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Some Modern Movements
Indian and Western Sociology
Where is True Happiness?
The Scheme of the Gita
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VOL. IV.

JANUARY, 1937.

No. 1.

SOME MODERN MOVEMENTS

By R. Krishnaswami Aiyar, M. A., B. L.

1. The Reformer.

He alone is a true Hindu who has for his loftiest end Moksha attainable through Dharma of which Varna-Asrama Dharma is an integral necessary part and in whom faith in the binding character of the Sruti and the Smriti which truly reveal the nature of that end and the right Dharmic way leading to it is absolute and unshakable. The one, though a Dvija (twice-born), who openly says that he does not care to enquire about such Dharma and that he will refuse to follow the Sruti and the Smriti if they are

found to go against his own views and inclinations has even to-day no subsisting claim to be regarded as a Hindu or to so call himself except perhaps in the modern-day courts of law and for census purposes. The Mahomedan and his final authority for them is the word of the Prophet as revealed in the Koran. The Christian has his observances too and the Bible has given him his religiousness. So with every other religionist. For the Hindu, the Veda is his final authority and Varna-Asrama Dharma is the course of observances prescribed for him. If he repudiates either, he has no right to

call himself a Hindu. If his only object is to secure to himself and to others freedom, equality and happiness, it is an object in no way peculiar to him but common to all humanity. Wherein lies the justification for his still claiming to be a Hindu?

Still we find that a small band of such pseudo-Hindus, either denationalised altogether or unduly influenced by the western culture, having no real faith in or knowledge of the Hindu Religion and its Veda-Sastra literature or the Hindu social scheme and its true aims, attempting to disseminate their own anti-Hindu pet ideas under the guise of "reforming" Hindu society. Some of them even go to the length of saying that what *they* were advocating was prescribed in the Sastras themselves and that not to adopt them was verily acting against the Sastras—a charming net indeed to capture those who had regard for the Sastra but had no knowledge of it. Many a genuine Hindu, both Brahmana and Non-Brahmana, were caught into this impious net and most of them have been hopelessly lost in it and lost to their Dharmic families. This handful of English-educated men, having very little of true national culture, and possessing no

knowledge of or faith in the Hindu Vedic religion and its exceptional Dharmic ways of practical training, have no authority to speak on behalf of the "Hindu public"; much less to convene conferences on its behalf and pass "resolutions" subversive of the Hindu social scheme. Unfortunately they have been constantly active through the press and platform; and the others, though the immense majority of the Hindus, have been mostly indifferent to the ways of such self-styled reformers and largely kept themselves aloof without taking part in their activities, in fact treating them almost with contempt and without therefore seriously attempting to correct and counter-act the mistaken notions and the erroneous procedure of such reformers. This indifference of the community is now showing its bad effect little by little.

The activities of the reformers are being glaringly reported in newspapers and party journals and appear to have produced a wrong impression, in certain quarters of influence outside the Hindu community and even in the minds of some Hindus who have been brought up to know of their country and its people only through foreign sources of information, that they have the support of the

2. The Theosophist.

Hindu public. Nothing is farther from truth. For example, in a provincial "Social" conference held at Tinnevely in June 1920, not more than 26 out of an audience of more than 2000 Hindus could be found to support the so-called reforms. They should no longer be allowed to act as if they represent the Hindu or Indian public or to show forth their hollow pretensions as being in any way countenanced by the Hindu community. It must be made known that the general consciousness of the Hindu public is altogether different and remains, as it has ever been remaining, true to the Veda-Sastraic culture of our Divine Dharmic Religion. The members of our community, the rising generation in particular, have to be constantly warned against the danger of being caught under the baneful influence of this campaign against Varna-Asrama Dharma engineered and supported by some who are found placed high in wordly position and life and who are naturally enabled to largely and wrongly influence the immature minds of the rising generation by their pretensions to true knowledge, a campaign which has started, as other movements have, from a confusion of ideals and a misapprehension of the very fundamentals of the Hindu religion.

Not content with this, Kali devised another medium of confusion in the name of "Theosophy". Standing before ignorant crowds of kneeling head-turned admirers with great worldly names, the Theosophist waved his mighty hand of impartial benediction solemnly promising to save the warring world from mutual hate and trouble and to lift it up to a higher place of unending peace by his divine message of religious unification in knowledge and training and of "universal brotherhood" in love and practice. As he looked all-knowing, all-religious and all-sympathetic, it was quite easy for him to create around him in an instant a very large herd of confiding followers ready to believe anything said and ready also to act in any manner prescribed by him. Recognising that it would be difficult, if not impossible, to depose the Sastraic Varna-Asrama Dharma from the pure Hindu heart by a direct attack, he continually pretended to admire that Dharma himself making preparations all the while to carry on his Kali-allotted work of unholy crusade against it, such declaration taking the shape of an announcement intended to cut at the root of our Sanatana Dharma with its extensive protective branches running

in all directions for the spiritual helping of all, an announcement which says that caste has to be determined, not by reference to the birth or the physical body but by reference to the Sukshma (what he calls "astral") body; he has ranged himself definitely on the side of the disintegrating social reform movements. He never rightly understood the Hindu sociology; he never fully grasped the Hindu religious philosophy. He often blundered in his outpourings of "occult wisdom" and woefully misled his followers by assuming to know infinitely more than he did. He was no doubt helpful in bringing about a sort of religious awakening at a time when religiousness was very low in some English-educated quarters but the bright side of his work was over there and he has rightly begun to make his exit from this holy land.

3. The "Dravidian" Agitator.

But the resourcefulness of Kali to create splits in the Hindu socio-religious life is surprisingly immense. What with the Brahma-Samajists, the Arya-Samajists and other dissenters from Hinduism, a cleavage is sought to be made even among those who remain within the fold of Hinduism by

setting up a split between the Brahmana and the non-Brahmana also. This has gained support in Southern India to such an extent that even the languages Sanskrit and Tamil are sought to be placed in antagonism to each other. The most expert Tamil scholar cannot put two sentences together in Tamil conveying a religious or philosophical idea without indenting upon Sanskrit terms; even the word Tamil is only a corruption of the Prakrita "Damila" which is itself from the Sanskrit "Dramida" or "Dravida". The further theory advanced that the non-Brahmanas are "Dravidians" as opposed to Aryans is entirely baseless. The Aryans are generally classified into two broad groups called Goudas and Dravidas; each of such groups consists of five sub-divisions. The Dravida proper is only one of the five making up the latter group, namely, the Dravida, the Karnataka, the Gurjara, the Maharashtra and the Trailinga. The Brahmanas belonging to this part of the country are all therefore Dravidas but certainly not un-Aryan. It is most unwise therefore of the non-Brahmana agitators to dissociate themselves from the great Aryan community and thereby deny to themselves all knowledge derivable from the immense Sanskrit literature directly and

indirectly. If they would really stick to their unnatural love of exclusion from Vedic knowledge and to their Tamil devoid of all terms and ideas borrowed from Sanskrit and deprived of its spiritual and religious grandeur due to the holy influence of Sanskrit, they would be indeed divesting the beautiful Tamil of all that has contributed to make it beautiful and deny themselves also all chances of obtaining true knowledge. They will have to give up even their Gods, Siva, Vishnu and all the rest of them, their Agamas giving them holy temples for worship, their Upasanas guiding them upwards along the right paths of devotion, their Samayas and Siddhantas opening for them bright vistas of the philosophy of Jnana, and in fact everything that is good and is worth having. Let them not ignore all the glowing references most loyally made throughout the existing wonderful Tamil sacred literature to Sanskrit, the Veda and the Brahmana, the three sources of true divine wisdom. The very order of the letters of the Tamil alphabet follows faithfully the order of the letters in Sanskrit. The agitator's advice to boycott Sanskrit is impracticable and if followed or carried out, will only lead to the complete deprivation of Tamil of all its purity, elegance and grandeur.

When some of the Brahmanas themselves, in utter disregard of their lofty traditions and Brahmanical Dharmas, in astounding ignorance of the very object of their being, in supreme contempt for the soul-saving attempts of the still loving and more knowing elders in wisdom at home and outside home, in mad admiration for everything foreign and in blind imitation of the ways of the non-Hindu in thought and in word, in physical appearance and in manifest action, have got the audacity to say to our face that our Vedic religion is a bosh and that orthodox Brahmanas have no business to live, is it strange at all that a few non-Brahmanas who know even less than such prattlers should accuse the Brahmana community or even hate it? The true Brahmana will never take offence at their words or actions for which they are themselves not wholly responsible. His attitude towards them should be always one of love. He is bound by his Dharma to guide them aright and he should in a genuine spirit of sympathy slowly and steadily regain them by the educative means of persuasion and guidance and free them from the clutches of their evil advisers, by exposing without reserve the absolute hollowness of the latter's reasonings and the

doubtless immensity of their profound ignorance.

4. An Appeal to the Non-Brahmanas.

Let me also remind the non-Brahmanas that the present condition and position of the Brahmana also requires some sympathetic consideration. Unfortunately for him, several causes, largely beyond his control but not wholly so, have long conspired together to pull him forcibly down to a position from which it seems well-nigh impossible for him to ascend again to his original level of spiritual activity and absolute usefulness. His Sastraic means of livelihood at the Yajnasala or the King's Court and Sabha or even at the paddy field at the harvest season have been long denied to him and he is now actually devoid of every other kind of encouragement and patronage by the State and the people enabling him to keep his body and soul together and to continue, at the same time, if possible, in the silent work of spiritual advancement and help. Even his ideal therefore seems to have been changed. His time is all occupied in the pursuit of material comforts, some necessary and many unnecessary and even injurious, and in such pursuit he has had to compete in

certain quarters with his less gifted brethren, particularly the Vaisyas and the Sudras, and this has led to a loud uproar that large sections of the money-earning professions in and outside Government service are monopolised by him. For making his living possible under the new conditions, he had necessarily to descend from his high level, to the great prejudice of his own spiritual progress and with grave risk to his Brahmanyam. Thanks to his noble ancestry, he is able to top the list in all competitive tests. For example, according to the Madras University Calendar for 1924, 13700 out of 20795 Graduates in Arts, 687 out of 1010 Honours Graduates, 609 out of 808 Masters of Arts, 3723 out of 5078 Bachelors in Law, 100 out of 116 Masters of Law, 11 out of 15 Bachelors in Sanitary Science, 4 out of 5 Bachelors in Agricultural Science, 3 out of 3 Bachelors in Science and 200 out of 208 Bachelors in Engineering, are Brahmanas, quite disproportionate to their total population which is only about three per cent. of the entire population. Hence naturally we find the Public Civil Service filled in largely by the Brahmana element; so also the educational department and the legal profession.

The agitator who considers this a grievance will do well to remember that bigger plots of the money-yielding field, such as agriculture, trade and commerce and manufacture of all descriptions which all are alone the truly materially profitable occupations for man are in a great measure actually monopolised and left to be monopolised by the non-Brahmanas. The real enemy of the non-Brahmana is the social reformer who advocates sea-voyage and manual industries for the Brahmanas leading thereby to a keener competition in other walks of life also. The true interests of the non-Brahmanas will be served therefore only to the extent to which their genuine support of the orthodox Brahmanas and of their ways of life extend. Let them not be blindly misled by the tall talk of the social reformer and the mistaken non-Brahmana agitator. The Hindu community

is an organic whole, absolutely indivisible and inter-dependent by its very nature and constitution. Any attempted disintegration will only mean its thorough destruction. We Hindus, Brahmanas and non-Brahmanas, should on no account forget that we all have a unique supreme common spiritual goal, a goal far far beyond the lesser ordinary goals of other world-bound nationalities. The way to reach that goal is clearly defined for us, and we have only to properly qualify ourselves to go along that way, the great Arya Dharma Marga which is fully available to every possible kind of human nature, temperament and capacity, containing as it does provisions exactly varying in accordance with the widely different antecedents in respective previous lives and with the peculiarities of present environments and physical heredity.

MAYA

By K. S. Venkatarama Sastri, B. A., L. T.

The topic of Maya having been introduced in more than one article, I am tempted to add my quota with a view to clarify the conception, if possible. Brahman the Infinite, Absolute freedom, (Sat Chit Ananda) implies and includes an overflow of

Ananda, freedom even of self-negation. But this power of self-negation cannot be real on the side of the Absolute, (as otherwise it would take away the essential character of the Absolute and Infinite) but may be very real on the side of the creations

born of that power. Hence Maya is both Sat and Asat (Anirvachaniya)—ineffable, beyond linguistic expression—apparent, as opposed to the Reality of Brahman. It is eternally potential in Brahman and equally eternally kinetic in creation.

Moreover unlimited power would be a contradiction in terms (as the very nature of power is to overcome limitation and there can be no talk of power without positing an opposing limitation) *unless* the same power sets up the limitation and overcomes it too (like a single player playing both sides in a game of chess, where we shall call one side Iswara and the other side Maya—but the single real player is always Brahman). But since the setting up of the limitation and its overcoming must both be co-eternal (not to say co-eval as Time is a consequence of that Power), this power loses its significance as predicated of the Absolute, and about as meaningless as digging a pit without taking out the soil or like finding a treasure to lose it at once. But the limited Jiva born of this power can only conceive of these two phases of cancelling activity as *successive* to each other, his field of vision being too narrow to take in both together. Hence all the consequences of his limited vision appear real to him in a *limited way* i. e., while they last, partaking of and shining with the reality of Brahman.

