? Not to me but to the self-same Lord. This is surrender of Purusharta or the Goal.

Tyaga or giving up is at the very root of renunciation or vairagya. And which Tyaga can be more complete than what is pictured in the foregoing sloka? Renunciation of wealth and the pleasures of the world is mere A.B.C. to the truly devoted. They understand renunciation better than to glibly talk of retirement from world or donning of Kashaya (the robe of the sanyasi). They value renunciation more than to make it a fetish. Even a desire for liberation from samsara is renounced, even heavenly pleasures are rejected. To them reconciliation to God's will is renunciation.

The attunement to God's will is a *sine qua non* for at-one-ment with Him. This attunement in its positive and negative aspects would mean following His dictates (Anukulya sankalpa) and not transgressing them (Pratikulya Varjana) "Thy will be done" not in the passive voice alone but "Thy will shall I carry out" in the active voice, is what they vow unto themselves. Lead us not into temptation to break. Thy law is what is involved in the shaking off of the Pratikulya or the contrary or combative spirit.

This attunement, if it is to be stable, must come out of Akinchinya or helplessness. The feeling of spiritual weakness where it comes must be overpowering. I can never help myself, nor any one around me. I am alone.—all alone. Parents, wife, sons, friends are all co-prisoners with me in this samsara jail. How can they help me? Even if they have the will they have not the strength. My considerations for them and their considerations for me are effective barriers to resort to Thee, but beyond that they have no place in my spiritual life. Of good deeds which are supposed to help a man on with his spiritual destiny,—of such good deeds I am hopelessly bankrupt. Arrayed on the opposite side and opposed to my spiritual chances I find hosts of sins hoarded by me in this and previous lives. So I have none to turn to but Thee, none like Thee who possesses the strength to save me from myself, the mercy to excuse me my sins, and the love and compassion to confer on me everlasting bliss. So, weak and weary as I am, I turn to Thee that art strong and sturdy.

This turning to Him for help while in a state dire distress is called Goptrutva Varana or seeking refuge in Him and naming Him as your protector. The unquestioning, unswerving and unwavering faith in His protecting grace is known as Maha Visvasa or the great faith. Thus starting with Akinchinya or helplessness there is first the resolve to attune ourselves to Him., then faith in Him, and later the consequent appeal to Him for protection.

“Nyasyami Akinchanah Sriman ! Anukoolo Anya-varjitah
Viswasaprarthana Poorvam Atmaraksha Bharam Thvayee”

Surrender with this mentality or in this attitude is called Prapatti in Sri Vaishnavite parlance. This nomenclature is theirs exclusively, but the process elaborated above they do not claim to be their monopoly. For though they claim and rightly claim—thanks mainly to Sri Ramanuja and Sri Vedanta Desika the two prominent exponents of this school of Prapatti this doctrine as their discovery, they freely admit that as a process it is quite as efficacious to the followers of any cult or school.

The chief beauty of this surrender theory is its non-exclusiveness. It is all embracing and knows no difference of caste, creed or colour. Just like the one common God here is one common means to attain Him. Sri Vedanta Desika himself says this doctrine of surrender is common to all castes and the primary requisite for this is the soka or grief for the present state of affairs. Just as Arjuna's soka or grief was the cause of the opening of the flood gates of Sri Krishna's divine mercy which flowed in the shape of the Bhagawat Gita, so too the poignant grief of the individual soul

for its present state of distress will act as the lever which brings divine grace within reach of one and all.

Songs of such surrender abound in the religious literature of the Hindus. And one of them is Nyasa Dasaka or the ten slokas on surrender composed by that great religious poet Sri Vedanta Desika. The slokas quoted above are the first and the second of these ten. Those who have the inclination will do well to look into the entire ten by themselves. I have chosen this song as the shortest and the sweetest. The number is ten and the metre is Anushtup.

Even in these days of warfare and bloodshed the attitude of one who puts up his hands in war invokes immediate respite from death. The bitterest foe who but a while ago levelled his machine gun and shot forth rounds after rounds therefrom is excused and his life saved if he puts up his hands and cries ‘I surrender’. He becomes the victor's captive and not his victim. How much more true should it be with Him who can capture and captivate us if we prostrate helpless before Him and cry Jitante, I am conquered by Thee!

THE “DESERT” OF SIND The Witness of Her Poets

SADHU T. L. VASWANI

The “Desert” of Sind has bloomed with sweet souled Dervishes. Sind is the “latest—left of all the knights” about the last to come under the influence of the West; and Sind has rich contributions to make to the New Life of Indian Nation. It would be a *composite* nation, blending the traditions and cultures of the Hindu and the Muslim, of the Ancient and the Modern. And nowhere has Hinduism and Islam met and mingled with each other in the measure and the spirit in which they have in Sind. The mystics and poets of Sind have taught Hindu-Muslim unity not as a creed in politics but as a living reality of culture and religion. One of them sings :—

One calls himself a Hindu !
The other says he is a Mussalman !
The blind see not darkness
Who, then, may reveal to them the Truth ?
As I walked the way of Wisdom
I saw there is but one-in-all
and in Him is no shadow of difference !

In his illuminated heart, Sachal saw the unity of the Hindu and the Muslim, the unity of all communities and all races and all religions. Born almost two centuries ago in a village, he uttered the message of a man filled through and through with *cosmic* consciousness. To many Sachal appeared to be "medieval". But we must not link up "mediavalism" with Protestant association of a "Dark Age". Sachal had an illuminated heart. Sachal had great love and reverence for Sri Krishna. "There is no malady greater than doubt" sang Sachal. These words recall Sri Krishna's in the Gita "doubt destroys soul energy". The communities of Sind should not doubt but trust one another and work together for a New Renovated Sind.

SARDA ACT—EXTRA TERRITORIAL.

We are publishing below the judgment of Honourable Mr. Justice Pandrang Row holding that the Sarda Act applies to the celebration of marriages outside British India by British Indian subjects.—[Ed.]

