



THE

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"ONE CASTE, ONE RELIGION"

K. V. SSHA AYYANGAR.

This was the watchword of a Thiyya conference held recently in the West Coast. It is obviously addressed to Hindus only. It embodies the growing aspiration of the cultured and believing Hindu youth of the country of all castes and of an important section among the adults. The country is tired of the innumerable hindrances that impede the free flow of religious life and social sympathies. It is more and more turning its face towards a Hindu society which will function like the one-caste societies in other religions. This ideal may be no more than an aspiration to-day. But with the youth and the time spirit on its side it may materialise more quickly than is imagined.

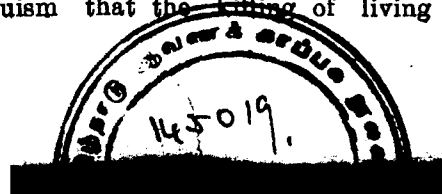
NOT A FRIGHTENING PROSPECT:—There is no need to take fright at this and raise the cry that it sounds the death knell of Hinduism. The sanatists themselves repeatedly urge in favour of the caste system that the one-caste societies have many divisions based on cultural, professional and ethnic affiliations. It will not therefore mean the destruction of the caste system so far as its eugenical and cultural merits are concerned. Nor will it mean indiscriminate marriages in the sense that "higher" and caste women will freely marry into the lower castes. This does not happen even in Non-Hindu societies. Marriage is exclusively a personal affair. Social instinct like life is not logical and in the relationship of marriage its persistence need not be doubted. The experience of endogamy

among Brahmin sub-castes shows that marriages do not transcend very limited groups. Tradition and social opinion will continue to be powerful factors in the selection of the marriage partner. The mitigation of the rigours of the caste system in a few respects will not mean, as is sometimes supposed, a general dissolution of the Hindu society and a complete erasure of ancient land marks. The persistence of group identity and group culture which is so distinguishing a feature of Hinduism will be preserved, though its form may change.

WHAT WILL IT MEAN?:—It may mean in the immediate future and for a long time to come, only this, inter-dining, common worship, the abolition of touch and distance pollutions and probably the partaking of food prepared under conditions of adequate cleanliness and hygienic standards by a member of any caste. These things are already happening. They have not meant any social pralaya. The ladies and gentlemen who are guilty of such non-conformities continue to be as pious Hindus as the others and are often times more zealous in their faith. The gradual extension of the changes will mean no more than that the points of conflict among the mutually warring units of the Hindu society will be considerably reduced. Social life will be richer.

NO SWAMPING BY LOWER STANDARDS:—Nor is there reason to fear that it will result in a general lowering of cultural and social standards. For one thing, in the standards of each group there are defects according to modern notions of hygiene, sanitation and cleanliness. Secondly, the spread of education and the atmosphere of residential schools under good management are helping to create a sense of a high and uniform level of personal, domestic and civic cleanliness. The general tendency of the age is to attach more and more importance to the conditions of hygiene and health in which people live. Modern methods of broadcasting have armed the state with a powerful weapon to fight the age-long ignorance, prejudice and inertia which are the pledged foes of physical well living. Any fusion of standards that may take place will not result in a loss of the finer qualities that distinguish the social life of particular groups. It may on the other hand cause the permeation of the entire Hindu society with these qualities; a consummation devoutly to be wished instead of being regretted.

STANDARDISED DRESS AND DIET:—It may at once be stated that in the modifications and adjustments that are urged it has been assumed that the diet is vegetarian. Indeed it is one plank on the platform of Liberal Hinduism that the killing of living creatures even for



sacrifice should cease. There is therefore no question of a reversion to non-vegetarian diet. But within vegetarian diet there are wide variations which are made into religious observances by local and communal conventions. It will be a considerable gain even from a religious point of view to have the diet standardised throughout Hindu India. It will eliminate the religious aloofness between two such groups as for instance, North India and South India Brahmins.