Again the apparent self-negation due to this power is not of one degree

only but of an apparently endless nicety of gradation. In fact the creation of an *apparent gradation*, of more and less, in one really undifferentiated uniform stuff is the essence of this Power. In its (Sad-Bhava) real aspect it confers existence of a sort (i. e., a limited sort) on creatures and in its (Asad-Bhava) unreal aspect it places those limitations on their existence. Limitation is absence of power to prevail in one or more directions and is therefore a negation or Asat. We speak of different intensities of light, which are also otherwise called different shades of darkness, but what we *have* is always light of some degree or other. Now Light is Sat and Darkness is its absence, Asat.

In the actual world of empirical experience, power is and can be manifested only as a flow from a higher to a lower potential tending towards an equilibrium. A flow being a movement of varying content can only be held about as real or unreal as a river whose contents are never the same but whose name is ever the same i. e., an apparent reality. But in Brahman which is without a shadow of change or variation it must be held unreal. Hence the apparent disturbance and re-establishment of equilibrium must be held to be co-eternal as stated above. In short, the *asti*, *bhūti*, *prīya* aspects of creation partake of Sadbhava and the *nama*, *rupa* aspects partake of the Asadbhava of Maya. In converting one ornament of gold into

another we call it by one name at one time and by another at another, but it always is (and can be truly called) gold whether any ornament is made out of it or none, and when it remains an ingot, which is not called an ornament. A cloth always is (and can be truly called) cotton, whereas it was called thread one time, cotton at another and will be called rag at a third. Before and during their appearance and after their disappearance all things always are (and can be truly called) Brahman, whatever their name and form at different times and occasions. In their Sadbhava they are the *Parinama* and in

the Asadbhava they are the *Vivarta* of Brahman.

Pure consonant sounds cannot be sounded and therefore cannot be said to exist by themselves, but in juxtaposition with a pure vowel they are heard (by the *ear* and not by the *vowel*) to modify it into any required syllable. A pure vowel exists and is heard by and in its own right and nature but not a pure consonant apart from a pure vowel. Even so Maya abides in Brahman without affecting its Absolute nature, but never apart from It.

INDIAN AND WESTERN SOCIOLOGY: A VALUATION

By Dewan Bahadur K. S. Ramaswami Sastri.

Indian caste is looked at to-day from the wrong end of the telescope. Even if it is looked at from the right end, very often we have an illustration of the story in Butler's *The Elephant in the Moon*; defective observation, hasty generalisation and rank prejudice have here, as elsewhere, led to arrant nonsense. We hear a great deal about the deification of the Brahman. Equally do we hear the deification of the king. But the dust that was the born king was no more divine than the dust that was the born Brahman. The king was no autocrat but was a benevolent limited monarch, limited by Dharma and by ministers and by the people. The born Brahman was no deity but was honoured because he kept pure and transmitted from generation to genera-

tion the divine lore. The born king who disobeyed the Dharma or discarded the advice of his ministers or oppressed his people was punished or exiled or slain. The born Brahman who did not know the divine lore or live a holy life, was treated with well-merited contempt and derision. "To a noble nature, dishonour is worse than death." (Gita II, 34.)

Though there is undoubtedly some truth in the organismal concept of society, the metaphor can be worked too much and to death. In an organism no function can be altered. The inter-relations of functions and structures must continue till death, and there could be no alteration or modification of function. But the Hindu scriptures allow variations of function by

way of *apat-dharma*. Further, every organism must die at some time or other. But there is no such inevitableness of cessation of life for castes or communities or races or nations. Nay, no community or nation need die at any time if it takes care to observe the laws of life and to obey the mandates of God. There is no inevitable death-warrant for societies as for individuals. Every society is perpetually self-renewed by births though it is perpetually depleted by deaths. Every sub-group in a nation should be viewed as a corporation with a corporate life of its own and having its own rules of inter-connected individual life within itself and of its adjusted relations with other groups or corporations. Every civilised society has such group organisations as the means of self-realisation. But in the West life is organised on the basis of competition within the group and competition between groups. But in India it was organised on the basis of co-ordination within the group and co-ordination between groups. The hereditary caste system was not a rigid cast-iron framework or a division into water-tight compartments though these phrases are bandied about with glib assurance by the *novi homeries* of today. By defining the *dharma*s rigidly it provided for

preservation of purity and for the preservation of characteristics and excellences laboriously built up through generations. By defining the *vruttis* it prevented confusion of functions and provided for division of labour. By allowing variations of *vruttis* by means of regulations to *apat-dharma* it provided that element of elasticity which enabled Hindu society to adjust itself to the changing environment all over the world while the essential features of Hindu social life withstood the shock of ages and preserved its vital loyalties to the law of God.

All over the world autocracy viewed the society and the state from the point of view of one man's benefit; aristocracy and oligarchy viewed the society and the state from the point of view of the benefit of a group; and democracy has always been disfigured by the tyranny of the majority and the revolt of minorities. That was not the ideal Indian concept of the state at all. Quite recently General Smuts has adumbrated his theory of *holism* i. e., the concept of an inter-connected and inter-dependent whole. The Indian caste system is applied holism worked out to its minutest details. Caste has had in India a religious root, a social trunk, an economic leafage,

an artistic blossoming and a spiritual fruitage.

Thus the Indian ideal of social and economic and political life is the ideal of organismal life, the ideal of co-operative endeavour for the common weal. The ideal of self-contained and self-ruled village republics linked into fifty-six small states which were federated under a *Sarvabhauma* king—thus combining central strength and local autonomy—was the ideal after the nation's heart. Government by discussion was well-known and was suited to the genius of the people which was conservative though progressive and which was law-abiding though fond of freedom. In India was thought and realised a fusion of order and of progress, of spiritual realisation and of social unity, and of perfection and of evolution.

The ancient Indian ideal and practice of duty in regard to the military caste was contained in three brief beautiful verses in Kalidasa's *Raghuvamsa*.

In the Ramayana Valmiki says that a Kshatriya bears a bow only to prevent cries of distress. We can well realise from these that it was the Government that was the guardian and protector of

individual rights and duties and of social rights and duties.

Thus the sovereignty in each state is the soul of the society. The state was said to have seven *angas* (limbs) viz, the king, the ministers, territory, forts, treasury, army and allies (Manu IX, 294). The word *anga* shows how the original concept was of the essence of the ancient Indian political ideal. But the king was not to be merely the centre of the political life. That by itself would not ensure the ideal state of sovereignty. He must be a student of the divine lore and of practical yoga as well. Only then he will be selfless and pure and devoted to God and Man.

Just as in regard to the inter-social and inter-statal life in India the ideal was an ideal of co-operative, even so the ideal was one of co-operation in regard to international life. The ancient Hindus in their days of maximum expansion, preferred alliances to annexations. They never uprooted the social and political life even in the conquered countries. As Kalidasa says *namayamasa nrupananuddharan*. The result was that all Indian culture influenced life and culture all over the world by being a model and not by methods of displacement at all. We find this to be a distinctive

feature all over eastern Asia and in the islands of Sumatra, Java, Borneo etc. Thus the Indian concept of the state rested on the Indian concept of society. But in the course of the centuries, the ideal of society (*sanghayoga*.) went the way of the other yogas described by the Lord. "This yoga by great efflux of time decayed in the world, O Parantap." (Gita IV 2). Mercenary soldiers took the place of the military group whose watchword was duty. The idea of a federation of Indian states was lost. Foolish kings often called in trans-Indian freebooters to ruin their rivals. Society was no longer organismal but was in a state of incessant feuds and internal dissensions. Alexander was the first of the conquerors who placed his heel on the neck of the Indian people. Since then invader after invader has come and completed what he began. But even before his time the evil had begun. In the Mahabharata war the ideal of protection of the people *kshatat kila trayatey* was superseded by the ideal of mutual attack and ruin. Buddhism undermined the very idea of caste and added the pessimistic idea in relation to life and completed the Kurukshetra ruin of Kshatriyas by the ruin of the social life of the Indian people as a whole. The Indian experiments in larger

unity during the reigns of political and military geniuses like Chandra Gupta and Asoka were not on the ancient lines but were on the Alexandrian model of imperialism. Raghu and Yudhishtira conquered other Indian states and other nations only to establish an ideal and gave away all their acquisitions by means of a Viswajit sacrifice or a Rajasuya sacrifice. But the later empires were founded on war and selfishness and weakened the patriotism of the people by the double method of mercenary armies and non-participation of the people in the Government. That was why when the strong and benevolent monarch died his empire died with him. Meanwhile Indian patriotism and unity became less and less and paved the way for foreign invasion and foreign domination which became inevitable and complete.

Caste is a western word and we are not responsible for it. The Indian word is *Varnasrama*. Varna does not mean colour. The Indians never hated the dark colour by itself and some of their best-loved gods were dark in complexion. *Varna* means group discipline. *Asrama* implies individual discipline. Varna implies division of labour and differentiation of group function. *Asrama* implies division

of the life-period and differentiation of individual function in adjustment to the period of life. Varna implies co-operation with group dharma. *Asrama* implies co-operation with individual dharma. Varna implies each for all and all for each and everyone for God. *Asrama* implies each in relation to himself and to nature and to society and to God. We must further bear in mind the significance of the two words *vritti* and *dharma*. *Vritti* means profession and *dharma* means discipline by duty. In India professions were organised on hereditary basis, allowing a reasonable elasticity at the same time. *Dharma* was however regarded as eternal. The regulation of *Vritti* took note of heredity and temperament and environment. The regulation of *dharma* was an eternal scheme of life. Rules as to food and sex were inaugurated so as to ensure purity of stock and a dharmic life. Thus group organisation was the Indian solution to relate the individual wisely to society and to God.

Group organisation was based in India on co-operation and not on competition. Competition no doubt makes for efficiency but it does so at the expense of social harmony and happiness. Co-ope-

ration in its best form and spirit not only ensures social harmony and happiness, but provides also for efficiency giving to its natural basis viz., exercise of talent by self-expression and service of others instead of its unnatural basis viz., self-assertion and domination over others. Indian group organisation provided for the ethics, and economics and politics of production and distribution and of protection and of culture in the nation as a whole. It prevented the evil of unemployment which is the natural and inevitable result of competition. Mahatma Gandhi has rightly pointed out: "The Varnasrama is inherent in human nature and Hinduism has simply reduced it to a science." He says: "If my reading of the Sastras is correct, then, in my opinion, the Brahman claims no privileges and sums up his life in four letters d-u-t-y. It is his proud privilege to give all the posts of honour to those who choose to take them. He remains supremely confident in the fact that his serving humanity with his knowledge enables him to an honourable place in life." He says again: "The Varnasrama is a scheme of service, not a scheme of privileges." He says also: "Caste has been created for giving us a sense of duty, not of privileges or rights." He says again: "It is difficult to imagine a

more harmonious human adjustment. Caste does not connote superiority or inferiority. It simply recognises different outlooks and corresponding modes of life." In fact, caste stresses duty and not rights. Duty suppresses egoism and augments altruism and sets free the spirit from the bondage of matter. Right augments egoism and suppresses altruism and makes more strong and invincible the bondage of matter over spirit. Mahatma Gandhi has of late departed from the above view but that in no way lessens the rightness of the view.

The West has had its own social evolution. After the advent of Christianity the clergy ruled the national life for a time. Then feudalism, which was a Teutonic institution and which the clergy utilised for the Crusades and which was useful to keep back the rising tide of Moslem power in Europe, inaugurated the rule of force. Then followed capitalism. Now the rule of the proletariat is in sight, and has been established in Russia. This corresponds to the rule of one or another of the four castes in India. But the groups in Europe never felt a sense of organic interdependence and never worked on the principles of co-operation. Competition between groups and

competition within a group have been the motive force in life. This has led to greater individuality and efficiency but the deadly fruits of unemployment and class-war are also in evidence. Today communism is menacing capitalism everywhere. Abolition of private property is the natural answer to bloated private property. Bolshevism is the antipode of millionairism. In capitalistic countries, strikes and lockouts and class-wars are the order of the day. Such an unstable equilibrium cannot exist. Everywhere machinery has dislocated human life and brought about enormous inequalities between the rich and the poor. Agriculture is looked upon with amused contempt or indifference. Overproduction of manufactured goods and dumping them all over the world are regarded as the signs of a great civilisation. The non-manufacturing countries have been bled white and can no longer buy the dumped products of the machine age in Europe and America. Even in Europe and America the currency has been cutting wild capers and there is starvation in the midst of plenty. The Soviet is now revelling in its five year plans and while abolishing private property, is maximising production on a colossal scale. The spectre of unemployment will stalk through Russia

very soon. Russia is only a national workshop minus the millionaire. Nay, it is tampering with marriage and banishing God besides making a fetish production. Europe is thus oscillating between capitalism and communism and America will have the same problem very soon. Either capitalism or communism must die but each is worse than the other.

Sri Ramakrishna Paramahansa used to warn his disciples against the invidious attractions of *Kamini* and *Kanchana* (woman and wealth.) Sex love and love of money will lead Godward or hellward according as they are wisely used or vilely misused. Universal celibacy is as impossible as a universal vow of poverty. Nationalisation of property is as foolish as nationalisation of women. The only sensible method is to control and sublimate these fundamental social energies. Just as the energies of the physical world—such as heat and electricity—can be controlled and made useful or can strike us dead if they are uncontrolled, even so is it the case with the social energies of wealth and sex life. India con-

trolled sex-energy by marriage and money-power by combining private property and co-operative life and incessant munificence (*tyaga*) Manu says that purity in regard to wealth is the supreme purity. (V. 106) The richest men and the richest communities delighted in spending their wealth for the good of the poor. It was taught that this led to their spiritual betterment and this teaching was implicitly believed and fully acted upon in daily life.

Thus the institutions of marriage and family and private property and the ideals of *yajna* and *dana* and *tapas* kept up that perfect balance which was the secret of Indian immortality. The Indian method is that of control and sublimation of natural impulses while capitalism is a perversion of such impulses and Bolshevism is a suppression of them. In India social stability and political stability went hand in hand. In the West social instability and political instability go hand in hand. Whose is the wiser ordering of the social life—that of India or that of the West?