Petition under Ss. 435 and 439 of the Code of Criminal Procedure, 1898, praying the High Court to revise the judgment of the Court of Session of Kistna Division at Masulipatam in Criminal Appeal No. 5 of 1936, preferred against the judgment of the Court of the District Magistrate of Kistna in C. C. No. 13 of 1935.

ORDER.

The petitioners in this case were convicted by the District Magistrate of Kistna, the first four of them under Ss. 5 and 6 of the Child Marriage Restraint Act of 1929 and the remaining one under S. 5 of that Act and sentenced to pay fines. Their convictions were confirmed in appeal by the Sessions Judge, though the fines were reduced in the case of some of them.

The only point argued in this revision petition is that the proceedings in the Court below were void *ab initio*, because they were instituted prior to the declaration by the Government that the locality in which the marriage took place, namely, Frenchpet in Masulipatam, was part of British India. The marriage itself was celebrated in Frenchpet. It was declared by the Advocate-General in a case last year in this Court that Frenchpet was part of His Majesty's dominions and this declaration was accepted by the Bench which heard the case. The marriage in the present case was no doubt celebrated before this declaration was made and it is contended at that time it was generally believed that Frenchpet was not

part of British India but was French territory. Even assuming that the petitioners were labouring under a *bona fide* mistake of fact that Frenchpet was French territory, it does not follow that their convictions are wrong or the proceedings in the Court below are void. A mistake of fact like this can be pleaded successfully only if on account of such mistake an act which otherwise would be an offence ceases to be an offence. The question therefore is whether the petitioners can say that they have not committed an offence punishable under the Child Marriage Restraint Act simply because the commission of the offence was in what they believed to be French territory. I am of opinion that they cannot do so because the Child Marriage Restraint Act makes it an offence to celebrate child marriage. This penal law applies not only to the celebration of such marriages within British India by anyone but also to the celebration of such marriages even outside British India by native Indian subjects. S. 3 of the Penal Code provides that

"any person liable, by any law passed by the Governor-General of India in Council, to be tried for an offence committed beyond the limits of the said territories shall be dealt with according to the provisions of this Code for any act committed beyond the said territories in the same manner as if such act had been committed within the said territories."

Reference may be made in this connection also to Ss. 186 and 188 of the Code of Criminal Procedure. The Penal Code as well as the Child Marriage Restraint Act are extra-territorial to this extent, namely, that if native Indian subjects like the petitioners commit offences punishable under these laws even outside British India, they are liable to be tried, and punished when found in British India. The mistake of fact under which the petitioners are said to have laboured does not have the effect of rendering the celebration of the child marriage in question innocuous or innocent. The Child Marriage Restraint Act, 1929, can pursue them even when they have broken that law after going outside British India, and *a fortiori* after going to a place which they believed to be not part of British India but is really part of British India. I am of opinion therefore that there is nothing illegal in the convictions of the petitioners and I am not prepared to reduce the fines imposed upon the petitioners in the circumstances of that case. The petition is therefore dismissed.

POLITICAL FREEDOM AND SOCIAL CHANGE.

BY MR. K. S. RAMABHADRA AYYAR, *Advocate.*

I have read with great interest and concern the remarkable pronouncement of our venerable Professor K. Sundararama Iyer, the staunchest and foremost Sanatanist of Southern India on the need for permissive legislation in British India in respect of temple-entry for *Avarnas* and Gandhiji's natural and powerful endorsement of the same. I doubt, however, very much whether legislation, even though of a permissive nature, is the proper cure for the ills of our body-politic. The analogy of the Travancore-Proclamation is, in my opinion, misleading. Our legislative bodies, constituted as they are and as they will be under the new order, are only secular institutions composed of diverse elements and altogether ill-fitted to deal with complex social problems and it would be a bad day for us if for every social change we should require or procure legislative sanction or interference. I share the view that so long as we are a subject-nation, all our energies must be bent towards securing political emancipation and only in a politically free India can social problems be viewed in their proper perspective and necessary adjustments made. The transition period is hardly the time to fritter our energies in socio-religious controversies and all of us have to pull together to attain political freedom.

The independence of thought and action that will result in a politically free India where every man and woman will have attained a new self-consciousness and a proper perspective of India's political and cultural destiny combined with her traditional heritage of peace and good-will for all the world will in itself ensure the weeding out, of noxious growths in social practices born of centuries of subjection, stagnation and oppression; and a new and healthy village life will become the order of the day where every unit of society will feel itself linked with every other for the common good; and with economic self-sufficiency, social usages and customs will have undergone a healthy change.

That, I submit, is the immediate goal for all lovers of India and I implore Sanatanists and Reformers alike not to be carried away by excessive zeal for their current notions, but to believe in the Time-spirit and manfully do our duty in shaking off our bondage.

[We are publishing below extracts from the speeches made on the occasion of the Ramakrishna Paramahansa Centenary celebrations in Madras Ed. B. D.]

SRI RAMAKRISHNA AND INDIA'S MESSAGE

TO THE WORLD.*

"India has another mission yet to fulfil, to hasten the coming of peace and goodwill upon earth, being peculiarly fitted by her culture to find methods of expressing the goal of all human endeavour, namely, the establishment of a world fellowship. Swami Vivekananda said that our national mission was to accumulate spirituality and to distribute it to the world. Violence and bloodshed, hate, prejudice and fear, are rampant throughout our fevered world, on a scale unprecedented. We can quicken by our efforts, that sense of human fellowship which lies at the root of all true civilisation, and thus establish a really vital bond of union bringing together under one common banner men and women of all nations. This I believe, we can accomplish in some measure if we remain true to our culture. Asoka, whose memory we cherish, was the one monarch in history who abandoned warfare after victory. He devoted his life to the spreading of peace and goodwill throughout the world. H. G. Wells in his brilliant History, referring to Asoka, says: 'Amidst the tens of thousands of names of monarchs that crowd the columns of history,...the name of Asoka shines and shines almost alone a star. More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne'. No nation on earth has like ours such a tradition of universal respect for consecrated and devoted life. But let us guard ourselves against a failing to which we Indians are unhappily too prone to succumb. Let us not regard the past with a sense of self-complacency; let us derive inspiration from it; let it stir us into fervent activity; but let us not allow the past to deaden life and effort.....Let us who are justly proud of Sri Ramakrishna as being the embodiment of all greatness and nobility remember, while celebrating his centenary and always and throughout our lives, that we should throw our energies into making ourselves worthy of the great sage.

