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THE Bharata Dharma

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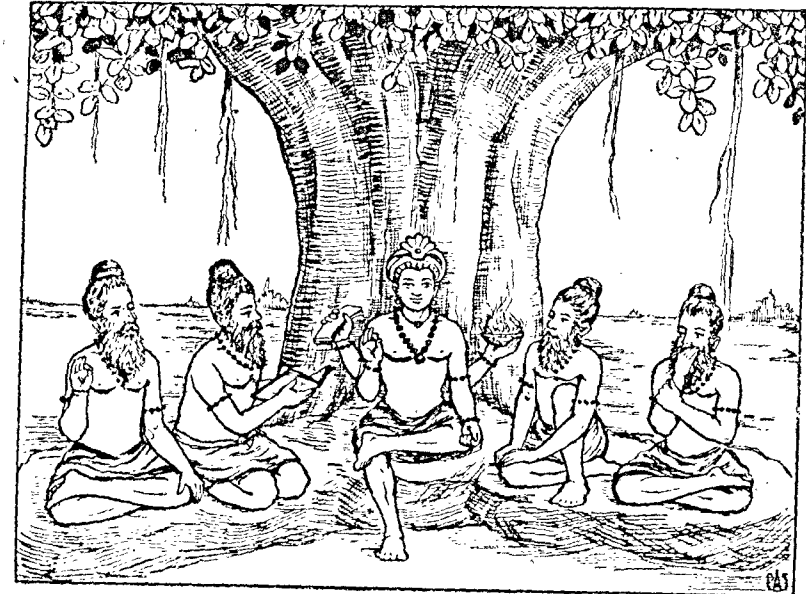
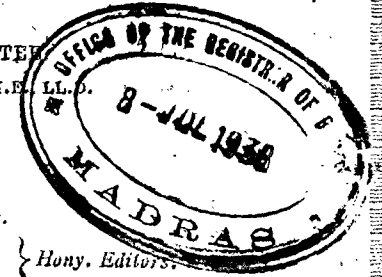
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The wonder under the Banyan tree! A young teacher and old disciples. The teaching is silence and the disciples' doubts are cleared.

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CONTENTS.

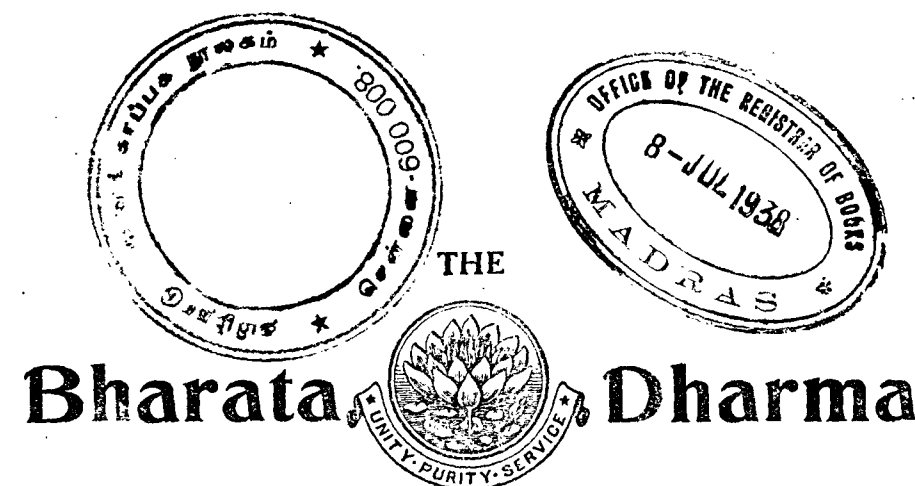
	Page.
IS POST-PUBERTY MARRIAGE UN-SASTRAIC, By M. S. Ramaswami Aiyar, B.A., M.R.A.S. ...	193
SRI SANKARACHARYA'S KANAKADHARASTAVA, By K. Viswanathan ...	201
SOUL vs. GOD A STUDY IN COMPARATIVE RELIGIONS, By P. B. Chakravarti, B.A., B.L. ...	203
A PEACE BRIGADE, (By M. K. Gandhi) ...	206
TRADITIONAL WISDOM III ...	208
JATI-DHARMA vs. SANATANA DHARMA, By T. V. Gopala- swami Aiyar, B.A. ...	210
THE RADIO AND MODERN PURANAS, By S. K. Y. ...	213
MUKUNDAMALA, By S. K. Y. ...	215
A "PAGAN" AND "UNCHRISTIAN" INDIA, By K. V. S. ...	218
EXTRACTS ...	221
From the proceedings of the Eucharist Congress	
NOTES ...	222
"Maory God" vs. "Christian God".	
Miracle as a test of Religious Efficacy.	
Saivites vs. Jains.	
An Explanation.	
Animal Sacrifice and Cruelty.	
REVIEWS ...	209, 224
CUTTINGS	

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VOL. XVI]

JULY, 1938

[No. 7

IS POST-PUBERTY MARRIAGE UN-SASTRAIC ?

BY

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

ANCIENT UPANAYANAM FOR BOYS AND GIRLS.

The enactment of the Child Marriage Restraint Act by the Government has roused the ire of the orthodox section of Hindu society. Quoting Smritis like Parasara's (VII. 6-10), the orthodox complain that the Government thereby compel them to act against their religion. Our marriage institution therefore needs examination to see, whether the orthodox are right in their complaint.

Before doing so let me say a few words about the contracting parties to a marriage, as it is not a child's play but a serious business. Our ancient Sutrakaras (like Khadira. I. iii. I) as is well known opine that a man should enter wedlock only after completion of education. What about women? This is what is said about them in Harita Dharmasutra:—
 "Tasam dvividho vikalpah, brahmavadinyah sadyodvahascheti. Brahmavadininamupanayanam-agnisamskarah svagriheadyayanam bhyshchya-charya cha. Prapthou rajasah samavartanam. Atirikteapradanam, sadyoapadvamsanamva." Yama therefore says;—"Purakalpe kumarinam mounjibandanamishyate, adhyapanam cha vedanam savitrivachanam tatha, pita pitrivy bhratava nynamadhyapayetparah". So in purakalpe i.e. in ancient ages both boys and girls in India had mounjibandanam and education before entering the matrimonial bond to fit them to become co-

operating companions later on in the journey of life. With these few words by way of preface let me proceed to review briefly the story of marriage in our country from the earliest times to see the marriageable age of woman.

RIG VEDIC MARRIAGE.

The Rig Veda is the oldest piece of sacred literature extant in our country. In it there is a hymn known as Surya Sukta (X 85). It is a wedding hymn : in it Surya the sun-maiden is married to Soma the moon. It gives us an idea of the marriage ritual of our ancestors in those far off days. Summarising the information, the ritual was as follows :—(1) The bride went to the bridegroom's house, (2) she was welcomed to her new home, (3) prayers for casting of all evil from her, (4) panigrahanam, prayers to Gods, (4) prayers for couple's happy life, (6) installation of her as mistress of the house with prayers for felicity, (7) final prayers of the couple to Gods to keep their hearts ever united. The Sukta does not specifically say that the bride was an adult woman : but from her arrival at the bridegroom's house and installation as mistress of it immediately after panigrahanam, we are justified in inferring that she was a grown up woman. The Sukta further reveals that the marriage ritual was a one day function and that panigrahanam took place in the bridegroom's house in Rig Vedic days.

GRIHYA SUTRA DAYS.

Sliding down the slope of time we reach the Grihya sutras. There are a number of them. Max Muller's S. B. E. Series contains 7 of them translated into English. Those ignorant of Sanskrit will do well to read them, as it gives an idea of the house-hold rituals of those days. A reference to these sutras shows that following some teachers, some performed marriages at particular seasons : but following other teachers some others performed them at all seasons of the year (Asval. I. iv. 1. 2.) Friends were sent with recitation of mantras by the bridegroom to select brides (Apast. I. ii. 1. 2). In choosing bride and bridegroom stress was laid on character, beauty and intelligence in them (Asval. I. v. 1-3). There is no mention of comparison of horoscopes for this purpose. Brides at times, when selection was difficult were chosen by drawing of lots (Asval. I. v. 4-5 : Gobhil. II. i. 2—9). After settlement of the bride the bridegroom was escorted by young women to the bride's house for the marriage (Sankh. I. xii. 1—2). Though great importance is attached in South India to the tying of Tali to the bride by the bridegroom, there is no mention of it in the Grihya sutras. According to them the most

important items of the ritual were panigrahanam, saptapadi etc. These took place in the bride's house on the 1st day. That night or the next or the night after that (Sankh. I. xi. 1) as it suited the convenience of the parties, the bride was taken away to the bridegroom's house which might be in the same or in a distant place for elaborate mantra tantras are given for making the journey and the ceremonies begun in the bride's house were continued and completed in the bridegroom's home after completion of the journey. We further learn that (a) brides were given 2 garments (apparently an upper and lower) by the husband (Parask. I. iv. 12-13 Cf. Sankh. I. xii. 3), (b) brides in those days wore yagnopavitam at their weddings (Gobhil. II. i. 19),* (c) the heads of the bride and bridegroom were joined together probably by the purohita or relations (Asval. I. vii. 20). (d) after regaling themselves with eatables and sura women folk performed a dance four times in the bride's house on the night of her departure (Sankh. I. xi. 5), and (e) cows were killed for the wedding feast (Apast. I. iii. 5—9 : Sankh. I. xii. 10). The couple though asked to sleep together (Gobhil. II. iii. 15), were specifically ordered not to have sexual union for 3 nights after panigrahanam (maithunam akurvanta. Sankh. I. xvii. 5). The rite of the 4th day done in the bridegroom's house after completion of the journey was known as Chaturtikarman and by it the couple enjoyed conjugal union with mantras. From these facts we see that the marriage took place partly in the bride's and partly in the bridegroom's house and so the marriage expenses must have been shared by both the parties. Since cohabitation took place at the end of the marriage ritual, the Grihya sutras clearly indicate the bride of those days to have been a mature woman.

BEGINNING OF THE CHANGE.

Thereafter a change is noticeable. The use of the word nagnika (=naked one i. e., little girl) in the Grihya sutras of only some like Manava (1. 7. 8) Varaha (X), Hiranyakesin (I. xix. 6. 2) and Gobhila (III. iv. 6) shows that owing to some causes prevailing then pre-puberty marriage came to be looked upon with favour by some sutrakaras. But these very 4 sutrakaras who suggest a nagnika for a bride prescribe in their sutras the 3 nights sexual abstention after panigrahanam and the performance of Chaturtikarman at the end of the marriage ritual. We

* In the light of the information given by Harita and Yama regarding the Upanayanam of women in olden days, commentator's explanation for word "yagnopavitanim" in sutra 19 of Gobhila is absurd. For commentator's explanation vide S. B. E. Series vol. xxx p. 44 fn.

are justified therefore in inferring from this fact that though pre-puberty marriage was recommended by certain sutrakaras and adopted by some on their recommendation, post-puberty marriage continued to be the general practice as it was an ancient and well established custom. So both post and pre-puberty marriages (like the 4 and 1 day marriages at present) must have taken place side by side: the former largely and the latter sparsely, as it was an innovation. And controversy over the question whether the bride should be a yuvati or nagnika should have raged in those days.

CRUSADE AGAINST POST-PUBERTY MARRIAGE.

In the meanwhile a crusade seemed to have been carried on against post-puberty marriage, for propaganda is the lever of change. Since education in those days was the privilege of the few, the masses believed what they were told. Advantage was taken in this matter of the ignorance of the people. Parasara's words in VII. 6—10 of his smriti are too well known to need repetition here. Growth is the law of life. Attainment of maturity by a girl is a natural phenomenon like the attainment of maturity by a boy. To say that a girl after the tenth year (whether she attains puberty or not) is a rajasvala, an impure one is to talk rubbish and to add that her relations would be made to drink her menstrual fluid or sent to hell by God, if they don't see her married before puberty is to play a hoax upon the credulity of the people. Now Grihya sutras as stated before deal with post-puberty marriages, Grihya sutrakaras like Apastamba and others lived after Parasara. If VII 6—10 of Parasara smriti are really Parasara's words, would Apastamba and others have given the ritual in their Grihya sutras for the performance of post-puberty marriage in their days, contrary to the words of Parasara? The fact is this. Printing was unknown then and so manuscript books were the creation and monopoly of the privileged few. Taking advantage of the general ignorance of the people, propagandists of nagnika marriage must have inserted such passages in the works of renowned writers like Parasara and others to frighten people with divine wrath, with a view to hasten the general prevalence of nagnika marriage. And such passages in different smritis must have been brought to the notice of people at the Upanyasams of those days to impress upon them of the sin of rajasvala union. That the propaganda bore fruit is seen by a comparison of Manu smriti (IX. 88—91) and the Baudayana smriti (12—16). In the former more stress is laid on the choice of a suitable bridegroom: it prefers to keep the girl unmarried at home for life

rather than mate her to an unsuitable one. In the latter the choice of a suitable bridegroom is an immaterial thing: it is sufficient if the girl is married before puberty, to whom is not a matter of importance. Such was the change effected in the people's mind by this crusade. So though the older post-puberty and the newer pre-puberty marriages continued to take place side by side, the former gradually fell into disuse and the latter ultimately became the general rule, by people becoming frightened of divine wrath through the said propaganda.

One consequence of the change to nagnika marriage seems to have been the use of astrology in marriage. There is no mention of it in the Grihya sutras. Though the science was an ancient one in India, consultation of it for marital purposes must have begun with the growth of child marriage. For since the responsibility for selecting life-partners to boys and girls of tender age fell upon their parents, they seem to have resorted to astrology for help in the matter. From when exactly the practice came into general vogue, future researches might show.

MODERN MARRIAGE.

Coming to later times what do we see? Consultation of horoscopes. The union of a child girl to a child boy before completion of education. The performance of the marriage for all the 4 days including Pravesahoman in the bride's house. Soon after the girl attains puberty, the performance of what is called nuptial ceremony in the bridegroom's house, when the bride is asked to shell out more money in the shape of silver vessels etc. in addition to the vara sulkam already given and the expenses for the 4 days marriage incurred by her. Now the introduction of nagnika marriage with divorce prohibited, has placed women in India in a sad position. In the olden days it was the bridegroom who sent friends to select a bride for him. But now it is the bride's parents who have to run here and there for selecting a mate for her. Since divorceless pre-puberty marriage is compulsory for girls, the bridegroom's party fixes its own price for the mating with Shylock's greed and tyrannise over the bride's party from the beginning of the marriage. Money makes many things and in later India it has converted a samskara like marriage into an auction sale of human breeding bulls.

The review shows that not only the place of marriage has shifted from the bridegroom's to the bride's house but also that the function has increased from 1 to 4 days of marriage plus the later nuptial ceremony and that educated boys and girls have given place to immature ones who can have no idea of the solemnity, seriousness and responsibilities of a

married life. The old word Dampati reveals to us the high position the husband and wife held conjointly in the household of ancient times. But the injunction of a later Smṛiti like Vasiṣṭa's (XI. 1 & 2) to treat the son-in-law on a par with the king was the earlier step and the unsaṣṭraic performance of praveśa homam in the bride's house by the bridegroom (as now) the later step in the degradation of women in India through nagnika marriage. Bride and bridegroom are like a word and its meaning: though two they are one as a whole in spiritual unity. The religious solemnity of the union of two souls symbolised in Ardanarisvara has receded into the background in our marriages today. They are but money transactions with sambandī jambam and silly tamasha added to them. The change has been for the worse in every way, decrease of woman's dignity and increase of man's avarice as well as increase of ceremonies, increase of worries, increase of expenditure, with no compensating advantages.

MARRIAGE MANTRAS

And what are the mantras with which such immature boys and girls are united in holy wedlock today? I shall confine myself to mantras used by Apastambis of Yajur Veda. For corresponding mantras used by others, Mantra Brahmana etc. may be consulted. A few mantras will be examined. The references given below are as in the Mantraprasna edited by Brahmasri Ganesa Sastrigal, and published by Brahmasri Kadalangudi Natesa Sastrigal. K stands for Kanda and M for Mantra.

K. I. M. 4:—Indicates the bride to be an adult woman fit to take charge of the husband's house immediately. K. 1. M. 6. Note the words *Parishvaje* and *rudanti*. No reason for the mantra unless the bride as an adult woman is expected to go away and stay in the husband's house immediately after the ritual, K. 2. M. 7. Words *prajam* *asasana* indicate the bride to be a grown up woman. K. 2. M. 8. would a little girl or a grown-up woman be asked to become *Grihapatni*? K. 3. M. 3. Will one wishing for children catch an immature or mature woman's hands for that purpose. K. 3. M. 14. Does not the word *rotobrit* referring to the bride, show her capable of conceiving a child at the time of the ritual? In this connection compare Jaimini Grihya sutra's (21. 8) words "*Tavehi sambhava saha retom dadavahy pumse putraya vethavy*" K. 4. M. 6. M. 8. Do not words *suputram kuru* and *asunyopasta* show the bride to be an adult one? K. 4. M. 10. Do not the use of the words *prishtam* (buttocks), *Uru* (thighs) and *stanam* (breast) indicate the bride to have such well developed ones at the time of the ritual? K. 5. M. 1. The mantra presupposes the bride to be a grown up woman whom a number of suitors tried to woo and win.

Rejected lovers as is well known try to trouble the woman who jilted them. The successful suitor i.e. the bridegroom tells the bride therefore in this mantras to resist the unsuccessful ones, if they trouble her any more. K. 5. M. 2. Does not the use of the word *Nari* in reference to the bride show her to be a grown up woman? K. 6. M. 6. M. 7. These 2 mantras presuppose the bride to be a woman: otherwise the bridegroom would not tell her to be queen over father-in-law, mother-in-law etc. K. 8. M. 1. Does not the use of the word *Nari* again show the bride to be not a little girl but a woman? K. 8. M. 8. The mantra intends the bride as a grown up woman to stay permanently at the husband's house after the ritual. K. 8. M. 9. Do not the words "*Maya pathya prajavati samjiva saradas satam*" indicate the bride to be then and there fit to stay with the husband and become the mother of children? K. 9. M. 4. Does not the bridegroom's request to the bride to join her body (*tanvam*) with his in sexual union, show her to be a grown up woman? K. 11. M. 1. M. 2. M. 1. is bride's request to her spouse to reproduce himself in her. M. 2 is bridegroom's reciprocating reply asking her to enjoy his embrace, as she is desirous of progeny. Would two immature persons talk like this? Note further the use of the word *yuvati* in M. 2. Would a little girl be addressed as *yuvati*, young woman? K. 11. M. 6. This mantra is too realistic of the sexual act (like widening of the bride's thighs etc.) to need any comment from me to prove that the mantra presupposes the couple to be mature ones.

CONCLUSION

Such are the mantras with which a marriage is celebrated now. Now Apastamba in his Grihya sutras mentions these identical mantras for use in the marriage of his days. Apastamba lived in circa 4 or 5 century B. C. Whether this western date of him is correct or not, he at any rate lived only in Kaliyuga and in his days post puberty marriage was the rule. So these mantras naturally presuppose the union of two adult persons. Now betrothal and marriage are different things. Betrothal is the binding of one person to marry another: it is in the nature of ear-marking. Marriage on the other hand is for procreation and for procreation the union of an adult man and woman is needed. Our present day so-called holy wedlock is neither holy nor a wedlock. It is the betrothal of two immature persons arranged by their parents and a commercial one to boot. And at the time of such a commercialised betrothal of two immature persons we meaninglessly use mantras that were used in olden times at the union of two adult persons who had the education and the age to realise the meaning of the ritual they performed. If

these mantras were in the vernacular, those who protest against post-puberty marriage would see the absurdity of their position. Now time is continuous and indivisible: divisions of it like pre-historic, ancient, medieval, modern or Krita, Treta, Dwapara, Kali are only man's device for his convenience. Though legal laws may change, moral laws are eternal and sin, as belonging to the latter category is sin for all time. Post-puberty marriage may be legal or illegal according to the laws of the times. But it is absurd to say that it is a sin. If it was not a sin in Krita, Treta or Dwapara, how is it a sin in Kali? Customs and institutions change with men's ideas and our marriage customs have been changing since Apastamba's days with the change of times. The fact that the change from post-puberty to pre-puberty marriage has not been accompanied by a corresponding change in the mantras suitable to the occasion shows that the change to pre-puberty marriage was not due to ordinance of religion but merely to popular feelings on the matter, reflected in the smritis. It has also been suggested that passages like VII, 6—10 in smritis like Parasara's must be interpolations made by nagnika marriage propagandists of olden times. Whatever that might be, it is an accepted principle with Mimamsakas like Badarayana and Jaimini that when Smriti conflicts with Sruti, the latter must prevail. The marriage mantras we recite to-day belong to Sruti and these as I have shown presuppose post-puberty marriage. In these circumstances, statements in Smritis of Parasara's and others should carry no weight, as they conflict with Sruti in this matter. All these facts would show that pre-puberty marriage has no religious sanction behind it and it is post-puberty marriage that is really sastric. When post-puberty marriage comes into general vogue, many of the evils that have crept into our marriage institution to-day will, I have no doubt automatically vanish.

SRI SANKARACHARYA'S KANAKADHARASTAVA

BY K. VISWANATHAN

(Concluded from page 171)

श्रुत्यै नमोऽस्तु शुभकर्मफलप्रसूत्यै रत्यै नमोऽस्तु रमणीयगुणार्णवायै ।

शक्त्यै नमोऽस्तु शतपत्रनिकेतनायै पुष्ट्यै नमोऽस्तु पुरुषोत्तमवल्लभायै ॥

Bow to that Sri (Goddess Lakshmi), the mother of the Vedas, which instruct in the observance of good actions and thereby give good fruits; bow to that Lakshmi who has the form of Psyche and who is the ocean of all good qualities like beauty, sweetness etc; bow to that Sakti who has her abode in the hundred-petalled lotus; bow to that Lakshmi, who is of the form of nourishment and who is the consort of Narayana, the best among men (Purushothama).

नमोऽस्तु नालीकनिभाननायै नमोऽस्तु दुग्धोदधिजन्मभूम्यै ।

नमोऽस्तु सोमामृतसोदरायै नमोऽस्तु नारायणवल्लभायै ॥

Bow to Lakshmi with the lotus like face; bow to Lakshmi whose birth place in the milk ocean; bow to Lakshmi with whom were born the moon and nectar; bow to Lakshmi, the consort of Narayana.

नमोऽस्तु हेमांबुजपीठिकायै नमोऽस्तु भूमण्डलनायिकायै ।

नमोऽस्तु देवादिदयापरायै नमोऽस्तु शांगियुधवल्लभायै ॥ १३ ॥

Bow to Sri whose seat is the golden lotus; bow to Lakshmi, the foremost in all the worlds; bow to Sri who is full of compassion to gods and all others; bow to Sri, the consort of Vishnu whose weapon is the bow.

नमोऽस्तु देव्यै भृगुनन्दनायै नमोऽस्तु विष्णोरसि स्थितायै ।

नमोऽस्तु लक्ष्म्यै कमलालयायै नमोऽस्तु दामोदरवल्लभायै ॥

Bow to the Goddess the daughter of the ocean; bow to her who is placed on the chest of Vishnu; bow to Lakshmi whose abode is the lotus; bow to her, the consort of Vishnu, round whose belly is a cord.