WHERE IS TRUE HAPPINESS?

By Swami Ramdas

Man ransacks thousand and one ways for attaining true happiness and peace. He thinks by accumulation of wealth he could become happy. He aims at a status of authority and power believing that by obtaining it he could be happy. Then again he strives to be learned and well-versed in modern and ancient lore expecting thereby he would reap happiness. Again, he provides himself with the various objects of sense enjoyments with a view that he would derive from them the happiness he is in search of. Thus he cuts out innumerable avenues of approach to happiness. After all even when he has gained all things which he desired and has fulfilled all his ambitions he finds that he is where he was or, even far lower than where he was, when he started on the quest.

The divinely illumined seers of old who have plumbed the very depths of life and have completely mastered the secrets of it tell us, with one voice, that for the pursuit of true happiness man must take his thought and vision away from the evanescent objects of external life, and going deep beyond them into the recesses of his own soul find there the immortal source of self-existent and ever-lasting peace and happiness. He who has discovered this mysterious source looks upon with wonder, not uncoupled with pity,

on the world in general which is mad after possessions, riches, authority, name and fame.

Now, what is this divine source which is by its very nature pure peace and happiness? It is a Truth which is indescribable. But then, our seers have given us some indications of its existence. The Truth is an invisible Power that permeates through all the universe uniting and harmonising all things into one homogeneous whole. In the light of this great Truth, the diversity seen on the surface of universal life is realised as the variegated expression of the underlying Reality. To know that we are this Truth—this comprehensive, all-inclusive and all-embracing Reality—means to experience a state of bliss, peace and freedom which is simply ineffable. This way alone lies the right endeavour for eternal happiness. All the sages and saints of every age and clime have striven and are striving to awaken mankind to the consciousness of the supreme happiness which is man's real quest and goal.

Now, the question is how to obtain this happiness. We know without a resolute endeavour we cannot get any great thing in life that we aspire for. What is needed in the first place when we embark upon the adventure of finding the great blissful Truth,

we have to conserve all our physical and mental energy and concentrate it upon the attempt at realising this great goal. Hence, the sages declare concentration and meditation will put the aspirant on this path. By a substitution of a Divine consciousness we have to transcend human limitations and weaknesses. As we go on devoting our thought to the contemplation of our higher and divine nature, our fettered and obsessed self is set free. When thus our ego-sense which is darkness that has enshrouded the purity and radiance of our soul is dispelled, we come into a knowledge of our true existence which is one with the universal life—the great Reality—who is immortal Bliss and Peace. Concentration and meditation lead to self-surrender or dissolution of the ego sense. Man, thereafter, lives, moves and has his being in the Eternal. Or in other words, he becomes the very expression of immortal splendour and inexhaustible peace and joy. Such a life is likened to the sun that sheds his light on all alike. He will thus be a power to spread love, good-will and harmony in the world which is now veering towards the precipice of chaos and confusion.

So, when a man goes in the right direction for the attainment of true happiness which he hungers for, he

will not only be himself blessed with it, but also bring about harmony and peace in the world. The first and the foremost thing, therefore, is to realise the supreme state of eternal happiness for oneself, and this will automatically conduce towards the formation of a consciousness of peace and good-will among mankind.

Man would exclaim, 'Oh, these things are too big for us' or 'the true happiness held out is a chimera or something that exists only in the imagination of some whose minds are not in balance.' Man, generally believes in the object which is right before him that yields him a touch of joy. He grabs at it without caring to understand that there is a source of a higher and real joy within himself independent of the external objects of his life. There are, however, some heroic souls who have conquered the temptation of outside allurements, and breaking through the walls of ignorance have entered into the kingdom of true happiness within themselves by realisation of the supreme Truth. Such are the true teachers of mankind, such are the true saviours that liberate man from the thralldom of the senses and guide him to his rightful heritage of immortal Life.



THE SCHEME OF THE GITA

By T. E. Satakopachariar, B. A., B. L.

(Continued from page 218 of Vol. III)

X

With the end of the sixth chapter we reach a definite stage in the Lord's teaching inasmuch as the doubts entertained by Arjuna had all been dispelled and his difficulties solved by cogent arguments, so that the point was driven home to him that as between Jnana Yoga and Karma Yoga it was the latter that he, as a renowned Kshatriya of royal blood, ought to choose, being the surest and best means of reaching the goal of mental equipoise and tranquillity which he was so eager to attain and for which he sought all of a sudden to nullify the preparations of a lifetime by throwing down his arms just when the enemy was ready to strike the final blow. So far, therefore, as logical argumentation was concerned it can be said that all that was necessary has been done to convince Arjuna of the folly of his changed attitude and the wisdom of participating in the war as he has originally intended and thus the immediate need of the hour was practically fulfilled. But prejudices and preconceived notions die very hard, so that although Arjuna felt the

weight of the irrefutable logic of the Lord's teaching still he could not yet find himself in a position to endorse it whole-heartedly and embrace it with enthusiasm even as he was going to do later on at the end of the eighteenth chapter when he exclaims in grateful raptures: "Gone is my ignorance by Thy grace! Wisdom hath dawned upon me! Here I stand freed from all doubt. Readily will I do thy behest." There was still something needed, some lacuna to be supplied for enabling Arjuna to realise in all its vividness and practicability the theme of the Lord's exposition without which his conversion will not be complete and enduring.

Moreover, it was not the purpose of the Lord just to score an intellectual victory over Arjuna and force him to confess defeat. If it were so the Gita could well have ended with the sixth chapter. But the All-knowing and All-merciful Lord was intent upon availing himself of this opportunity to impart true knowledge—*Brahma Vidya*—to his friend and pupil in all its completeness and cogency and

all the more so because he had at the outset surrendered himself at His lotus-feet praying for light and guidance.

"Tell me what in your decision is best for me to learn. I am Thy disciple and have surrendered myself unto Thee. Pray, guide me." (Gita, II, 7). In these words which set no limit upon the scope or character of the knowledge needed, Arjuna entreated the Lord for illumination leaving it to the divine Teacher to decide as to what was best for him to learn. Hence it became incumbent upon the Lord, the ideal Teacher that he is, to impart to his pupil, anxious and devoted, the highest and most useful knowledge such as would serve to open his eyes in all clearness to the realms of shadeless light and measureless bliss.

Accordingly we notice that hereafter the Lord's exposition pursues a continuous course uninterrupted by any query or objection on the part of Arjuna who merely keeps listening with lively interest and rapt attention to the ambrosial flow from the divine lips except when occasionally he evinces his growing interest by requesting the Lord to enlighten him on relevant details. This also in a way serves

to indicate that what is to follow is the pith and marrow of the divine knowledge that the Lord had in his mind to impart to Arjuna and through him to humanity at large and all that had heretofore been taught was by way of preparing the ground and getting it ready to receive the fruitful seed of transcendental wisdom forming the distilled essence of the Vedantic philosophy which the many and varied Upanishads reiterate in diverse forms. It will be obvious even to the superficial reader that without this sequel the teachings contained in the first Shatka would in many respects remain imperfect and defective. Indeed the Lord in His infinite wisdom has with wonderful skill already thrown out hints here and there to serve as landmarks that are suggestive of a wider field that remains to be traversed as a necessary corollary and a natural sequel to what has been taught.

At the outset in order to allay the fears of Arjuna that by shedding his kinsmen's blood he would be committing an inextinguishable sin for the paltry gain of a kingdom, the Lord began to point out the futility of grieving for the inevitable dissolution of our mortal frame by explaining how the soul, subtle, pervasive, deathless,

intelligent and invulnerable is quite distinct from the body which is gross, changing and un-intelligent and how the latter is in reality no better than a garment put on for a time and waiting to be cast off sooner or later. Once this distinction is borne in mind the needs and desires of the body would no longer occupy the superior position that is ordinarily assigned to them; but to the man of wisdom, the seeker of salvation, the needs of the soul and the means of securing its liberation from the mortal coils woven around it by karma would be everything and the desires and requirements of the body practically nothing. This naturally led to the exposition of the karma yoga and its central principle of doing duty without attachment; and the Lord, as we have seen, took considerable pains to inculcate the glory of action for its own sake without regard to the fruits thereof. Now, the question might arise as to the practicability of this doctrine. The saying goes; 'not even a dullard would exert himself without a gain in view' and the universality of this rule is attested by every one's experience; for we find that as a matter of fact without any exception what prompts a man to do or omit doing a particular thing is either expectation of gain or

fear of penalty. Hence if gain or penalty is to be eschewed from consideration there being no motive to prompt us, all activity will cease and things will come to a standstill. Thus karma yoga far from being the doctrine of action will in actual practice turn out to be the antipodes of it. It is to avoid this pitfall that the Lord wherever there was occasion had been hinting that the best and most successful method of performing karma according to the karma yoga principle could be to dedicate unto Himself.

'With your mind spiritually inclined dedicate actions unto me and fight unconcerned by without any desire or attachment.' (Gita III, 30.) Dedicating all action unto the Lord is thus the key to the proper appreciation and successful adoption of the karma yoga principle and hence it is that the Lord lays particular stress upon it and styles it as his special doctrine which no one who would avoid evil could afford to neglect. What is the nature of this dedication and how to compass it? This will therefore be the next question that awaits solution for a student of karma yoga. This again depends upon a correct knowledge of the nature and qualities of the Supreme Lord, the Paramatman,

to whom we have to dedicate all our actions, the position that we occupy in relation to Him, the nature of our actions and the manner in which our actions are likely to merit His notice etc. In other words to put it directly and specifically we must know and realise that the Paramatman, the All-pervading Supreme Soul is our Lord and Master, the prime cause to whom we owe our existence, continuance and activity (*Swarupa Sthitih* and *Pravritti*) that He has created man as the facile princeps of all sentient beings and endowed him with reason and discrimination in order that he may love and adore Him and thus meriting His grace secure liberty from the bonds of karma and that the simplest and highest form of worship is to obey the dictates of the Lord by performing without deviation the duties prescribed in the Shrutis and Smritis which contain His commandments ("The Shruti and the Smriti are my commandments," "Therefore let the Shastras be thy authority, in determining what ought to be done, or what ought not to be done,") not with a desire to gain any mundane benefits which in reality are in the nature of bye-products that came in the way (*agantukapalam*) but solely and essentially out of love and devotion to the master, whose

royal pleasure they reveal. Duty thus performed with a burning avidity to carry out the pleasure of the Lord is indeed the best form of worship acceptable to Him such as would surely lead to the goal of perfection.

Such a mentality straightway leads to Bhakti yoga whereby the devotee gets immersed in meditation on the Lord and the ineffable bliss that comes of it which indeed is the dawn of the daylight of the eternal beatific communion that awaits him at the end of his journey.

Thus we find that Bhakti yoga is the natural and necessary corollary to Karma yoga which is hence but ancillary to it. Naturally, therefore, the Lord after finishing with karma yoga in the first Shatka devotes the second Shatka to the exposition of Bhakti yoga which being the direct and immediate path leading to the goal is rightly eulogised by the Lord as the greatest and purest treasure of knowledge. It had already been pointed out how the last sloka of the sixth chapter introduces the Bhakti yoga. The seventh chapter merely continues the topic by categorically expounding the preliminary knowledge with which a student of Bhakti

yoga should equip himself. This is no other than a vivid and well-defined comprehension of the nature, properties and inter-relation of the (*Taiwa trayam*) trichotomy of the Supreme Soul (*Paramatman*), the individual soul (*Jivatman*) and matter (*Prakriti*). Even as it was thought necessary for the karma yogi whose immediate goal consisted in the realisation of the individual self to start with a correct understanding of the nature

and properties of the Soul and the body and their inter-relation, it is necessary for the Bhakti yogi whose goal is the realisation of the Paramatman to have a full and clear knowledge of the nature and characteristics of the latter and the relation in which the two subordinate principles viz., that Jivatman and Prakriti stand towards it and accordingly their exposition forms the main subject-matter of the seventh chapter.

THE ALMIGHTY

By R. Viswanatha Sastri.

Vedanta is said to be the highest of sciences and the study of a science can never be perfect from a knowledge of the theories alone. They must be applied to practical things. While literary education fills the mind with ideas, theories and principles, scientific education teaches a man to be practical. Now that the foremost of the sadhanas viz., the discrimination of nitya from the anitya vastu was dealt with in a somewhat condensed manner in my previous articles, it has again to be observed that the entire realisation of the nitya vastu with a thorough understanding of it would be possible only in

the case of a real Bhakta. This is corroborated by the idea conveyed in the 55th verse of chapter 18 of the Bhagavad Gita viz., that the Poornananda Swarupam of Pratyagatma Brahman which is the Nitya Vastu can be realised in all its aspects and in its entirety by Parabhakti and Parabhakti alone. What this Bhakti is has to be considered. It is an extraordinarily affectionate devotion or rather such a devotional affection directed towards the all-prevading Atman—an affection which is continually increasing in geometrical progression *ad infinitum* until at last the Bhakta becomes one with

the Supreme Tatvam, the Almighty and no separate entity is thought of at any moment thereafter. The more he enjoys the object of love, the more is his desire to enjoy it again and this is endless. If such an affection is located on wife and children it is termed *raga*; if it is directed towards the performance of Shastraic duties it is denoted by the name *sraddha*; it is called *ichcha* when it is for the attainment of an object not already got; and it becomes Bhakti when it is turned towards Gods and Gurus. Sri Sankaracharya defines Bhakti in the sixty first stanza of His famous Sivananda Lahari thus:—Just in the same way as the seeds of an ankola tree are attracted towards the root irrespective of the places where they fall at the outset, as a needle turns towards a magnet, as a chaste woman is inclined towards her husband wherever he may be roaming, as a creeper tends towards the adjacent tree, as a river directs its course to the ocean, so also the mind of a real Bhakta ever tends towards the Supreme Being and becomes concentrated there, never trying to swerve from it even to the slightest degree in spite of opposing impulses from outside. In canto 11 of the Bhagavatam also, a Bhagavatotama is defined to be one who does not allow his thoughts to go astray

from the Supreme Being. Who this Being is, has next to be considered in the light of the Vedanta Shastra.