*From the Presidential address of Sir M. Venkatasubba Rao at the Ramakrishna Centenary celebrations in Madras.]

INTER RELIGIOUS CONFLICT IN INDIA.

SRI RAMAKRISHNA PARAMAHAMSA'S SOLUTION.

Sri Ramakrishna was the one saint of modern times who had sensed all the three great religions together—Hinduism, Islam and Christianity. He might be taken to be typical of what the future Indian religion might be, if they were on the alert. The experiment which they were beginning this year in the political field was a process of nation-welding, and nation-building. Analogous to that—perhaps, a counterpart of that—process there would be one in the sphere of religion. In course of time, the teachings of Sri Ramakrishna in so far as they embodied a correlation of these three great religions of India, would prevail if the votaries of the two militant Semitic religions, Islam and Christianity, allowed the process of assimilation to go on uninterrupted. Conversions were an arresting of that process and an insult to that process. When people sat together in a legislature, a kind of fraternity would grow, notwithstanding “the arrogance of some political parties” and this fraternising would extend to spheres outside politics. It was their duty to help such a process and not to give it a violent shock by any act of aggression. Sri Ramakrishna had taught them that conversions had no place in religion, for one religion was as good as any other; it was not the faith that mattered; it was the sensing of God that was the essence of religion.

“The one thing I would submit for your consideration,” Mr. Jayakar said, “is this: that we must all be willing instruments in this process where one religion unconsciously and gradually influences another. If you watch how wonderful, how slow, how imperceptible the process is; if you watch the world literature, especially in the west, where the teachings of this man have been imbibed wonderfully well; if you read for instance how Christianity is gradually becoming more and more esoteric and alike to Hinduism, you will see the influence of Sri Ramakrishna's message.”

One who read the output of literature from year to year in Christianity and Islam, would find that Sri Ramakrishna laid the foundations true when he said he realised Godhead in all these religions. The wonderful part of it was that the experiences recorded by those Islamic and Christian students showed that they felt that in Sri Ramakrishna they found the greatest embodiment of the teachings of their particular religion. Who could know the purpose of God in bringing these three religions together in India? Was it not extraordinary that two militant religions throve side

[From Mr. M. R. Jayakar's address at the Ramakrishna Centenary celebrations in Madras.]

by side with Hinduism? He thought it was God's plan to permeate Hinduism with the virile truths of the other two faiths and in turn make them absorb the tolerance of the other. This process began with Sri Ramakrishna and it was for them to complete it.

Sir P. S. Sivaswami Aiyar on Sri Ramakrishna Paramahansa.

On the sixth day of the Sri Ramakrishna Centenary Week in Madras, Sir P. S. Sivaswami Aiyar presiding over a public meeting held at the Gokhale Hall, G. T., Madras, said :—

Ramakrishna Paramahansa was one of those great souls that appear in this world from time to time for the regeneration of humanity. Whether he was an Avatar or no, Ramakrishna was certainly a superman, a great soul, a great saint and a great seer. His life, his influence on all those who came into contact with him, and his teachings were all proofs of the greatness of his soul. The influence he exercised was evidenced by the life and work of Swami Vivekananda, the activities of the Sri Ramakrishna Mission, the spirit of self-abnegation and service to humanity actuating the members of that Order and others who had read or received the message of the teacher. There could be no greater evidence of the influence of Ramakrishna than the work carried on in Mylapore and other parts of Madras by the Mission.

Sri Ramakrishna did not care for the externals of religion. He was a great seeker after truth and had often a personal experience of the Divine. His great teaching was the fundamental unity of all faiths. He was undoubtedly a devout Hindu, and Hinduism, as he held it, was quite compatible with recognition of the value of other creeds and the truths contained therein. He discovered the underlying unity of all religions and he set great store by actual spiritual experience and spirituality. His teaching was of a universal character.

Sri Ramakrishna's life was a great inspiration to all. Though he did not have the advantage of any literary education, Sri Ramakrishna had the advantage of contact with followers of all religions. He had the advantage of being surrounded by men of great education and men who had great knowledge on modern subjects. Sri Ramakrishna's sayings were full of spiritual wisdom and great poetic beauty. He did not attempt to lay down any rigid rule for those who went to him for guidance. He believed in the doctrine of *adhikaribheda*, and he understood the capacity and limitations of different persons who approached him. He understood their spiritual needs, the limitations of their minds, their

circumstances and situation in life, and gave advice adapted to these. That was one of the great merits of Sri Ramakrishna's teachings.

Mr. T. R. Venkatarama Sastri's Address.

The memory of Sri Ramakrishna Paramahansa, the great soul of modern India, would remain for ever green. How could such great men as Ramakrishna Paramahansa, who inspired the activities of the people from day to day, pass out of memory? They would endure in the memories of men "as long as the sun and moon lasted" in the words of Ramayana.

They held Krishna to be the highest manifestation of the Deity on earth and they went to the length of regarding him as an Avatar who came direct from Vaikunta in human form. There were other Avatars like Rama and Buddha. Besides there were Vyasa, Kapila, Sankara and Ramanuja. They were the custodians of the cultural heritage of our race; they were the intellectual immortals belonging to our country. They disseminated ideas enshrined in the Upanishads to the common man.

We may not count Sri Ramakrishna Paramahansa among those intellectual immortals. But Ramakrishna came in the category of those who touched the deeper emotions of the people, of the classes and the masses, of the common man and the intellectual alike. His was the highest form of wisdom. They had in him an illustration of a person to whom the highest form of wisdom came naturally and instinctively, and not as a result of intense study.

The need of the hour was the realisation of the essential unity of India. Geographically, starting from the firm rock of the Himalayas, spreading herself out in the forests of the middle and southern country, India reached the southern Cape and realised herself as the Kumari born of the Himalayas. So also spiritually starting from the firm rock of Upanishadic thought, losing herself into all forms of realisation, she had gathered the whole again, harmonising all the diversified forms in an all-comprehending unity. And that unity the life of Sri Ramakrishna had taught them.