नमोऽस्तु कान्त्यै कमलेक्षणायै नमोऽस्तु भूत्यै भुवनप्रसूत्यै ।

नमोऽस्तु देवादिभिरर्चितायै नमोऽस्तु नन्दात्मजवल्लभायै ॥ १५ ॥

Bow to that pleasing goddess whose eyes are like lotus; bow to her who is prosperity and who produces the world; bow to her who is worshipped by gods etc; bow to her the beloved of Krishna, the son of Nanda.

संपत्कराणि सकलेन्द्रियनन्दनानि साम्राज्यदानविभवानि सरोरुहाक्षि ।

त्वद्वन्दनानि दुरिताहरणोद्यतानि मामेव मातरनिर्शं कलयन्तु मान्ये ॥ १६ ॥

May the bows and worship of thee, O goddess worshipful for all, O goddess having lotus like eyes. O world mother, giving wealth, pleasing all the senses, able to give the sovereignty over all, ready to destroy sin, approach me always.

सरसिजनिलये सरोजहस्ते धवलतरांशुक गन्धमाल्यशोभे ।

भगवति हरिवल्लभे मनोज्ञे त्रिभुवनभूतिकारि प्रसीद मह्यम् ॥ १७ ॥

O goddess whose abode is the lotus, in whose hand is the lotus, shining with the lustre from white silk, sandal, garlands, beautiful and pleasing, O the consort of Hari, O Lakshmi, the giver of the wealth of the three worlds, be favourable to me.

दिग्बन्धिभिः कनककुम्भमुखावसृष्टस्वर्वाहिनी विमलचारुजलाप्लुतांगीम् ।

प्रातर्नमामि जगतां जननीमशेषलोकाधिनाथगृहिणीममृताब्धिपुत्रीम् ॥ १८ ॥

I salute daily in the morning that goddess, the daughter of the milk-ocean, the consort of Vishnu, the Lord of all the worlds, of the mother of all the worlds, whose limbs are wetted by the water of the heavenly Ganges which is pure and pleasing, which are washed by the mouths of the golden jars (water from which flows down by the elephants of the directions).

कमले कमलाक्षवल्लभे त्वं करुणापूरतरंगितैरपांगेः ।

अवलोक्य मामकिञ्चनानां प्रथमं पात्रमकृत्रिमं दयायाः ॥

O Lakshmi, the wife of Narayana having lotus-like eyes, thou with waves full of mercy, by side glances, look at me innocent and deserving of thy mercy, first of the poverty stricken.

स्तुवन्ति ये स्तुतिभिरमीभिरन्वहं त्रयीमयीं त्रिभुवनमातरं रमाम् ।

गुणाधिका गुरुतरभाग्यभाजिनो भवन्ति ते भुवि बुधभाविनाशयाः ॥ २० ॥

Those become (with ideas) fit to be respected by the learned ones, enjoying great fortunes, with excess of good qualities, in this world, who, with these hymns, praise daily Lakshmi the form of the three worlds, the mother of the three worlds.

॥ इति श्रीभगवत्पादशंकराचार्यकृतः कनकधारास्तवः ॥

SOUL vs. GOD

A STUDY IN COMPARATIVE RELIGIONS.

By P. B. CHAKRAVARTI, B.A., B.L.

Bereft of the variegated outward trappings—there is in each religion a certain atmosphere or background of ideas in which is built up its architecture. Just as we enter the Taj or the Jumma Musjid the Parthenon or Westminster Abbey we admire the style of architecture, the beauty of structure or the music of unuttered syllables so also each religion can be imagined as a piece of architecture in religious ideas with structure and functions and background. Such a valuation of religions is somewhat nobler than the purely pragmatic. We may call it the aesthetic valuation of religions. Judged that way, some religions are grand, some simple, some are dismal, some illogical with chasms and mirages. There is in each religion a view of the self and the not-self, of the individual and the universal, of the microcosm and the macrocosm which constitute the essential feature in its architecture. Each religion in its own way tries to keep a structural balance in the relationship of the two. In some there is barely any link between them.

Muhammadanism for instance has a conception of God as all powerful and all merciful—something like a benevolent despot. The soul is not vested with any status and we see the lever between soul and God is over-weighted on the side of God.

Christianity has a conception of God as the father in Heaven—a patriarchal scheme indeed, but of the human type—George Otto in his "Idea of the Holy" comes to the conclusion that the uniqueness of Christianity consists in the conception of the awe and fear which God inspired in each soul. Added to this is the conception of everlasting hell fires for the lapses of a few years of life. But as against this the consolation of the individual soul is that God some 2000 years ago sent his son to sacrifice himself vicariously for the sins of mankind or at least that portion of mankind which consciously surrendered themselves to Him through Jesus. The Everlasting with all the autocracy that it is endowed with, descended and offered Himself once in history as a sacrifice, in the hope that it would mitigate the sufferings of believers. To that extent the individual soul has a leverage that somewhat balances the Omnipotent "fearful" deity.

In the Advaita system the universal alone exists and if we feel as separate souls, it is a hallucination. The sense of Jivatma is an illusion. The right "sensing" of it will show only the Paramatma. There is the illustration of the moon and its reflections in different tanks and pots. Apparently there seems to be no room for even the existence of a soul. But on careful analysis it may be noted that the individual is equated to God himself. "Sivoham". The spiritual fact of a number of infinities does not cause any discrepancy; because infinity plus infinity is still only infinity. While apparently soul is deprived of its status, in another view it is given the highest status of God himself. There is thus a structural balance kept up in this system also. In Vaishnavism "The Hindus got back their lost souls". The individual soul has a status, only, it is envisaged as organically one with God, the illustration being that of the pregnant mother with the child in the womb. God is omnipotent, relentless in the rule of Karma. All efforts of man are as nothing and God's grace alone is every thing. Man must submit to his autocratic grace which may sweep him godward any moment. Thus stated the whole thing seems a benevolent despotism again. But they go further. God is constantly active in pursuit of the Jiva anxious to bring him to the right path, pained that his sacrifices and sufferings are not rewarded by the "Conversion" of men, delighting if ever he meets a sinner who offers his "vessel" for God's shaping. Such a picture of a benevolent autocrat of the universe standing as a vigilant suffering, sacrificing and cleansing agent for man brings out that in the structural balance of Vaishnavite religion the individual is perhaps overweighted as against God. The classical illustrations are the cat carrying the passive kitten, and the cow licking its new born calf and delighting in it.

In early Buddhism both mind and the outer world are in a state of constant flux. Nothing permanent behind the changes that are visible. There is neither soul nor god—Changing bits of mental succession grafting by necessity to changing bits of matter—this has to be broken and released. Getting into the framework of a nervous system, the system gives direction to the mind and the will. Man is the plaything of desires which are insatiable. They must be rooted out. A passionless being reaches Buddhahood. He attains Nirvana which prevents further grafting of mind and matter. In such a scheme of things man is essentially lonely and the ideal is the piece of a passionless being and the rapture of Liberated Nothingness. Here is an audacious self confidence and a refusal to accept any structure and much less balance.

In Mahayana Buddhism, we have the vision of a perfected Buddha refusing to slip into the rapture of Nirvana and suffering bondage for the emancipation of all sentient beings. Bodisutva is not a creator, for Buddhism does not believe in creation, but a perfected soul refusing the fruits of such perfection with a view to slave for suffering humanity. Structural balance of a splendid kind we have here of the Vaishnavite type.

LEAGUE AND ABYSSINIA.

The problem which confronts the present meeting of the Council of the League of Nations is how to deal with an apparently successful breach by a great power, a member of the League, of its obligations under the covenant—obligations reinforced by adhesion to the Pact of Paris; and at the same time afford such consolation as it can to Abyssinia, the victim of this aggression, also a member of the League. How the problem will be solved we need not anticipate, but the solution will be part of the slow and uneven evolution of International Law. That the problem has arisen does not mean that the League has altogether failed. What has happened is that it has not rivalled the infant Hercules and been at the start the success which its founders hoped. Twenty years or less is a short time for an institution such as the League of Nations to get established and produce its anticipated effect. The education of nations in the ways of peace is slow, and the recent exhibition in Spain of ruthless aerial warfare, and the general preparations elsewhere which may have the like result, show a retrogression to a state of savagery even worse than that which impelled Grotius three hundred years ago to lay the foundations of systematic International Law as a remedy. The retrogression is due to the means of destruction outgrowing the moral restraint of man. But if under such conditions the Council of the League has to register a setback, this does not mean a failure of its high purposes. The League is in being, and success will come from experience and patience.

The English Law Journal.

14-5-1938.

A PEACE BRIGADE.

(BY M. K. GANDHI.)

Some time ago I suggested the formation of a Peace Brigade whose members would risk their lives in dealing with riots, especially communal. The idea was that this Brigade should substitute the police and even the military. This reads ambitious. The achievement may prove impossible. Yet, if the Congress is to succeed in its non-violent struggle, it must develop the power to deal peacefully with such situations. Communal riots are engineered by politically-minded men. Many of those who take part in them are under the influence of the latter. Surely it should not be beyond the wit of Congress-men to devise a method or methods of avoiding ugly communal situations by peaceful means. I say this irrespective of whether there is or there is not a communal pact. It cannot be that any party seeks to force a pact by violent means. Even if such a pact were a possibility, it would not be worth the paper on which it might be written. For, behind such a pact, there will be no common understanding. What is more, even after a pact is arrived at, it would be too much to expect that there would never be any communal riots.

Let us therefore see what qualifications a member of the contemplated Peace Brigade should possess.

(1) He or she must have a living faith in non-violence. This is impossible without a living faith in God. A non-violent man can do nothing save by the power and grace of God. Without it he will not have the courage to die without anger, without fear, and without retaliation. Such courage comes from the belief that God sits in the hearts of all and that there should be no fear in the presence of God. The knowledge of the omnipresence of God also means respect for the lives of even those who may be called opponents or goondas. The contemplated intervention is a process of stilling the fury of man when the brute in him gets the mastery over him.

(2) This messenger of peace must have equal regard for all the principal religions of the earth. Thus if he is a Hindu he will respect the other faiths current in India. He must, therefore, possess a knowledge of the general principles of the different faiths professed in the country.

(3) Generally speaking this work of peace can only be done by local men in their own localities.

(4) The work can be done singly or in groups. Therefore, no one

need wait for companions. Nevertheless, one would naturally seek companions in one's own locality and form a local brigade.

(5) This messenger of peace will cultivate through personal service contacts with the people in his locality or chosen circle, so that when he appears to deal with ugly situations he does not descend upon the members of a riotous assembly as an utter stranger liable to be looked upon as a suspect or an unwelcome visitor.

(6) Needless to say, a peace bringer must have a character beyond reproach and must be known for his strict impartiality.

(7) Generally, there are previous warnings of coming storms. If these are known the Peace Brigade will not wait till the anticipated conflagration breaks out but will try to handle the situation in anticipation.

(8) Whilst, if the movement spreads, it might be well if there are some wholtime workers, it is not absolutely necessary that there should be. The idea is to have as many good and true men and women as possible. These can be had only if volunteers are drawn from those who are engaged in various walks of life but have leisure enough to cultivate friendly relations with the people living in their circle and otherwise possess the qualifications required of a member of the Peace Brigade.

(e) There should be a distinctive dress worn by the members of the contemplated Brigade so that in course of time they will be recognised without the slightest difficulty.

These are but general suggestions. Each centre can work out its own constitution on the basis here suggested.

Lest false hopes may be raised, I must warn workers against entertaining the hope that I can play any active part in the formation of Peace Brigades. I have not the health, energy or time for it. I find it hard enough to cope with the talks I dare not shirk. I can only guide and make suggestions through correspondence or these columns. Therefore, let those who appreciate the idea and feel they have the ability, take the initiative themselves. I know that the proposed Brigade has great possibilities and that the idea behind it is quite capable of being worked out in practice.

(From the *Harijan* 18-6-38.)

TRADITIONAL WISDOM III.

Mathew Arnold said that conduct is three fourths of religion. Our ancestors also attached great importance to conduct and social behaviour without which ordered life would be impossible. They condemned four sets of people as being worse than *chandalas* and we must realise the caste-Hindu's in born repugnance (in the pre-Gandhi and pre-anti-un-touchability days) to realise the force of their condemnation.

दूषकश्च क्रियाशून्यो निकृष्टो दीर्घकोपनः ।

चत्वारः कर्मचण्डालाः जातिचण्डाल उत्तमः ॥

The man who finds fault with every thing, the idler, the man who has fallen from his caste and the ever-angry, these four are *chandalas* by deed. The born *chondala* is better.

We see how well the anti-social tendencies are condemned with a view to have them curbed.

With the doctrine of *atma* of every individual being a particle of the Universal Soul, our sages always taught self-dependance.

आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः ।

उद्देदात्मनात्मानम् are the teachings of the Gita.

At the same time another important racial characteristic of ours is the great reverence we pay to the *Guru*, the spiritual preceptor who always gives disinterested advice and not the hireling of a schoolmaster of to-day. Both these are well illustrated in the following verse :—

आत्मबुद्धिः सुखं चैव गुरुबुद्धिः विशेषतः ।

पुरुबुद्धिः विनाशाय स्त्रीबुद्धिः प्रलयं करी ॥

To act according to one's own mind leads to happiness ; more so to act in accordance with the advice of preceptor. To follow another's advice will lead to ruin ; Woman's advice would be utterly disastrous.

We can well understand the old man's fling at women.

We cannot deny that at one stage our philosophers pushed the idea of *Karma* to its logical conclusion and said that even gods were subject to the operation of its law ; no doubt it sometimes led to fatalism. Theistic aspects of religion asserted themselves and the law of Karma was superseded by Divine Grace which could render the former ineffective, but there is this, oft-quoted verse.

हरिणापि हरेणापि ब्रह्मणापि सुरैरपि ।

ललाटलिखिता रेखाः परिमाणं न शक्यते ॥

Neither Hari (Vishnu) nor Hara (Siva) nor Bramha the creator, nor all the gods of heaven can wipe off the letters written on one's forehead (i.e.) change the course of destiny.

The shrewd common sense of our forefathers inspite of their being bound by conventions and traditions is seen no where better than in the following verse :—

स बन्धुः यो हितेषुस्स्यात् स पिता यस्तु पोषकः ।

स सखा यत्र विश्वासः सा भार्या यत्र निर्वृतिः ॥

A Relation is he who ever wishes you good ; a father is one who looks after your interests. A friend is one who is ever worthy of your confidence and she is the real wife who contributes to your happiness.

Considered from the conservative point of view we may say that these enumerate the crucial characteristics of the persons concerned ; from a radical point of view to which the outer form of the verse lends itself. We may say that those persons in whom these characteristics are found may be claimed to be the specified relations.

REVIEW

The Heart-Doctrine of Sri Bhagavad Gita and its Message.

By R. Vasudeva Row ; published by The Sudha Dharma Office, Mylapore, Madras. Free within India, on application with four annas stamps.

This is Tract No. 3 of the Sudha Dharma series and is an exposition of the central doctrine of the Gita with 26 Chapters as published by S. D. Mandal.

The fourteen sections into which the book proper is divided deal, each with one aspect, of the main topic, the heart-doctrine of the Gita which is *Bramha-prapti* or the attainment of Brahma. The longest of these sections, that which deals with the Topical Divisions of the Chapters of the Gita gives an exhaustive analysis of the book verse as it were ; but the text is, as mentioned above, the S. D. M. edition of the Gita with 26 Chapters.

The sections dealing with 'Gita its structure and its significance' and 'Questions in the Gita' are very suggestive and will be found useful by all those who take up the study of the great classic in right earnest.

The Mandal deserves to be congratulated on its being able to distribute copies of this very useful book free to every one in India who sends to the Office of the Mandal the bare postage.

JATI-DHARMA vs. SANATANA DHARMA.

By

T. V. GOPALASWAMI AIYAR, B.A.

Deputy Collector (Retired.)

Jati-Asrama-Dharma i.e. caste and asrama institutions cannot be and are not Sanatana Dharma because Sanatana Dharma is synonymous with the Laws of Nature and no Law of Nature can be destroyed by any being whether human or superhuman. Great Beings or Teachers frame Rules of Conduct etc or start institutions to express Sanatana Dharma for the time-being and for particular Countries. As a Jiva takes birth in a human body and when that body no longer serves the purpose, it leaves that body and takes another under the guidance of the Lords of Karma to express itself. So, when particular Institutions have fulfilled the intended purpose and decay, other forms take their place to express the further manifestation of the life through those forms.

It may be asked how this Caste-system and Asrama-system came into existence in India. The Hindu Aryan (I use the term to denote the Root-stock of the Aryan Race which came to India), otherwise called the First sub-race of the Aryans, had their home in Central Asia on the northern slopes of the Himalayas and the other Aryan sub-Races (the old Arabian, now extinct, the Iranian, the Keltic and the Teutonic) had also their home near the same place, all the sub-races under the wise direction of their King and Spiritual Leader, Lord Vaivasvatha Manu. The parent stock grew and flourished reaching the zenith of its glory at about 45,040 B.C. It conquered China and Japan, then peopled chiefly by the Mongols (the seventh Atlantean sub-race); it also added to its Empire Formosa and Siam, Sumatara and Java and the adjoining islands and Australia and all the huge islands on the way to Australia. Over all the huge Empire with its many Kingdoms, the Manu was Suzerain and it is said that whether He was in incarnation or not, the Kings ruled in His name, and He sent directions from time to time as to the carrying of the work. This Empire slowly declined, and the islands and the outer provinces became independent. The Central Kingdom however, remained splendid in civilization till about 18,750 B. C.

The sub-races (two, three, four and five) had by this time left their home under the guidance of Vaivasvatha Manu. And it is said that about 18,750 B. C. Vaivasvatha Manu had instructions from the Great Divine

Ruler of the World to lead the first Aryan sub-race to India where a splendid civilization had already developed but had become effete. There remained in India at the time much of noble literature and a great tradition of occult knowledge. The order was given to Manu, because the Sacred Island of Shambala near which all the sub-races had been born and developed, had to be left in the required solitude, India had to be Aryanised and the Aryan race should be out of the way before the occurrence of the great cataclysm which was expected to change the whole of the Central Asian region. Manu had instructions to migrate to India westward and southward from the Central Asia, to fight as little as possible on His way to His future home and press on upto the southern extremity of India. The migrations were superintended by some of His chief lieutenants. There were many migrations, sometimes in large numbers and sometimes only in small bands till about 9700 B.C. by which the Central Asia had been drained of its inhabitants; and the great catastrophe took place in 9564 B. C. All the Aryans who had migrated to India generally enjoyed hospitality at the hands of the then Rulers of India, though on occasions there was severe fighting. The Aryans were pure white people and some of them intermarried with the great warrior race of the Toltecs, a branch of the Atlantean Race, and this produced a red-brown people who were called Kshatriyas. There were inter-marriages with a type of the mongolian branch of the Race with whom trade was carried on and this gave rise to a yellow type. Then there were the children of the aborigines and these were the Shudras. The white Aryans of pure descent were the Brahmanas. Thus we had four divisions, four Varnas (colours) — White, Red, Yellow and Black. As the establishment of the Varnas was a measure of self-preservation, necessary to keep the people of purer blood from numerous intermarriages and in order that the partial mixture might not be lost and swamped by numbers but might be preserved with advantage, Vaivasvatha Manu gave the command that the three Varnas, Brahmanas, Kshatriyas and Vyshyas might not intermarry outside their own borders so that the types might be definitely established and the great Hindu polity built up on that basis of caste, growing out of hereditary types. This was, I understand, sometime about 8000 B. C. He, however, made exceptions in some cases. Thus it was Vaivasvatha Manu, that instituted the caste-system and with it also the asrama-system,—so that the Hindu polity might be perfect and the Aryan civilization might spread rapidly. Varnasrama system is therefore not Sanatana Dharma but was an institution organized by Manu.

The time came when He evidently thought that He ought to withdraw His influence. Why? He alone knows; but one may guess. It may be:—"Sanatana Dharma is the root religion of the whole Aryan Race. The Aryan subraces had spread all over the world and it was necessary to bring them all together, as we now see that aeroplane and wireless have destroyed time and space for all practical purposes and intercommunication and intermixture of the Aryan people have become common and there are now intermarriages also. A more mighty civilization than the old may be built up out of the mixture of all the Aryan subraces." Anyhow we see the facts before us, the English belonging to the fifth subrace now leading the world, having at present the largest empire and Aryan population. There is the fact that Manu withdrew His influence and guidance about the beginning of Kali Yuga over 5000 years ago and that the Institution of Varnasrama-Dharma began to decay and that at the time of Sri Krishna's Avatara there was so much Adharma that the caste-system did not function usefully, that the Kshatriyas who had the duty of maintaining the several caste dharmas were not true Kshatriyas i.e. with the inborn qualities of the Kshatriyas, Krishna therefore incarnated to destroy the adharma and start civilization on a new basis. Sri Krishna definitely says, "Asuras were born in the Kshatriya bodies and He has resolved to destroy the Kshatriyas gathered in the field of Kurushetra;" and this He did, not leaving enough Kshatriyas after Him in India to defend the Country from foreign invasions and to preserve the Caste-system etc. It is thus clear that both Lord Vaivasvatha Manu and Sri Krishna did not intend that the caste-system (Jathi-varna-asrama Dharma) should continue in the Kali Yuga.

Another fact is worthy of special mention here. Though Manu instituted only four castes on the basis of the four Varnas and no fifth caste and He expressly says there is no fifth caste (vide Ch. X, Rule 4 Manusmrithi), the orthodox 'sanatanists' have created a fifth caste in addition to the innumerable subcastes warring among themselves and with no union; and there is now going on a good deal of heated discussions in the Country in the matter of Untouchability and Temple-entry and bitter feelings are stirred up everywhere to further break the Hindu Society, in which even Sanyasins are taking prominent part forgetting their dharma. Are the innumerable sub-castes and their practices in accordance with the teachings of Manu and the Lord Sri Krishna? The orthodox 'sanatanists' should answer.

THE RADIO AND MODERN PURANAS.

S. K. Y.

The Hindu doctrine of *Adikara bheda* (difference in receptive capacity) is based upon a profound psychological truth. In spiritual matters the common dictum that what is food to one person may be poison to another is literally true. Hence the wise men of old taught each according to his worth and capacity and progress was, as Vivekananda wisely remarked, not from error to truth, but from lower truth to higher. For the sake of women and others not entitled to the study of the Vedas, the Puranas came into existence and they taught the grand truths of the Upanishads in an easily assimilable form.

Purana is described in our books as being *Pancha-lakshana* or having five characteristics.

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

वंशानुचरितं चैव पुराणं पंचलक्षणं ॥

Each Purana, whatever its particular topic, was expected to deal with these five main topics which formed a sort of background to the special subject. Creation and re-absorption, the two dynasties of the Sun and the Moon, history down the ages and geneologies, these were the five main or fundamental topics.

The object of dealing with these, obviously, was to give a definite background. The "Immersities and Eternities" as Carlyle called them had to be treated and a general conception of the Cosmos had to be created in the reader's (or rather the listener's) mind before he could be ready to receive the special message of the Purana. It is this which gives a coherence, a completeness to the information imparted; it is this which enables the reader to pigeonhole the information properly and coordinate it with additional information he may gather and integrate them all as a whole.

This method of the Puranas is pedagogically sound as every cultured man is expected to know not only everything of something, but also something of everything. These ancient books imparted in a popular manner the best information available to the author or authors in that distant age. There is need in these days of drive against mass-illiteracy and encouragement of adult-education for modern *Puranas* to be written and the grand truths of science in its various sections and subsections to be popularised among the masses.