It has been said previously that whatever is drisya is anatma and hence antiyam. Atman is formless and nameless, permeating throughout all the forms and names that are in vogue in this temporal world as well as in the yonder spiritual world and does not come under the category of drisya vastus. The famous stanza of the Bhagavad Gita (XVIII, 61) "The Lord resides in the hearts of all beings and by His power whirls all beings as if they are mounted on machines," which has been correctly paraphrased by Sri Vidyananda Swamikal, describes who that Supreme Almighty is, how he is, where he is and what he is. This will have to be construed so as to be in consonance with the following Shruti.

Antar bahischa tat sarvam vyapya narayanah sthitah.

Eswara's residence is stated to be the place where the heart is located in our bodies. Where the heart is located is given in the Shruti.

Podmakosa pratikasam hrudayam chapyadho mukham etc. The heart

Ahamkaradi and its functions. (12)		Ahamkaram	Abhimanam	Rudra	
		Buddhi	Adhyavasayam	Brihaspati	
		Manas	Sankalpa	Moon	
		Chittam	Avadharana	Kshetragna	
Prana,	Apana,	Vyana,	Udana,	Samana	(5)
Earth,	Water,	Fire,	Air,	Akasam	(5)
Sthooladeham,		Sookshmadeham,		Karanadeham	(3)
Jagradavastha,		Swapnavastha,		Sushuptyavastha	(3)
Astitvam,	Jananam,	Vardhanam,	Parinama,	Kshayam,	Nasam (6)
Asanaya,	Pipasa,	Soka,	Moha,	Jara,	Maranam (6)
Tvak,	Blood,	Flesh,	Medas,	Majya	Bones (6)
Kama,	Krodha,	Lohha,	Moham,	Madam,	Matsaryam (6)
Visva,		Taijasa,		Pragna	(3)
Satwa,		Rajas,		Tamas	(3)
Prarabdha,		Agami,		Sanchitam	(3)
Maitri,	Karuna,	Mudita,	Upoksha		(4)

Yantrarudhanam etesham sarvabhutanam hruddesam is said to be the seat of the Almighty. It is this and this alone that has to be resorted to as Saranam as indicated by the term *eva* in the expression *tameva saranam gachcha* occurring in the 62nd stanza chap. XVIII of the Gita. The term *arudhani* shows as if certain persons have ascended the Yantra. Who are they? What is the ascent referred to?

All the Tatwams aforesaid are only Anatmas and the machinery would come to a stand-still but for the predominating control of the Almighty who is the All-powerful agent, who is the moving force that has set the Sarva Bhutas of the machinery in motion and who is holding the Sutram or reins in

his hands as *Parthasarathi*. *Omka ratha* is the machinery of the body itself as expounded in the Mandukyopanishad. Inasmuch as we have, out of ignorance of our own immortality, bound ourselves by ties of attachment and affection to every part of this machinery and created a peculiar fascination towards it, incapable of bearing the slightest dislocation in any part thereof inside or outside, we are said to have ascended it and, if we are bent upon loosening the said ties, we have to treat Vishnu as our charioteer to guide us in the matter of the performance of the sacrificial rites ordained by the Shastras or of abstention from doing the non-Shastraic karma. Even this capacity as controlling agent is said to have been owned

by God only. So it does not conflict with the real nature of the Almighty who is not in the least affected and who is thoroughly indifferent with regard to any kind of act whether it be of commission or omission. "Though he slay these peoples, he slayeth not, nor is bound" (XVIII, 17.) So in order to free ourselves from such self-made ties i. e., if we want to keep our balance in the daily walks of life without being affected by pleasure or pain we will have to go away leaving this *ratha* only, but not of course physically leaving this body and going elsewhere.

For this, we have to illuminate the **Jnana deepa** extinguishing the Samsara deepam which has been burning for long with a brilliant light within the Sookshama Sariram. How Samsara Deepam has commenced to burn was dealt with in my article on **Man's Immortality**. Now we have to see how this can be extinguished and fresh useful light illumined.

Take for example, the household lamp (குத்து விளக்கு) which is generally lighted by the use of castor oil. By constant pouring of the oil for years together without ever taking steps for cleaning the stand the oil sticks to the surface

and it is found extremely difficult to get rid of the same from it. It can be made afresh only by frequent operation of the process of cleaning. So also the oily vasanas which stick to the mind and which are continuously accompanying each birth, being replenished with additional vasanas gathered on each occasion, are ever on the increase and no amount of physical application similar to the process of cleaning referred to above, is possible inasmuch as the mind-reservoir is located within and being inaccessible cannot admit of any operation by ordinary Loukic means. So how to get rid of the old vasanas and import fresh ones so as to form the Jnana deepam is the question.

To get a solution, a small problem is put forth for consideration. Suppose there is a big vessel full of dirty water to the brim. How will you store it with fresh water without emptying it? If dirty water may be drawn out and fresh water poured in, then there will be no difficulty in the matter. But you are not permitted to do it. So you have only to pour into the vessel, thousands of bucketful of fresh water so that dirty water mixed with fresh water will be overflowing out of the vessel on each occasion, till at last there

will be only fresh water left in the vessel. A similar process should be arranged for the purpose sought. As there are plenty of nectar-like Avatara Kathas and philosophical treatises relating to Bhagavan and Bhagavatas, such of them as are Satwika ones may be frequently heard and allowed to be poured into the reservoir within through the ears as expressly stated by Rukmani in her famous Patrika Slokam so as to get rid of a small quantity of bad vasanas little by little on each occasion in consequence whereof we will have left in our mind at the end of a series of births good vasanas only and will be able to see that Bhakti is implanted deeper and deeper, at every time Sravanam is practised.

The fundamental, required of Bhakti is revealed by the expression *Padgafenanafarafmanam* in the last sloka of chapter 6 of Sri Bhagavat Gita. That is to say the *Anfarafma* or the mind should be made to diffuse itself through the Poorna Jnanananda Swaroopam and lose itself in the vast ocean as observed in *Prasnopani-shad* (VI, 5) "The 16 Kalas of this seer, the Purusha resting in Him alone, having reached Him disappear in Him, their names and forms are destroyed and people speak of the Purusha only."

In proportion to the storage of Bhakti Vasana in the reservoir, Jnana Deepam glows with brilliant light and the One Almighty Tatwam is being rightly understood and realised in its entirety casting aside in the end the non-Atman Tatwam as trash. For this purpose they have been grouped under five main heads called Kosams each comprising a set in itself. Though the Almighty is said to reside in each of these individually and collectively, its swaroopam has to be realised only as **Panchakosa vilakshana** and **avasthathraya sakshi** and not mingled with it. This so-called untouchability of Atma-swaroopam has been rightly described by Mahakavi Sri Kalidasa in the first Nandee slokam of his famous drama the *Malavikagnimitram*.

The Nitya-Suddha Almighty being like a transparent crystal which presents a coloured appearance in conformity with things juxtaposed, appears in conjunction with each of the five Kosas just as the Kosa itself. So each Kosa is confounded with the Atman and various Siddhantams are propounded on the authority of one or other of the Srutis each one contradicting the statement of the previous propounder so much so, that innumerable Siddhantams have come

on the field. But as each one has attacked the other and points out the defects in the other Siddhantam, we have no difficulty in establishing the final one as approved by the Vedantic system **Sarvevedayatpadamamananti** viz., the

one-ness of the Almighty as the Supreme Tatwam under whose magic force the entire world puts forth its appearance as real in various shapes and forms as *namarupatmakam*.

NOTES

Ourselves:

With this number opens our fourth year and we send forth our warmest greetings to all our readers and constituents and sincere prayers for a happy and prosperous new year. In spite of heavy odds, the task that was accomplished during the past three years makes us confident of the future and the prospect of the future inspires us with fresh hopes and aspirations.

We are glad to inform our readers that we have constituted an Editorial Board in the certain hope that such a Board will considerably enhance the prestige and popularity of the journal. We thank the gentlemen members for their ready kindness to serve on the Editorial Board. Since writing this Mr. Manubhai C. Pandya M. A., B. Sc., LL. B. of Bombay has also expressed his willingness to be one of the members of the Board. Our thanks are also due to him.

It is our ardent belief that if the resuscitation of India and the humanisation and spiritualisation of the world are to prove a *fait accompli*, they can be done only through the revival of the Sanatana Dharma throughout the world. We are heartily pleased to note that some efforts are made still to keep alive our ancient Dharma. But unless we succeed in bringing it to bear on the restoration of the national organism, we, the Sanatana Dharmis who constitute the religious organ, must wholly die out with our culture, scriptures and all. So, in order that we may reanimate our national life, we need at present a dynamic and forceful discussion of our culture with a few to synthesise the best in it with the achievements of modern science and occidental scholarship. If Hindu culture is to grow and be a creative force it must absorb the vital elements in the world culture.

"The world has greater need of philosophy for consolation and guidance today than ever before" observed Sir G. S. Bajpai, opening the 12th Session of the Indian Philosophy Conference, held at Delhi on the 17th ultimo. Let us look to the present mental state of the western world. Oh! what an appalling clash of ideals, bewildering conflict of passions, grovelling desires and ambitions! Is not brute-force the order of some of the so-called civilized nations of the West? Swami Vivekananda of blessed memory presaged with a prophetic vision forty years ago: "Modern Europe stands on the crater of a huge volcano and is in constant danger to be blown up by the eruption of the subterranean fire which is now rumbling audibly within its bowels." Today we see that eruption terribly ravaging the continent. Very often has it been said and we reiterate it once more that unless the essence of Religion and Spirituality and Philosophy comes to permeate through the entire world no peace can come.

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This is perhaps the proper time for India to carry her spiritual message of peace of the ancient seers to the West in order that it may heal its frame lacerated beyond measure by its own wickedness and folly. Need we say that no one else can be competent to balm its bruised spirit but India with her ambrosia of spirituality?

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Our India is naturally and essentially a spiritual country. As a result of the contact with the western world we have to some extent miserably cut our national life from the ancient and sacred moorings of our Sanatana Dharma. But we need on no account be disheartened. All that we have to do is to shake off our lethargy and follow Dharma which alone can take us to pishah heights of glory and make our future life a happy fulfilment of the past.

Sri Ramananda's Mahasamadhi:

So Sri Ramananda Swami entered into Mahasamadhi on Friday, the 25th. Dec. 1936 leaving thousands behind him to shed bitter tears over his physical disappearance. His life has been one of intense Sadhana, extraordinary self-abnegation and devoted service to the cause of Dharma. There are few souls who feel for Dharma and who have done so much for it as our Gurudeva. The few days that we spent with him were a great inspiration. We confess it is beyond our power to plumb his deep spiritual life. But this much we know from our own experience that when we would approach him with a distracted mind and heavy heart and sit in his divine presence even for a while, we would feel all our distractions melt away, all our weight lightened and our spirit lifted up by some mysterious power to some sublime region that is not earthly. In short, he was the embodiment of Sanatana Dharma.

Though he has shuffled off his mortal coil, he is still existing in his subtle spiritual body to shower blessings on

us. May he bless us and help us from on high in our strivings for God-realisation!



REVIEWS AND NOTICES

Soundarya Lahari: with Tamil Translation and Notes by G. V. Ganesa Aiyar, Advocate. Published by the Janardana Printing Works, Ltd., Kumbakonam.

We have great pleasure in welcoming this very valuable publication. Among the devotional works of Sri Sankaracharya, Soundarya Lahari occupies a very high place both because of its inimitable sweetness of diction and because of its containing the quintessence of the sublime philosophy underlying the worship of the Supreme conceived of as the Mother of the universe. The high spiritual value is evidenced by the tradition that a portion of it known as Ananda Lahari was obtained by the great Master himself direct from Kailasa and by the well-known fact that every one of the stanzas is ascribed by knowing people with a distinct Mantric efficacy.

In spite of the several commentaries especially the famous one of Lakshidara, the stotra has remained practically, inaccessible to the lay man. The Devi literature which is the basis of the Stotra is so vast and difficult that many a learned scholar has floundered in it and has been led astray by imperfectly understanding its true import.

The Soundarya Lahari is equally liable to be misunderstood unless the student has properly qualified himself to receive it and gets the necessary initiation from a qualified Guru. It has long therefore been considered as too sacred for indiscriminate publication. But this secrecy born of a genuine desire to save it from unclean or incompetent hands which may hurt themselves by handling it has during the last few centuries become so accentuated that even the custodians of the secret teachings have begun to gradually forget them.

It is mainly with a view to prevent such a disaster and to create an interest in the lay man in that literature by showing him that, though to attain the full benefit promised to the earnest aspirant it was still necessary to resort to initiation from a knowing master, there were still some general principles which may be taken note of and some simple practices which may be put in use in this branch of practical worship even by him and to tell him in fact that this worship is not really so inaccessible as it is usually taken to be if only he will qualify himself for it that the learned author has come forward with this publication. He has tried his best to come down to the level of a beginner in spiritual training but naturally expects from the

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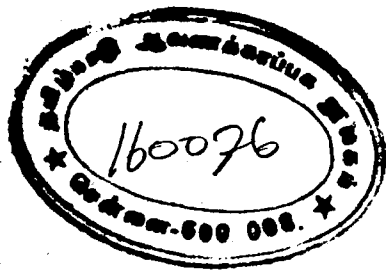
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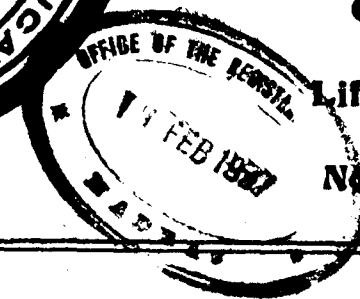
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VOL. IV. { FEBRUARY, 1937. } NO. 2.