The common man steeped in poverty was often referred to by Ramakrishna as 'Daridra Narayana'. That phase of his thought, leading him to think of the poor as the persons to be helped to the highest realisation, inspired the Order established in his name. In the midst of the strife and conflict of creeds, religion and sects, Sri Ramakrishna had shown them the way to unity and to a life of service to the Motherland.

INDIAN POLITICAL THEORY

State Guidance in Social Usage

SIR C. P. RAMASWAMY IYER.

When I was endeavouring, as Head of the Administration of his Highness the Maharajah of Travancore and for reasons connected with the promulgation of His Highness's now celebrated Temple Entry Proclamation, to discover the sources and methods of legislation in the old days, I saw that the monarch who, in the Code of Manu, is described as embodying in himself the four ages was understood by the medieval philosopher, Sukra, to be the maker of the age, so that if customs, usages and movements are not assimilated to the needs of the times the fault is said to lie in the King himself. Sukra avers, "the King is the maker of the age as the promulgator of duties and sins. He is the cause of the setting on foot of the customs and usages, and hence is the cause or maker of the times." The same principle of politics and social legislation was enunciated by Bhishma in the Santiparva thus: "Whether it is the King that makes the age or the age that makes the King, is a question about which we should not entertain any doubt. The truth is that the King makes the age." As Dr. Saletore aptly observes in his book, national-regeneration was regarded by the great kings of the Vijayanagara dynasty as achievable only when the Ruler created the proper environment, both political and cultural. It is evident that other Rulers of whom there are records in our sacred and secular literature from which we can construct a fairly coherent political philosophy have adopted the same view—a view which may be made suitable to modern times and conditions.

KERALA ACHARAS

Beginning with the times prior to recorded history, we find as an indisputable fact that the evolution of what are termed Kerala Acharas is a conclusive proof of the flexibility of ancient law givers and pristine laws. It is incontestable that there are laws, customs and observances prevalent among the Namboodiris on the West Coast which are not followed by the Brahmins of other parts of the present day, which furnish clear evidence that the Hindu Acharas or laws have been modified to suit special or local conditions. The form of marriage known as Sarvaswadanam which is not recognised by the Mitakshara, the adoption of a son in the Dwamushyayana form as the son of two fathers (the natural and the adopted), the

[Extracts from the V. S. Srinivasa Sastri Endowment lecture delivered under the auspices of the Madras University by Sachivothama Sir C. P. Ramaswamy Iyer, K. C. I. E. Dewan of Travancore.]

difference in the custom regarding the marriage of girls, the absence of any rigid insistence on the early marriage of women under penalty of forfeiture of caste—obviously a latter innovation in Hindu law forced on the people on account of foreign invasions and the insecurity of the times—the possibility of a woman remaining unmarried to the end of her days, the modification of the rule that every male should marry within his own caste in order to lead a Grahasta life, the importance given in worship and ritual to Tanthras as distinguished from Manthras—all these and many other differences in social usages, etiquette and practices relating to daily life, which taken together distinguish the Kerala Acharas, indicate that there was no crystallisation of social or even religious law and practice and that there was abundant scope for changes to meet altered situations and conditions. This policy was not confined to pre-historic ages, but was followed even later, as was triumphantly demonstrated by what is historically known regarding Ramanuja's gospel and that of the Tungalai saints by their adoption of Tamil as a concurrent sacred language with Sanskrit, their remodelling of society by virtue of a process of religious fusion and the consequent unification of sects and communities.

VIJAYANAGAR

We notice attempts actively supported and fostered even by the sacerdotal castes during the reign of the Vijayanagar kings, of agreements enabling the Ruler to deal with problems of social growth and adaptation. Indeed, it is proved that the Brahmins of a prominent part of Vijayanagar went to the extent of seeking the aid of the State for implementing an agreement which they themselves had made for the purpose of dealing with the pernicious dowry system. In 1424 we learn that a concordat was arrived at by representatives of the Kannadika, Tamil, Telugu and Lata communities laying down that those who do not adopt Kanyadana, that is, those who give away a girl after receiving gold and those who conclude a marriage after giving gold, shall be punished by the king. The document bears the signature of great men of all branches of sacred studies of the kingdom.

The author of the Sukranithi asserts that the ruler has been made a servant of the people getting his revenue as remuneration; his sovereignty is for protection. It was from this point of view that the great Krishnadeva Raya set before himself the difficult task of the protection of what he considered to be the Hindu Dharma. The theories as to the division of responsibility as between the king and the ministers and the limitation on

the authority of the king were very elaborately developed by the two Madhavas that flourished in Vijayanagar. The theories and forms of central government, the gubernatorial charges and the village administration which were, at least in Southern India, characterised by a remarkable spirit of co-operation and displayed great vigour in the local units were features that enabled the Vijayanagar kings to consolidate and maintain their empire. But what was most remarkable and is most instructive to us even to-day about these wise kings was their attempt to bridge the gulf between the Hindus and the Mahomedans not only by promoting harmony between the royal houses professing these two religions but by the practice distinctly proclaimed and realistically developed by the Vijayanagar Emperors of enlisting Mahomedans in Hindu service and fostering the interests of Islam in that great Hindu Empire. To such an extent did this harmony go that when Ramaraya who flourished about 1550 lost one of his sons, his wife is stated to have adopted Sultan Adil Shah as her son. Not only did the Hindu kings build mosques and entertain Muslims in their service but it is noticeable that the Vyasaraya Mutt received large donations from Mahomedan Rulers.

THE CHOLAS

The Chola kings during the times of Rajaraja II and Kulottunga who definitely laid down rules for the settlement of communal problems which then arose mainly with reference to marriages and on occasions when some of the so-called lower classes claimed equality with the higher classes as regards marriage. On some of these occasions the Hindu kings even appointed mediators vested with exceptional powers and privileges to deal with socio-religious problems.