No man can be considered to be not-ignorant unless he knows, to start with, what Jeans and others equally competent have told us about this Universe of ours. Whether it is a Living Universe as Principal Jacks and Col. Young husband have taught us in their books of that name, or not, one must know something about the physical constitution of the Universe with the immensities of distances calculated in light-years. Then we must know something about this earth of ours, its place in the solar system, its origin and evolution through geological ages and here too the poetic mind can get hold of romantic aspects and appeal not only to the head, but to the heart of the readers or listeners. To contemplate a period when the surface of the earth was different from what it is now, when the Himalayas were not and when the Gangetic valley was a part of the sea thrills the imagination and gives the proper toning down to our self-importance.

We come next to the origin of life on this earth and its evolution through various stages until we come to man and Biology with its two main sections of Botany and Zoology has its own romances also. It is well that we must be told of the various experiments that mother Nature performed until she was able to evolve man and it does us good to read of whole races of extinct animals and plants.

Taking man as the subject of study we must study the Anthropological Purana and follow the upward march of man through various stages, nomadic, pastoral, agricultural and industrial to the present state, when Machine his own creation almost threatening to swallow him up.

Next comes the Purana of History, the recorded story of man in stones and buildings, in coins and relics, in literature and institutions. It is only after one has grasped man's position in the Universe in space and time that one is qualified to take up further study and even here Physiology, Psychology, Economics and Sociology may be taken as basic sciences whose knowledge would be a pre-requisite for any detailed study of man and his activities.

Now that radios are being established in villages and the people are talked to, will the authorities of the Radio have the wisdom of the *Rishis* of old and popularise the best knowledge *now* available as *they* popularised the best knowledge *then* available? Let Future answer. The present writer is somewhat sceptical about the Radio being utilised for this cultural purpose as those in power over the broadcasting mechanism are not actuated always by disinterested motive of service as the *Rishis* of old were; the present idea is to exploit the invention for some purpose dear to the authorities, to try experiments in mass-suggestions and prepare the

masses for the kind of response the authorities expect them to give. If over and above doing their own bit of work they would also adopt the old *Puranic spirit* and follow the *Puranic method*, much good will come out of the *Akasha-Vani*. Literacy is not education; much less is it culture. We can easily convert the masses steeped in ignorance and in apathy teem with life and hope and make them cultured as Akbar the illiterate was cultured if Radio be properly utilised.

MUKUNDAMALA.

A study in devotional psychology.

When a great devotee composes a string of verses in praise of the Lord, how far can we get an insight into the various moods of his mind as reflected in the verses? That is the problem that I intend setting for me in the study of this well-known *stotra*.

Fortunately for us, there is no trouble with regard to the text of the *stotra*. All editions current in South India give 39 verses as forming the text and even in the order of sequence I have not noted difference. The reputed author is Kulasekhara, a former king of Kerala belonging to the Chera dynasty with his capital at Calicut. For the particular study undertaken in this article learned discussions as to the dates of the author's existence and of the composition of this particular work are unnecessary and I shall not attempt them.

It may be taken for granted that all the verses could not have been composed at one sitting. They must have been composed at different times and we hope to see the different moods of the author reflected in the verses.

All verses take for granted certain fundamental conceptions; the variations of mood are minor compared with the general agreement on the main points implied in them.

I am not able to conclude whether in point of doctrinal differences the author was a follower of Sankara, or Ramanuja or Madhwa. That he was a Vaishnava believing in *Vishnuparamya* is quite clear from verse 19 (५५१). Among the Vaishnavites did he hold with Ramanuja that God is to human soul what it is to the body or was he a Dwaitin holding that God and human souls belong to two different categories altogether? This cannot be clearly made out; nor is it an important point.

He was certainly a theist, believing in Vishnu as the real God. Along with the other devotees he held that life in this world (*Samsara*) is mis-

erable and the aim of life is to get liberation (Moksha) and that is easily obtained by Divine Grace. Like all devotees he wants to surrender himself completely to the Divine Will, having fullest confidence in the saving quality of Grace. Like other Hindu devotees he believes in the spiritual efficacy of repeating the holy name of God. These are the fundamentals assumed throughout.

The very first verse is an appeal for God's Grace through which the devotee hopes to dedicate himself to the holy task of repeating the divine names. The Jewish God asked His people not to take His name in vain. In Hinduism, on the other hand, the holy name is considered to be spiritually efficacious as the well-known story of the robber becoming Valmiki is intended to illustrate.

The second verse is a lyrical outburst. "Hail ! to thee blithe spirit!" burst out the poet when he was composing a verse on the sky lark which caused his inspiration. It is therefore natural that the devotee's love for God bursts out in a series of 'Hail !'.

The third verse is psychologically interesting. Kulasekhara has one favour to ask of the Lord, namely, that in all his births he should ever remember the lotus feet of the Lord. Is not a true *Bhakta* expected to get salvation at once? Why is he taking for granted that he would be subjected to a series of births and deaths like any ordinary individual? Two answers are possible. One is that a true *Bhakta* does not want to be saved until all the human souls have been saved. He would like to be born again and again so that he may be of some service to others. The other explanation is what great *Bhaktas* like Hanuman and Kunti said that they would like to have adversities heaped upon them so that they might ever remember the Lord. Human nature being what it is, we are likely to think of God only in adversity. Hence, perhaps, there is an implied request not to have his miseries put an end to by His *fat*, but to have them prolonged (the devotee would not mind it) provided this one condition is satisfied, i.e., that he must ever be remembering the holy feet of the Lord.

The fourth verse is equally interesting and the same idea is elaborated with other details. The usual motives of worship he disclaims and affirms once more that he wants to remember the Lord in all his births. The older Philosophy which pre-existed Theistic religions held out the goal of life to be to transcend 'contradictions' to become *Dwandva-ateeta*. The devotee does not want this goal; nor does he care much for the two other popular toys, one, avoidance of punishment in hell, the other, enjoyment of pleasures in heaven. Both these he disclaims and repeats

the request of the last verses i.e., in every birth he should not forget the Lord.

The fifth verse is a very well-known one (नास्था धर्मे). The *Purusharthas* or the *summum bonum* of life as understood by the ancient law givers are, in general disclaimed by the devotee. *Dharma*, *Artha* and *Kama* he says he does not want; for Moksha the last of the four, he substitutes devotion to God. He wants only that and here again, the old idea is repeated, namely, the devotion is to continue through the series of births he may have to undergo. This never-ending chain does not terrify the devotee so long as he is assured of devotion to the Lord.

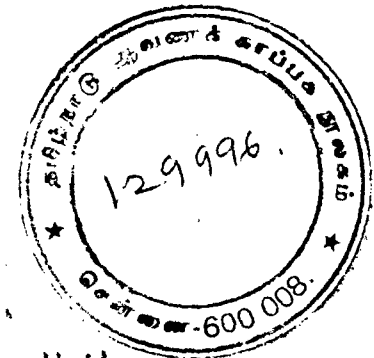
The next verse is a variation of the same idea; series of births and deaths is assumed; it is expressed in terms of the locality or habitat to which the soul may be condemned. He may be an angel living in heaven; or a human being dwelling on the earth; or a damned soul undergoing agonies in hell. It does not matter. All that he wants is remembering the lotus feet of the Lord even in death.

Some Insurance Companies have apt mottoes to attract their customers. 'Do it now' is one such and Sri Kulasekhara wishes that the *hamsa* of his mind should immediately get into the cage of the lotus feet of the Lord; he is painfully aware of the fact that if we postpone thinking of the Lord to the last moment we are not likely to achieve it as in the critical moment when life departs from the body we lose control over body and its functions as *Vata*, *Kapha* and *Pitha*, the three constituent principles of the body are in utter revolt and we have no control over them. Hence 'Do it now' is what the *Bhakta* would say, directly to himself and indirectly to the world.

The devotee tries to visualise his God in his own way. The Lord has a bewitching smile and is surrounded by famous devotees like Narada. Nandanandana is one of the most popular if not the most popular aspect of Vishnu and it is that the devotee contemplates in the next verse.

S. K. Y.

(To be continued).



A "PAGAN" AND "UNCHRISTIAN" INDIA.

K. V. S.

In the course of the speeches that were made in the Eucharist Congress recently celebrated in Madras, reference was made to India as a "Pagan" and an "Unchristian" land. If by these terms it is meant that in this country there are a large number of unbaptised people who do not owe allegiance to Jesus Christ it is a statement of fact. But if by these terms it is meant that the people of this country are in a sinful condition of having fallen from grace or that they are, men for men, on the average inferior to those who live in countries where people go under the designation of Christians it is a remark that is to be regretted.

It may be that in Christianity, in Islam and in those religions that have a uniform scheme of religious ministrations for all their followers, a higher average level is reached than in Hinduism where the principle of group culture and freedom of religious practice has been observed beyond reasonable limits. The exact limits of tolerance in religion are difficult to define. But there can be no gainsaying the fact that it may degenerate into helpless and blind indulgence in objectionable practices as has happened in Hinduism with the result that we have men and women following primitive faiths and dragging down the general religious level of the country.

At the same time the higher beliefs of Hinduism have been undoubtedly percolating through all the strata of the Hindu society. Thus the ultimate aspiration of every Hindu is "release" from the obligatory births that constitute the "Samsaric" cycle. In one form or other this ideal of release pervades the religious atmosphere of Hinduism. To an equal degree is the pervasiveness of the faith in Karma. Karma is understood in different senses. In its primary significance it enshrines the principle of individual moral responsibility and the power of the individual to raise himself steadily to higher levels of righteousness through his own effort. It postulates that the evolutionary urge in the universe is helpful to man's progress if only he will understand and apply it to his life.

Hindus recognise the validity of other religious faiths as other pathways of approach to God. While accepting the superiority and inferiority of different methods, they reconcile them on the ground that individuals are differently constituted and may be attracted to one path or to another according to their preferences. They desire to live at peace with the followers of all religions. It is one of the articles of their faith that

"God is no respecter of persons and that in all countries he that worketh righteousness is acceptable to him." They seek no addition to their numbers. They look upon religious freedom as one's birthright. They believe in giving the fullest facilities to the followers of all religions in the practice of their faith. In this country, perhaps, more than in any other country there have been greater experiments with religion and religious ideals. The religious soil of India may be said to be consecrated towards the pursuit of religious ideals in all forms.

It is in this view that Hindus have been welcoming the attempts of other religions to recruit followers to their ranks, from among the Hindus. At times, however, situations arise which induce the feeling that undue advantage is being taken of this one sided tolerance and of the absence of a strong organisation which can effectively take up the cause of Hinduism as against other and proselytising religions.

It is not intended to withhold from Christian Missions the deserving measure of praise for their contribution towards improving the condition of the members of the lower classes among Hindus, and for their indirect share in stimulating the dormant forces in Hinduism that will gradually enable it to align itself with the times. A discussion of the superiority of one religion over another is a painful task. Religion being largely a matter of faith, the aspirant contrives to find in his own religion all that he needs for his upward progress. Comparison of religions by the standard of achievement of their followers, is fallacious. Some years ago we had such comparisons, frequently made between the Western nations and Eastern nations. We were told that the Western nations were superior because they were Christians and we were told that Japan made great progress because it was becoming Christian. Without intending to cast any reflection upon the achievements of missionary movements both in Islam and in Christianity in this country, it may be claimed that these movements have been partly helped in building better personalities by the relatively homogenous composition of the society into which the convert is absorbed and by a religious atmosphere that makes less distinctions between its members. The convert gets free access to the entire religious literature and thought. The absence of ceremonial pollution enables him to pursue his secular avocations without the cramping restraints and hindrances existing in Hinduism.

At the same time, it has to be said that in actual output in national work, in sacrifice for common causes, in the expression of spiritual thought in social service, the result has not been as great as the claims of missionary religions would lead the followers of

other religions to expect. As a matter of fact, in public service and in national movements demanding self sacrifice and non-communal attitude, Hindus have in spite of their obvious handicaps given a definite lead that may well be followed by other communities. It is therefore, with a certain amount of reserve that Hindus sometimes listen to the claims on behalf of other religions that they produce better types of persons for public service than Hinduism. This does not imply any denial of the greatness of the religions themselves and of their undoubted appeal to the moral and religious instincts of man. It is only a refutation of the excessive claims that are made by some to the superiority of these religions over other religions. Hindus feel that Non-Hindu communities can be as clannish and communal as other communities, and as much secular-minded, and as desirous of exploiting social conditions for personal and communal betterment. Some of them are not above trying to fish in the troubled waters of Indian political and communal differences in a manner that is not always associated with Christian ideals. It must be noted with pride that there are honourable exceptions and that there are leaders who have placed public before self and have given and followed the advice that the only course for minority communities is to live up to the highest in their faith, to give and not to take, and to express their religious faiths in their political and social life. All honour to them.

It is open to question whether in spite of the attractions which missionary effort undoubtedly holds out to depressed classes, there are not elements in Hinduism which are preferable to Christianity. The Eucharist Congress itself was a conspicuous demonstration of one such feature, viz., the catholicity of Hinduism and of the willingness of the Hindu society to help to create and even to enjoy the atmosphere of spirituality which the Eucharist Congress stood for. The huge crowds that respectfully shared in the collective celebrations is proof that Hindus are not merely sensitive to higher spiritual influences but believe in sharing them from whatever source they may come. One doubts whether such a celebration would have been possible in Christian countries by followers of other religions. Not in many countries can we see the Prime Minister of the State going to the railway station to receive the President of religious gathering of the adherents of a rival faith.

If "Paganism" stands for reasonable freedom to each individual to follow his own convictions and giving him liberty to practice his faith without disturbance, it is to be devoutly wished that there were more Pagans not merely in India but in the world.

EXTRACTS

From the proceedings of the Eucharist Congress

That this Congress, in response to the earnest pleading of Christ and the repeated appeals of the Popes, urges that all Catholics should assist more and more efficiently in the evangelisation of the pagan world; to this effect it entreats them to join the Pontifical Society for the Propagation of Faith and it invites especially frequent Communicants of both sexes to offer themselves to their Parish Priests as promoters of the work.

From Resolutions passed.

Hence it is most fitting that the Christian people should render thanks to the divine Saviour for these supernal blessings and solemnly beseech Him in His goodness to lead into His fold those who yet sit in darkness and in the shadow of death.

From the Popes Message.

That the faithful may derive new and greater fervour from this glorious worship of the Holy Eucharist and that non-Christians may be drawn by admiration of these solemn functions to embrace our Holy Faith.

Arch Bishop of Delhi.

From 1901, a period of thirty years, there has been an increase of 1½ millions of 67 per cent. the Catholic population rising from 2,201,674 to 3,680,982.

Bishop of Trichinopoly.

"Since Christ entered India's thoughts and life, everywhere there is a cracking of old things, a breaking of dead forms, making room for new ones, and initiating a social and religious revival." In short, let me say that Christ is better known in all the classes of Hindu society; a sort of mass movement in mind has taken place with regard to Christ the Redeemer.

Bishop of Vizagapatam.

Sympathy must be our general attitude with regard to India, its history, its people, its customs, its problems and various forms of religion. To condemn everything Indian, and put overstress on what is wrong in the spiritual, social and political order of the nation, is an un-Christian attitude. Christ would not have done that. Indians themselves are now alive to those evils and combat them. The impact of Christian ideal upon the situation has created a conscience in regard to those things, and we can trust that India will right them, as she is now doing. Here I would advise a more sympathetic study of non-Christian, religions and culture, to find the good that is in them, so that we might have a more sympathetic approach to the people and not to appear to them mere Western iconoclasts come to destroy everything that is dear to them. We should be grateful for any truth found anywhere; we should acknowledge these truths as the footprints of God in this un-Christian land".

Resolution on Evangelisation at the Eucharist Congress.

NOTES

"Maory God" vs. "Christian God" :—The following is taken from New Zealand by Pember Reeves.

"Old Colonial", in an article written in the Pall Mall Gazette, gives Mokola as the scene of a notable encounter between Bishop Selwyn and Tukoto, a Maori tohunga or wizard. To Selwyn, who claimed to be the servant of an all-powerful God, the tohunga is reported to have said, as he held out a brown withered leaf, "can you, then, by invoking your God, make this dead leaf green again?" The Bishop answered that no man could do that. Thereupon Tukoto, after chanting certain incantations, throw a leaf into the air, and, lo! its colour changed, and it fluttered to earth fresh and green once more.

Miracle as a test of Religious Efficacy :—The Mayori witch-doctor proposed to the Christian Bishop—no more than what was usually accepted in ancient times as one of the tests of truth between rival religious beliefs. It is true that we have in some religions a disapproval of winning confidence by miracles and a warning against tempting "the Lord thy God." Yet all over the world it has been and it is that recruits to religion have been secured by spectacular miracles. Among the commonest are the healing miracle and the one of driving out a spirit. They have settled the fate between contending faiths on more than one critical occasion and secured for the winner's faith not merely the chieftain whose daughter or wife was suffering from an incurable illness or who was anxious to have a male heir, but his subjects as well.

Saivites vs. Jains :—The historic conflict in Madura between Jains & Saivites comes most easily to one's mind. The following is taken from Studies in South Indian Jainism by M. S. Ramaswami Aiyangar.

"The ruler of the Pandyan kingdom at this time was the famous Ninrasir Nedumaran, the conqueror of Nelveli, otherwise known as Sundara Pandyan, who, from all accounts we know was a staunch Jain. He had for his wife Mangayarkarasi, the daughter of the Chola King and a devoted worshipper of Siva. The Pandyan king's minister who played a great part in the religious history of the time was Kulachchirai who was also a worshipper of Siva. These two contrived to bring Tirujnanasambandar to Tiruvalavai (Madura) with a view to convert the king to their own faith and thus establish Saivism in the land. The invitation was readily

accepted by the saint to the great consternation of the Jain ascetics of Madura. The facts and circumstances concerning the saint's visit to Madura may be considered historical, though the miracles attributed to Sambandar are obviously legendary. It would appear from the account given in Periapuranam that the Jains attempted to set fire to the building occupied by the Saiva saint and his Brahmin followers. The plot was discovered and the danger averted. The king suddenly fell ill and his Jain advisers were asked to cure him. They failed in the attempt and the pious queen and the minister begged the king's permission to allow Tirujnanasambandar to treat him. Sambandar sang a hymn or two and the king soon recovered. Elated with success, the clever Sambanda took full advantage of this opportunity to prove to the king the utter futility of Jain Mantras and the uselessness of the Jain religion. The doubting sovereign ordered the Jains to accept the challenge thrown by the Brahmin saint. Two tests were employed, by mutual agreement, to decide the superiority of their respective faiths—the ordeals of fire and water. A fire was kindled and into it were thrown the sacred books of the Jains and the leaf containing the hymns of Sambanda. The latter instead of being burnt shone quite green in the flames while the Jain books were reduced in no time to ashes. Blushing with shame, and fuming with anger, the Jains hoped for better luck in the other test. This time, the books were thrown into the river Vaigai, famous for its swift current. The leaf containing the hymns of the Saiva saint swam against the current, while the Jain books drifted along with it. This was a great blow to the Jains. From this time on, they not only lost the confidence of the king but hundreds of them were impaled".

An Explanation :—The real position is that the average man's spiritual demand can be satisfied by the ministrations of any of the great religions? In the higher spheres of experience the paths of the different religions generally converge. At least they have many things in common. The advanced soul is generally a pioneer. He constructs for himself his spiritual home by his own interpretation and understanding of the doctrines of his own religion. In this understanding he sometimes brings to bear his knowledge of the doctrines of another religion, especially if he happens to live in a country like India, where spiritual borrowing is encouraged. He becomes a true leader, one whose faith and conduct reflects some phases of the highest in man. Naturally the masses believe that a religion that can produce such a person is enough for them. Who can say they are wrong?

When one religion proclaims itself as superior to another, people ask for a sign. And miracles impress the mind. In the scale of Hindu spiritual values, however, miracles occupy a low place. Their secrets can be acquired with relative ease. They come as bye-products of spiritual evolution. The man who pursues them as objectives will be following the "left" path and courting danger.

* * * *

Animal sacrifice and cruelty :—It is one of the encouraging signs of the times that there is a growing recognition of the cruelty involved in the sacrifice of animals in the name of religion and of the impropriety of such sacrifice. The rules of religious slaughter seem to take little account of the sufferings of the victim. We read that in a recent festival where 4 buffaloes were sacrificed against public protest, it took 15 minutes to kill each buffalo and as many as 150 cuts were inflicted upon one of the buffaloes. This is by no means an uncommon occurrence.

It is further gratifying to see that even Brahmins are desisting from the torturing to death of goats in Vedic sacrifice. We read that in the Andhra Desa the animal sacrifice at a Yagna was given up in response to the persuasion of the public. Persuasion is perhaps the better way and is to be preferred to legislation or an order of the magistrate under Section 144 Cr. P. C. If the abandonment of animal sacrifice for one or two years is not attended with any evil result there is no doubt that people will come to realise that divine worship does not need animal sacrifice. Though these are small beginnings it is not too much to hope that they are the pre-cursors to the country giving up the worship of blood thirsty gods and goddesses whose contemplation gives a thrill of horror to the mind and who are not supposed to be eligible forms of worship according to higher Hinduism.

REVIEW

Markandeya Ashrama

Pamphlet No. 1. A plan of improvement for the Tanjore District by R. Kunjithapatham, Markandeya Ashramam, Mylapore.

We commend this interesting pamphlet to all interested in rural welfare and reconstruction. It is short and clear and faces the difficulties of rural reconstruction with courage and vision.

Though it is confined to Tanjore District it has a general appeal. It postulates the first conditions of agricultural prosperity anywhere in India. Its researches and recommendations would apply to any District in India where the basic industry is agriculture.

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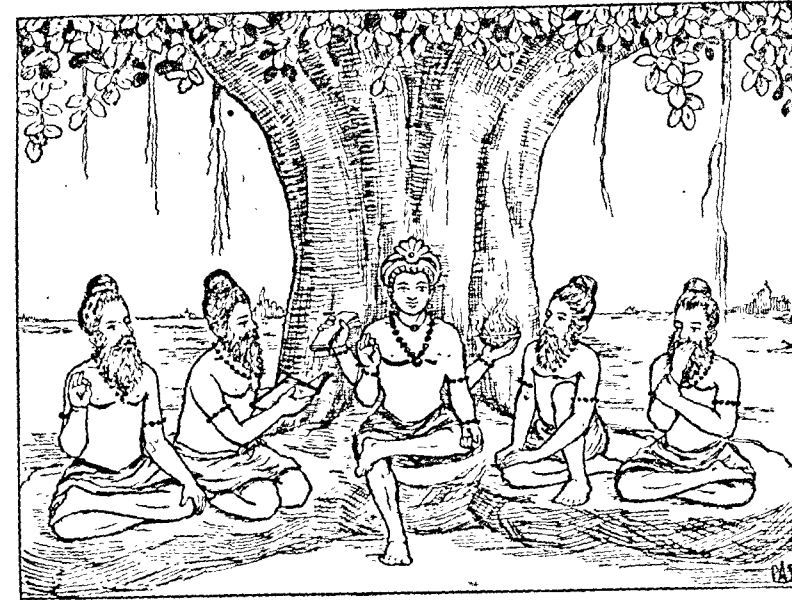
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CONTENTS.