***THE PROBLEM OF APPEARANCE AND REALITY**

By **Manubhai C. Pandya, M. A., B. Sc. LL. B.**

**Phenomenal and Absolute
Standpoints.**

The phenomenal universe with its richest variety and innumerable seeming differences has given rise to a philosophical problem of no small importance as regards the determination of its nature whether apparent or real. To the realists the physical world with its seeming solidarity and differences is real from a phenomenal point of view and as tested by the evidence of the senses. To the idealists it is an appearance only

and is unreal from an absolute point of view. It will therefore be interesting to examine which side the truth lies.

What is Phenomenal Knowledge?

It may be stated at the outset that all knowledge of the outside universe and the objects thereof reaches us by means of our senses and mind and not direct. Therefore the truth or otherwise of the said knowledge is dependent on other factors outside the said objects and it cannot be absolute.

*Essay submitted to the Twelfth Session of The Indian Philosophical Congress, Delhi.

In fact all knowledge of the phenomenal world that is derived by us through our senses and mind is relative only and it gives us only a partial truth of the said objects within certain limits of time, space and causal relations which have no objective and absolute reality. The Greek word "phenomenal" is defined by Webster as "An appearance; anything visible; whatever is apprehended by observation." The seers of India however have proclaimed time and again that "the phenomenal world was but a series of changing shifting forms and events, nothing being, abiding, or permanent. To the mind of the sages, none of these phenomenal things was or were 'Real' in the sense of existing, fixed, permanent or constant, just as we use the term in connection with Real property, -Real estate, Reality etc., in law to-day. And accordingly, the sages bade their students recognize that the Phenomenal universe was not 'Real' in the philosophical sense of the word."

Test of Reality.

However pure reason must convince the philosophical mind that there must be something real behind the phenomenal universe of names and forms, otherwise the

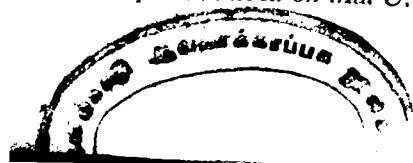
latter could not exist even in appearance and that there must be a back-ground of Reality which the philosophers call the Absolute which is permanent and unchanging (*Kutastha*). No material object in this phenomenal world could be said to be absolutely real (*Vastusad*) as it is an effect and subject to changes (*Vikara*) and every change is temporary. The proper test to determine whether an object is real is not whether it is perceived by the senses but whether it endures permanently in the same state without undergoing any change. It is said "Whatever exists not in the beginning or in the end exists not really in the present."*

Two-fold Consciousness of Experience.

"Every part of experience involves two-fold consciousness viz., the consciousness of the real (*Sat*) and the consciousness of the unreal or appearance (*Asat*). Now that is said to be real of which our consciousness never fails, and that to be unreal of which our consciousness fails"† There must be an absolute reality which is neither a cause nor an effect. For what is fleeting must be unreal and what is constant must be real. The absolute reality which transcends

*Gaudapada Karika on Ma. U. 4-31.

†Shankara Bhashya on B. G. 2-16.



time, space, and causal relations is not conditioned by causality and therefore the perception of the series of causes and effects must be illusory. In fact the reality and unreality of things are thus to be inferred from our own experience. "Now in all our experience a two-fold consciousness arises with reference to one and the same substratum. Of these two, the consciousness of an object eg. a pot is temporary as pointed out above but not the consciousness of existence. Thus the object eg. a pot is unreal because the consciousness is temporary; but what corresponds to our consciousness of existence is not unreal because the consciousness of existence is unfailing."* From the circumstance that an object eg. a pot on the ground, has disappeared, one cannot say that the consciousness of existence has also disappeared as the consciousness of existence which corresponds to the attributive and not substantive cannot arise in the absence of the substantive and not that there is no objective reality present corresponding to the consciousness of existence. Even in the case of the disappearance of an object eg. a pot on the ground, the consciousness of existence still arises in conjunction with the absence of a pot.

When we say 'there is no pot,' existence is signified by reference to the place where the pot is said to be absent. We find the two-fold consciousness arising with reference to one and the same substratum even though one of the two objects corresponding to the two-fold consciousness is unreal as in the case of a mirage where our consciousness takes the form 'this is water' and the object corresponding to the consciousness of water is false.

The Absolute Does Not Deny The Relative.

It will be thus seen from the above, that although all physical objects in this phenomenal world which are perceived by the senses are an appearance only and relatively real, yet there is a universal objective reality called the Absolute present everywhere corresponding to the consciousness of existence which is the substratum and ground of the phenomenal universe which has a relative and transitional reality only and which is not denied by the Absolute but has its being within the Absolute by its mysterious potential power and which alone is real and self-subsisting from a philosophical point of view. The real existence

*Shankara Bhashya on B. G. 2-16.

however is not something material but it is a pure spirit in its pristine purity which is the source, ground, and destination of the phenomenal universe and has for its essential attributes, eternal existence, knowledge and bliss.

Evolution of the Idea of the Absolute in the Upanishads.

The above idea of the Absolute in its essence was evolved in the Upanishads by slow degrees as meaning Sat (existence), Chit (consciousness of thought) and Ananda (Bliss). It is also described in the Taaittiriya Upanishad as existence (Satyam), intelligence (Jnanam) and infinity (Anantam). The nature of reality being infinity it is not possible to describe it in positive terms but it is described negatively only as not-this-not this.† The above predicates of existence, knowledge and infinity are not attributes of the Reality or Absolute as it is attributeless but they constitute its essence ontologically. The Absolute in essence is infinity. Hence it is not possible to limit it by defining it as possessing attributes which constitute limits to its essential nature which have a place in the phenomenal plane only and not transcendental one.

† (B. U. 2-1-20)

The Essence of Reality.

The only thing that can be predicated of the attributeless Reality for certain is that it is not *Asat* (non-existence) but that it is *Sat* (eternal existence). It means that the Absolute is a Being having existence as its nature but not as its attribute or quality. It may be stated here that the empiric world of names and forms is also called *Sat* which means real from the phenomenal point of view. But the Absolute is distinguished from all material objects also called real *Sat* by the predicates of eternity, indestructibility, and unchangeability. So it is called *Satyasya Satyam* or the essence of reality as distinguished from the empiric world which is simply called (*Satyam*) which means relatively real. This doctrine of the real and the unreal may be traced so far back as the Rig Veda. See the Nasadiya hymn‡ of the Rig Veda which also contains the earliest germs of the doctrine of Maya Vada or the illusoriness of the world. The second essence of the Absolute reality is intelligence which is also not its attribute or quality. This essential attribute distinguishes the Absolute from material objects thus suggesting that it has intelligence as its essential nature which again is identical

‡ (R. V. 10-129.)

with essential being. The third essence of the Absolute is bliss or happiness which also constitutes its essence and not attribute thus distinguishing it from the embodied soul of the phenomenal world which undergoes many privations and sufferings and migrates from one bodily existence to another in endless cycles of births and deaths until true philosophical knowledge dawns upon it.

Conclusion.

It may be concluded that the Absolute is only essential reality from a philosophical point of view and that it has a distinct objective existence separate from nature and man and having the attributes of eternal existence, intelligence and bliss as constituting its essence and real nature while all other objects of the phenomenal world are an appearance only and which have only a relative reality and being within the Absolute.



THE ASRAMA SYSTEM

By R. Krishnaswami Aiyer, M. A., B. L.

1 Castes and Asramas.

The ultimate goal of the Hindus being Moksha, all their institutions are so formed and the very Hindu life so modelled as to facilitate the actual attainment of that goal by easy, steady and sure means. Hence the life period of the Hindu is divided into definite sub-periods making off the several stages of spiritual growth distinctly one from another. It is a well-known fact of nature that all the several stages of physical growth from the condition of the cell up to that of the complicated human body are passed through before the child comes out of the womb. It is similarly possible to mark the several

stages separately in the life-period of the Brahmana, the most highly evolved among men, having reference to the four ascertained stages of progress mentioned in a previous article, namely, those of obedience, selfish action, selfless action, and renunciation. These sub-periods are called Asramas. The Sudra life begins and ends in obedience; the whole life-period of the Sudra is spent in service and so he is allowed to be a householder or Grihastha. The Vaisya's life begins in obedience and ends in action for profit; he has two Asramas, the Brahmacharya and the Garhasthya. Kshatriya's life also begins in obedience, passes through action for profit and ends in selfless action; he has

three Asramas, the Brahmacharya, the Garhasthya and the Vanaprastha. The Brahmana life in the same way begins in obedience, passes through all the other three stages and ends in final emancipation from conditioned existence, the fruit of renunciation absolute; the Brahmana has all the four Asramas including the final one, Sannyasa, the stage of thorough renunciation. It is the difference in the nature of the goal ordinarily reachable in particular lives that marks the distinction among the castes; the beginning is the same for all; the end however differs for each caste.

2 The Brahmachari.

The first Asrama, Brahmacharya, is that of the spiritual student and it begins about the end of the seventh year of age. Just then when his intellect begins to be seriously active, he is put under the guidance of a spiritual Teacher or Guru. He is considered to be then re-born (Dvija) in the spiritual family of his Guru and he is directly initiated by the Guru in Gayatri, the holiest of Mantras, which reveals to him the ultimate Truth and gives him at the same time the necessary clue to right practice in spiritual training to realise that Truth. He is gradually made to see that of all objects which can be perceived in the physical universe the Sun is the highest and grandest, that the Supreme Self who is the enlivening and guiding Soul of the universe

is, from the physical point of view, most abundantly manifested in the Sun and that as, being in the Sun, He is the ultimate source of all life and activity in the whole solar system, so is that same Supreme Self, being in the heart of man and all else, actually guiding and directing from there the destinies of all. This lofty truth which is verbally revealed to the budding Brahmachari at his Upanayana by his Guru is the very truth to appreciate which he is given detailed instructions in the long course of his Vedic studies and Brahmacharya at the end of which he really becomes a Vidvan, a man of true learning.

3 The Study of the Veda.

A word in passing about the study of the Veda. In these days of free thought and unbridled action, any one may, with impunity and in defiance of all tradition and Sastraic regulations, pretend to read or chant, understand and even expound the Vedas. But the truth remains that the Vedas cease to be Vedas and real Vedic knowledge actually vanishes when approached by unqualified intruders, impure for the purpose hereditarily or in themselves. However clever and keen-intellected the Vedicly unqualified may be, he cannot approach, much less chant and expound the Vedas. In fact they ceased to be Vedas if pronounced or chanted by him. However keen and level-headed an advocate may be, his pronouncements make no judgments.

It is only the pronouncement by the Judge, nominated as such, however dull and crazy he may be, that passes for a judgment really enforceable in law. If the Vedas are approached either by the unqualified or in a manner not prescribed, they not only cease to be effectual but also actually lead to positive harm. It must be definitely understood that the Vedas are not mere collections of words or collection of sounds but are more truly reservoirs of mighty spiritual forces which can make or mar immensely according as they are approached and opened. The restrictions are founded on the rule of right and safe preservation of mighty forces of subtle nature in pure proper quarters for the common good of all and of necessary prevention of certain harm, both individual and communal, resulting from an ignorant playing with such forces by unqualified hands. They are not based on any ground of jealousy. It must be borne in mind that even among the Brahmanas, the proper custodians of the Veda, it is not all that are qualified to recite the Vedas nor at all times. The Brahmana women can not recite nor the Brahmana men on occasions of pollution and other occasions when their physical bodies are impure, contaminated either in themselves or by surroundings. When the Veda itself prescribes that only certain persons shall have access to it, it is not for us who claim to owe allegiance to it to belittle the value of that prescription. The Sudra among us, not having had the required physical

heredity and the prescribed pre-natal and post-natal Samskaras, and so also the women of all the castes who are subject to certain natural disabilities, are not allowed to have Vedic knowledge directly but can have the whole of the Vedic culture indirectly through other kinds of sacred literature such as the Itihasas and the Puranas which are but the popular expositions of the Vedic truths and are therefore able to take the Dharmic aspirants of such classes also up to the ultimate goal of Moksha, provided that even they are rightly interpreted and explained to them by those who possess direct Vedic wisdom and are competent in all ways to disseminate Vedic culture in the light of such wisdom, that is to say, by the properly qualified and truly enlightened Brahmanas.

Again, that alone is real Veda which is recited by a duly initiated Dvija who has studied at the feet of a duly qualified Brahmana teacher, at such times only as are prescribed for the purpose and with the strict observance of the prescribed rules of Vedic studentship. A single recital of a Mantra by such a Niyamadhyayi (proper student) is enough to produce its ordained effect even in the perceived world. Those who may have had the privilege of knowing something of the late Sri Jagadguru of Sringeri, His Holiness Sri Sachchidananda Siva Abhinava Narasimha Bharati Svaminah, must have been enough convinced of the immense powers of a true

knower of the Veda. What is learned from the printed books now available everywhere or from the mercenary teachers (Bhritaka-Adhyapakas) employed in Pathasalas maintained and conducted on anti-Sastraic lines is no Veda at all and can possess therefore no true Vedic efficacy. It is no wonder therefore that the life-less recitals by most of the Brahmanas of the day are found utterly inefficacious, and the Sastra-mentioned results of proper Vedic recitals do not follow at all. Let the true Veda therefore be secured properly in the prescribed manner. Our final goal of Moksha and the intermediate ends of Dharmic elevation are all capable of being reached only if our Vedic culture is well preserved in its purity.