DHARMA AND THE TIME-SPRIT

According to our law-givers it is, in fact, not open to a king to take shelter under the plea that he is living in a decadent age and hence unable to uphold righteousness by insistence on right practices. The Mahabharata explains distinctly that it is the king that makes the age, and proceeds to add that if a king creates the Kṛta age he acquires eternal heaven; if he creates the Kali age, he gets eternal sin. Sukra is even more explicit on the point. Times change not merely on account of atmospheric changes and planetary movements, but also on account of the deeds of men. The king is the person who has to introduce new customs and usages and hence he is the creator of his epoch. If the age were the cause of usages, there would be no merit in the men who follow them. Acharas

indeed did change from time to time and Manu, Yagnavalkya, and other law-makers emphatically recognised such changes and declared that when a Dharma became productive of evil or ruinous to society, it should be no longer observed. While therefore it was one of the duties of the king to see that every subject in his State performed his Svadharma, the duties appertaining to his environment, that Svadharma itself was subject to modifications from time to time owing to exigencies of environment. Parasara says that his Smriti was written to suit the conditions of the Kali age. He also states that Dharmas do change from epoch to epoch. In the Adityapurana a list of as many as forty-one ancient practices is given which were once in vogue, but which had to be abandoned subsequently for various reasons. They are called Kaliyugavarjas or practices which should not be followed in the Kali age. In all these cases although Brahmin Parishads recommended the discontinuance it was the kings that gave the sanction.

HINDU INDIA—A LAND OF TOLERANCE.

The greatest contribution to posterity made by the Hindu tradition was the broad-mindedness of sympathy and the toleration of different view-points exhibited almost alone in India amongst the civilised communities of the earlier days. When Egypt persecuted and hounded out the Jews, when racial and communal conflicts disfigured the history of Babylon and Nineveh, when, later on, we see that the slave States in Greece and Rome formed the basis of marvellous cultures and when in the mediæval ages the baiting of Jews alternated with the baiting of Roman Catholics by Protestants and *vice versa*, we had the spectacle in India of unflinching hospitality to foreign religion and foreign cultures. It would be unfair and inaccurate not to mention that the Buddhists and Jains suffered many pains and penalties especially in the south of India, but which country can show anything like the treatment of Parsis who, flying from oppression in their own country of Persia, asked for and obtained their succour of the wise West Coast King to whose protection and active encouragement of their faith and tradition, the Parsis ultimately owe their dominant position in India to-day? Which country can furnish a parallel to what happened in Travancore under the rule of an extremely conservative and religiously-minded monarch? From the days when Christian congregations were split into innumerable and warring factions, the Chera Kings of Travancore gave whole-hearted welcome to the followers, of the Eastern Church whose Patriarch of Antioch now boasts of a larger following in Malabar than perhaps anywhere else in the world? Which king

outside India has surpassed the monarchs of Travancore and Malabar who conferred sacerdotal honours, presents, lands and dignities on the monasteries, bishops and archbishops of the Christian Church, with the result that to-day the largest Christian population in India is found in the State of Travancore? Which Ruler in the world's chequered history has mentioned, in more moving and powerful language than is found in the edicts of Asoka the Great, the principles of tolerance and comprehension of differing creeds and ideals co-existing with a spiritual urge towards the consolidation and regeneration of the Ruler's own faith? Such have been the marks and characteristics of Indian civilisation, not only at its peak points, but through the centuries until recently. And it is not too much to say that the recent proclamation of His Highness the Maharajah of Travancore has an authentic background and lineage. Can this instinct for universality, this understanding of all points of view and the feeling that the realisation of the Supreme must connote a sympathy with and a reconciliation of many forms of thought and beliefs be better expressed than in the words of Thayumanavar in his hymn to Parvati, the meaning of which is this: "The light and bliss of supreme knowledge envelops and absorbs all forms of belief and thought as the ocean absorbs all rivers." May this spirit of concord animate our social and political life in the exacting years ahead of us.

A FIVE FOLD RACE.

BY SADHU SKANDAN.

For the first time in the recorded history of mankind, the mention of a five-fold race group is made in the Rik Veda as follows :—

Griffith's Translation, Rik Veda, Chap. VII. slokas 9 & 10 ;

9. Oh ! Indra ! who rules with a single sway men, riches and the five-fold race or those that dwell on earth ;

10. We call thee from each side away from other men, ours, and and none else, may he hear !

The writer is not aware if a similar reference to a five-fold race group occurs anywhere else in the Vedas or Upanishads. It is obvious from the manner in which the phrase has been chanted that the chanter of the sloka was himself a member of this group; that it was then occupying 'each side' of something; that it was apparently a distinction then to be a five-fold group amongst "those who then dwelt on earth"; and that it was here within Bharatha soil that this first five-fold division of a race or group or type was evolved out of the lower stages of independent clan or tribal or communal life of hunting nomads or primitives.

What does the chanter refer to as 'from each side'? It could not be the sides of Indra, as the writer was on solid earth invoking the deity of the skies. This point becomes obviously clear when we turn to the Grammars, Agasthyam and Paniniam, one of the six complementary works claimed as coeval and revealed as the Vedas in order to help in the deciphering of the occult word-symbols of the Vedas. We find therein details of the five kinds of soils and the five classes of people who respectively occupied and developed each class of soil. These divisions were based on the natural climate, soil, rainfall, economic products, altitude, alignment, occupations and trades of the inhabitants, their spoken dialects, the god each paid homage to, its totems in trees and animals and birds, its particular musical instruments, metre and note of songs any rhymes, and the like.

— WHEN VARNA WAS NOT —

These divisions are the hillmen or hunters who occupied the top of the hills; valley-men or herders of cattle who roamed the valley-heads where pasture and water were plentiful for their herds; the plainsmen or settled agricultural folks who occupied the banks of rivers and the level plains; the coastmen or fisherfolk as well as sea-folks and traders who occupied the maritime coastlands; and the desertmen or obviously aboriginals who occupied the unarable scrub in between the others. It is further to be noted

that the hunters worshipped Murugan the Appollo of the Hindus; the herders worshipped Gopalan, the deity of cattle; the farmers invoked Indra, the rain-giver; the fisherfolks prayed to Varuna, the water or sea-god and the desertmen scarified to various demons and destructive agencies. These notices in the grammars seems to point to fact that 'each side' meant North and South settlements of the five-fold race group, that is, in the Indus valley and the later Pandianad of the First Sangam period.