	Page.
GOD-HUNGER, By D. Ramaswami Aiyangar, B.A., B.L. ...	225
IS POST-PUBERTY MARRIAGE UN-SASTRAIC, By N. Srinivasacharya, B.A., B.L. ...	228
THE GITA AND THE NEW AGE, By T. L. Vaswani ...	234
SPIRITUAL DEMOCRACY OR "MAN AND GOD", By Pandit G. Krishna Sastri ...	236
IDOLS AND IDOLATRY, By K. V. S. ...	239
A BILL TO RESTRAIN POLYGAMOUS MARRIAGES AMONG HINDUS, By Mrs. Subbaroyan...	243
AS OTHERS SEE US By Ayyamuthu ...	245
TRADITIONAL WISDOM, By S. K. Y. ...	247
REVIEW ...	250
MUKUNDAMALA, By S. K. Y. ...	252
NOTES ...	254
Vanaprasta and Sanyasa.	
The Anti-polygamy bill.	
Travancore comes into line.	
Gwalior regulation reexpenditure on Funerals.	
CUTTINGS	

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AUGUST, 1938

[No. 8

GOD-HUNGER

BY D. RAMASWAMI AIYANGAR, B.A., B. L.

To most of us God is either a pastime or a profession. It is pleasing to think of Him; it is profitable to appeal to Him. We talk about Him and write about Him; lecture about Him and write articles about Him. But very few of us—I wish I were wrong here—want Him, say, as we want air, water or food. The individual self must seek completion and fulfilment in the self of God be it unity as the Advaitis would have it or union as others would have it.

It has been said that a young man approached Bhagawan Sri Ramakrishna with the request "I want God; please show him to me". The Bhagawan sent him away several times with one excuse or another. So often indeed that the young man began to suspect that the Swamiji could not be genuine. At last after several such requests had been made and put off, one day the Swamiji said to him "come on, follow me" and took him to a tank full of water. The young man who had more curiosity than devotion was made to stand in deep water and asked to put his head into water. Then the Swamiji tightly held him under water till the young man began to writhe and gasp and when he was released came up panting for a breath of fresh air. The Swamiji then asked him with a smile on his lips "what did you want just now?". The young man angry with what he regarded as a practical joke at his expense replied sulkily, "why? Air, of course". Thereupon the Swamiji said, his whole face beaming with celestial lustre. "Have you ever wanted God as you wanted

air just now, my son? When you do, God will come to you without any more ado and without anyone's help."

That is how we have been taught to crave for God, to want Him, to pant for Him. Even mere mental yearning will not do. Each and every organ of the body must crave for Him, same as the thirsty man feels towards water and the hungry man towards food. Thirst and hunger as we know are not confined to the tongue that is parched or the stomach that is empty. They pervade the whole system and every cell in the body craves for water or food. So too the God—passion ought not to be confined to one portion of our anatomy, but the whole system must want God.

This may be rather difficult to understand as most of us have been regarding God only as a concept. But the experience of our elders shows that unless we develop such a thorough organic craving for God, there is no response from Him, for as He has declared in the Bhagavad Gita "Vasudeva sarvam iti sa mahatma sudurlabhah". "The mahatma who regards, Vasudeva as everything is extremely rare".

So it is that great men in our religion have whipped up their God—love to a God-hunger. Nammalwar the pre-eminent Vaishnavite Saint felt that "The food he ate, the water he drank and the betels he chewed were all God. Or rather, to him God was food and water or their equivalent. Another Alwar defines starvation thus: "I do not starve" says he "for want of food, but if I do not think of Him, talk of Him and do worship to Him with the Vedic mantras on any day, truly that is my day of starvation". Saint Appar has gone even beyond. He says "The days on which God's names are not uttered are days counted not among the living days but rather with the days of death".

One of the most touching sentiments uttered by Sita Devi to Hanuman in Asokavana is the following:

यथा तं पुरुषं व्याघ्रं गात्रैः शोकाभिकर्षितैः । 1

संस्पृश्यं सकामाहं तथा कुरु दयां मयि ॥

(Sundarakanda 40, 8)

"Please have mercy enough to do that by which I, full of desire, can touch that Man among men (meaning Sri Rama) with my entire being now attenuated by grief at His separation". This intensity of feeling must be possessed and can be possessed by every one of us. This Sloka ought not to be dismissed as appropriate only to a wife as Sita was and inapplicable to the rest except figuratively. For it is up to every one of us to feel similarly an intense want for his company and a longing for His communion. It is then and only then, that He will come down and reciprocate

this yearning. In His bosom there is even a greater love for us than we can even hope to have towards Him, and that love is stirred up not by a few well-chosen prayers uttered according to time-table but by the spontaneous outburst of a craving for the God within us. May he vouchsafe that great organic craving to every one in our Bharata varsha.

From Adwaita to Dwaita.

Belief that the tenets of the Adwaita (monistic) system of Hindu philosophy will not lead him to spiritual salvation has led Mr. S. Srinivasa Ayyar, 65-year-old Brahmin of Ramachandrapuram Agraharam, of Kallidaikurichi (Tinnevely district), to embrace the Dwaita (dualistic) creed.

With due *Samskarams* (rites), Mr. Srinivasa Ayyar's conversion as a member of the Madhwa sect was solemnised by His Holiness Sri Sathyadhyana Thirtha Swamigal, at Nachiarkoil (six miles from Kumbakonam). Head of Uthiradhi Mutt, who blessed him thus:

"From to-day you have become a Madhwa Sath Vaishnavite. Any good act do will bear fruit and receive the Grace of God. You are uplifted here-after."

Mr. Srinivasa Ayyar's new name as a Madhwa is Mr. Srinivasa Achariar.

His Holiness has issued a proclamation enjoining his disciples to render every aid to Mr. Srinivasa Achariar in performing the religious ceremonies as a Madhwa Brahmin.

Inquiries show that recently two families in Dharwar were taken into the Madhwa fold as also Messrs. H. Subba Rao (of Bangalore), V. N. Desikachariar and Adiramachandramurthi (of Cuddapah).

From the Madras Mail.

IS POST-PUBERTY MARRIAGE UN-SASTRAIC ?*

N. SRINIVASACHARYA, B. A., B. L.

Retd. Commissioner, Hindu Religious Endowments Board.

At the present moment this question has no more than an academic interest. For years past the Brahmin community, among others, has been so smitten by economic and other difficulties that it has become practically impossible even for the sincerely Orthodox-minded people to bestow their daughters in marriage in time before they attain age. But the purpose of Mr. Ramaswami Iyer is admittedly to defend the Sarda Act which has been forced on the orthodox people, against their will and without justification. The authorities quoted and the arguments advanced by him are only those which we are accustomed to hear from "reformists" all these years; and they have been explained and answered numberless times by the other side. Mr. Ramaswami Iyer however spices his arguments with observations which prove to be irrelevant and with skilful reference to the ills that beset the present day marriage functions such as "Sambandi Jambam" "Silly tamasha", and money extortion, which "convert a samskara like marriage into an auction sale of human breeding bulls". This catches also the minds of the orthodox readers or hearers and makes them forget for the time being, the fallacies of his reasonings! As for the ills adverted to by Mr. Iyer, he may rest assured that the orthodox section would wholeheartedly co-operate with him if he launches upon any effective campaign of erradicating the same. He must, however realize that post-puberty marriage is by no means a solution for the same. For we see before our very eyes the unconscionable demands made and agreed to in marriages of post-puberty girls where both sides care not a jot for religion, but act only in the spirit of commerce, the one to get as much as possible and the other to secure as good a bridegroom as possible in spite of the cost! Look at the race after an I. C. S. or an F. C. S., or a Would-be such, and the high pedestal on which the latter places himself until the bargain is struck! Have not advertisements come in the Newspapers from some such 'reformed' "breeding bulls" offering to marry girls for supplying cash to go to England?

A little consideration will show that the trouble is purely economic and owing to the operation of the inexorable law of supply and demand

*A reply to Mr. M. S. Ramaswami Aiyar whose article appeared in the previous part.

in the marital world. From times of yore the Hindu mind has instinctively set for women the ideal of happiness and peace of mind in the settled life of honourable wedlock. Every Hindu parent's anxiety is to secure such a life for his daughter with all practicable speed. This mentality is still strong in Hindus. Normally people are willing to sacrifice their utmost to achieve this end. If unscrupulous persons would take undue and unjustifiable advantage of this condition the blame is obviously not on pre-puberty marriage. On the other hand, assuming for the moment with Mr. Ramaswami Iyer that it is a later development in Hindu society, it is a welcome and legitimate change and impetus towards the achievement of the most cherished ideal of Hindu womanhood. It is to emphasise this aspect of the matter that the ancient Rishis and smriti writers have used expressions of exaggeration (Ativada or Arthavada) insisting on the giving away of girls in marriage before it becomes too late (i.e., before they attained puberty.) One such instance is the quotation from "Parasara" by Mr. Ramaswami Iyer, to which, however, he attaches a sinister significance, as he is not acquainted with the accustomed mannerisms of ancient Sanskrit writers. At that rate he must also give up several texts which he himself calls to his aid.

To revert to our topic, there is no doubt that legislative interference with and obstruction to anxious parents and expectant bride-hood, has no justification what-so-ever, improper interference with the religion of the people apart. The prevailing conditions of our society already threaten to create a very large number of "old maids" amongst us; and the Sarda Act if fully enforced will only accelerate the catastrophe with all speed. Responsible Hindus must consider, whether this is a blessing for our society. The late Dr. Besant had nothing but admiration for the Hindu marriage system, which gave at least a certain chance of marriage for every Hindu woman born.

Time was, it appears from Manu and other ancient writers, when the woman population was less and so some greedy parents set high prices for their girls (Kanya Sulka), and neglected their parental duty; and the great seers condemned that vicious practice. Says Manu, "Even a Sudra must not take any price (Lit. duty or pecuniary consideration) for the hands of his daughter when giving her away in marriage. Such acceptance of money constitutes a sale of the girl, in disguise." "Honest men of yore, never did, nor the virtuous men at the present do marry a girl to another after having agreed to marry to one". "Even in my past existences never did I hear of the disguised sale of a girl in the form of a

marriage on the acceptance of money (by her father)"—Verses 98, 99, 100 Chap. IX. Verse 99 makes us understand that there were persons who even broke promises of gift made after receiving Sulka if there was a fresh offer of a higher sum. It was evidently to counteract this tendency that the Smriti writers expressed themselves in hyperboles of various sorts which to a mind trained on western lines may not be attractive. One Rishi said "Give away even a Nagnika (an unclad child) when a suitable bridegroom is available." Another said "Give away the girl even to a person devoid of qualifications (Guna Hinaya), but never allow a girl to become a rajaswala in your house"; and so on. Manu recommended the eighth year (the year for the Upanayana of a boy) as the best year for Kanyakadana, though he would go up to 12 after which age menstruation should ordinarily be expected. In the same breath he says, "Rather should a girl, who has attained puberty, stay unmarried in her father's house for her whole life-time than she should be wedded to a non-eligible (lit. disqualified) husband, for any consideration whatsoever (Chap. IX, Verse 89). In the next two verses Manu permits a girl to choose her own husband, a proper one, if even for 3 years after puberty the father is neglectful; and says that thereby she would acquire "no demerit, nor does the man who takes her as his wife." All these taken and read together point to one conclusion that as early and as convenient as possible before a girl attains puberty it is the duty of the parent to search for and find a suitable bridegroom for her and bestow her in marriage to him. In doing so, care should be taken to select a proper and a desirable person.

In this connection may be noticed the specious arguments of Mr. Ramaswami Iyer inveigling against nagnika marriage, which are a mere bombast having the effect of merely playing to the gallery. He talks of a "crusade" against post-puberty marriage and propaganda among 'masses' not having the privilege of education, through "Upanyasam"! He does not say from where he gets this idea. He is evidently obsessed with modern methods of propaganda like those for Temple Entry, Hindi Prachar, or Anti-Hindi Prachar! In the first place, seeing that the "Nagnika" marriage was more or less only for Brahmins, it is ridiculous to assert that that community comprised unlettered "masses" whom propaganda could have easily captivated! What was the motive for such propaganda? In the second place, in those ancient days the custom was for those who would hear and learn the Dharma, to go to a Guru and pray to him to teach, and not for the latter to go amongst the former and preach in public like Christian catechists! (See the opening

of any smriti, purana or other holy work.) The simple facts are that pre-puberty marriage for girls was the normal thing with us from ages of yore, notwithstanding exceptional cases under exceptional circumstances; that there have been people who would violate this salutary rule for money consideration; and that the great Seers, to whom society was beholden for guidance, were strongly protesting against dereliction of duty on the part of mercenary parents of girls. Be it noted that for over 2000 years past no Smriti writers from Manu downwards has countenanced post-puberty marriage. It is equally true that no Sutra-Kara even supports it. Gobhila referred to by Ramaswami Iyer has said that the sexual connection of the married couple after the Chathurthi Karman or Sesha Homa was spoken of only by "some". It follows that that practice was not generally countenanced. Apastamba lays down that after the Chathurthi Homa the couples shall view each other and the ghee which remains after the Homa shall be touched on the chest of the couple and some Mantrams alone be chanted, 'the remaining being reserved for chanting on the occasion of the nuptials' (*Sesham Samavesane jape*)—Patala 3,7,10. It is these latter mantrams that Mr. Ramaswami Iyer refers to as supporting the post-puberty marriage theory, as they indicate actual sexual union. But Apastamba has clearly stated that the occasion of nuptials is different from that of the Sesha Homa. In the 12th Sutra of the same section and Patala Apastamba lays down what should be done if the bride attains menses during the days of the marriage ceremonies. i. e., after the Pradhama Homa which completes the marriage ritual on the first day. The argument from the indications of a mantra (Mantralingam) can prevail, according to the accepted canons of interpretation, only in the absence of direct authority of text or context, which is only too abundant in this matter.

Nor do the stray passages attributed to Harita and Yama (quoted by Nibandhanakaras, the works of which they form part not forthcoming) help Mr. Iyer's theory, in spite of his embellished comment thereon. Harita says, "Women are of two kinds, Brahnavadinis and household maidens. Brahnavadinis have fire-sacraments and in their own houses study the Vedas and do Bikshacharya etc.....When menses appears the Veda study is completed, (Samvertanam)" "To the other class of women when marriage comes to pass a sort of Upanayanam shall precede it." Yama elucidates it thus:—"In the ancient Kalpa (ancient ages according to Mr. Iyer) Maunji bandhana, Veda studies, and Savitri chanting, had been prescribed for women also. They were to be taught by her

father, father's brother, or brother, *but by none else*. Her Bhikshacharya should be in her house itself. In her case the wearing of Ajina (deer's hide) and Jata (matted hair) were prohibited." It will not be wrong to argue from the above that even in times which was *Pura kalpa* to Rishis who lived over two thousand years ago, that women who were to lead a family life were to be given away in marriage before they attained puberty; and their education which was with the father, uncle or brother and *none else* before puberty, should rest only with the husband thereafter.

Also, we find in the Chandogya Upanishad (1st Prapathaka, Sec. 10) the story of Rishi Ushasti son of Chakra, whose wife was "an *Ataki*, which means a girl in whom the breast and other signs of womanhood had not appeared, (Anupajata payodharadi Vyanjana)". This means that she had not yet attained puberty. Ushasti is therein described as the expounder of a great Brahma Vidya. So even in Upanishadic times, only pre-puberty marriage was its approved form.

Mr. Ramaswamy Iyer's reference to the marriage of the Sun-Maiden (Surya) in the Rig Veda does not help him either. The rituals described thereunder and summarised by him are being followed to this day. There is nothing in it to justify his conclusion that Surya was a "*grown up woman*". It will be seen from that Suktha that that wedding was not arranged by the 'bride and the lover', but that the Devatas sent out from the side of the bridegroom (in the place of Brahmins in later days), bring it about.

Mr. Ramaswamy Iyer's argument that the practice of consulting horoscopes came into vogue only "with the growth of a child marriage", because, "the responsibility for selecting life-partners to boys and girls of tender age fall upon their parents; and that they "resorted to astrology for help", is certainly ingenious, but not borne out by authority; and Mr. Iyer himself quotes none. Smritis and Grihyasutras cannot usurp the functions of astrology. It cannot be denied that astrology has always played its part with everything Hindu. The astrological situation of planets etc., at the time of the Avatars of Sri Rama and Krishna are recorded in detail. Rama's wedding takes place in the proper Muhurtham (Yukthe Muhurthe)—Ramayana B. Kanda, 24 of Chap. 71 and 73, 8. Dasaratha and Vasishta take pains to fix the day and the time for Rama's Coronation with reference to Astrology,.....Ay. Kanda Chs. 3 & 4. Sita's was a Swayamvara marriage in which there was no question of horoscope consultation, which must have been prevalent in ordinary cases. Be it noted that even in Swayamvaras the responsibility was with

the parents was set up the *Virya Sulka*, the price of valour. After Rama won it, Dasaratha's consent to the marriage is sought by Janaka. Even Portia's Caskets were set by her father, although after the right one was chosen Portia and Bassanio themselves walked to the Church. Rama's pride, however, was that his dear wife, "was got for him by his father", (*Darah Pitri Kritah*).

Mr. Ramaswamy Iyer's statements throughout betray that they are warped and distorted by early initiation and age-long persistence in foreign and hostile culture, unmitigated even by a touch of our ancient indigenous mental training and up-bringing. In any event, he will be a bold man who can assert that pre-puberty marriage is altogether an evil or post-puberty marriage is an unmixed blessing. Those who sincerely want to adhere to their old world religious practice and custom collected and recorded by our ancient Rishis, for the lasting welfare of our community, have a just cause to complain against arbitrary and ill-considered legislative interference in their religious and social life.

Images of Vishnu in Muslim Graveyard. Communal Fracas Feared in Patna Village.

Unearthing of two images of Vishnu, while a Muslim grave was being dug, has caused strained feelings between Hindus and Muslims at Dianwan (Patna District).

On learning of the images being dug out Hindus came in large numbers to worship. They expressed their intention of excavating the graveyard, on the ground that more Hindu relics might be recovered from the site.

Muslims resented this and recently waited in deputation on the Prime Minister (Hon. Sri Krishna Sinha) who has directed the district officials to take precautions against a possible breach of the peace.

THE GITA AND THE NEW AGE.

T. L. VASWANI.

Can the Bhagavad Gita meet the challenge of the modern age? Five thousand years ago was this teaching given by Sri Krishna. And I think this teaching has its meaning and message for me and for you and for all the sons and daughters of the modern world.

"In this transition-period in which we are living, there is a mood of despondency and, again, there is a mood of expectation. Civilisation lies broken and bleeding; and so many feel despondent. Yet not a few are looking for something new, something vital, for some new power, new inspiration, new manifestation that may re-energise; re-vitalise, re-organise society and civilization.

"The anti-God campaign is spreading from West to East. For much of the present-day religion does not stand the test of reason. And to this age that worships reason, the Bhagavad Gita comes with the declaration: *Be reflective*. According to the teaching of the Gita, the truly spiritual man is essentially reflective.

"In the Gita you are asked to think for yourself, to reflect, to meditate: and you are given a definite *technique* of meditation. Religion, according to the Gita, is not in conflict with science. Religion is science. Religion is not a matter of books or hearsay. Religion is self-realisation.

"The message of the Gita is: Be a Master—a master of life. And to become a master, certain qualities of character must be developed. The Gita gives a wonderful map of life. The Gita is a practical book, not a speculative scripture.

"The first quality is the quality of courage. *Uttishta Paramtapa!*" says the Gita. Stand up, O Arjuna! Stand up! Be not despondent! The Gita is a heroic scripture. The Gita believes in heroic spirituality. The universe challenges you to tremendous tasks, to adventures and responsibilities. You must meet the challenge of the universe with courage. Be brave, be fearless.

"The second great quality is the quality of simplicity. The way of wisdom is the way of simple life. Renounce ambition, renounce aggressiveness, renounce reputation and walk the way of humility.

"The third great quality is the quality of sympathy. Civilisation is in agony. There is economic chaos, there is political chaos in the world to-day. War looms on the horizon, Clouds of hate are gathering thick

and fast. One nation is trying to cut the throat of another. There is class-warfare. The world to-day wanders in the dark.

"In sympathy is the power of a new world, a new civilisation. For sympathy is creative. In the political and economic chaos of the world to-day, sympathy has the power to build that new civilisation, that new Kingdom of the Spirit of which Krishna and Christ, Buddha and Baha'u'llah have spoken and sung to the millions of mankind."

Communal Feasts. Gwalior Legislation.

An important step towards social reform has been taken in the Gwalior State with the enactment of law restricting and penalising wasteful expenditure on social customs, particularly "nuktas" (communal feasts given on deaths), a custom widely prevalent in Malwa and northern districts of Gwalior State. The law fixes the number of invitees to such feasts at 51 and lays down the penalty of fine up to Rs. 1,000 or one month imprisonment for those contravening the provisions of law.

SPIRITUAL DEMOCRACY OR "MAN AND GOD "

BY PANDIT G. KRISHNA SASTRI.

Our conception of the Supreme Being is not of a personality, but an essence (called in Sanskrit *Akhandakarasa*), an all-pervading Force or Power, frequently referred to as Love, Light, Life or Truth. God is pure essence, and cannot be said to be anywhere or in any place. But as man must form and express a conception of God in some way, he calls God "Love", "Light", "Life", or "Truth", because these are the highest things he knows.

The universe exists for the purpose of individualising the Infinite Absolute and Eternal Essence ; that is, for the purpose of creating in that Essence centres of consciousness and intelligence which shall know themselves and know It or God. The instrument of this creation is the material universe, and the process is evolution. Spirit is an emanation from God. But it is simple, undifferentiated, unorganised. Spirit must be developed or evolved by a vast course of evolution in contact with matter, by means of the experiences thereby gained, until the emotional, mental and reasoning faculties and powers are developed in it. Self-consciousness follows from the association of spirit evolving these powers with individual human forms. These centres of emotion, intelligence, reason and self-consciousness are capable, in due course, of union with or transfer to, the pure Absolute Essence whereby the ultimate end of the evolutionary process is attained.

The process of evolution proceeds by the development of combinations of material elements constituting organic and inorganic forms. Spirit is the force which brings about these combinations. As it evolves, it develops and pushes forward the evolution of the forms which it permeates, impelling the ascent from lower to higher forms.

There are four degrees of spirit concerned with evolutionary growth, as spirit manifests itself in the various forms of nature—the mineral, the vegetable, the animal and the human spirit—and each of these degrees is a development or evolution of those which have preceded it in the ascending scale.

Spirit and matter evolve in union with each other through the four kingdoms of nature, during each stage adding the growth and development attained in prior stages. When the physical form of man has been perfected, spirit has accomplished one part of its purpose—or the purpose

for which it was sent—that is, the creation of a physical form to serve as the vehicle for the manifestation of spirit in the higher stages of its evolution yet to come. Man's physical form is the highest type of form—nature's final product and the goal of her evolution.

Although the evolution of types of form now ceases in the material world spirit continues to evolve, through its association with the human body and the life experiences thus gained until the emotional, mental, and reasoning faculties and powers of man are fully developed in it. This spiritual evolution has its expression in the material world in the development of the human brain, the solar plexus, and other nervous ganglia, which are coincidentally perfected as they are required to serve as vehicle for the evolving spirit manifesting itself as the intellect and emotional nature. During this stage of its evolution, as in the stages which preceded it, spirit is a single world-force, not congeries of entities.