Its advantage from a secular point of view is too obvious to need emphasis. It will cheapen life, remove the fear of tourists and pilgrims travelling from one part of India to another, level up and standardise the rules of cleanliness, and ensure certain essential conformities. Above all, it will remove the ingrained aversion due to the lurking fear of want of cleanliness when a person belonging to one caste has to take food prepared by another. It will also facilitate the application throughout the country of the new principles of diet value and adequacy.

DRESS:—Another great obstacle in the way of unification is in the costumes worn by different groups of Hindus, in the castemarks they wear and in the tonsure of the hair. For some reason these details are considered even by the enlightened among the orthodox as essential to sanctity. Outside conformity in appearance and dress is to some extent helpful. It promotes a feeling of fellowship. It provides against slovenliness. Sometimes it is an expression of inner affiliations. Often times it is the one test whether a person is willing to openly accept his membership of a group or no. But it is not necessary to invest it with a religious significance though probably in the days when some of these rules found their way into the old books it was thought to be the only way of enforcing their observance. At any rate there is no reason for preserving the multitudinous and complicated variety that now obtains among the castes and tribes of India. A standardisation on these points has been a sad desideratum for a long time.

INTER-DINING.—This healthy change is steadily growing. In many of the big cities no distinctions are made in partaking of light refreshments from the same table by all castes. Inter-lunching as it may be called, passes without comment and without notice. Inter-dining however is growing at a lesser pace. A distinction is made between eating from tables and from leaf squatting on the floor, the latter being supposed to be orthodox and therefore within the taboo, while the former being a new vogue is outside. This fiction is a common one in the early history of reforms. There is no need to take a harsh view of it. Another distinction is also recog-

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nised viz., that the meal shall be prepared by a high caste Brahmin. A Brahmin's duty is however not one of cooking. Indeed a Brahmin who takes to the profession of cooking may be said to lose caste. But tradition tolerates it. A Brahmin cook provides a guarantee that the conventional rules of cleanliness have been observed. These phases are inevitable in transition times. Least said soonest mended. There is no need to raise an argument over this business of inter-dining. The men who oppose it put forward arguments that beg the question. They say that brotherhood can exist without common dining and that there can be mortal enmity among those who dine together. The second is true. The first is doubtful. When refusal to inter-dine is enshrined into a principle and those against whom it is directed resent the exclusion it becomes an anti-social act. No amount of argument can allay wounded self respect. Exclusion from inter-dining is one of the punishments meted out to an offending member. There is no use of trying to hide the hard fact that as a matter of common experience inter-dining among different non-inter-dining groups promotes a feeling of fellowship. A common meal is a great cementing bond.

COMMON WORSHIP:—By far the most urgent of the measures needed to unify Hinduism is the introduction of common worship. Temple-entry for the so-called untouchables is only one part of it. Strictly speaking, temple worship is not common worship in the sense of congregational worship. The worshippers, thoughts do not move in unison except for the background of adoration. Each worshipper brings his own thoughts and his thank-offering and sings his own hymns. Generally he has his own prayers and petitions, the cure of illness, the tiding over bad times, forgiveness of sins, etc., etc. Each individual makes contact for himself and in his own way. Though there is a great deal of resemblance in the nature of the prayers felt or uttered there is no obligation or effort to attain uniformity. Common worship in the sense of the unification of Hinduism is the welding together of the Hindu community into a spiritual unit and exploiting to the fullest extent all the latent resources of every member of the community according to the highest possibilities of spiritual life. It means the affiliation of every Hindu to the entire spiritual heritage of Hinduism. It means his instruction in the unique richness and potency of Hindu religious life and ideals, and the creation where it does not exist of a spiritual hunger to partake of the best that is in Hinduism. It means a co-operative and collective effort to live the highest Hindu life by the entire Hindu community. It means a sharing of his strength by the strong with the weak and the pooling together of the aspirations of