4 The Other Asramas.

On the completion of the student career and the inhibiting of true Vedic culture, the learned Vidwan is asked to enter into the second Asrama called Garhasthya, the stage of householder, by taking a girl in marriage. The duties prescribed for the Grihastha amply indicate that his life is intended to be one of thorough Dharmic training and of general usefulness and it is in the second stage of life all the theoretical knowledge of the Vidwan is converted into practical wisdom. Again, the selfish action of the less evolved is represented in this Grihasthasrama by the action of the householder for the benefit of his wife, children and other relations. In that

stage itself, the Grihastha makes preparations for the higher life and cultivates therein the habit of doing action for the benefit of all including strangers and even non-human beings for the mere sake of duty.

In the stage of Vanaprastha, attachment to the fruits of action is wholly got rid of. He retires to the forest, away from the bustle of the world; he meditates and confers the merit of meditation on others. He has to exercise self-control, control of body and mind. He has to help and to teach, not expecting or caring for any return or benefit but with a view to see the world better off for his existence. It may be observed that this Asrama has become an impossibility in this yuga, especially in the present-day system of reservation of forests and leasing out of the forest produce everywhere. When one is in the Vanaprastha stage of life, he has to prepare himself for a still higher life by constant study of the sacred Upanishads. Such preparation when completed takes him on to the last and most glorious Asrama, the Sannyasa.

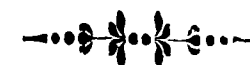
In the Sannyasa Asrama, he renounces all that is finite or limited and realising fully his oneness with the Infinite Noumenon, the underlying reality of all that exist, finds peace unruffled and absolute. Here is the object of individual existence, attained. As already mentioned, Sannyasa is allowed and prescribed only for the Brahmana and the goal

of the Brahmana is to become a Brahma-Jnani, Knower of Brahman.

5 The Brahma-Jnani.

Some people who are averse to recognise the desirability of the caste system want to interpret the passages which mention that the Brahmana (meaning thereby the ideal and perfected Brahmana) is a Brahma-jnani as saying that only Brahma-jnanis can be called Brahmanas and none else. Such an interpretation is manifestly absurd. The Sastras prescribe a large number of Samskaras, purificatory ceremonies and initiations for Brahmanas from the moment of the parents' union and the consequent conception in the mother's womb up to death and even after. Does a Brahma-jnani require any purification or initiation? It is for a Brahma-jnani that the ceremonies of Garbhadhana, Jatakarma, Namakarana, Annaprasana, Choula and Upanayana are intended? The Sastras make provisions, different according to the caste, with regard to the age before which and the season in which Upanayana has to be done for the boys of the first three castes. Does a Brahma-jnani who has already realised the ultimate goal require any initiation into Gayatri? What is to become of the several Prayaschittas or expiatory ceremonies for sins committed by Brahmanas? Can a Brahma-jnani possibly commit or be

answerable for sins? The passages in question really mean only that a Brahmana who has become a Brahma-jnani is the best among Brahmanas, he having actually realised the final object of real Brahmana life. The modern "educated" Hindu especially the modern Brahmana, finds the caste and Asrama Dharmas very inconvenient and gives them up; but he would not however admit that he is acting against the Sastras and, in order to justify his own ways, he makes attempts to show that the Sastras themselves have prescribed such ways. This half-hearted method of "following" the Sastras themselves has done more mischief to the Aryan religion than non-Hindu mission agency or even materialism or atheism. These latter can only attack it from the outside and can be successfully combated. The ways of the modern half-educated Hindu are more dangerous; he acts as poison inside the system and contaminates the whole of it. If we really care for India and her ancient Aryan Religion and Dharmic Civilization, immediate steps ought to be taken to put an end to his mischief and its lamentable results. The cure must begin in the Brahma community. The nervous system ought to be set right before the tone of the whole body can improve. Mischief originated in the Brahmana. He ought to initiate also the change for the better.



ORTHODOX REFORM

By K. Balasubrahmanya Aiyer, B. A., B. L.

This may appear a contradiction in terms but, in reality there is a deep underlying current of truth in it when applied to the conditions of Hindu India. The terms 'orthodoxy' and 'reform' are so well-known that it is unnecessary to tire the patience of the reader by giving any explanation of them. The key position of the orthodox is the maintenance of the pristine purity of the Varna and the Ashrama. But the pitiable plight of both in the present day calls aloud for a thorough reformation and he who wants to dwell complacently under the appellation of 'orthodox' must perforce play the role of a reformer. In fact, under the present conditions, to be a truly orthodox person is also to be a true reformer. The Varnashrama conception of society has been the cherished ideal of our Rishis and law-givers and, whatever may be the falling off from that ideal in the later history of India, it was once the key-stone of the polity of the ancient Hindu State. The word 'Varna' is really as untranslatable as the word 'Tapas'. By mis-translating it as caste, our modern scholars introduce ideas foreign to the conception underly-

ing it. Again by wrongly explaining it as having originally meant 'colour' they have fallen into erroneous historical conclusions, about the origin of Varnas. As a matter of fact, the word 'Varna' in this context, means neither colour nor caste. In Sanskrit, the distinction is clear between Varna and Jathi. In fact, the heading of a chapter in the Mitakshara is Varnajathi Veveka. It shows clearly that Varna is not Jathi. The Varnas are said to be always four while the Jathis are many and in the Smritis Jathis are said to spring out of the Varnas. One will better understand its significance by adverting to what it is not. It is not a petrified caste nor is it a professional group. It is neither a class nor a clan. It is a strange mixture of sociological group, hereditary calling and inherited tendency. Now-a-days judged from the point of view of the ideal there are no Varnas and if the word is applied in its most attenuated significance, it can be said that there are two Varnas now. So far as the Ashrama ideal is concerned it does not obtain at all. The imperative duty of the orthodox reformer will, therefore,

be to try to bring back the lost four Varna System and the absent four Ashramas. Further, the innumerable sub-castes into which the Hindu community is divided cannot be regarded as the outcome of the conception of four Varnas. Differences of worship and ritual and even differences of philosophical theories have become crystallized into sectarian groups between which according to custom even inter-marriage is prohibited though according to the Smritis and their commentators there can be no legal prohibition of such inter-marriages. If there is to be a healthy application of the Chaturvarnya ideal to modern conditions as is often desired by the orthodox the two essential things are the resuscitation of the four main Varnas, especially the Kshatriya and Vaisya, according to the original conception and the obliteration of the various sub-castes which preserve all the evils which are attributed to caste organisation.

The Ashrama outlook of life has to be revived at all costs. If every individual in Society is to lead a disciplined and well planned life so that he may be a useful, functioning, effective unit of it, the practical realisation of the Ashrama conception is essential.

It is unnecessary to labour the point further. Next, the ancient ideal of religious and moral discipline through the Samskaras that have been ordained by the Shastras must be followed in practical life instead of the lip-service done to it at the present day. We have so far receded from the ideal that they exist only in a mutilated form in the unmeaning formal observance of them in Hindu Society. A careful reading of the details of the system of Samskaras described in the books will convince even the modern reader of their scientific basis and the sociological usefulness of good many of them. But now, even the passing observer of Hindu Society will admit that the true spirit of these Samskaras is entirely gone and only the dead shell exists, amidst altogether ill-adapted surroundings. The notable instance is that of marriage ceremonies and customs among the Brahmin community. The whole system of Hindu Marriage is disfigured by the pernicious evil of bridegroom price which has reduced the sacrament to a farce and commercialised it. The sacramental character is hardly recognizable amidst the reckless expenditure and the encrustations of unmeaning and outworn customs. Most of the other

by Avidya or **Aviveka**. In fact, no entrance at all can be imagined in view of the facts originally propounded of the Atman heretofore. If a mango seed sprouts and grows to a height as **ankura**, can we then get back the original seed just as it was at the outset? So, after the springing up of Akas we are not able to get at the original Atman except by mental conception i. e. we can get at it only by the mental process as by removing the husk from the paddy. At the sight of Akas, the original entity is not recognised and as Avidya has set in, it has to be removed first by Vicharam. In the same manner, from Akas, Vayu is said to have sprung up and from Vayu, Agni. Thus the more the development of things the more Atman merges in them as sugar merges in a sweetmeat say (ജിര) and puts forth a new appearance though the original sugar is there. The **nama** and **rupa** alone are different. The Agni gives rise to water and water to Prithivi. Oshadhis are then generated from Prithivi and from these, Annam comes into existence. Then the physical bodies going by the name of what is called the Annamaya Kosa are produced. This Kosa is defined to be a collection of kosams formed by the essence of Annam or whatever is taken in. This is contained in the Sthoola Sareeram.

This is the only kosam which is perceptible to the eye. If we dissect the body and look within, we cannot see anything but flesh, blood, nerves

etc. Whatever is visible in the interior of the body is only to be classed as a part of the Sthoola Sareeram itself. The other kosams are too subtle to be visible to the human eye. Only **jnana chakshus** can see what is within. So the Sookshama Sariram containing the Pranamaya, Manomaya and Vijnanamaya kosas and the Karana Sareeram containing the Anandamaya kosam are all perceptible only to the Sastraic eye.

As we proceed inward, each kosam is said to be a close-fitting cover for the interior one and so on till the last Anandamaya kosam, so that the Atman is depicted as having five kosams or sheaths in which it is placed. It is for the purpose of Vicharam that Atman is considered to dwell in the interior of interiors though it is really all-pervading and unparalleled.

We have only to eradicate the overgrowth i. e., the non-tatwams from Akas to Anandamaya kosam and find out the hidden—treasure the tatwam—which like an artesian well, springs out from the innermost space within Budhi Guha and enlightens everything in the world through the mind and the organs of sense. The Mayic nature of this kind of creation from Akas down to the Anandamaya kosam and the merging of the Atman in the created sect are all explained by the following illustration viz., that a wall merges in the figure of an elephant painted thereon in spite of the fact

that the wall does not lose its wallness on that account. Similarly the Atman does not lose its Atmanship because of the appearance of the world.

The four Sookshma kosams are defined thus:—

When the 14 kinds of vital airs viz; Prana and others come to live in the body, Pranamaya kosa is said to have been formed. Manomaya Kosa comes to light when the Atman with the aid of 14 karanams or implements (manas and the others) becomes attached to the first two kosams and begins to act and exercise the will power in the matter of seeing, hearing, talking, etc. Vijnanamaya kosa is formed when the 3 kosams aforesaid are lighted up with a knowledge of the details thereof. Anandamaya kosa or Ajnanam is the root or the underground stock wherein the 4 kosams exist in an undeveloped state like a tree in its seed. In fact the entire tree of Samsara dwells in the Ajnanam. When we talk of these kosams separately, it is not to be understood that they are all bereft of the Atma Tatwam. It is this that is shining as Kosas individually as well collectively. This is the distinction between the modern Science and the Vedantic Science. When the former tells you that 2 parts of Hydrogen and one part of Oxygen go to form water, the latter impresses upon you that the said ingredients alone cannot produce water unless they are accompanied with Atman. Atman is the chief in-

gredient therein. So in the light of Vedantic science; 2 parts of Hydrogen + one part of Oxygen + Atman = water + Atman. Perhaps Atman appearing on both sides of the equation is eliminated in modern science! Thus the Astikyam of the Hindu Vedanta has disappeared in all other sciences and more so in our daily lives. So much so that we have become pure materialists. In this connection I would like to mention to my readers and it will not be out of place, I think, that in the Aryan household of good old days, even a child of five years of age was carrying a divine idea even during the hours spent on the playground. Before taking anything in as food or drink, the fact that it must first be presented to God as Naivedyam was impressed on the young minds. When going to bathe in water, there was the conception of God in it and in fact there was the recitation of some mantram or other during the performance of every karma in daily routine of life as conducted by the good old Rishis and their conduct is to be taken as **Sistacharam** and the rules thereof have been prescribed in our Karmakanda which is said to have been intended for the purification of the mind as frequently reminding us of our Godliness. No mind will have its purity without this Atma Tatwa Jnanam. (**nahijnaena sadrisam pavitraniha viyatey**). So little by little, the existence of Tatwam became implanted in men of Daivic birth as it is interpreted in Gita and when men of such stamp exhibit

symptoms of disheartenment at times, one witnessing the same, if he happens to be a Jnani, himself avails himself of the opportunity to give the necessary advice and remind them of the supreme Tatwam, the Almighty. So it is that Arjuna of *daivisampat* was advised by Lord Krishna and Sri Ramachandra himself by Lakshmana in such words as *kimatmanam mahatmanam atmanam nava budyashey*. en of Asuric birth are devoid of this conception of Atma Tatwam in their daily walks of life. Such were Virochana and his followers who believed the Pratyaksha Pramanam alone and they established their Sidhantam thus:—

Annamaya Kosa itself is the Atman and it is this that understands everything. To adorn this and give every possible nourishment to it so as to delight the body in all sorts is their motto. They say that this is the Purushartham and citing some of our daily Anubhavams, refer us to such expressions such as 'I am happy having got a good thing to eat and fine damsels for enjoyment'. They also refer us to certain other expressions such as, 'I am a man', 'I am black', 'I am stout', and state that the physical body alone is Atma, that enjoyment with this body is Purushartham that we should not do injustice to the body by denying it of all pleasures and that death is Moksham. Some of the refuting arguments are advanced below:—

(1) This theory presupposes that everything ends with the body and no rebirth is thought of, so that Moksham which is expected after a series of rebirths, and the Sadhanams ordained in the Sastras for attainment of the same become meaningless as we are not outliving the body till Moksham. When body is burnt to ashes or buried we see that certain actions done till the moment of death have no sufficient time to yield any result, thus giving rise to a Dosham called *Krutanasam* i.e., actions going fruitless—which is accepted by all Sidhantis as an impossibility. Further, they accept no previous birth and state that the cohabitation of a couple is the main cause of progeny in any species and that no previous karma needs be asserted on that account. But this kind of argument does not explain why certain children born of the same parents are doomed to suffer while others are enjoying perfect bliss. Children cannot be expected to have performed immediately after birth some karma the result whereof they may be said to have been reaping. So their Anubhava is said to be the results being produced without sufficient cause and this contradicts the law of causation and effect. Besides, denial of the karma theory gives rise to a lot of fallacies which are inexplicable. Say for instance, boys born in common circumstances and trained under a common Guru are creating their tastes different from one another. While Raman has no taste in Mathematics, Krishnan gives

an intelligent solution of even difficult problems. One learns Sanskrit well, whereas the other is unable to correctly pronounce it even. One has good aptitude for learning foreign languages, another takes to music, and so on. No reason can be alleged for such a different aptitude taken by each, if it had not been the result of a training in his previous birth in the particular line which he now takes to. Again, we know, as a general principle, the rule viz., As you sow, so you reap. One who plants sugar-cane will get sweet things and one who plants sour things can get only sour ones. So also good actions lead to good results and bad ones to bad results. Law also has been framed in that line so that the wicked are meted out with punishment and the good are rewarded. Such being the case, we see that we come across with people who, though appearing to be good, are suffering from one disease or other, while others who are wicked, rise to high positions and enjoy without any disease whatever. Why this injustice is done in God's creation has to be explained. We have to reason out every case and will be able to find out that every one is reaping the fruit of his past actions only and that justice is being done and will be done. This is in accordance with the Sastraic Pramanam and it also appears sound. The Sanatana theory of karma alone can explain lot of things otherwise inexplicable. So the physical body cannot be Atman.