But man has, either potentially, or in fact, another principle by which he is distinguished from all beings below him. This is divine radiation, and comes to man directly from God. It is described as a ray of His love, sent by Him to every human being at its conception. It is the real human soul. When united with the human consciousness it becomes an individuality knowing itself and God. This soul lights the reflecting and reasoning mind of man and gives it the semblance of itself, the real soul.

Of the existence of this soul the masses of mankind are not consciously aware. But it is the source of the impulses leading to the noble, generous, and unselfish actions which illumine the pages of the life of man. Almost all men have a more or less clear sense of many things which do not follow from, or are opposed to, the ordinary experiences of human life ; as of immortality which could never have been derived from experience ; an intuitive belief that life has a purpose, which again is opposed to experience ; an instructive sense of the reality and worth of the souls of other men, which neither the senses nor the intellect can possibly give. Such intuitions are due to the inspiration of the soul.

The world and all its myriads of forms exist only for the purpose of producing by evolutionary growth centres of consciousness, intelligence, and emotion which may reach up to and unite with, this ray from God and soul of man. Toward this consummation evolution is surely carrying the whole human race.

Again, this union has various degrees of perfection, dependent also upon the conditions determined by character, life, and aspiration. When

it is imperfect, the human consciousness, overshadowed by the soul, and now keenly aware of its imperfections, passes into other stages of existence, where its further opportunities for reaching perfection do not depend upon individual effort,—cannot be demanded as of right, as in this world,—but are dispensations of divine favour.

When the union is complete there results an individuality possessed of Divine Wisdom and the all-pervading powers of spirit, knowing itself and also knowing that it is a part of the Infinite, Absolute, Eternal, Essence. Time exists for it no more, nor can it be said to be in any place, though it is still within the realm of space and form. Contemplating the Divine Source of which it feels itself to be a part it passes on to higher conditions of existence and continues its growth.

In its ultimate perfection it passes beyond time, space, place and form. It is then that Man and God are one. For aids to these conditions the Anubhavadvaita literature may be profitably consulted.

Religion is, among other things a system of education by means of which human beings may train themselves, first, to make desirable changes in their own personalities and at one remove in society and in the second place to heighten consciousness and so establish more adequate relations between themselves and the universe of which they are parts.

Aldous Huxley, Ends and means.

IDOLS AND IDOLATRY.

K. V. S.

Elsewhere in this issue we publish an extract from the daily Press about the clamour made by some Hindus for idols buried in a Muslim graveyard and discovered when a grave was dug for burial. It is said that the Hindus are anxious to have these idols for worship.

Such desire for buried idols, which is becoming common, cannot but be considered as an unhealthy development of idol worship. We are being told repeatedly that idol worship is largely symbolic, that an idol is merely a device to help concentration for infant minds and that the worshippers, thoughts will gradually transcend the personal aspect of the deity and pass on to the impersonal. This is the enlightened view of idol worship. But along with this view there exists another and perhaps a more popular view that looks upon the idols themselves as animated embodiments of divine power and affirms that the deity will reside in the idol if the idol has been installed with the proper ceremonies and so long as the worship is conducted according to the rules laid down in the Agama Sastras. According to this view, a temple is a living abode of the deity and a centre of spiritual radiation. It is this school that raises objection to temple-entry by untouchables on the ground that such entry will constitute a violation of the conditions necessary for the residence of the deity according to the ancient books. It is unnecessary to pursue this point further. One thing may be noticed and that is that if any power continues to reside in the temple it cannot be due to the rites and ceremonies performed either at the beginning or subsequently, because, there are many irregularities and lapses both in the initial installation and in the conduct of daily worship, anyone of which is enough to destroy the sanctity. However, there may be a more likely basis for this claim. So long as human beings approach temples in reverence and humility and pay devotion at the shrine the atmosphere of a temple and of daily worship will be such as to stimulate the dormant devotion of the human mind especially where the worshippers are in the right frame of mind and believe in the power radiating from the idol. It may be that a pooling together of all the devotion and adoration of the worshippers helps to stimulate the devotion of those who visit the temple*.

*Two interesting stories of animation by thought power are extracted with acknowledgment from "With Mystics and Magicians in Tibet" by

But on neither footing is it possible to justify the craving for old, buried and probably unworshipped idols. Assuming that there was once some sanctity in them it must have vanished long ago. Idols like them can be made at any time and when carved by pious sculptors, will be far more sacred than idols which are recovered from beneath the earth in Muslim graveyards. It is inconceivable that the latter could David Neel a book which every one interested in the investigation of psychic aspect of "Temple worship" and of yogic exercises should read.

"Western travellers who have approached the Tibetan border and formed a superficial idea of the common folk's superstitions will be most surprised to hear of the strangely rationalistic and sceptical opinion of prodigies which these apparently credulous simpletons harbour in the depth of their minds.

* * * *

Once upon a time, a trader was travelling with his caravan on a stormy day, and his hat was carried away by the wind.

Tibetans believe that to pick up a hat which has fallen down in such circumstances in the course of a journey will bring bad luck. So yielding to that superstition, the merchant abandoned his hat.

It was a soft felt hat, with fur laps that can be worn turned up or covering the ears, as the weather requires. Buried between the thorny shrubs where it had been violently tossed by the wind, its shape was hardly recognizable.

A few weeks later a man passing by that place at dusk noticed an undistinguishable form which seemed to be crouched among the thickets. He was not too brave and hurriedly passed his way. On the morrow he told some villagers that he had seen "something strange" at a short distance from the path. Other travellers also remarked at that very spot, a peculiar object whose nature they could not ascertain, and spoke of it to the villagers. Then, others again and again had a look at the innocent hat and called the attention of the country people to it.

Now Sun, rain and dust helped to make the hat a still more mysterious-looking object. The felt had taken on a dirty yellowish-brown colour and the fur laps looked vaguely like an animal's ears.

Traders and pilgrims stopping the village were warned that, at the skirt of the forest, a "thing" neither man nor beast, remained in ambush and it was necessary to be on the watch. Some one suggested that the "thing" must be a demon and soon the object, anonymous till then, was promoted to the rank of a devil.

could have any power or sanctity. That there should be a demand for such idols is most depressing and can only be taken as an instance of the depth to which a form of worship which may contain some elements of value can be degraded by the mass mind. There is no reason why idolatry

As months went by, more people cast a fearful glance at the old hat, more people spoke about it and the whole country came to talk of the "demon" hidden at the border of the wood.

Then one day it happened that some passers-by saw the rag moving. Another day it tried to extricate itself from the thorns that had grown around it, and finally it followed a party of wayfarers who ran, panic-stricken, for their lives.

The hat had been animated by the many thoughts concentrated on it.

That story, which Tibetans affirm to be authentic is given as an instance of the power of concentration of mind, even when unconsciously effected, and not aiming at a prescribed result.

The second story has all the appearances of having been invented by a miscreant joker to ridicule the devotees, but it is not so. No one in Tibet finds it laughable or irreverent. The fact related is accepted as revealing a strict truth about all cults. Whatever it may be, the worshipped object is only possessed with the power, which is supplied to it by the collective concentration of thoughts and the faith of its worshippers.

The aged mother of a trader who went each year to India, asked her son to bring her a relic from the Holy Land. The trader promised to do, so but his mind being much occupied with the cares of his business, he forgot his promise.

The old woman felt very sad, and next year, when her son's caravan started again, she renewed her request for the holy relic.

Again the trader promised to bring one, and again he forgot it. The same thing happened for the third time the following year. However, this time the merchant remembered his promise before reaching his home and was much troubled at the idea of once more disappointing his aged mother's eager expectation.

As he pondered over the matter, seeking a way to mend his neglect, he caught sight of a piece of a dog's jaw lying near the road.

A sudden inspiration came to him. He broke off a tooth of the bleached jaw-bone, wiped away the earth which covered it and wrapped it in a piece of silk. Then, having reached his house, he offered the old bone

which in itself is primitive and said to be a prop for beginners in worship should be permitted to survive in this revolting form dragging down the spiritual calibre of the Hindu religious mind :

to his mother, declaring that it was most precious relic, a tooth of the great Sariputra.

Overjoyed, her heart filled with veneration, the good woman placed the tooth in a casket on the altar of the family shrine. Each day she worshipped before it, lighting lamps and burning incense. Other devotees joined in the worship and after a time rays of light shone from the dog's tooth, promoted holy relic.

* * * *

“ If there is veneration even a dog's tooth emits light ”

In the light of this, is it not a decided advantage that the temples should be opened to all that come to worship and are willing to add their gift of devotion and thought power?

“The East, a thousand years ago, had reached a certain point in philosophy and medicine to which the West has now come. But having reached this point the East locked up its secrets and went to sleep. Now the West has shaken the world from slumber!”

Lowell Thomas, India : Land of the Black Pagoda.

TO RESTRAIN POLYGAMOUS MARRIAGES AMONG HINDUS.

MRS. SUBBAROYAN'S BILL

The following is the text of the bill which Mrs. Subbaroyan, M. L. A. the first woman member of the Central Assembly, proposes to introduce in the Central Assembly :

Whereas the marriage of a Hindu during the life time of his wife or her husband with another woman or man is repugnant to modern Hindu sentiment and is detrimental to the peace and happiness of Hindu families ; and whereas it is necessary to put restrictions on such marriages :

It is hereby enacted as follows :

1. This Act may be called “*The Hindu Polygamous Marriage Restraint Act, 1938.*”

2. (1) It shall apply to all Hindus in British India.

(2) It shall come into force on the first day of April, Nineteen hundred and thirty-nine.

3. (1) Notwithstanding anything in Hindu Law or custom to the contrary, and subject to the provisions of any legislative enactments for the time being in force, no person, being at the time married, shall, except as provided in Section 7, during the life time of his wife or her husband, solemnise a marriage with another woman or man unless the provisions of this Act have been complied with.

(2) Every person who, being already married, solemnises during the life time of his wife or her husband another marriage except in accordance with this Act shall be deemed to have committed an offence under Section 494 or Section 495 of the Indian Penal Code as the case may be and be liable for the penalties provided in those sections ; and the marriage so solemnised shall be void.

4. Any person whose wife or husband is living may present a petition to a Civil Court praying that he or she may be permitted to marry another wife or husband on any of the following grounds, namely :

(a) that the wife or husband has for a continuous period of five years been suffering from an infectious or incurable disease,

(b) that there has been desertion by the wife or husband for a continuous period of five years,

(c) that the wife or husband has been guilty of adultery for more than one year,

(d) that the wife or husband has been guilty of such cruelty as would endanger health or safety,

Provided that—

(i) if the permission is asked for on ground (a) the petitioner, if he is a husband, shall in addition state in his petition that he has transferred to his wife and placed her in possession of—

1. the dowry and jewels that were given by her parents or guardians.

2. (a) if he has no sons or if he has sons from whom he is divided,—a third share of his property, movable and immovable,

(b) if he has undivided sons,—such share of his property as would be equal to a half of what he would get in such property on a partition with his sons.

*Explanation:—*Where a man owns an undivided share of a joint property or of a joint family property, his property shall for purposes of this section include such share.

5. On any such petition as is referred to in Section 4, the Court shall after notice to the wife or husband as the case may be, hold an inquiry and if on such inquiry it is satisfied that the allegations in the petition are true, it shall pass an order permitting him or her to marry again. In other cases it shall dismiss the petition.

6. Nothing in this Act shall affect the right of a Hindu wife, to recover maintenance from her husband, where such right otherwise exists.

7. Nothing in this Act shall be deemed to restrict the right of a Hindu wife to marry another husband, if by law or valid custom she is entitled to do so.

AS OTHERS SEE US.

AYYAMUTHU

“Would some sprite the giftie gie us

To see ourselves as others see us.”

So sang the peasant bard of Scotland. Countless are the tourists who flit through India every cold weather and having seen Bombay, Delhi, Agra and Benares and having seen and talked with a few Indians, they feel they are competent to write books on India. Some there are who go through the land with a view to find out our defects only and having ferreted them out they make a book of them and win undying notoriety as Catherine Mayo; but it is consoling to note that many from foreign lands come to this India of ours with a view to find out things for themselves and they set down their impressions without fear or favour. Gertrude Marvin Williams who came over here from America about eleven years ago, went home and published her “*Understanding India*.” belongs to the last category.

She realises that India today is what the west was about a century ago and hopes that if education spreads and the general economic level be raised everything would be allright in course of time. “Dirt, dirt everywhere” feels the comfortable tourist and to him our author gives some truths about Europe and America as they were in medieval days.

We are glad to be told that she “never missed the smallest article while in India” and in many places she was received by Indians with courtesy “which was entirely spontaneous and was typical of the hospitality and kindness which I met at all times”. It is flattering to us to know that she always “slept with doors open in southern India, nor was I ever disturbed”.

She goes to the root of the matter when she realises that the average income in India is 5 cents per day (2½ annas) as contrasted with 2-12 dollars in America. She is generous enough to appreciate the great sacrifices made by Das and Nehru.

She notes the demoralisation among the Britishers in India where they get high salaries, live in spacious houses and have a large number of servants to command and hence lose their innate courtesy and would call their servants ‘boys’ and would never say ‘thanks’ to them. The aloofness of the average English woman who does not get into vital touch with her fellow-subjects of the British Empire is commented upon. She is shrewd enough to note that if there is suppressed fear amongst the

white it is based upon hatred, hatred towards those who have brought about by their incessant agitation, the new order of things.

"Hinduism is subject to abuses. So is Christianity. We view our own faults with the lenient eye of familiarity. Many of our customs are as repulsive to the Hindu as some of his are to us." The above passage sums up her essentially critical, but sympathetic and tolerant attitude.

In these days when Mr. Jinnah is trying to get the Muslim League recognised as the one mouthpiece of his community it is interesting to note what this shrewd American has to say about it. "For a thousand years, Muslims in India have made a noise out of all proportion to their numbers, and have reaped the profit of being more aggressive". "Communal representation has been extended in recent years to local and municipal bodies. Its effect has undoubtedly been to define and intensify the cleavage between the two groups, and to encourage the Muslims to even more articulate and aggressive attitudes".

The following impression of Gandhi will be endorsed by every one who has known intimately the "naked fakir".—

"Gandhi is an unprepossessing figure, a small man of perhaps ninety pounds.....His charm lies in his wise kindly eyes, boyish smile, and rich voice. His impeccable English accent and the timbre of his voice give him a formal stamp of distinction and culture. There is about him a remarkable blending of mildness and resolution, of sweetness and determination. In his eyes, there are understanding, wisdom and compassion".

Her sympathy and understanding make her criticism worth listening to. She condemns the too academic turn given to our education, the too much importance we give to the ideal of Renunciation which makes us fundamentally indifferent to the things of the world. The chapter called 'Swallowing camels' refers to our complaint about the "economic drain" caused by the English rule such as home-charges, pension etc; these in the opinion of the author show how we strain at a gnat whereas in the existence of millions of fakirs and sanyasins who lead a parasatic life, in the national habit of hoarding gold and silver, in our caste-system "which prevents normal choice of occupation", in the many disabilities of our women such as child marriage and premature maternity resulting in the lowering of the physique of children, in the uneconomic maintenance of old cattle in *Goshalas* and in the large number of able-bodied beggars and Pariah-dogs that are tolerated, she sees a much huger economic drain which she has picturesquely styled "swallowing camels".

Altogether a thought-provoking book the reading of which would make every Indian a sadder and wiser man.

TRADITIONAL WISDOM.

S. K. Y.

The Gita and all our religious books attach great importance to our sticking on to our own Dharma.

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

says the Gita. This idea is indirectly emphasised in the following verse:—

असन्तुष्टो द्विजो नष्टः सन्तुष्टः क्षत्रियः तथा ।

सलज्जा गणिका नष्टा निर्लज्जा तु कुलांगना ॥

The Brahmin is lost if he is discontented; Kashatriya if contented. A public woman is doomed if bashful; a family women if without it.

What is food to one is poison to another. Sanyasa is good; but to the proper person and under proper circumstances; not to Arjuna who was shirking his duty to fight. That truth is well illustrated in the above verse. The Thinker, the Priest, the intellectual and Spiritual leader should ever be contented with what little he gets so that he may devote his entire life to plain living and high thinking. From the social point of view it would be a waste if such a man be compelled to divert his attention to growing rich. On the other hand the king should aspire to grow from more to still more. Contentment on his part will arrest the growth of a state and bring about stagnation and eventual decay.

Similarly, bashfulness is a virtue, but only in its proper place. A public woman (there were no Vigilance Associations in those days!) who has to live upon her attractions cannot afford to be bashful; if she is, she is doomed; but the same bashfulness is absolutely necessary in a family woman (there was no suffragite movement then!)

An admirable illustration of everything in its proper place and time.

कृषितो नास्ति दुर्मिक्षं जपतो नास्ति पातकं ।

मौनतः कलहो नारित नास्ति जागरतो भयं ॥

The agriculturist need fear no famine; the prayerful commit no sin; the silent never quarrel; the wakeful need have no fear.

Evidently the wise man who composed it lived in deltaic area and seldom knew that monsoons may fail and famine may attack the cultivator even. The ryot raises the crop of food materials and others have

ultimately to depend upon him and hence whoever may suffer from famine the ultimate producer will not.

An idle brain is the devil's workshop; if one is ever praying and keeping his mind under control or directed to a useful line of activity he would not have time to think evil thoughts and hence would not commit sins.

Bad thoughts first express themselves in angry words and most quarrels may be traced back to an angry word or remark. If the tongue could be kept under control there would certainly be less of quarrel in the world.

So also if one is wakeful or watchful one could not be taken in and he will have no cause to weep over losses due to theft and other similar causes.

The following verse sums up the qualifications of an ideal wife and is most often quoted.

कार्येषु मन्त्री करणेषु दासी रूपेषु लक्ष्मी क्षमया वरित्री १

स्नेहेषु माता शयनेषु वेश्या षट्कर्मधारी कुलधर्मपत्नी ॥

She is an ideal wife who is as wise as a minister, as active as a slave, as beautiful as Lakshmi, as patient as the earth, as loving as mother and as satisfying as a dancing-girl.

The old folk gave no voting power to our women no doubt; but the husband was expected to take no important step affecting the welfare of the household without consulting his wife. In order to discharge this aspect of her duty the wife was expected to be clever and knowing and as competent to offer advice to her husband as a minister to his king.

'Handsome is that handsome does'. An ideal wife cannot always command hands to do her work. She must be prepared to work like a slave and work in the house was never considered *infra dig*.

It would perhaps be a comfort to a poor husband if his wife is ugly so that none would deprive him of his Audry. "None but the brave deserve the fair"; but physical beauty is necessary qualification in an ideal wife.

There would be a thousand and one occasions in a family when the patience of the housewife would be put to the severest test; if on those occasions of trial she were to go off as a bombshell there would be chaos; she has to be the peace-maker and pour oil over troubled waters. She must have an inexhaustible fund of patience. Mother earth is the

very personification of patience. The battle fields of Europe torn with shell-holes and trenches are in course of time coated over with the vegetation and flowers once again laugh when machine guns spat out fire. So the ideal wife has to be as patient as Mother-earth.

The Vedic blessing upon the newly wedded bride is "Bring forth ten sons and make your husband the eleventh son". The underlying idea is that the wife should have the affection of a mother towards her husband. Maternal love is the most intense form of natural love.

The sixth characteristic is a peculiar one and shows how realistic our ancestors were. The home should be made attractive and the housewife must be aesthetically cultured enough to attract and retain the attention of her husband. Otherwise he would go elsewhere to satisfy his unsatisfied longings; hence the wife should qualify herself to be a source of perennial aesthetic and sexual satisfaction to her husband.

A mystic is a contemplative man, whose life emanates entirely from within, who lives in the essence of things and for that essence alone, whose consciousness has taken root in Atman, and who accordingly is completely truthful and pours out his inmost being without any inhibition.

* * * * *

The Indian consciousness accepts the significant elements directly as such; it has the same relation to every event as a pious believer has to a religious mystery; And what is valuable, what is essential—significance or facts? Significance alone; facts as such are totally irrelevant. Thus, India, with tendency to producing myths, has, judged from the angle of life, chosen the better part as opposed to precise Europe.

Count Hermann Keyserling in *Travel Diary of a Philosopher*.

REVIEW.

Sri Ranganatha Satagopa Yatindra Maha Desika, the 40th Swami of Sri Ahobila Mutt.

An appreciative sketch of his life by Diverse hands published by K. T. Sundarachariar, B.A. L.T., Assistant, Muthialpet High School, Madras.

The hero of this biographical sketch was the 40th head of the Ahobila Mutt, a Vaishnavite institution claiming numerous disciples among the enlightened and cultured Hindus of South India. Sri Ranganatha Satagopa succeeded to the Mutt at a time when new currents of thought had begun to surge strongly in Hindu society and when the Mutt itself was just beginning to make some response to public demand for spiritual guidance according to modern wants. The situation therefore was one of some difficulty. It is not possible for heads of Mutt to proclaim rapid changes in social practices or even to support them openly. By the very nature of their office they are the custodians of tradition and the supporters of ancient things. That in such a position Sri Ranganatha Satagopa should have won popularity among the progressives and conservatives shows that he had an unusually high character, that he had the courage necessary to take risks and that he was deeply anxious to preserve the loyalty of all his disciples. His achievements are many. He put new life into the Mutt and into his disciples. He rebuilt ancient Mutt buildings and built new ones. He introduced efficiency and order and carried forward the improvements started by his enlightened and capable predecessor who did not unfortunately live long enough to carry out his cherished schemes for the improvement of the Mutt. But more than the tangible achievements are the intangible ones. He had a personality which commanded reverence and affection and an approach to the solution of difficulties which though they did not satisfy some of his disciples at least reduced the conflict which was raging in their minds. After all, the struggle in the Hindu mind is for reconciliation and not for revolution. There is more anxiety to conform to the past than to deviate from it. In this task the contribution of Sri Ranganatha Satagopa was great. His name will live as one of the illustrious Swamis that adorned that famous Institution.

The sketches are short and readable. They are however couched in the tradition style and abound in conventional phrases and quotations. There is a noticeable disinclination to attempt a critical appraisal. This goes even to the extent of ignoring the deep springs of thought which enabled Sri Ranganatha Satagopa to dare and achieve so much under many difficulties. This is due more to excessive reverence than

to lack of skill. It is question however whether irreverence can be ascribed to a sincere attempt to analyse the qualities of a great spiritual head.

Communism.

Communism is not only a creed. It is a plan of campaign. A Communist is not only the holder of certain opinions; he is the pledged adept of a well-thought-out means of enforcing them. The anatomy of discontent and revolution has been studied in every phase and aspect, and a veritable drill book prepared in a scientific spirit for subverting all existing institutions. The method of enforcement is as much a part of the Communist faith as the doctrine itself. At first the time-honoured principles of Liberalism and Democracy are invoked to shelter the infant organism. Free speech, the right of public meeting, every form of lawful political agitation and constitutional right are paraded and asserted. Alliance is sought with every popular movement towards the left.