It is singular that even when the North had long forgotten the invoking of Indra for rain, this festival was continued to be held in the South even as late as probably the second century before the present era as described in the Tamil classic, Manimekalai. The writer was fortunate in intimately enjoying a 'Water Festival' in the Tenasserim Division of Burma in 1909, where colonies of the old 'Thenner' of the Southern Tamil-speaking race had settled. Even the term, Tenasserim, appears to have been Thenner Cheri now transformed in English pronunciation and spelling into Tenasserim. This festival is held yearly in Lower Burma where South Indian settlements are plentiful, during the month of April when the heat is severe and rain to begin ploughing for paddy-sowing is needed.

This leads us to the point that the race groups that came down in successive waves into India from somewhere North-east, say the East Mediterranean countries up to the Caucasus Range, and settled both in the North and South were of a similar original ethnic stock, whence also was derived the group that migrated north and west of the Caucasus as the Nordics and that the artificial and speculative division within India of their descendents into a Dravidian and Aryan, just because a minute portion of the Australoid or Mon-khymer and Negrito heredity is yet apparent amongst the lower grades, is obviously untenable in an ethnical sense. There seems to be more convincing proofs for the latter statement now accumulated through recent research into both philology and anthropology.

The writer is aware of an Etymological Lexicon for the Tamil language being in the course of preparation by a well-known scholar who has had approval of his discoveries from both Western and Indian philologists, in which will appear sufficient data proving that both Tamil and the Indo-Germanic group of languages were obviously derived from an original common root-tongue, which root-words are more easily traced in the Tamil language which had remained long in a protected state, with

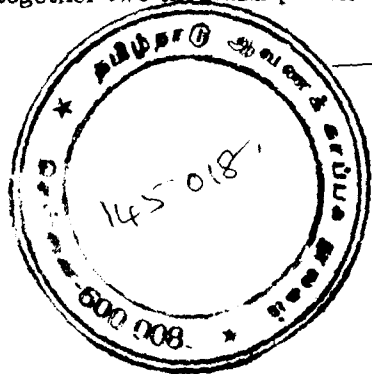
their original root-meanings, while they may also be traced through the secondary developments of the Sanskrit and other Indo-Germanic languages which had gone through more intensive cultural developments and been exposed each to more and frequent foreign contacts. Apart from this it is an indisputable fact that the entire socio-economic, religious and cultural development of the North and South had continued uninterruptedly homogeneous from the time of the Vedas and grammars to this date, every advance or change immediately finding a responsive reaction on either side. It will be more clear and realistic were we to trace the Aryan cultural and racial evolution from the Vedic period through the Upanishadic, Philosophic, Sutra-Sastra, Epic-Puranic, Buddhist, Tantric and Agamic periods to this date, as well as trace the history of the three Sangams of the South through extant Tamil classics and the Tamil Vedas or Saiva Agamas and Vaishnava Prabandas, how all these continuous unfolding, symbolising and realising of the original Vedic Truth of Brahman-Aryan had kept up this homogeneity to this date, which recent anthropometrical research also fully supports in an ethnical sense.

All the above evidence in support of the original homogeneity of the Rik Vedic settlers is put to the shade when we turn to trace the origin, root, meaning and use of the term, Aryan, from the Vedic to the Agamic eras and since to date in sacred literature. It has no ethnic significance except secondarily as Christians from Christ, or, Moslems from Mohammed : So Aryans from Arian the Atman Brahman.

Italian Justice in Abyssinia

It is officially announced from Addis Ababa that all persons who were arrested after the recent attempt to kill Marshal Ghaziani and were found possessing arms have been shot and the remaining several hundreds who were proved innocent have been released.

Altogether two thousand persons were arrested.—Reuter.



GURUPARAMPARA

In this part of India, the followers of both Sankara and Ramanuja have been attaching great importance to Guruparampara or the hierarchy of Teachers. The Smarta prayer is as follows :—

नारायणं पद्मभुवं वसिष्ठं शक्तिं च तत्पुत्रपराशरं च ।
व्यासं शुक्रं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यं ॥
श्री शंकराचार्यमथास्य पद्म पादं च हस्तामलकं च शिष्यं ।
तं त्रोटकं वार्त्तिककागमन्यान् अस्मद्गुरुन् सन्ततमानतोऽस्मि ॥

Sreeman Narayana Himself is the source of all knowledge. Bramha Vasishtha, Sakti, Parasara, Vyasa, and Suka come from Narayana in the relation of father and son and of teacher and pupil as well. This portion belongs to mythology. We come to historic persons and times with Goudapada whose pupil Govinda was the teacher of Sree Sankara. Then follow his four disciples Padmapada, Hastamalaka, Trotaka and Vartika-kara. The series is not followed up later on.

The followers of Ramanuja has the invocation of teachers as given below.

लक्ष्मीनाथसमारंभां नाथयामुनमध्यमां ।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरंपरां ॥

Sreeman Narayana is the fountain-head here also. Nathamuni and Yamunacharya are mentioned as being in the middle and the personal guru of the individual is the last person in this hierarchy.

This verse is slightly adapted by some Smarthas who invoke their preceptors as follows :—

गौरीनाथसमारंभां आदिशंकरमध्यमां ।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरंपरां ॥

Gourinatha is substituted for Lakshminatha and Sankara forms the middle. The individual's guru is, here also, the last person in the series.

The point to be noted in uttering these invocatory verses is this. There is a belief that all these teachers of a particular school inculcate the same lessons, that the Vedas are the Revelations of God almighty and that the essential teachings of the Vedas have been adhered to by all, so that the teacher of to-day is merely teaching the doctrines that are contained in the Revelations.

Has there been any progress in religious thought? Do we stand, in religious matters, exactly where our ancestors did thousands of years ago? Has there been no additions, however small, made to the common stock

of racial inheritance of spiritual knowledge made by these teachers of renown ?