(2) The knowing power vested in Atman must be exercised in all the Avasthas. If the body were the Atman, it must exercise the power of knowing during sleep. We don't see objects then lying in front of the body. We know also that a dead body does not exercise any knowing power. So it is not its dharma but it is the Atma dharma.

Again when our attention is directed elsewhere and we are concentrating upon some remote objects, we don't see the things and actions taking place in front of the body. So the body cannot be Atman.

(3) The expressions quoted above are all of daily occurrence. Generally we don't consider everything before we talk and are using a number of expressions which, if thought over, would be fallacious statements which are misleading.

Dehatma bhavana has been coming to us from time immemorial and we are confounding the body with Atma owing to Asura Prakriti—a Prakriti which is ever inherent in the Asuras like Hiranyakasipu who was requested once by his son Prahlada in these words, 'Leave off this your asuram bhavam and keep your mind equanimous and you will have no enemies.' So, our Anubhavams must be meditated upon and the truth found out. It is for this purpose Vicharam is prescribed with a view to make out our Anubhavam in consonance with Sruti

and Yukti. The expressions can be interpreted as, "I know that my body is of a man-figure and not that of a brute" "I know my body is black and stout." The blackness or stoutness and manhood or the Brahmanism are all recognised by one who is the common real Knower in the three Avasthas and not by the spiritless body which is only Jadam.

The knowing power or 'knowledge' is not a faculty of the mind as we will see later or in the manomayakosa vicharam but is interpreted in such abstract terms as Jnapti or Avabodha. When we say blackness, we don't require a black cow or sheep to be brought and placed before us. We can think of blackness apart from the cow or sheep so that blackness is one, though there may be several things of the kind. Gold is regarded as one thing though there are lots of ornaments made of it. Similarly clay is one thing though there are several kinds of earthen-ware. So also Knowledge is one thing though the known objects may be variegated and innumerable, nay, all things in the world. The one thing is certain and others are myth. Simply because we are not able to perceive things in darkness, we cannot doubt the existence of our eyes. Cf. Vacharambhanam vikaro namadheyam mritiketyeva satyam i. e. Vachakevalamarabhyatey as if they are different from the One Tatwam. We have knowledge of each of Sabda, Sparsa, Roopa etc. In these, we see knowledge does not vary

but the objects only vary. All things except knowledge are likened to the terms food, water, dishes etc., used in the household play of a set of girls who eat and drink and do the entire function of a household only as a pastime without any substantial thing before them and in reality such food, drink, etc., cannot appease their hunger or quench their thirst and the water used would not have wetted their hands. So we cannot be guided by the mere expressions alone and come to a conclusion which is against Sroutic interpretation which runs as follows:—When we say 'I am black' it does not mean that I (The Atman) is of black colour, but only that we are referring to our body alone and that the expression has come out from us on account of the long adhyasa or misconception of things, which itself is a vast subject and will be dealt with later on in a separate discourse.

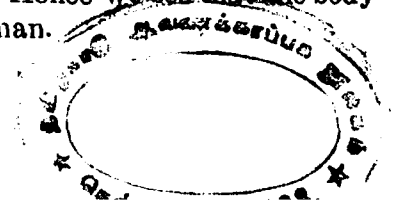
(4) Again it is asserted by some that the physical body is Atman on the ground cited below: As inordinate affection is placed only on the body and we will not allow anyone to interfere with our body in any manner to harm us, it is seen that our body is our loved-object and those who delight or give pleasure to it in anyway are also loved by us and the things that please the body viz., fruits, flower, food etc., are also loved by us, and that whatever is the loved object is the Atman. So they say that body is the Atman. It is not. For we see that more affection is being placed

upon Indriya, and, the vital parts of the body. The inner we go, we see that the innermost parts, like Manas Bhudhi, etc., are sooner affected and give us severer pain when troubled in preference to the outermost body thereby leading us to infer that they are more liked by us. So even according to them the physical body is not the Atma but only the Sookshma Indriyams and the vital parts.

(5) Again, body is said to be a collection of Bhutams which have individually no knowing power. But when joined together collectively as in the body, knowledge may be said to have been produced as in the case of betel, leaf, nuts and chunam which separately have no madaka sakti but only in conjunction. This argument if adduced, must, on the same analogy, produce an Atman with knowing power in the goldsmith's shop where water is poured on the surface of the earth, there is fire near him, and air in the bellows along with Akasa. All these appear in conjunction. But as we don't observe in this Bhuta Samudayam any Atman or Jeevan given birth to in the shop above stated we have to conclude that a mere collection of Bhutas will not be able to generate an Atman with living force. Prof. Huxley, the greatest Philosopher who was able to create with his own personal dexterity the red and white corpuscles, blood, the nervous system, flesh etc., nay, all the physiological elements in the body and to erect a skeleton, was at a loss to see how the soul can be

brought into the body and the system made to work. This was a great problem to be solved and he endeavoured in vain throughout his life to get a solution, but breathed his last, saying in his last moments that man is powerless after all in the presence of the Supreme Almighty. So the Bhuta Samudayam is not the Atma.

(6) Let us again consider the expressions of a man who says thus: "Yester-night I saw an elephant in the bazaar street of Villupuram and it was moving forward to attack me with great speed." The man is in fact lying in his bedroom in his house, say, at Cuddalore. It is clear that the man with his body did not go to the bazaar street nor did the street, elephant etc., go to his house but anyhow the man says he saw the entire scene; so it must have been before his mind's eye. As the physical body did not leave the room and go elsewhere, but it is a fact experienced that he saw them all, we have to infer that something different has witnessed the scene. Who is this? If he had been to the bazaar with any new body assumed for the time being, would it be possible for any one there to give evidence in a court of law to the effect that the man concerned was seen by him in person? No one was there. The bazaar street itself was still and quiet at the time being midnight, and there was no elephant or any such thing. The whole was a mystery. Hence we see that the body is not Atman.



(7) Let us consider some other expressions as 'my body', 'my eye', 'my book', and so on. The objects stated to be mine are all different from the personage indicated by 'my.'

(8) Again, we see that in sound sleep as well as in death or swoon the body is treated as an inanimate object like a pot. We don't recognise in sleep if any unclean object, say, for instance cow-dung is placed upon our body which we would not tolerate if we were in a waking state. If the knowing power is a characteristic of the body, it would not have ceased to exercise the function during sleep. As it has not done so body is not the Atman.

(9) Body varies in proportion to the quantity of Annam we take in and we know it is changing from day to day, it is in a particular shape during childhood, in another form during manhood, and in a third form during old age. A changing object cannot be the Atman.

(10) Let us examine the expression "I who was sitting in my mother's lap during my childhood and drinking mother's milk, am now having in my lap my two grand-daughters and enjoying their honeyed words. Here we see that the man (object of 'I') remains the same though the bodies are different. We do not speak of the body. We are talking of us as a different figure altogether from the body itself. So body is not the man. If body is itself the Atman as asserted

by Virochana Sidhantis, then there being a difference in the fundamental, it would be impossible to recollect during old age what we did in our childhood. So body is not the Atman.

(11) Again, ornamenting the body or nourishing it alone cannot give us pleasure in cases where the body is suffering from one ailment or the other. So it cannot be the Purushartham. Purushartham is what is desired. The desire of everybody is to attain the highest happiness—happiness unalloyed. We have also heard about persons who enjoyed entire bliss and happiness irrespective of the fact that their bodies were suffering. These belong the class of people contemplated in *Atmavantam na karmani nibadhnanti dhananjaya*. So Purushartham as asserted cannot hold good.

(12) Again body is perceived as Pratyaksham. When the other pramanams are accepted by many Sidhantis and when they clearly prove that body is not the Atman, it is simply impertinent to say that one cannot accept still other pramanams. If we believe in Pratyaksham alone we can't even pull on with our lives. For, once thirst or hunger is quenched or satisfied by the taking in of some water or food, the next time such thirst or hunger comes in, we have to resort to Anumanams only. If we don't believe in it and basing our belief in Pratyaksham only doubt as to the quenching of thirst by water or the satisfying of hunger

by food and fear as to the result in spite of the fact that we had occasion to once experience it, we will not be able to take water or food for the purpose and in consequence we will have to suffer from hunger or thirst without having recourse to the means once resorted to. Again, we know by touching fire that it is hot and will burn our hands. If we don't believe in Anumanams as aforesaid or Sabdapramanams when people say that it burnt them yesterday when they touched it and tell us that we should not go near it, we have to take our chance by resorting to it foolishly. So other Pramanams also should be considered.

(13) The physical body is said to have been created by the Avivekam of the Tatwam. The body is no other than a Parinama of the quantity of semen dropped into the womb of a female. It becomes a *Kalilam* i.e., (Impenetrable and indistinguishable mixture) in the first night and becomes a *budbuda* or bubble in 5 days. In 10 days it takes the shape of a *Karkandu* or the fruit of a *Jujube* tree. Afterwards it becomes a *pesi* or *andam* i.e., a female or a male egg. A month takes for the formation of the head and in two months limbs are formed. When 3 months elapse, nails, hair,

bones and skin are produced along with the cavity of the male or female organ. The seven Dhatus are generated in 4 months. When 5 months elapse, thirst and hunger are experienced. In the 6th month, the developed *retas* is covered by the womb and moves in the right side thereof in the midst of the receptacle where urine etc., are stored in the body. At that time the tender *sisu* is being wounded and pricked on all sides by the living worms in the body of, as well as by the harsh food and drink etc., taken by, the mother during pregnancy. Being unable to bear the extreme pain, it swoons often and gets up again and again and lies down at last in the womb like a bird in a cage and incapable to move about. In the 7th month it gets the divine knowledge of the Tatwam and is meditating upon the same till at last it is brought out at the time when its Karma has to be worked out. Thus we see that the body is only a Parinama of the semen and so it is not the Atman which appears to have penetrated it in the 7th month with the *Sookshma* and the *Karana Sareerams*.

I close here with the *Annamaya Kosa Vicharam*. The other *Kosams* will be dealt with in the next.



favourite Deity was Santana Gopala of whom he had a stately image in his daily Puja. In one of the raids which were so frequent and sudden in those troublous days, his house at Vallalar Koil Street was looted and the sepoy carried away even this sacred image. But, it is said that when they had gone a few miles the man who had the image in his custody turned blind and threw it off immediately. When the other sepoys tried to lift it up, it was found impossible as it was so heavy and seemed rooted to the ground. When calmer days came on, Gopala Aiyar wanted to seek out the image and restore it to his Puja, but, it is said, the Lord appeared to him in a dream and said that He preferred to be where he was. A small shrine was, therefore, erected in the mid forest where the image was dropped by the sepoy and the image was duly consecrated and installed therein as ordained by the Sastras. As the locality was far away from ordinary habitations, the temple must have been neglected in later times. Though I have received confirmation from several sources about the truth of this incident, it has not

been possible for me to locate or find out the shrine itself.

Gopala Aiyar seems to have had an only son Seturama Aiyar. The latter attached himself to the Mahratta Princes who were then at Madhyarjunam (Tiruvadamardur) a few miles off Mayavaram and acted as their confidential adviser. He spent his life there mostly in the pursuit of his ordinary avocations as a Brahmana. He had three sons and two daughters by his devoted wife Meenakshi.* The elder daughter Subba Lakshmi† was given in marriage to Mahalinga Aiyar of Aruvizhimangalam and the younger Meenakshi‡ to Srinivasa Sastri of Sattanur. The eldest son Appadurai Aiyar seems to have had only a daughter and I am unable now to trace his descendants even by that daughter. His fame however still survives as that of a very strong and sturdy gentleman to whom physical dangers were playthings and had an attractive charm of his own. In one of the petty raids of that unsettled period of this country's history, he seems to have once been made captive and compelled

*The Managing Editor of this Journal is a great grand-son of Anna Aiyar, the elder brother of this lady.