The creation of a mild Liberal or Socialist regime in some period of convulsion is the first milestone. But no sooner has this been created than it is to be overthrown. Woes and scarcity resulting from confusion must be exploited. Collisions, if possible attended with bloodshed, are to be arranged between the agents of the new Government and the working people. Martyrs are to be manufactured. An apologetic attitude in the rulers should be turned to profit. Pacific propaganda may be made the mask of hatreds never before manifested among men. No faith need be, indeed may be, kept with non-communists. Every act of goodwill, of tolerance, of conciliation, of mercy, of magnanimity on the part of Governments of Statesmen is to be utilised for their ruin. Then when the time is ripe and the moment opportune, every form of lethal violence from mob revolt to private assassination must be used without stint or compunction. The citadel will be stormed under the banners of Liberty and Democracy; and once the apparatus of power is in the hands of the Brotherhood, all opposition, all contrary opinions must be extinguished by death. Democracy is but a tool to be used and afterwards broken; Liberty but a sentimental folly unworthy of the logician. The absolute rule of a self-chosen priesthood according to the dogmas it has learned by rote is to be imposed upon mankind without mitigation progressively for ever. All this, set out in prosy text-books, written also in blood in the history of several powerful nations, is the Communist's faith and purpose. To be forewarned should be to be forearmed!

From "Great contemporaries" by Winston Churchill,

MUKUNDA-MALA.

A study in Devotional Psychology, Poetic imagery.

S. K. Y.

Instead of taking up each verse and pointing out the psychological phase revealed therein, I shall take up some phases and illustrate them from the text.

Poets love the concrete and their appeal to the masses as contrasted with philosophers whose airy abstractions are for the few, lies in their ability to concretise even abstract ideas. This concretising process is achieved by means of imagery and the greater the poet, the richer, the more varied, and the more appealing the imagery. We shall study some samples of it.

Most of us have heard of and read about deserts. Some who have travelled in Sind and Rajaputana (not to go outside India) would have some idea of what a desert is. The most precious gift to a wanderer in the desert is water. Imagining himself to be a wanderer in the desert of the never ending cycle of births and deaths the poet feels the supreme joy of a man who has sighted an oasis and bursts out in a verse where the Lord being a lake is worked out in great detail (करचरणसरोजे). It is surprising that Kulasekhara who lived in Malabar where there is not one inch of barren ground uncovered by green vegetation should have composed this verse.

The figure now changes and Samsara is envisaged not as boundless desert in which the wanderer is lost, but as the deep ocean where fierce winds blow and the man is a swimmer weighted down with so many attachments. Unless he gets a boat into which he can step from the depths there is no chance for his escape. Vishnu according to the poet, is such a *pota*. (See भवजलधिगतानां). The same idea is continued in the next verse where the poet addresses his mind puzzled by the insoluble problem of how to cross the ocean of *Samsara*; and assures it that its devotion to Lord would enable it to cross it ultimately (भवजलधिमाधं).

It is quite natural that once a fine idea strikes the poet, it would be worked to the fullest extent and hence in the next verse also the main idea of the sea of *Samsara* is retained. The variation is in the form of direct appeal to the Lord to bless the appealer with devotion to the lotus feet of the Lord which the poet knows very well to be a sound craft

capable of taking them across the ocean. Here also the details of comparison between *Samsara* and the ocean are worked out (तृणातोये).

Every one who has travelled in the canals and backwaters of the West coast of India in a tiny canoe in the pre-steam boat days would remember the intense agony of the passengers huddled inside the canoe's thatched roof when a storm is threatened and waves run high. From Alleppey to Vaikom one goes along the western shore of the famous Vempanad lake; but having come to a point just opposite to Vaikom the canoe has to cut across to reach that famous place which is situated on the eastern shore. The passage is generally attempted when the lake is calm; but very often the storm overtakes the fragile canoe right in the middle of the lake and the boatman in that crisis appeals to all the inmates to utter the well known prayer of आपदां आपहर्तारं.

The poet had some such crisis vividly in his mind and suggests to those who are placed in similar circumstances in the ocean of *Samsara*, filled with high waves of danger, to repeat the holy *Ashtakshara*. (हे मर्त्याः).

The cycle of births and deaths now becomes a disease and the Lord becomes the medicine to get ride of this disease. Another Bhakta whose *Ishtam* was Siva has sung in his mother-tongue about the Lord as the medicine to cure us of the bile of ignorance.

“பித்தம் தெளிய மருந்தொன்று இருக்கது.”

Our poet also having come to know of this potent medicine defies the usual convention of keeping that knowledge secret. Like his illustrious fellow-bhakta to be, Sri Ramanuja he proclaims it from the house top. हेलोकाः श्रुणुत. “Listen, Ye, all mankind!” Varying the idea slightly he addresses Mr. Everyman, an ignoramus and advises him not to drug his system with all sorts of quack medicines, but to take the well-known specific Krishna *rasayana* (इदं शरीरं).

Thus the Lord and devotion to Him are like life-giving water in the desert of *Samsara*, they are boats to people threatened with drowning in the ocean of *Samsara* and are very efficacious specifics to us who suffer from the maladies collectively known as *Samsara*. From whatever view point you approach the problem the goal is the same.

NOTES.

Vanaprasta and Sanyasa :—Of interest to students of Hinduism are the acceptance of the Sanyasa Asrama by Mahamahopadhyaya Karungulam Krishna Sastrigal, the learned Principal of the Madras Sanskrit College, and the retirement from the legal profession of Mr. S. Duraiswami Aiyar in the height of his practice and from a position of leadership of the Madras Bar at a comparatively young age.

The public might have been prepared for the first. It is a legitimate aspiration for learned Brahmins, especially for one in the position which Sri Krishna Sastrigal occupied to desire Sanyasa towards the close of one's life. Apart from any conscious volition, the desire for conforming to the higher ideal of Dharmasastras leads to such a stage. This does not detract from the appreciation that is due to the greatness of character that is implied in the choice of the heroic and austere life of a Sanyasi. The fact that such events are rare only adds to our appreciation.

Even more interesting is Mr. Duraiswami Aiyar's retirement from the Bar. Mr. Duraiswami Aiyar started life without adventitious aid and made his way at the Bar largely by his character and by his forensic and legal talents. He rose to occupy one of the foremost places at the Bar and commanded an enviable income. That he should have retired at such a time shows that along with the pre-occupations of a busy professional career there was flowing a deep current of mental life which suddenly came to the surface and led to the transformation. Mr. Duraiswami Aiyar was a friend of the late Subramania Bharati and he was associated with some of Bharati's friends in public life about 30 years ago. He was frequently seeking the company of Aravinda Ghose at Pondicherry. These facts are known. What was not foreseen by many was the probability of his leaving the Bar so soon. Mr. Duraiswami Aiyar has taken up his abode permanently at Pondicherry. We are not called upon to say anything about the merits of such retirement or balance in delicate scales the superiority of an active practice of the Bar to a contemplative life in retirement perhaps for engaging oneself in systematic course of mental practices. There is as much to be said in favour of the one as of the other. A career at the Bar has its compensations both in private advancement and in public service. But these may be outweighed in some cases by the virtues that can be developed through intensive self-culture. What is important to note is that it is possible for a man to strike

this balance and decide in favour of retirement with all the disturbance and breaking with the past that it involves. It requires a courage of a type that is not common. We may call it a conversion in the religious sense of the term.

* * * *

The Anti-polygamy bill :—Elsewhere we print the bill introduced by Mrs. Radha Bai Subbarayan, M. L. A. (Central) to restrain polygamous marriages. The bill is a timely one and it will help to arrest an evil which whatever its justification produces much social unhappiness. Hindu society has definitely out-grown polygamy. Its survival lends itself to undeserved and often malicious criticism of Hindu customs and to occasional resort to it by dissatisfied husbands.

Indeed the need for a legislation of this kind may be questioned by a few on the ground that polygamous marriages are more an exception than the rule and that there is no wide-spread practice of discarding old wives in favour of younger and more educated ones. Such conduct is conceivable in cases where there is great disparity in education, outlook and capacity between the couple, one of whom happens to be educated and other not. The wife cannot understand, much less sympathise with the struggles of the husband. She cannot give him the companionship he needs. She will not be a *Sahadharma-chari*, that is, a true partner in life. What results often times is that the husband resigns himself to his lot rather than rebel and invite a condition where his home must become a seat of war.

It may be hoped that with the growth of female education and of the tendency to marry late in life there will be fewer mis-matches and less incompatibility between the temperament and outlook of the husband and that of the wife, and less domestic unhappiness. Even if the evil may not be widespread at present the bill is to be welcomed as arresting a tendency that is likely to spread in these transitional times.

* * *

Travancore comes into line :—It is a gratifying feature that Travancore has passed a Child marriage restraint legislation substantially on the lines of British India. The discussion on the bill in the Travancore legislature has revealed that though there may be some people who would like to celebrate their daughter's marriages before the age of 14, the majority of the people in Travancore are willing to line up with British

India in the matter of the age of marriage. The Act removes one of the difficulties felt in the enforcement to the Sarda Act. The temptation to celebrate such marriages in Travancore is removed. It is to be hoped that other Indian States who have not passed such legislation will pass it without much delay.

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Gwalior regulation reexpenditure on Funerals:—The Gwalior State has given a lead to other Indian States and to British India by enacting a regulation restricting the indiscriminate waste on funeral ceremonies. One of the many factors that tend to the gradual impoverishment of middle class families is the expensive scale on which marriages and funerals are celebrated. The whole country has helplessly got into the grip of convention and it seems to be impossible for it to extricate itself merely by voluntary effort help. Enthusiasm and agitation do not by themselves suffice to bring about practical action though they make easier the enactment of suitable legislation which seems to be the only remedy for our social evils.

Gwalior has done well in boldly launching out on this legislation. British Indian Citizens will be envying the position of the citizens of Gwalior who can give a convenient excuse for retrenching their expenditure on an occasion when lavishness is a rule.

There are people who are born blind or deaf. The former have no idea of light and colour, and it is impossible to teach it to them, and the latter have no idea of sound. In the same way, intellectuals are deprived of the gift of intuition: does this justify them in denying it?

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Firstly, and above all, power of concentration must be developed; secondly, the involuntary activity of the mind must be eliminated; thirdly, those processes of the soul must be vitalised whose predominance seems desirable.

Count Hermann Keyserling in Travel Diary of a Philosopher.

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CONTENTS.

	Page.
THE CIVIL DISABILITIES REMOVAL BILL, By K. V. S. ...	257
MELPATHOOR NARAYANA BHATTATHIRI, By Ayyamuthu ...	259
THE TEMPLE ENTRY BILL, By K. V. S. ...	262
THE BAHAI FAITH AND THE MODERN WORLD, By T. L. Vaswani ...	265
IS POST-PUBERTY MARRIAGE UN-SASTRAIC—REPLY TO CRITICISM, By M. S. Ramaswami Aiyar ...	268
BOMBAY ACT NO. XI OF 1938 ...	272
DEDICATION OF WOMEN TO TEMPLES ...	276
PROHIBITION—BISHOP OF DORNAKAL'S HELPFUL LEAD ...	278
THE BOMBAY TEMPLE-ENTRY ACT, By K. V. S. ...	279
NOTES ...	281
Divided Hinduism.	
The Devadasi Bill.	
A Defenceless India.	
Bhuddism and Non-Violence.	
A Fine Example.	
The late Mr. N. Srinivasachariar.	
Animal Sacrifice.	
Democracy menaced..	
The persistence of communalism.	
The Madras Temple Entry Bill.	
REVIEWS ...	271, 290
CUTTINGS	

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SRI KRISHNA AS PARTHASARATHI



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THE CIVIC DISABILITIES REMOVAL BILL

K. V. S.

On the 17th August the Madras Legislative Assembly passed Mr. M. C. Raja's bill for the abolition of civic disabilities on our untouchable brethren. A generation ago the measure would have created a sensation. To-day however, its passage has roused little enthusiasm and no opposition. The feeling in the minds of the public is that this act of justice has been too long delayed. If it had been accomplished 10 years ago it would have been acclaimed with gratitude by those whom it is intended to help. Still, the Prime Minister is justified in his remark that the Act is one of the most important achievements of the Madras legislature. It is certainly a "memorable event" in Hindu social history.

It now becomes academic to investigate the causes that have made such an achievement possible. Primarily it is the movement of the Hindu mind towards a liberal attitude on social and religious matters. This movement has its origin in the reaction of Hindu thought to Western influences and in the perception of the need for social equality. Christian missionary work has also contributed to stimulate thought on the subject. The zeal of social reformers and of social service agencies has had also its share. Above all the work of the Congress and the personality of Gandhiji helped to accelerate the pace of progress to an extraordinary degree. The impossible became possible when difficulties were viewed from a Gandhian

attitude. Last but not least, the political power which has been given to the schedule castes under the Poona Pact had its indirect effect. It is difficult to apportion the value among these and other factors. But all can join in the felicitation to the Hindu community on the good fortune that has befallen it. A standing reproach has been removed. A heavy load of guilt has been lifted from its conscience. The members of the community have come together in a truly fraternal manner.

While we are entitled to take a legitimate pride in the legislation, much work has still to be done in making it effective in social conduct from day to day. It will be incorrect to think that by this legislation we have abolished untouchability in social life. The legislation marks a great stage, but it is only a stage. Propaganda has to be carried on, prejudices have to be overcome and a good deal of organised mass education has to be imparted before we can say that untouchability has disappeared from our midst. However, this may come about sooner than some may think.

It is also not unreasonable to assume that by this legislation the further stage of temple-entry has been made easier. The objection to temple-entry is based on ceremonial pollution. If the feeling of ceremonial pollution has been overcome in secular matters, it will be difficult to maintain it in the case of temples. The theory of ceremonial pollution is that the untouchables pollute the temples and the persons who come near them. The person who is polluted cannot enter a temple without ceremonial purification. He will also pollute another by touch. It may not be incorrect to say that hereafter the whole of the Hindu society will be living in theory in a state of ceremonial unsanctity. Not all persons who go to worship in temples will undergo a preliminary purification. They will therefore pollute the temples. If such pollution does not cause any defilement or detract from the efficacy of temple worship, or impair the faith of the worshippers, the next stage of allowing the persons who are imagined to be the cause of pollution to come in and worship cannot be far off.

MELPATHOOR NARAYANA BHATTATHIRI.

AYYAMUTHU.

Among the scholarly authors of Malabar Narayana Bhattathiri occupies a pre-eminent position. His great devotional *Kavya* called *Narayaneeyam* is a well known classic. In about a thousand verses grouped in a hundred sections of ten each the life story of Sri Krishna as given in Sreemad Bhagavatham is narrated with considerable literary skill. Towards the end of the book there is a short discourse upon *Bhakti* which would form the subject matter of a special study.

It may not be out of place if some biographical account of the great scholar-poet-Bhakta be attempted to begin with.

He was born in the village of Perumanam in the Taluq of Ponnani in Malabar. He lived in the middle of the eighth century (Malabar Era) i.e. in the sixteenth century A.D when Elizabeth was reigning over England. There are very few events of any importance in his life and we have to depend upon tradition even for them. He was uneducated in his youth and had married in the house of a great scholar called Achyuta Pisharadi who was teaching sanskrit literature and astrology to a few select students at home. The teacher asked his pupils to give a name to the Kali day 17, 29, 133 according to the कटपयादि system,* while his pupils were strug-

*In Malabar even today the beginners in the study of astronomy and astrology start with giving significant beautiful names to numbers. क stands for 1, ख for 2 and so on upto झ which stands for 10; then again टवर्ग तवर्ग are taken and each of the 10 letters is made to stand for one of the ten digits in that order पवर्ग is taken separately and runs on only to 5. Then य onwards stand for 1 to 10. Words coined should be converted into numbers from the units' place backwards. Taking the two expressions coined by the young Narayana बालकळत्रं सौख्यं and लिंगव्याधिरसहः we decode them as follows :—

ब=3	स=7	ळ=3	स=7
ल=3	य=1	ग=3	य=1
क=1 ie 17, 29, 133.		य=1 ie 17, 29, 133.	
ळ=9		घ=9	
र=2		र=2	

The basic letter alone is taken and vowel combinations are omitted and in the conjunct-consonants the last letter alone is taken. Similarly we can decode आयुरारोग्यसौख्यं, यत्नः फलप्रसू स्यात् and other dates given by the poet in his works.

gling to coin an appropriate expression the young Narayana who had been casually following the teaching at once came out with the expression बालककठं सौख्यं. The teacher did not like the highly sensuous nature of the expression and asked Narayana to give another. The next moment came the answer, correct but not improved from the teachers' point of view i. e., लिङ्गव्याधिरसहः

The teacher was astonished at the rapidity with which the brilliant brain could work and expressed his sorrow that all that was getting wasted. That was the turning point in the youth's career. He renounced on the spot his whole past life, went to the tank, bathed and came back to the teacher with a request that he would accept him as his pupil and teach him. Pisharadi was overjoyed and the prodigy of a pupil became proficient in all the arts and sciences in an incredibly short time.

There was one department of study in which the knowledge of the young Narayana was still defective i.e., the Vedas. Pisharadi being a Non-Brahmin did not and could not study the Vedas and hence he could not teach them to his pupil. The pupil was obstinate and refused to learn anything from any other teacher. It is said that the teacher and the pupil came outside Malabar and went to a learned and pious Brahmin who repeated the Vedas once, Pisharadi repeated them once and Narayana caught them up and became a master of all the four Vedas in an incredibly short time. He was an एकसन्तप्राही. He returned home triumphantly, and won his laurels in the Vedic-study competitions.

This strange method of study had one calamitous consequence. Pundit Pisharadi became afflicted with rheumatism and he attributed it to his having transgressed the time-honoured injunction against the study of Vedas by a Non-Brahmin like himself. The pupil rose equal to the occasion and got the disease transferred to himself!

There is a touching episode about the close of the life of the teacher and the worthy part the illustrious pupil played on that occasion. Pisharadi who was a very good astrologer had calculated the time of his death almost to an hour and when the end was nearing he called all his disciples round his bed and composed the following verse :—

काये सीदति कण्ठोधिनि कफे कुण्ठे च वाणीपथे ।
जिह्वायां दुशि जीविते जिगमिषौ श्वासे शनैः शाम्यति ॥
आगत्य स्वयमेव नः कुरुणया कार्यायनीकामुकः ॥
कर्णं वर्णयतात् भवार्णवमयात् उत्तारकं तारकं ।

The tradition is that the teacher composed the verse upto the penultimate word उत्तारकं and then became speechless and the illustrious pupil completed it by putting in the word तारकं and thus had the rare fortune of pronouncing तारकनाम in the ears of his dying master.

Howsoever this be, there is no doubt that Narayana became afflicted with rheumatism and it was to get rid of this malady that he started performing Bhajan in the famous temple of Guruvayoor which like Vaikam was the scene of temple-entry Satyagraha about a decade back.

A person performing Bhajan in the orthodox style was expected to spend all the twenty four hours of the day in the temple itself, going out to the temple tank to have bath and ablution twice a day. He has to live on temple prasadam and sleep in an outhouse in the temple compound itself. It was during the days of this severe penance-cum prayer that Bhattathiri composed his immortal Kavya, *Sree Narayaneeyam*. The date of completion of the work is indicated in the traditional way by the expression आयुरारोग्यसौख्यं which gives us the Malabar Year 762 or 1587 A. D.

Later on he was invited to the court of the enlightened Chempakaseri Raja (Modern Ambalapuzha in North Travancore) and while staying there composed a work in verse on Sanskrit grammar called प्रक्रियासर्वस्वं. The opening verse has a got a very apt grammatical simile :—

रासविलासविलोले भजत मुरारेर्मनीरमं रूपं
प्रकृतिषु यत् प्रत्ययवत् प्रत्येकं गोपिकासु सम्मिलितं ॥

We shall take up for study some of the great Bhakta's views on Bhakti and its efficacy as a mean of salvation.

To have had an intense antagonism with an honoured friend on a supreme issue, without losing either his friendship or comprehension has in it some enduring elements of comfort as one looks back along the lengthening fading track of life.

From Great Contemporaries by Winston Churchill.

THE TEMPLE-ENTRY BILL.

BY K. V. S.

Though the postponement of Mr. M. C. Raja's Temple-entry Bill is a matter for regret it is not without compensating features. Mr. Raja's eloquent speech in the Assembly is proof if proof were wanting, that the schedule castes are eager to participate in temple worship and that their admission cannot be delayed any longer. It is gratifying to notice that this feeling is not prompted by any sentiment of secular aggression or by the urge to wrest from caste Hindus a monopoly which they cherish, but from a genuine religious emotion.

This is important. A temple is not like a fortress or a Council Chamber or other seat of secular power. One cannot acquire the benefit of temple ministrations by physical force. One cannot by merely entering into a temple get the advantages of temple worship. Indeed, it may happen that by a forcible entry one does more harm than good. Without any benefit to himself he may prevent others from proper worship. It is of the essence of temple worship that the atmosphere should be one of humility, reverence and prayerfulness. Those who go to the temple to worship do not think of each other or of their mutual greatness or inferiority but of the greatness of God and of their littleness and of the need for the grace of God in their daily lives. We are aware that the temple atmosphere is often disturbed by unbecoming sectarian quarrels. It is not unusual to find parties obtaining magisterial orders against each other in connection with temple rituals. These however, are the exception. They do not support the idea that one can get the benefits of temple worship by rushing into temples with the help of the legislature, the magistracy and the police. Temple-Entry should not be an act of gate-crashing on the part of untouchables. It cannot be thought of as the storming of the citadel of Hinduism, but rather as the voluntary removal of the obstacles to the satisfaction of a primary spiritual need. It should proceed from a collective faith in the presiding deity and as far as possible without bitterness on the part of those who are already worshipping in the temple.

From this point of view it is an advantage that the first move for Temple-Entry should proceed from the caste Hindus rather than from the schedule castes. It will be more in the fitness of things if those who are already participating in the benefit of temple ministrations realise the

great injustice that they have been doing to their brethren in denying them the facilities which are the right of every Hindu. A spirit of contrition proceeding from a recognition of the neglected duty of sharing spiritual ministrations with all Hindus will enhance the greatness of Hinduism. It is therefore a matter for satisfaction that the Prime Minister has promised early legislation on the subject by the Government itself. No one can doubt the Prime Minister's earnestness in this cause. If there has been anyone in India who has championed the schedule castes with genuine and passionate zeal, it is the Prime Minister. His fervour is of the pure missionary type. It does not arise from secular motives. It is the expression of his religious faith.

While recognising the imperative duty of Temple-Entry and the urgency of immediate steps in that direction, one has also to take note of the obstacles in the way of a satisfactory solution. It is not unthinkable that hasty and imperfect legislation may retard the movement instead of helping it. It is true that much propaganda has been done. The prestige of the Congress and the name of Gandhiji are behind it. But with all that it is not unthinkable that reactionary zeal backed up by vested interests may raise a formidable opposition. It would be an advantage to progress through stages consolidating the position at each stage. This may be a swifter method of achieving the object than a course which provokes an unnecessarily wide range of opposition. If the methods pursued by the Anti-Hindi agitators have any meaning it is that oppositions as at present organised are not scrupulous as to their methods and think nothing of descending to personal abuse of an insulting and irritating type. There is no guarantee that the opposition to the Temple-Entry Bill will be free from such ugly and regrettable developments. It may be safer to proceed in stages than to simultaneously bring a Temple-Entry Bill into force throughout the country. When it is seen that one district is prospering under the Temple-Entry scheme, resistance to it must necessarily weaken in others. In a few years the movement will have gained enough momentum to make it go forward quickly to the final goal.

If one may in all reverence say a word to those among the sanatanists who are willing to look at the world around us to-day one would like to point out the imminent peril with which the Hindu religion and the Hindu society are faced. With the rapid growth of secular education in the next few years the little faith in religion which is being still maintained among many is bound to diminish. With the steady but irresistible progress of

conversion on the part of Muslims and Christians many Hindus who feel the need for the solaces of religion are likely to turn away from a religion which does not recognise the principle of equality of religious opportunities which is one of the primary dogmas in the modern creed. While there is yet time it is desirable to consolidate all the available strength. This does mean sacrifice, a great sacrifice of traditional sentiments, but not it is submitted, of much more. It is a sacrifice worth making.