This raises a very important question. The conservatives would say that all that need be said on spiritual matters have been said once and for all time in the Vedas and that subsequent teachers have been only expounding the doctrines contained in the Vedas. We leave out for the time being the fact that the same sentences in the Sruties have been interpreted differently by different teachers, one interpretation being some times in direct conflict with another. Even confining our attention to the interpretation of a particular school, say the Dwaita or the Adwaita the orthodox people will not admit the growth of ideas from time to time even though such growth and development may be confined within the four corners of the basic ideas of the school. Our ancestors never cared to assert their individuality. Conformity was the rule. A gifted teacher would write an annotation for a classic and introduce his ideas in the guise of mere gloss to some previous existing text, *Bhashya, Teeka, Tippiani*, they go on expanding and elaborating and all the time the fiction is kept up that there has been no development, but only exposition ; much less any departure from the beaten track.

Is such an opinion tenable? Are Goudapada's and Sankara's interpretation on all topics the same? Do Madhsuadana Saraswathi and Appayya Dikshitar merely echo Sankara's ideas and has there been no progress at all even along this particular line of thought (Adwaitic) during all these intervening centuries ?

Let the critical student find out the answer for himself.

A Student.

THE NYASA DASAKA OF SRI VEDANTA DESIKA

अहं मदक्ष्णभरो मदक्ष्णफलं तथा ।

न मम श्रीपतेरेवेत्यात्मानं निक्षिपेद्बुधः ॥ १ ॥

न्यस्याम्यकिंचनः श्रीमन्ननुकूलोऽन्यवर्जितः ।

विश्वासप्रार्थनापूर्वमात्मारक्षामरं त्वयि ॥ २ ॥

स्वामी स्वशेषं स्ववशं स्वभरत्वेन निर्भरम् ।

स्वदत्तस्वधिया स्वार्थं स्वस्मिन्न्यस्यति मां स्वयम् ॥ ३ ॥

श्रीमन्नभीष्टवरद त्वामस्मि शरणं गतः ।

एतद्देहावसाने मां त्वत्पादं प्रापय स्वयम् ॥ ४ ॥

त्वच्छेषत्वे स्थिरधियं त्वत्प्राप्त्येकप्रयोजनम्

निषिद्धकाम्यरहितं कुरु मां नित्यकिंकरम् ॥ ५ ॥

देवीभूषणहेत्यादिजुष्टस्य भगवंस्तव ।

नित्यं निरपराधेषु कैकर्येषु नियुङ्क्ष्व माम् ॥ ६ ॥

मां मदीयं च निखिलं चेतनाचेतनात्मकम् ।

स्वकैकर्योपकरणं वरद स्वीकुरु स्वयम् ॥ ७ ॥

त्वदेकरक्षस्य मम त्वमेव करुणाकर ।

न प्रवर्तय पापानि प्रवृत्तानि निवर्तय ॥ ८ ॥

अकृत्यानां च करणं कृत्यानां वर्जनं च मे ।

क्षमस्व निखिलं देव प्रणतार्तिहर प्रभो ॥ ९ ॥

श्रीमान्नियतपञ्चाङ्गं मदक्ष्णभरार्पणम् ।

अचीकरत्स्वयं स्वस्मिन्नतोऽहमिह निर्भरः ॥ १० ॥

॥ न्यासदशकं संपूर्णम् ॥

NOTES.

Welcome to the Travancore Ruler.—In extending our cordial welcome to His Highness The Maharajah of Travancore and Her Highness Maharani Setu Parvati Bhai, we record with pleasure the unparalleled enthusiasm with which they have been greeted all along the route from Trivandrum to Madras and the warm popular reception that the Madras public has accorded to them. It was as if the country had been looking forward to a great leader who will break the fetters of untouchability with which the country had been enchained for ages and that it had found him in the cultured and enlightened prince of the orthodox State of Travancore. It was the spontaneous expression of the joy of deliverance, and the rendering of homage to one who has earned it by the greatness of his faith in Hinduism and by his zeal for its growth under the new conditions that Hinduism is entering upon. That welcome was extended in an equally generous measure to the Dewan Sachivottama Sir C. P. Ramaswamy Iyer who has with far seeing vision made a contribution to the cause of Hinduism that the country will long remember with gratitude.

This Picture and That :—Almost on the very day on which the Sanatanists in Conference were denouncing temple entry and passing resolutions for erecting insurmountable barriers between the Deity in the Hindu Temples and a section of the Hindu public, the Anglican divines and lay men met in conference and debated on the ethics of war in the light of Christianity and resolved that though it was right to bear arms in self defence or for the protection of the weak against the strong, war as a method of settling international disputes was an evil and should be combated.

The National Assembly of the Church of England on War :—

The Church Assembly, after a two-day debate, passed a resolution which affirms that war as a method of settling international disputes is incompatible with the teachings of Christ, deplores rearmament throughout the world, calls on Christians to redouble their efforts to promote international goodwill and assures the British Government of the Churches' moral support in all efforts to remove the political and economic causes of war.

It welcomes the declared policy of the Government of adhering to the Covenant of the League of Nations and using armed force only for

the defence of the country and in the interests of international security and peace.

The resolution goes on to recognise the right of Government to maintain such forces as the Imperial Parliament deems necessary for the pursuance of this declared policy and states the belief that, so long as this policy is maintained, Christian citizens may bear arms in the service of the country while it also affirms the responsibility of Christians to support, criticise, or oppose all defence programmes in the light of Christian principles and in relation to the advancement of the Kingdom of God.

* * * * *

An 1500 Million Pounds Re-armament :—England is re-arming and on a scale that staggers the imagination. One thousand five hundred million pounds, far more than one thousand five hundred crores of rupees, are to be spent in the course of about five years on war equipment. While this is an unimaginable figure, it has to be said as against this that England has been almost the last to re-arm and re-armament seems to be in the circumstances, inevitable. With Japan surging with imperialistic ambitions, with the League of nations demonstrated to be an ineffectual body, with Abyssinia capable of being converted into a war base at any time, with the growing rivalry and unfriendliness between England and Italy it does not need much to convince that it is desirable to put oneself in a position capable of self defence.