†The late Hon. V. Krishnaswami Aiyar of Madras was a grand-son of this lady.

‡The late R. A. Krishnaswami Aiyar, the most popular Judge which South India has seen during recent years, was a great grand-son of this lady.

to work on the roads. After he was released, it used to be one of his boasts that he laid out a particular road, the one from Cuddalore to Fort St. David, if my information is correct. His physical strength and courage led him into many a scrape but were once the saviours of his entire family. When his brothers had just settled at Madura, there occurred a serious military riot there when every house was looted and no man or woman was safe in the streets. There was no time to send away the women or children anywhere and they were in great terror and did not know what to do. Appadurai Aiyar coolly asked them to remain inside the house, bolt the doors and observe the strictest silence for a whole day till the rage was past. He himself locked the house on the outside, hung the key on his waist string and sat on the front pial of the house with the materials necessary for chewing betel. The looters had entered the street and were slowly advancing towards this house after taking account of the houses on the way. This old gentleman quite calmly called the leader of them near. When he came, this innocent old man began to complain to him about the lack of gratitude in this thankless world and told him that, though in his younger

days he had shed his lifeblood to save and support the members of his family, they had now one and all thrust him out of the house, locked the house and walked away to a place of safety leaving him in his old age to the mercy of the looters and wished to be assured that the person he was addressing was of the rescue party. The leader had to tell him that he was not but assured him that he would see that no harm came to him. The old man poured out his thanks in genuine tears and blessed him for his kindness. The trepidation of the hearts of the inmates of the house who were breathlessly listening to this conversation can well be imagined. It was a foolhardy thing to have the key so openly hanging from the waist band but the leader moved by the piteous appeal of this old man did not happen to notice it. The looters passed this house and passed on to the next street. All were saved without the slightest loss of any kind.

Seturama Aiyar's third son was Mahalinga Aiyar. He was a very popular District Munsif of those days and served in that capacity at Srivilliputtur, Ambasamudram, Tinnevely and other places. Wherever he was, he seems to have commanded a high degree of popularity and respect and earned the

name of a very upright judge who had the further knack of intuitively finding out the truth. He was well-known for his hospitality and charitable disposition and in fact his house at Tinnevely was an inevitable and an ever open halting stage for every gentleman, learned, or otherwise, from the Tanjore and Madura Districts going to the Cape Comorin or Trivandrum. But at the same time he was equally well-known for his thrifty habits. He had three wives in succession but was not blessed with a male child. By the first wife Rajamba, he had three daughters. The eldest Sundari was given in marriage to Nilakanta Sastri of Tiruvisanallor who later on commanded a lucrative practice as a lawyer at Madura. The second daughter Kuppachi was married to Srinivasa Aiyar of Tiruvadi. The third daughter Janaki was given in marriage to V. Swaminatha Aiyar who was a grand-son of his sister Subba Lakshmi and later on served as a District Munsif and Subordinate Judge in several places in this pre-

sidency. As Mahalinga Aiyar was feeling keenly the absence of a son, he adopted a boy, Rajagopalan in conjunction with his third wife Parvati as will be mentioned later on. He left a fairly good fortune behind him, made adequate provisions for his daughters, set apart a large portion for some charities and gave the residue to his adopted son. It may be mentioned that the actual carrying out of the charitable purposes was privilege of that adopted son. The block of "Twelve Houses" facing the channel cutting across the Mahadana Street at Tiruvadamardur still goes by the name of Mahalinga Aiyar Agharam though most of the original donees seem to have since parted with their rights. A water shed and garden at the northern end of that street are still in use for supplying water and butter-milk to the thirsty during the hot months of the year. Some Brahmanas are also being fed daily at Tinnevely by his descendants as desired by him.

FEMINISM: A DANGER AND A WARNING

By Dewan Bahadur K. S. Ramaswami Sastri, B.A., B.L.

The latest *ism* in the world is Feminism. Feminism came on the wings of modern industrialism and became

the dominant force in the West after the world war of 1914. Woman, who had been repressed and under subjec-

tion for centuries, became conscious of her rights and insisted on a new attitude being adopted by man in regard to her. The new movement has not had a merely political objective but has had social and economic emancipation also as its aims. Its repercussions on the individual and on the family have been, on the whole, of an explosive character.

But feminism has now been launched into strange aberrations. Women are trying to become masculine in dress and tastes and manners and even in emotions and to evolve a man-soul within themselves. By way of homage to the law of compensation in the universe men are trying to evolve a woman-soul within themselves. But all the same women have become the artificial nomads of civilisation and have smashed and wrecked home life. It has been said well "Modern woman is crazy on dancing and jazz; wrapped up in pleasure, vanity and other delusions, she chases round, day and night, after gaiety regardless of consequences. Modern men outdo women in going after cosmetics and face-creams and in spending hours in beauty parlours making up their faces and having their hair properly waved! They pretend to be votaries of chivalry but men and women grimly compete with each other in all offices and professions and industries. We are, in fact, not on the eve, but on the throes, of sex-war!"

This age is thus the age of woman.

Though there is a bewildering variety of currents and undercurrents of social energy, the main dominating current is that of feminism. Woman was and is and will be a fascinating puzzle to man. But woman herself is now out to solve the arch-puzzle of the world *viz.*, herself. But has she attained real self-knowledge, self-reverence, self-control? Meyrick Booth asks pertinently enough "We cannot pour new wine into old bottles. But having broken the bottles, in what sort of vessels is it proposed to decant the wine of emancipated womanhood? That is the question of questions?" (Woman and Society.)

Feminism in the West began as a revolt against the old order of life. Even now it has no really valuable philosophy of life. It has its right wing and centre and left wing. Its gamut of ideas runs from monogamy to companionate marriage. Woman has panted for and attained freedom and is now on the road not to win freedom for herself but freedom from herself. Her much-lauded freedom is but rampant egoism masquerading as self-expression.

Quite recently the famous French novelist Maurice Dekobra said; "The only danger in feminism is that woman may gradually become defeminised. The more a woman resembles a man the less likely she is to influence him and it would be a great pity if frills and furbelows were to make way for stiff collars.....The massive muscular woman is not the

kind that man had been running after for thousands of years." This does not mean that sport or study or science, art or philosophy or religion should be denied to her. As a human soul she is entitled to know the best that has been thought and said in the world. She is entitled to take part in professions suited to her soft and sympathetic and emotional and æsthetic and altruistic nature and to do social service of all sorts and varieties. The teaching of children, the nursing of the sick and the wounded, and other similar activities are her special province. She might enter the arena of political life to redress the wrongs which the ignorance rather than the selfishness of man may have inflicted on woman through the ages. But all this should not be at the sacrifice of her queenship of the home or of her childward care or of her function as the protectress of the graces and sanctities of life. It seems to me that our western brethren are no models at all for us in their treatment of women in all the above respects. As Maurice Dekobra says well: "In spite of all the high-sounding phrases and exaggerated compliments which we Occidentals are in the habit of bestowing on ourselves, we have remained nothing but primitives".

It was the new industrial revolution in Europe that disintegrated the concept of woman as the queen of the home. The factory slowly displaced the house. Thus the home ceased to be a centre of sweetness and light.

The school life helped to unsex the girls even more. Mr. Booth says: "A large proportion of modern girls are trained almost wholly with a view to celibate careers. *Their entire education is sexless and utilitarian.* It has thus come to pass that the ideal of the independent, self-supporting, ego-centric woman has won an almost complete triumph over the ideal of the woman who lives for the race and the home."

But is such an attempted suppression of the God-given nature of woman a worthy action at all? Is woman entitled to forget her role as mother of the race? Should women glory in becoming "underpaid drudges in factory and office"? Should sex equalitarianism be allowed to go so far as to unsex woman altogether? How is it real freedom to work for a man for a wage but slavery to work for a man for love? Freedom is good but is not the only thing in life.

Absence of home life intensified by bad school life has led to the present sad state of things. The modern girl dresses and talks and behaves like a boy. Mr. Booth says: "It is now reported in the press that in Paris, New York and other centres of civilisation, establishments have been opened where women can have their breasts removed by surgical means in order thereby to achieve the fashionable male figure!" (Women and Society, page 26.)

Ellis says in his *Feminism and Sex Extinction*: "Women are more delicately poised (than men) and any kind of stress or strain, cerebral, nervous or muscular, is more likely to produce serious disturbance, and requires an accurate adjustment of their special needs." Dr. Kamp of Munich has warned parents and teachers that "serious break-downs in health frequently occur to the over-thin and over-strained sports girl of today." Mr. Booth says: "General restlessness, nervous collapse and sex-hostility are closely connected with the attempt to force the development of the female sex along the lines of modern materialism." Nay, he goes so far as to say; "The relationship of the sexes in England and America and in other Western lands not under Catholic influence, is now in a state of chaos." Mr. H. G. Wells says: "The manners and morals, the laws and arrangements between the sexes today, the expectations people have and the rights they claim in love and marriage, constitute now a vast, dangerous, unhappy conflict and confusion." The modern woman desires to retain the sweets of feminine privilege and superiority and also claim the sweets of equality. Her egoism coupled with masculine egoism have killed the home which is ceasing to be the unit of society. On the other hand, the family is the first step to the real universal life of the soul. The cry in sex life today is for companionate marriages and probationary unions. The ideal of marriage being

a union of souls for purposes of individual holiness and racial perpetuation and universal welfare has been steadily giving place to the ideal of marriage being a civil contract, and a social convention and an instrument of pleasure. Lifelong union is the expression of the former ideal; easy divorce is the result of the latter. Despite the looseness of the modern marriage tie, even the loose tie, now in existence is felt to be galling and unbearable. We see everywhere what Julia E. Johnsen calls as "the increasing unrest and instability of family life and the home." On the other hand, Spencer rightly remarks: "Progress towards higher forms of racial types is joined with progress towards higher types of domestic institutions." Westermarck says equally well: "There is abundant evidence that marriage has, upon the whole, become more durable in proportion as the human race has risen to higher degrees of cultivation, and that a certain amount of civilisation is an essential condition of the formation of lifelong unions." The history of humanity shows beyond the possibility of controversy or doubt that looseness of sex-life and downfall of civilizations go together. The destruction of sodomy and gonorrhea is not a solitary instance. The institution of marriage is in grave danger today. Instead of marriage being "the lifelong fellowship of all divine and human rights" as the Juris Consul of the Roman Empire defined it, it has been so tinkered with today that it is almost

Blissful Noumenon. He points out how the idol of Sri Venkateswara has the symbols of Siva and Vishnu and Devi. He says: "My object in publishing this work is mainly due to a genuine desire to point out the equal status of Brahma, Vishnu and Maheswara." He says further: "The author of all Puranas is Vyasa Maharishi. He praises everyone of the three deities in a set of six Puranas and thus praises all of them. So he makes no distinction between the three deities." The story of Atri's penance in the Bhagavata points in the same direction. Siva and Vishnu are brothers-in-law and love one another but we hate the one or the other and hate one another in their names! This is the very essence of absurdity. Sri Rama worships Siva and Siva teaches Rama Mantra. Sri Krishna prays to Siva and begets Samba. Siva is defeated by Krishna during the Krishna-Banasura fight. The author refers to the reduction of thittam (scales of Puja etc.) in the Sri Kapileswara temple at the foot of the Tirupathi hill owing to sectarian feeling. Sectarianism has been the bane of India and sectarianism is yet alive!

K. S. Ramaswami Sastri.

(1) The Future of the Brahmin
(2) Manu the Friend of Man. Both
by Dewan Bahadur K. S. Ramaswami Sastri

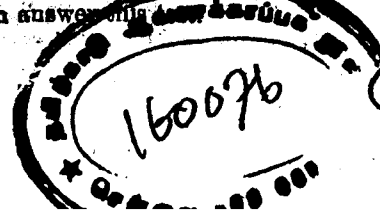
The title of the first booklet suggests the question "Who is a Brahmin?" Manu's definition is clear. A Brahmin does not look upon his physical body as a means of physical enjoyment, but as an instrument for securing lasting bliss. He devotes his life to the study and propagation of Vedic lore as showing the way for mankind to achieve that end individually as well as collectively. Here, Brahmins of to-day can answer the question.

In modern daily life, however, and in Govt. Service, however, a Brahmin is one whose parents are Brahmins and who is capable of producing Brahmin children with the aid of a Brahmin consort. This is a vicious definition indeed involving as it does the term to be defined. Combining the two, however, we arrive at the conclusion that a Brahmin is one whose parents in the remote past answered and whose children in the remote future may yet answer to Manu's definition, and it is this practical definition that is at the back of the author's mind. Hope indeed dies hard in the human breast!

For some decades past the Brahmin has been forced to lead a life of *apat-dharma* (emergency regulations). How long can this last? How long can medicine take the place of food? One of the essential daily duties of a Brahmin viz., tending the household sacred fire, has clean disappeared from his life to-day, with nobody to shed a tear for it. Unless the community as a whole wakes up in time and organises itself to discharge the duties enjoined on it by Manu, its future is gloomy indeed. The Brahmin, however, is a native of India and his future is bound up with that of his motherland. So long as he keeps this in mind and works for its spiritual welfare (which is the duty allotted to him) he need not despair of his own future.

Manu's code well and truly lays the foundations of a stable society and social reformers of all ages and climes may do worse than study it and apply its principles in their attempts at social reconstruction. Dewan Bahadur Ramaswami Sastri has done timely service in trying to bring it to the notice of the non-Sanskrit-knowing public and in sounding the clarion to rouse the Brahmin community to a sense of its present situation and its eternal duties and the desperate disparity between the two.

K. S. V.



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