One further question may be asked. Is it likely that God or the Gods whom the Hindus have been worshipping with zeal for centuries will suddenly desert them when His help and guidance are sought with devotion and humility by a larger number of His children? He must be a bold person who says yes. Hindu faith and Hindu spiritual power must be bankrupt indeed if with all the experiences of an exceptionally rich past they are not able to realign the pathways of religious life in a world seething with excitement part of which is at the root spiritual.

"To suppress the opposition in a State, or even merely to prevent it from declaring itself, from showing itself in the light of day, is a very serious thing; an invitation to terrorism. If all the citizens of a State had the same views, it would without any doubt be more convenient for the rulers. But in the presence of such an impoverishment, who could still dare speak of "culture"? Without a counterpoise, how can thought not incline all to one side? It is a proof of great wisdom, I think, to listen to one's opponents, even to cherish them if need be, while preventing them from doing harm; to combat, but not suppress them".

From Andre Gide—Back from the U. S. S. R.

THE BAHAI FAITH AND THE MODERN WORLD.

BY SADHU T. L. VASWANI.

Why do I feel drawn to the Baha'i Faith? Not merely as a student of comparative religions, but as a student of modern life, I am drawn to this world-wide movement. There are five features of the Baha'i Faith, the Baha'i Teachings, which have great fascination for me. I shall very briefly refer to these five, and so indicate the relation of the Baha'i Faith to the modern world.

(1) The Baha'i Faith believes, as I believe, that *the problem of the modern world is, essentially, a spiritual problem*. Purely political solutions are inadequate. Inadequate, too, is the economic solution of the problem. The problem of the modern world must be solved in the power of the Spirit. It is a spiritual solution the modern world is seeking. Many years ago, there appeared a great thinker whose name has run round the world. Marx is his name, and he offered an "economic interpretation of history". Marx's "economic" interpretation of life and history was taken by Lenin. He incorporated it in his theory of "dialectical materialism". "Religion is an opium," he said Where are we today? This economic interpretation of history has several elements of truth in it, I know. But it is inadequate. This exclusively "economic" interpretation of history has ended in "class—conflict" and violence. Lenin resolutely, frankly, courageously, enthusiastically espoused the cause of "violence". And Europe, today, is wandering from violence to violence. Europe is unhappy. The hunger of man cannot be assuaged by economics, by wealth, by motor-cars and radio-sets. The modern world is hungering for a spiritual solution. Listen to the words of an eminent Western thinker of today, Professor Jung. He is an eminent student of psycho-analysis and a distinguished doctor. To him come patients from different parts of Europe; to him come those specially who suffer from nerve-diseases. Men and women come to this eminent thinker, this famous doctor, this profound psychologist. Listen to his words, the words which he wrote the other day in an Italian journal. Professor Jung writes in the course of his article: "Men and women today are hungering and thirsting for the spiritual". And then he proceeds to point out how this hunger may be appeased, how this thirst may be quenched. Listen, once again, to Professor Jung's words "He says: "Be receptive! Pay head to the Divine within you. Understand the Will of God! Do not listen to the voice of the mass. Your life has an inward significance". This is Professor Jung's message: "Go within!" It is the message proclaimed, reproclaimed about a century ago by Baha'u'llah.

Read that little book which is worth its weight in gold, the book named "The Hidden Words of Baha'u'llah." A wonderful book! A veritable treasure of Wisdom! Speaking to man, the Lord says in this beautiful Baha'i Scripture: "Thy heart is My home: sanctify it for My descent!" In another passage of this same wonderful book I read the following words: "Possess a pure and radiant heart!" The emphasis in the teaching is upon the *heart*—upon the inner values of life. Life's problems have *spiritual* solution.

(2) The second feature of the Baha'i Faith which fascinates me is "*Brotherhood of Religions*". The true Baha'i believes that religions are not rivals. The world has suffered much, for there has been wrangling in the name of religion. And, believe me, where there is wrangling there is sectarianism; and sectarianism is the death of spiritual life; in all religions really is one Revelation. And, the Revelation of the Spirit is a growing, evolving reality. There is an underlying unity of world-religions: one is the foundation of all religions: one is the inspiration of all Scriptures and one the illumination of all prophets and saints.

(3) *Harmony of Science and Religion*: there you have the third fascinating feature of the Baha'i Faith. We live in a scientific age,—an age which is developing, more and more, its reflective consciousness. And in this age when the power of thinking is growing,—in this age it will not do to offer to the world creeds and traditions which will not stand the test of reason. The modern world refuses to accept them. Creeds are broken reeds, and dogmas divide and separate. The modern world needs a *unifying* religion,—a religion which will answer the needs of our reflective, scientific consciousness. The Baha'i Faith does well to emphasize that science and religion should be in harmony with each other. And it seems to me that as science advances further and further, it approaches nearer and nearer the realities of religion: and as religion is trying to understand, life better and better, religion is becoming more and more scientific. I am reminded of a distinguished scientist of our times: he presided at the Indian Science Congress in Calcutta: a man of international fame, Sir James Jeans. And in his remarkable book, "The Mysterious Universe" he makes a remarkable declaration; he says the world reveals a "Mathematical Thinker." Here is a statement of a great scientist in support of the essential idea of religion. I recall, too, the words of another scientist, greater even than Sir James Jeans,—the great thinker who won, many years ago, the Nobel Prize in Physics. His name has travelled round the world, for he has given the world a new theory:

the Theory of Relativity. This great man, Einstein said: "There is an Infinite, Mysterious Energy that holds the constellations." Yes,—in the New Cycle, the New Age that has opened, science and religion are approaching each other on a new plane of understanding and sympathy.

(4) The fourth feature of the Baha'i Faith is; how may I speak of it? *A new civilization, a brotherly civilization!* That is what the world is crying for. The one piteous, urgent need of the nations is a new brotherly civilization. The world is in ferment. There are processes of break-up in Asia and in the West, and the longing is growing for a new brotherly civilization. No creed of narrow nationalism is adequate to the problem of building a new social order, a new civilization. Modern Germany is dominated by a cult of what Hitler calls "racialism." Hitler is not a seer. Hitler heeds not the call of the future. Hitler understands not the spirit of the new cycle of evolution. The new cycle, the new age, calls not for racialism but for *Humanity*, aye for something greater even than humanity: work ye for the *Cosmos!* A new civilization must be built in *cosmic consciousness*; and the way to a new World-Order is not violence but love. This is what is emphasized in the Baha'i Scripture. "O friends of God! Be ye manifestations of the Love of God," is the vital message of 'Abdul Baha.'

(5) *Emancipation and education of woman* is the fifth fascinating feature of the Baha'i Faith; but my time is up. I recall the word of the great German poet, Goethe: "The woman soul will lead us upward, on!" So believe I: the woman-soul will lead us on! Man has had his chance and man has bungled: man has blundered. And look! Civilization lies broken and bleeding! Let woman have a chance to re-mould civilization; for woman has intuition, devotion, sacrifice: woman has the spirit of love.

It seems to me the great message of the Baha'i Faith is a reproclamation of the wisdom of the ancient Rishis and the modern seers of science. It is the message of the great ones of humanity, the central message of world-religions, the message of the One Life in all, the message of love. In the spirit of love is the beauty and power of the Baha'i Movement. I have met but a few Baha'i brothers and sisters: I know what love they have in their hearts. And it seems to me that a new World-Order—a Divine Humanity will not be built except through the power of Love. This Love is the white and holy Light of suns and systems star-lit, bright. This Love is the Life of West and East; and in Love's "Great Peace" will nations meet.

IS POST-PUBERTY MARRIAGE UN-SASTRAIC?

REPLY TO CRITICISM

BY

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

The question I tried to answer in the article under the above title published in the *Bharata Dharma* for July 1938, was whether post-puberty marriage is against our religion. For that purpose I showed in that article that such marriages were the general custom in ancient India. My friend Mr. N. Srinivasachari thinks otherwise. I shall be brief in my reply.

The mantras we recite in our marriages to-day, as belonging to Sruti come down to us from remote antiquity. These mantras, as I have shown in my original article presuppose post-puberty union. If pre-puberty marriage was the general practice in Rig Vedic times, would not the mantras be different and suitable to the occasion and the parties concerned? Let this pass.

The rules we follow in performing our marriages are as laid down in the Grihya sutras. These rules, as Sankhyayana's (I. xiv. 13—15) and Parasara's (I. iv. 8—11) words imply, apply to all Dvijas (i. e., Brahma, Kshatriya and Vysia). Now Sankhyayana (I. xvii. 5), Asvalayana (I. viii. 10), Khadira (I. iv. 9), Jaimini (I. 22), Gobhila (II. iii. 15), Parasara (I. viii. 21), Manava (I. xiv. 14), Varaha (XVIII), Hiranyakesin (I. viii. xxiii. 10) and Apastamba (III. viii. 8) prescribe in their Grihya sutras 3 nights abstention from sexual union after panigrahanam. Of these ten sutrakaras, Sankhyayana and Asvalayana belong to Rig Veda: Khadira, Jaimini and Gobhila to Sama Veda: Parasara, Manava, Varaha, Hiranyakesin and Apastamba to Yajur Veda. Let me give a sample of the injunction. Says Sankhyayana "Let him (bride-groom) sit silent, when the sun has set, until the polar star appears. He shows her (bride) the polar star with the words 'Firm be thou, thriving with me'. Let her say 'I see the polar star, may I obtain offspring.' *Through a period of 3 nights let them refrain from conjugal intercourse. Let them sleep on the ground*" etc. (S. B. E. Vol. XXIX. P. 43). The order is not to the bridegroom alone but to the bride also for the words are "let them refrain" and the order is for observance at the time of the marriage ritual. Was it not because post puberty marriage was the general practice, that so many sutrakaras belonging to Rig, Sama and Yajur Vedas declare against sexual union on the first three nights of the marriage? Let this too pass.

Jaimini (I. 20), Gobhila (III. iv. 1—6), Manava (I. vii. 8), Varaha (X), and Hiranyakesin (I. vi. xix. 3) suggest a nagnika for a bride. Let me give a sample of their statement on the matter. Says Gobhila "A student, after he has studied the Veda, and has offered a present to his Guru (i. e. to his teacher,) should with the permission (of his parents) take a wife, one who does not belong to the same Gotra, and who is not a Sapinda relation of his mother. *The best however is an unclad girl*". (S. B. E. Vol. XXX. p. 82). These 5 sutrakaras are among those (mentioned in the previous para) who prescribe the 3 nights sexual abstention after panigrahanam. Was it not again because that post puberty marriage was the general practice among Dvijas, that these 5 sutrakaras (in addition to prescribing the 3 nights sexual abstention after panigrahanam, also) recommend to people (i. e. all Dvijas) to select a little girl for a bride, because in their opinion a nagnika bride was better than a yuvati one? Let this also pass.

It was said that of the many sutrakaras only 5 suggest a nagnika for a bride. Now Apastamba in his Grihya sutras (I. iii. 10—20), while giving detailed instructions for selecting a bride, though some of which (like good family and good health) are so patent to every body as to need no mention at all, yet does not choose to include nagnika as a qualification for a bride in his instructions. In fact he goes so far as to add—apparently approvingly, otherwise he would not have thought it necessary to add in sutra 20 of his instructions that "A wife who is pleasing to his mind and eyes will bring happiness to him; let him pay no attention to other things: such is the opinion of some" (S. B. E. Vol. XXX. 257). As said in para 3 before, Apastamba prescribes the 3 nights sexual abstention after vivaha ceremony and he does not include nagnika in his list of instructions. Do not these things show that Apastamba like the majority of sutrakaras was not a believer in child marriage? Section 8 of Patala III of his Grihya sutras contains the continuation of the marriage ritual done in the bridegroom's house after making the journey from the bride's place and the first conjugal union was accompanied with mantras. So his words in sutras 10 to 11 of the section "*Sesham samavesane jayet. Anyovynam abhimantrayeta*" have reference therefore only to the conjugal union that took place at the end of the marriage ceremony. Let this also pass.

The renowned Bhavabhuti was a man of Vidarba (Berars). From Kalhana's (circa 12 cent A. D) *Rajatarangini* we gather that he lived in circa 8 century A. D. His Malati Madhava is known to all as a famous

drama held in high esteem by Pandits. From the prologue to the drama we learn that Bhavabhuti belonged to an orthodox Brahmana family of Taittiriya school of Yajur Veda. Now Vasishta in I, 33 of his Dharma Sastra says that "If a lover takes a loving female of equal caste that (is called) Gandarva rite" (S. B. E. Vol. XIV. p. 6). Since Madhava the hero and Malati the heroine were the children of ministers of two kingdoms, they were Brahmanas and their marriage was a post-puberty one of the type mentioned by Vasishta. The fact that the story is not history but fiction lends additional strength to my contention. For would a man like Bhavabhuti belonging to an orthodox Brahmana family dare weave for dramatic representation before the public a story making its Brahmana hero and heroine wed in Gandarva marriage, if such a marriage was repugnant to the sentiments and contrary to the practice among Dvijas of his times? Earlier than Bhavabhuti, Vatsyayana has said in his Kamasutra (III. v. 29-30) that Gandarva marriage is best for all, since it is based on love of hearts (Cf. Bauday. Dharm. Sastr. I. xi. 16:—*Gandarva-mapyeke prasamsanti sarvesham snehanugatavat*). No wonder marriages of the Gandarva type too continued to take place in Brahmana circles in India till Bhavabhuti's times. So the view that Gandarva marriage is inappropriate to Brahmana caste (Vishnu smriti. XXIV, 27—28. S. B. E. Vol. VII. p. 108) must have arisen or come into prominence, when the custom of child marriage had established itself firmly in Brahmana community after Bhavabhuti, who lived 3 centuries before the Mahomedan conquest. These examples are enough to illustrate my contention. If pre-puberty marriages took place in ancient India, they were exceptions and not the general rule. Post puberty marriage does require the parents to consult the wishes of their daughter in selecting a mate for her: but such a marriage does not exclude parental control. Compare in this connection Surya Sukta and Malati Madhava. Rik 9 of the former runs as follows:—"Soma was he who wooed the maid, the groomsmen were both the Asvins, when the Sun God Savitar, bestowed his willing Surya on her Lord". Kamandaki the Buddhist nun brings about the meeting of Malati and Madhava, because it was the wish of their parents. Vide Kamandaki's words at the beginning of Act. I Scen. I and Saudamini's words at the end of Act X.

As the other matters mentioned by my friend in his reply are extraneous to the main point of my contention, it is unnecessary to deal with them. In addition to the crusade against post-puberty marriage (mentioned in my original article), the establishment of matams for monks and nuns

as a result of the spread of Buddhism and the growth of the custom of the widow burning herself on the funeral pile of her husband must have contributed (among other things) their share in popularising child marriage. To prevent yuvatis from becoming nuns and since girls became fatherless and motherless as a result of widow burning, girls appear to have been married when quite young in later times. Wholesale child marriage therefore was a custom of later growth. It will thus be seen that from remote antiquity post puberty marriage continued to take place among Dvijas in India far down into kaliyuga till 3 centuries before Mahomedan conquest, inspite of the crusade carried on against it through interpolations in Smritis by the then social reformers. The crusade however ultimately succeeded and suppressed the ancient custom owing to other causes (like the two mentioned above) helping it. But as I have already shown in my original article, it is not pre-puberty but post-puberty marriage that has religious sanction behind it.

REVIEW

Twilight in India

BY M. V. V. K. RANGACHARI, *Cocanada*.

(Ranga & Co., Printers, Cocanada)

This is a very redeable pamphlet. Mr. M. V. V. K. Rangachari is a well known writer and his contributions on the need for rationalistic approach in the Indian thought life have been valuable. In this pamphlet he deals with the back ground of Indian Life and its ideological implications. The subjects dealt with are of topical interest. An idea of the pamphlets may be had from the Chapter headings and the sub-headings which are as follows:—

Vishnu : Chapter I.

The Twilight of Faith ;

The Temple in Social Science.

Brahma : Chapter II

The Social Twilight :

The Position of Free-thought.

Isvera : Chapter III

Twilight Political and Economic :

The Struggle for Peace & Liberty

BOMBAY ACT NO. XI OF 1938.

(First published, after having received the assent of the Governor General, in the "Bombay Government Gazette" on the 27th May 1938.

An Act to remove disabilities of Harijans in regard to worship in temples.

WHEREAS it is expedient to provide for the removal of disabilities of Harijans in regard to worship in temples; It is hereby enacted as follows :—

Short title, extent and commencement..

1. (1) This Act may be called the Bombay Harijan Temple Worship (Removal of Disabilities) Act, 1938.

(2) This Act extends to the whole of the Province of Bombay and shall come into force on the 1st day of April 1938.

Definitions.

2. In this Act, unless there is anything repugnant in the subject or context,—

(1) "Court" means the Court of the District Judge and includes the High Court in the exercise of its ordinary original civil jurisdiction;

(2) "District" means a district constituted under section 3 of the Bombay Civil Courts Act, 1869, and includes the City of Bombay;

(3) "Harijans" means a member of a caste, race or tribe deemed to be a Scheduled caste under the Government of India (Scheduled Castes) Order, 1936;

(4) "Hindu Community" includes Jains;

(5) "Person having interest" means a person who is entitled to enter or attend for the purpose of the performance of worship in a temple or who is in the habit of entering or attending for such purpose or of receiving any share in the gifts thereto;

(6) "Prescribed" means prescribed by rules made under section 9;

(7) "Temple" means a place by whatever designation known used as a place of public religious worship and dedicated to or for the benefit of or used as of right by, the Hindu Community or any section thereof, as a place of religious worship;

(8) "Trustee" means a person by whatever description known in whom the administration of a temple is vested by any law for the time being in force or the terms of the instrument of the trust, or the terms of

a decree or order of a competent Court, relating to such temple, or if there is no such person, any person who has administered the temple for a period of one year immediately prior to the date of the declaration made under section 3 and who is liable as if he were a trustee.

(9) "Worship" includes attendance at a temple for the purpose of darshan of a deity or deities installed in or within the precincts thereof.

Declaration by trustees opening the temple to Harijans.

3. (1) A trustee, or if there are more than one trustee, the majority of the trustees, of a temple which, by anything contained in the terms of instrument of trust, the terms of dedication or a decree or order of a competent Court relating to such temple or by any custom, usage or law for the time being in force, is not open for the performance of worship to any Harijan may, of his or their own motion or on the requisition of any person having interest in such temple, notwithstanding anything contained in the terms of such instrument, the terms of the dedication, the decree or order, custom, usage or law, declare in writing that such temple shall be open to the Harijans to whom such temple was not open, for the performance of worship, subject to such conditions and the observance of such ceremonies as may be specified in the declaration:

Provided that the conditions imposed as aforesaid shall not be made applicable to Harijans only.

(2) The declaration shall be in such form and shall contain such particulars as may be prescribed.

(3) The declaration shall be forwarded to the Court within the local limits of whose jurisdiction the temple is situate.

(4) The declaration forwarded to the Court shall be accompanied by an affidavit made by the trustee or the majority of the trustees, as the case may be, that he is the trustee or they are the majority of the trustees of the temple in respect of which the declaration is made and also in the case of a temple which is a public trust to which the provisions of the Bombay Public Trusts Registration Act, 1935, apply, by a certified copy of an entry in the Register of Public Trusts maintained under section 7 of the said Act relating to the names and addresses of the trustees of such public trust.

The publication of declaration.

4. (1) On receipt of such declaration, the Court shall, if it is satisfied that the conditions specified in the declaration do not contravene the requirements of the proviso to sub-section (1) of section 3, cause public notice to be given at convenient places on or near the temple in respect

of which the declaration has been made and shall cause the declaration to be published in the *Official Gazette* and in a newspaper published in the principal vernacular of and circulating in the district. The declaration so published shall subject to the provisions of section 6 be irrevocable and the publication of the declaration in the *Official Gazette* shall be conclusive evidence that the temple is open to the performance of worship to the Harijans to whom it was not so open and the instrument of the trust, the terms of dedication, the decree or order, custom, usage or law relating to the temple shall be deemed to have been amended accordingly.

Alteration of conditions in declaration.

(2) Any of the conditions specified in the declaration published under section 4 may, on the application of the trustee or if there are more than one trustee of the majority of the trustees of the temple be altered, added to or omitted with the previous sanction of the Court.

Application to Court to set aside declaration

5. (1) Any person interested in the temple in respect of which a declaration has been published under section 4 may, within three months from the date of such publication, make an application to the Court which has caused the declaration to be published for the following reliefs only :—

(a) that the person or any of the persons purporting to act as trustee was not entitled to act as such at the time the declaration was made, or

(b) that the trustees making the declaration did not form a majority of trustees of the said temple at the time the declaration was made.

(2) On receipt of such application, the Court shall cause notice to be served on the person or persons who made the declaration and upon any other person to whom in its opinion notice of the application should be given, specifying the date on which the application is to be heard.

(3) On the date so specified, or on any subsequent date to which the hearing may be adjourned, the Court shall proceed to hear the applicant and the persons making the declaration, if any of them appears and any other person who, it considers, ought to be heard, and shall hold an inquiry.

(4) Such inquiry shall be held in the manner provided by rules made, if any, by the High Court in this behalf with the previous sanction of the Provincial Government.

Save as provided by such rules, the provisions of the Code of Civil Procedure, 1908, shall, so far as may be, apply to such inquiry.

(5) If the Court is satisfied—

(a) that the applicant is a person interested in the temple, and

(b) that person or persons purporting to act as the sole trustee or the majority of trustees was or were not entitled to act as such at the time the declaration was made, or the trustees who made the declaration did not form the majority of trustees entitled to act as such at such time, it shall set aside the declaration. If the Court is not so satisfied, it shall dismiss the application.

(6) In deciding such application the Court may make such order as to costs as it thinks reasonable. The provisions of the Code of Civil Procedure, 1908, relating to the execution of decrees shall, so far as they are applicable, apply to the execution of the order as to costs.

(7) The decision of the Court under sub-section (5) shall be final and conclusive for the purposes of this Act.

Exclusion of Jurisdiction of other Courts.

6. Save as provided in this Act, no Civil Court shall entertain any suit or proceeding or shall pass an order or decree or execute wholly or partially any order or decree, if the claim involved in such suit or proceeding or if the passing of such order or decree or if such execution would in any way affect or be inconsistent with the declaration published under section 4 unless it is set aside by the Court under section 5.

Date on which declaration is to take effect.

7. The declaration published under section 4 shall take effect on the expiry of 3 months from the date of its publication, provided that, if an application to set aside the declaration is made under section 5, the declaration shall, if not set aside, take effect from the date of the decision of the Court on such application.

Penalty.

8. Whoever obstructs or causes or tends to cause obstruction to any Harijan from the performance of worship in a temple in contravention of the declaration made under section 4, shall, on conviction, be punishable with fine which may extend to Rs. 200 and in the case of a continuing offence, with an additional fine which may extend to Rs. 20 for every day after the first during which he has persisted in the offence.

Power of the Provincial Government to make rules.

9. (1) Save in regard to matters for which the High Court is empowered to make rules under section 5, the Provincial Government may make rules for the purpose of carrying out the provisions of this Act.