What about India? The defeat of Abyssinia has rudely shaken the false sense of security which India was feeling till now. The rapidity with which that brave and ill armed nation has been enslaved, and the helplessness with which civilised nations looked upon the use of diabolical weapons of wholesale destruction, have made the people of India anxious about India's defence.

* * * * *

The Significance of Congress Victory :—The Indian National Congress has triumphed in the elections. In the Madras province its candidates have been returned in and by an overwhelming majority. What is the inference? It means a vote of confidence not necessarily in the "wrecking" programme whatever that may mean, but in the proposal of the Congress to formulate a speedy remedy to the chronic ignorance, poverty and helplessness of India. It is a manifestation of the impatience of the people with the rate of progress under the previous administration, and to some extent of disgust with the exploitation of public need and distress for

selfish and personal ends. It is the popular affirmation of Congress ideals for social and economic amelioration and a pledge by the people that they will stand by all reasonable proposals to achieve those ideals.

To construe this into a popular support for creating deadlocks in the administration and by compelling the Governor to exercise his reserve powers expose the hollowness of the constitution may be to over shoot the mark. The defects and the inadequacy of the new constitution are well known. So were the imperfections of the Montague-Chelmsford reforms about which the whole country continued to repeat the formula "inadequate, unsatisfactory and disappointing" But the country indicated in unmistakable terms that though it was ready to make a certain amount of sacrifice and set apart a portion of its energy for the struggle for a better constitution, it also wanted at the same time the daily progress of administration to be maintained without violent disturbance. The council-entry party had the better of it and if they had used their power with more patriotism and sacrifice the elections might not have resulted in such rout for them. Their defeat is the defeat of unpatriotism, of half heartedness and of inaction. The country rebelled in impatience at the slowness with which things were moving forward, if they can be said to have been moving at all. But it may not mean that the country is behind all the extreme proposals of the congress.

The Quest for Better Life:—The masses in India demand better life. Some of them belong in the political phraseology of the Communal Award to the Scheduled Castes. The significance of that is merely that the improvement in their case is complicated by social and religious factors. It will be difficult to label their demand with any particular designation. It is best described as a desire to grow to higher stature in manhood. In its ultimate implication and in one part of its formal expression it is a spiritual urge. But mere religion does not exhaust it. While better religious life is desired they will not be satisfied with any scheme that promises happiness only in a future world without alleviating the miseries of the present. The unrest is therefore partly secular and partly spiritual.

Two factors have contributed to this unrest. One is the larger possibilities of living a more healthy and comfortable life which science has given to man at the present day. The other is the democratic spirit of the age which has made it impossible to deny the right of every human being to the facilities for earning for himself a minimum share of the new ameni-

ties that diminish the discomforts of life. These influences are just beginning to work among the masses of the Indian population sunk in ignorance and poverty and afflicted with social handicaps of many kinds. It is not improbable that the first manifestations of popular reaction will be the generation of hopes and expectations of an impracticable and unattainable nature. As much difficulty is bound to be experienced in the education of the backward classes on the inevitable limitations on the achievements that are possible in the present conditions of the country as in the effort to provide for the needs that are capable of satisfaction. The greater difficulty that is already making itself felt is the rapidity with which these demands are growing and their intensification by well-meaning public men without preparing the country to satisfy them to any extent.

The Congress President on Social Legislation:—It is a matter for satisfaction that the Congress President gave the only possible answer to the demand of the sanatanists for exclusion of all social legislation from the new legislatures. Such an act will be tantamount to abdication of sovereignty and a denial of the cherished aspirations of the people for the rapid creation of a better India. No one will suggest that the state should rashly revolutionise the religion or religious usage of the Hindus or of any other religious community. But this voluntary non-interference cannot be relied upon for placing a veto on all social bills on the ground that under the traditions of the Hindu social life, rules of law, rules of social usage and rules of religion are inextricably mixed up.

Looking Backward:—In a country whose vision is still focussed on antiquity, centenaries are the order of the day. The life of some communities is regulated almost exclusively by the celebration of the anniversary of the birth and death of Saints and Teachers. An excessive expenditure of energy on such celebrations may be open to criticism. But no such objection can be taken to the celebration of the centenary of Sri Ramakrishna Paramahansa, though it was an all-year celebration.

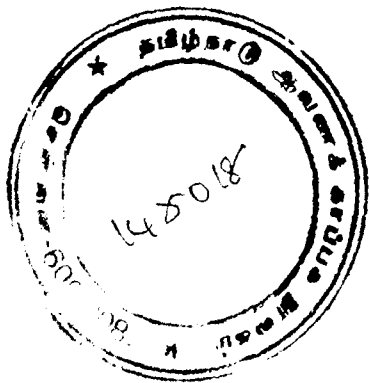
The outstanding significance of Ramakrishna's life is that it was a demonstration to unbelieving minds of the 19th Century of the continuity of Gods revelation and of the possibility of the attainment even in modern times of the higher mystic experiences vouchsafed to our ancient Rishis in the legendary past.

A further conspicuous feature is that such revelation and experience are vitally related to contemporary conditions and are an illustration that the truths in our ancient scriptures must be interpreted having regard to the times and conditions when they were revealed. Sri Ramakrishna stood out for a casteless Hinduism and for a Hinduism that is capable of comprehending both Islam and Christianity. Without meaning any disparagement to the uniqueness of these two religions it may be said that Bhagawan Sri Ramakrishna Paramahansa's life refutes the assumption that lies at the basis of so much of communal conflict of the present day that religious labels should mean fundamental cleavages in the life of human beings.

Two other gifts which Sri Ramakrishna and his followers have given to modern India are even more important than the validity of personal spiritual experience. They are that spiritual life will be seriously incomplete without adequate expression in social effort and that true social effort needs, and is fuller if it is based upon, the inspiration of religious motive. In an India anxiously searching for the right methods of organising voluntary welfare work the importance of this contribution cannot be over estimated.

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