(2) Rules made under this section shall be subject to the condition of previous publication.

DEDICATION OF WOMEN TO TEMPLES.

(Mr. Kaleswara Rao's Bill in the Madras Legislative Assembly)

Whereas the practice of dedicating women as 'devadasis' to Hindu religious institutions still exists in the Province of Madras;

And whereas such practice, however ancient and pure in its origin, leads many of the women so dedicated to a life of prostitution;

And whereas it is desirable and expedient to put an end to such practice wherever it exists in the Province of Madras;

It is hereby enacted as follows:—

1. (i) This Act may be called the Madras Devadasis (Prevention of Dedication) Act, 1938.

(ii) It extends to the whole of the Province of Madras.

2. In this Act, unless there is anything repugnant in the subject or context—

(a) "devadasi" means any unmarried woman who is dedicated to any Hindu deity, idol, object of worship, temple, or other religious institution;

(b) "temple" means a place, by whatever designation known, used as a place of public religious worship and dedicated to, or for the benefit of, or used as of right by, the Hindu community, or any section thereof, as a place of religious worship; and

(c) "woman" includes women of any age.

3. The performance of any ceremony intended to dedicate, or having the effect of dedicating, a woman as a devadasi, whether such woman has or has not consented to the performance of such ceremony, is hereby declared unlawful.

4. No marriage contracted by a woman shall be invalid and no issue of such marriage shall be illegitimate by reason of such woman having been dedicated as a devadasi, any custom or rule of Hindu Law to the contrary notwithstanding.

5. Whoever, not being a person who had not completed the age of eighteen years, performs, permits, takes part in or abets the performance of, any ceremony referred to in section 3 shall be punishable with simple imprisonment for a term which may extend to one year or fine which may extend to Rs. 500 or both.

6. (1) Notwithstanding anything contained in section 190 of the Code of Criminal Procedure, 1898, no court other than that of a Presi-

dency Magistrate or a Magistrate of the First Class shall take cognizance of, or try, the offence referred to in section 5 of this Act.

(2) No court shall take cognizance of the said offence after the expiry of six months from the date on which it is alleged to have been committed.

(3) The said offence shall be bailable but not compoundable; and the procedure for the trial thereof shall be that prescribed for the trial of warrant cases under Chapter XXI of the Code of Criminal Procedure 1898.

7. Section 44-A of the Madras Hindu Religious Endowments Act, 1927, (which provides for the enfranchisement or freeing of emoluments held by devadasis from the condition of service in certain cases) shall extend to all temples in the Province of Madras, irrespective of whether they are now governed by the said section or not.

The Make up of the Soviet Citizen's Happiness

(There is an extraordinary attitude of acceptance which sometimes amazes you if you are a foreigner, and a certain capacity for happiness which amazes you even more.

You are sorry for those people who stand in a queue for hours; but they think waiting perfectly natural. Their bread and vegetables and fruit seem to you bad; but there is nothing else. You find the stuffs and the articles which you are shown frightful; but there is no choice. If every point of comparison is removed, save with a past that no one regrets, you are delighted with what is offered you. What is important here is to persuade people that they are as well off as they can be until a better time comes; to persuade them that elsewhere people are worse off. The only way of achieving this is carefully to prevent any communication with the outside world. Thanks to this, the Russian workman, who has a standard of living equal or even noticeably inferior to that of a French workman, thinks himself well off, is better off, much better off, than a workman in France. Their happiness is made up of hope, confidence and ignorance.

(From Andre' Gide. Back from the U.S.S.R.)

PROHIBITION BISHOP OF DORNAKAL'S HELPFUL LEAD.

The Bishop of Dornakal has issued the following circular to his Deanery Chairman in connection with the introduction of prohibition in the Cuddapah District:

Prohibition is to be introduced in Cuddapah district from the month of October. The Jammalamadugu and Kalasapad Deaneries are in the Cuddapah district. I urge that these Deanery Committees must lose no time in taking action to help this movement to stop the drink evil. How can this be done? What I urge here may be at once put into execution in these two as well as other Deaneries throughout the Diocese. The time when drinking among Church workers was treated as a minor fault and given a slight punishment has passed.

I have known cases where village teachers found drunk were fined Re. 1 or Rs. 2 or transferred to another village. From now on we must act upon the rule that a man who drinks toddy or sarai at all is not fit to be a teacher in a village school or village congregation. When the use of such liquors is proved, there must be instant dismissal. Our Christian congregations must be made to pledge themselves not to allow any toddy at marriage feasts, funerals or festivals. Any village that does these things must be severely dealt with. Should we continue to supply a village with teachers, which allows money to be spent in communal drink?

A campaign must at once be inaugurated to make every Christian give up drink. Surely village elders must be the first to be reached. There have been cases where our Christian people have been suspected of illicit distilling of arrack, either for their own use or for the use of their Sudra employers. In a few cases, they have been found guilty and punished. The punishment in the future will be mercilessly severe. You should find out all such suspicious cases and see that such practices are completely stopped. If any Christian is guilty of illicit distilling, his name must be sent up for excommunication. Along with such firm action, the clergy must teach the people the evils of drink and deceit and exhort them to put themselves on the side of those who war against these evils with a view to extirpate them from the country. Special Prohibition Committees may be at once formed in each pastorate to wage this war. In places where there are other Christian missions working alongside of us their co-operation may be sought, and united committees may be formed to engage in this battle. In places where the Hindus and Mahomedans are also keen, the committee may include some representatives of these faiths also.

THE BOMBAY TEMPLE ENTRY ACT.

K. V. S.

The Bombay Temple-Entry Act which we publish in another page of this issue is as mild a measure as can be imagined. The main provision of the Act is contained in Section 3 which enables a Trustee or Trustees of a Temple to admit Harijans into the Temple in spite of any condition in the instrument constituting the foundation of the trust or any custom or tradition to the contrary. The trustee forwards a declaration of his intention to the District Court which thereupon publishes the declaration. Opportunity is given to the public to challenge the declaration on the ground that the person issuing the declaration is not the lawful trustee. But after the adjudication of this objection and in case where there is no objection after the lapse of 3 months the declaration becomes final and effective and the temple becomes an open temple for Harijan worship.

The Act does not err on the side of liberality towards Harijans. Not many trustees will have the courage to take upon themselves the responsibility of incurring the odium attaching to a violation of tradition. By the nature of their office, trustees are generally conservative. They consider themselves the custodians of *mamool* and bound to conduct rituals and worship in the temple according to ancient routine. Even a slight deviation will alienate the worshippers who will be the electors, if any, who return them to the office. Very few trustees will have the courage to depart from tradition. Trustees like worshippers are believers in pollution. Many of them may believe that by admitting Harijans they will become the victims of the wrath of God and draw the maledictions of the "orthodox" upon themselves and their families. It seems to us that the Bombay Temple-Entry Act errs on the side of caution and not on the side of reform. It will be worth while to watch the progress of the Temple-Entry Act in our sister Province.

Even under this very limited procedure it may be possible to bring pressure to bear upon the trustees by educating public opinion and by enlisting the support of the majority of the worshippers. If such a thing comes about and if a petition is presented to the trustee signed by nearly all the worshippers that Harijans should be admitted into the temple it may be that the trustees may yield and issue the declaration. In spite of the restraints and handicaps that it imposes, the Act

can still be worked to some extent provided public opinion is organised, widespread and effective. There may be some advantage in leaving it to the trustee to decide when exactly he can take the risk of going against the small and irreducible minority which is opposed to Temple-Entry. Each trustee is free to decide for himself whether in the case of his temple there is a preponderating majority for Temple Entry and whether the minority is so negligible that he can accede to the majority's wishes or so strong that he should resist such pressure. This is a convenient method of giving effect to public opinion.

One thing however emerges, viz., that this is a reform in which while advance has to be gradual and cautious, many methods will have to be tried before any *one* method is found to be the least objectionable and most effective. At each stage every effort ought to be made to conciliate opposition, to respect cherished sentiments and to give the least possible offence to persons who may be either conscientiously or otherwise opposed to Temple-Entry. In view of the fact that a similar bill may be introduced in the Madras Legislature the experience of Bombay will be of great value.

If the French had been masters of India.

"When I was in India I saw some things your people do not see. I used to go to the bazzars and to the fountains. I had a good interpreter and lots of people came and talked. Your English officers are rough with the Indians. They do not mingle with them at all; but they defer to their political opinions. That is the wrong way round. Frenchmen would be much more intimate but we should not allow them to dispute our principles of Government." Clemenceau.

From Great Contemporaries by Winston Churchill.

NOTES.

Divided Hinduism :—The present tendencies in the Hindu society portend a prolonged conflict between those from whom spiritual ministrations are withheld and those who are determined to keep such services as the monopoly of a section. There may be good features in a conflict like this. It will induce the contending groups to examine the significance of sacraments and the present validity of the grounds on which they were once restricted to certain groups. It may strengthen the faith of some persons in the efficiency of religious services and induce new faith in others. It may help to intensify the desire on the part of those who are denied such participation, to share in the religious benefits which Hinduism can give.

But it has to be remembered that the excluded classes and indeed the whole Hindu society are subjected to a severe pull away from all religion by the growing secularism of the age. The unscientific basis of religious beliefs and the futility of religious services form an important part of the public propaganda of today. The myths, legends and miracles with which to some extent religious beliefs are associated are held up to ridicule. Religion itself is threatened with danger. It is not unlikely that some sections of the Hindu society will turn away from all religion as the result of their first contact with modern knowledge as did the higher castes in a previous generation. It is therefore a relevant question to ask whether Hindus should invite disaster on Hinduism by denying the just religious demands of their brethren. Why should the Hindu Samskaras be the exclusive property of a few because they were so once upon a time for different reasons and under different conditions? It is not that any one has the power of enforcing such denial. But an assertion of exclusion hurts the self-respect of those who suffer from the feeling that they are the victims of traditional injustice.

The Devadasi Bill :—The central feature of the legislation is the prohibition of dedication of young girls to temples. Whatever the theory of this dedication may be, as expounded in a previous part of the Bharata Dharma by Mr. N. Srinivasachariar⁽¹⁾, the fact is that such dedication is fraught with disastrous consequences from the individual and the social point of view. It imposes a permanent disability on the dedicated girl to

(1) See p. 228.

marry and settle in life. It lets her loose upon society to cater to the baser expressions of sex desire. It is recognised in a series of decisions of the Madras High Court, (2) that dedication to a temple is in a effect dedication to prostitution. In the interests of temples and of the Hindu religion it is better that recruits to free sex life should be gathered through channels other than temples.

Edward Carpenter has said somewhere that examples of the highest growth of female personality are to be found among the dancing girls of India. There is considerable force in the observation. "Dancing girls" undergo a strict discipline and training. Their capacities are better developed. They grow to a higher stature than ordinary women. They are like the Geisha of Japan. In some parts of the country they are known as "Kalavantulu", i.e., artists, which they are in a sense.

It would be a matter for regret if this aspect of women's progress should be lost right of in the passion for social reform. We cannot afford to overlook the need for both sexes developing their personality to the highest degree possible. But this can be achieved to-day through female education. Both in the West and the East women are becoming more educated and accomplished. They are beginning to compete with men in some walks of life. Trained women are much in demand as teachers and doctors and in several lines of welfare work.

If the practice of dedicating women to temples is looked upon merely as a means of recruitment for vice it has no justification to continue. It should not be a necessary part of the social system that a class of persons must be enabled to lead an unrestrained sex life. There is an opinion at the present day that such a scheme makes for a healthier social life. But it overlooks the danger of taking a too realistic view of social conditions and stabilising them on the lines of their weakness instead of their strength. Social legislation ought to aim at the gradual elimination of the conditions under which some members of the society have to be set apart for illegitimate sex gratification.

Agitation for the abolition of the custom of dedicating young girls to temples has been carried on for many years. The public must be by this time ready for a favourable reception to this legislation. Social idealism like political idealism has to take legislative shape at some time. The difficulties are as great in the one case as in the other. There is no point in criticising the bill as prompted by excessive idealism.

(2) I. L. R. 11 Mad. 393, 12 Mad. 273 and 15 Mad. 323.

A Defenceless India :—Just at the time when attempts are made to impair the military efficiency of the country events are happening which ought to open our eyes to the disastrous implications of such a policy. Never was the helplessness of India so pathetic. In the North West Frontier there has been for years an organised attack by Muslim tribal gangs directed exclusively against Hindus and Sikhs, resulting in much destruction of property and in the death, kidnapping, and abduction of hundreds of Hindus, men, women and children. If there had been a planned scheme to make the Frontier Province unsafe for Hindus it could not have been carried out on a different scale. Yet during all this time all that we have been hearing from the Hindu community is a denunciation of the Government policy towards the Frontier based the highest idealogy of pacifism. We are still to hear of a protest from our Muslim friends against these unneighbourly attacks. In Cochin-China and in Ceylon treatment has been meted out to Indians which is to a degree unjust. In August last there happened in Burma anti-Indian riots on an unprecedented scale whose heavy toll of casualties and of damage to property is yet to be computed.* Burma was till now a Province of India and owes not a little of her prosperity to Indian enterprise.

One wonders whether Indians would have suffered in this manner if India's military strength had been to some extent commensurate with her population and needs and comparable to that of the Western nations or to Japan. It was an irony of fate that just when the mighty British Empire was being compared by a leading member of the Central Assembly to an old woman on account of her inaction during critical times in the European situation, his own countrymen were being killed and plundered and driven away from a neighbouring and friendly country without a single hand being raised in their defence and while their countrymen in India were looking on helplessly.

* * * * *

Buddhism & Non-violence.—Gandhiji in his note on the Burma riots has rightly stressed the uniqueness of non-violence in Buddhism. One wonders at the contradiction between principle and practice. But such contradictions are found in other religions and other communities as well. It cannot be denied that there exist in the world religions great and small whose principles proclaim the brotherhood of man but which in

* It has been since stated that 149 died 567 were wounded.

practice do not actively discourage a double standard of morality and which are understood by some of their followers as promising rewards for murder, abduction and worse offences provided that the victims are outside the faith. There are religions which indulge in malignant attacks on other religions but which resent the slightest reference to themselves however well meant it may be. We can understand these anomalies only on the basis that religions when they are organised become institutions and their struggle for existence is carried on by methods which cannot be always ethical.

In this connection one is reminded of a story ascribed to the Buddha. Under Buddha's teaching of non-violence many Kshatriyas turned monks. One far-seeing king becoming apprehensive, told the Buddha that if all warriors in his state turned pacifists there would be danger to the country. It was all right so long as other countries believed in pacifism. But they were surrounded by communities who made unprovoked attacks upon others and which observed no law. If Buddhists alone observed pacifism the religion itself will perish. It is said that the Buddha decreed that thenceforth Kshatriyas shall not join the brotherhood until they were old and could not fight. It is a lesson which India has neglected to her cost and which has been rubbed into her under humiliation, pain and suffering. It is better not to forget it.

A Fine Example:—The Bishop of Dornakal by his letter to his Deanery Chairman directing the Deanery committees in his diocese to co-operate in the prohibition campaign in the Cuddappah District has set an example which all communities, Hindu, Muslim and Christian may well follow. We publish elsewhere * the communication which speaks for itself. At a time when every move of the Government is scrutinised from a communal point of view and assessed exclusively by its reaction upon petty communal benefits, it is a matter for pride that the Bishop of Dornakal should have come forward offering valuable co-operation in the manner set forth in his communication. It seems as if the Bishop had been waiting for such an occasion to realise his ideals and that the introduction of prohibition in Cuddappah afforded him a long looked for opportunity.

* See page 278.

The late Mr. N. Srinivasachariar:—We have to record with regret the death of Mr. N. Srinivasachariar, Advocate and ex-commissioner of the Hindu Religious Endowments Board who has been contributing recently to our pages and to whose article on post-puberty marriage Mr. M. S. Ramaswami Aiyar is contributing a reply in the present issue.

Mr. N. Srinivasachariar though aged 65, was in good health and kept all his mental powers vigorous and active. He was an erudite sanskrit scholar and was specially proficient in the Dharma Sastras. He had a remarkable capacity for presenting ancient teachings so as attract modern minds. He loved controversy and though he hit hard there was no sting or bitterness in the attack. He belonged to the fine type of Sanatanists. His faith was based upon the soundness of the reasons which underlie the ancient scriptural injunctions even though many of these have in the long run come to have a harmful influence. Just a few weeks before his death he gave for publication in the Bharata Dharma a series of discourses on the Gita for editing and publication. In his death Hinduism and the Hindu community have suffered a great loss.

Animal Sacrifice:—More and more news comes in the daily press of the cessation of animal sacrifice and of the undesirable practice of hook swinging in connection with the festival of local gods and goddesses. In many cases the abandonment was effected entirely by persuasion by humanitarian societies and in one or two cases by Magisterial orders under Section 144 of the Criminal Procedure Code. When we think of what the situation was some years ago we may congratulate ourselves on the distinct improvement. It signifies a growing willingness on the part of the public to receive enlightenment on their religious practices and to modify them in accordance with the spirit of the times. Let us hope that the day is not far off when these and other survivals will completely disappear from Hinduism.

Democracy menaced:—We have been told repeatedly that for the proper functioning of a democratic constitution it is of importance that both the government and the opposition should scrupulously observe certain conventions. The failure of democracy in some of the countries in Europe is ascribed to the inability of parties to observe these conventions. In this country the Congress when in opposition often violated

democratic conventions on the ground that the conditions in India were peculiar and that democratic precedents in a free country did not apply. Even now when the Congress has come into power in the Provinces, deviations from democratic principles are sought to be justified on the ground that the country is fighting a great imperialism.

There is weakness in such a position if not danger. It can be and has been misapplied by those opposed to the Congress and who think that the Congress has given a lead in the conduct of successful agitations. The opposition in the various Congress Provinces has purported to adopt the methods of the Congress including that of Satyagraha, for objects which cannot be held by any stretch of argument to justify Satyagraha. What is worse, they have adopted and carried further some of the debatable methods of that agitation to the point of indecency and vulgarity. The Congress agitation was kept on a high level of idealism even when it was most intense. This is not possible for all. But the questionable features can be more easily copied, and have been.

It is obvious that the adoption of Satyagraha as a general policy of opposition is the very negation of democratic Government. But it tells. And an opposition desires above all to be effective. Therefore it will be easily resorted to by people who have no experience of the working of a democratic constitution and who are not always scrupulous as to the methods used for achieving their object. The conditions imposed by the Congress as preliminary to the starting of Satyagraha and the rules under which alone it can be practiced will be explained away on grounds that will satisfy at least the opposition group.

As the abuse of Satyagraha promises to be a permanent feature in public life, the prospects of democracy cannot be said to be bright.

* * * * *

The persistence of communalism :—The recurring emergence of communal antipathy is a most disquieting symptom of Indian public life. It appears to be dangerously easy to give a communal aspect to personal claims and grievances. If some one does not like a law and the man at the head belong to one or other of an unfortunate minority community the whole community is attacked and reviled. What is perhaps sadder is that none dares to raise a word of disapproval against this unjust attitude. To give two recent instances, the Anti-Hindi agitation has degenerated into an abuse of one community merely because the Prime Minister happens to come from that community though his communal conformities

are not of the orthodox type. None of the illustrious exponents of the agitation seems to discourage it. The other day in the Madras Legislative Assembly one of the Muslim members asked the Madras Government, which as a Government has done more to safeguard the interests of Madras Muslims in the Burma riots than what the Muslim Ministry of Bengal had done for the Bengal Muslims, whether the Madras Government's inability to interfere was due to their unwillingness as there were more Muslim sufferers than Non-Muslim. These exhibitions of morbid communalism do not deserve notice but for the fact they pervert public life. Each community, and there are several, scrutinises the action of the Government with a view to detect points of attack not from the larger interests of the community and of the public which are so often identical, but with an unbecoming motive hunting mentality. This tendency is encouraged by the absence of an enlightened and well informed electorate. Parties organised on communal lines are best pleased by catering to their "communal complex" and by their representatives emphasising their peculiar communal interests. Many of them are indifferent to the general public interests and content themselves with bringing up the claims of their own community, as if some one is having designs against them. It is left to the majority community's representatives to think of the difficulties of the administration.

* * * * *

The Madras Temple-Entry Bill :—As we go to press we learn that the Madras Government are introducing a temple-entry bill in the November Session of the Madras Legislature. This promptness is praiseworthy. We congratulate the Government on it. We hope that the public will consider the bill with the care that such an important measure deserves. The bill embodies a great spiritual quest and may be looked upon as the first fruit of the new spirit in Hinduism.

That temple-entry is bound to come soon none can deny. It will be a graceful act if recognising this fact the Hindu public welcomes the bill and addresses itself to the next but difficult question of how to minimise the injury to cherished sentiments that are inevitable in such legislation and how to make its working as smooth as possible, in the circumstances. The occasion is one for co-operative action and not for party agitation.

REVIEW

Kalyan.

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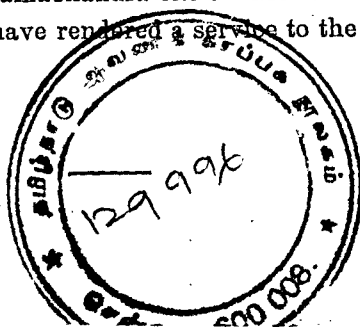
Tulsidas Ramayana (in Hindi).

Edited by Hanuman Prasad Poddar. Printed and published by Shanshyamdas Jalan at Gita Press, Gorakhpur, U. P. India. Price Rs. 4.

This is a charming edition of Tulsidas Ramayana in Hindi. At a time when the whole nation desires a common language and a common script, this publication is both timely and serviceable. It will help to propagate knowledge of Hindi much better than many other forms of propaganda. The name of Tulsidas is one to charm with and his Ramayana has a reputation not inferior to any of the Ramayanas in the country including those in the various vernaculars. This is not small praise as some of them have achieved a local fame higher even than Valmiki's. Those who can understand the Kamba Ramayana (Tamil) believe that the spirit of the Ramayana has been brought out more fully by Sri Kambar than by Valmiki himself. The same is true of Tulsidas's Ramayana. One explanation of this may lie in the fact that the masses understand the vernacular much better than Sanskrit and their emotions can more easily assimilate the spirit of the verses in the vernacular Ramayana. Sanskrit is known only to a few.

This publication does justice to the grandness of the theme, the greatness of Tulsidas and to the popularity of the book. The illustrations are well conceived and executed and keep up the high level of artistic excellence, associated with the Gita Press. It is got up in the orthodox style with full *Parayana Krama*, i.e., directions for sacred daily reading. The *tika* ought to be useful to lay readers. The printing is exceptionally good and its low price ought to enable it to be in the hands of the rich and the poor alike.

We heartily commend the book to all who love Hindi and the Ramayana. Of the importance of popularising the Ramayana it is not possible to say too much. The Ramayana is one of the most valuable of the Hindu heritages and faith in Sri Ramachandra one of the cementing bonds in Hinduism. The publishers have rendered a service to the country by this publication.



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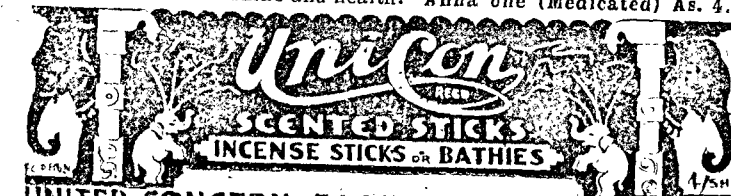
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