the weak and the strong for a greater strength for all to live a deliberate self conscious life according to the highest standards of Hinduism, ethical, ritual and devotional. When we come to think of it seriously, can we conceive of a greater social tragedy in the history of humanity than this unfortunate denial of common worship to vast masses of Hindus? Efforts of great reformers notwithstanding, they have remained where they were at the advent of the Aryans into India, worshipping the primitive blood-thirsty Gods and Goddesses of fright and terror, unknowing and unknown to the high truths of Hinduism on which we base the claim to the greatness of Hinduism among the faiths of the world. And by the law of action and reaction, by their low level they have dragged the community down and made it possible for high class and knowing Brahmins to worship a tree or stone made into a God by an ignorant woman just in a few years, time by placing a vermilion mark against it and a lamp. Generations of saints and acharyas have lived and toiled to bring the light of higher Hinduism to all Hindus. But in a short time their work ceased to grow. Like weeds the exclusiveness of the caste spirit smothered the growth of the new movement. What rich material does not lie unexploited among these castes? What great contributions to Hindu devotional literature have not been lost? How many, living amidst the best in Hinduism have lived and died without the saving grace of its ministrations? If we think of it without prejudice we shall realise that it has been not merely a gigantic social waste but a communal sin against the spirit of God. Truly does Gandhiji say that the only expiation that is now possible is to lose no time in making ample reparations. In their neglect Hinduism has incurred a loss the magnitude of which is immeasurable.

Two distinct lines of thought are involved in the idea of common worship. (1) Common sacraments of birth, discipleship, marriage and death and (2) a Collective approach to God, on terms of mutual equality for the invocation of God's grace and for all that it stands in this world and in the next. None of them is new. In Vaishnavism and Saivism these things have been attempted with success under the tremendous limitations of the social consciousness and conventions of early times. But they stagnated, and the corrosive influence of the caste spirit largely undid the work of the founders. Schisms rose, each claiming and finding its own adherents. In a land of tolerance where heresy hunting was rare and no powerful Hindu government functioned for a sufficiently long time to impose by its will the doctrines one or

other of the sects among the people, all sects grew up and carried on an anaemic life.

The present conditions of the country are more encouraging. There is a great desire to fraternise. There is less resentment against the appropriation of the worship of the high castes by the lower. The printing press has once for all demolished the capacity to keep the forbidden as secret. There is less grievance in recognising and giving effect to patent facts. But in order to respect old sentiments the common samskaras can at the beginning be framed entirely on Non-Vedic basis—as was done by the great reformer of the past—and administered to all Hindus from the Brahmin to the Untouchable. Common prayer and common communal worship can be organised in which all can join. These however will be merely the beginnings of a great religious revival. It is possible that when the true spirit of Hindu religion permeates more and more among the castes from which it was hitherto withheld, when more intimate cultural and religious contacts are established between the different sections of Hindus, we may witness a new religious awakening and a contribution to the religion and literature of Hinduism of unprecedented grandeur, comparable to the age of saints in the early history of great religions. With God all things are possible.

LET US HAVE FAITH:—It argues littleness of faith in the greatness of Hinduism to imagine that these few changes will mean its destruction. It contradicts the other claim which we hear perpetually made that Hinduism, which was before time began and has survived various vicissitudes, will continue to flourish when others have passed away. If this is so it must be having enduring elements of vitality and a capacity for adjustment which is denied to the others. In truth this is so. And the few who to-day seem to be non-conformists to reactionary eyes have a firmer faith in the richness and adequacy of the religion of their fore-fathers than those who identify it with group exclusiveness and ceremonial pollution.

PHILOSOPHER VAJASANEYA YAGNAVALKYA.

By

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

MISSION OF INDIA.

Head and heart have subjugated the world more than sword and gun and in that subjugation India was no mean actor. Says Bernard Lucas in his "Christ in India" "The people of India are essentially a people with a spiritual outlook upon the universe, a people to whom the things which are seen and recognised are temporal and temporary, while the things which are unseen are alone eternal and permanent. To keep this view prominently before the minds of men; to insist upon it in the face of all opposition, to live in the light of it in spite of the absorption of other peoples in lesser aims; this is the mission of India to the world, a mission for which she has been specially endowed and to which she has been specially called of God". So in the midst of a hating and warring world stands to-day, like a golden sunlit peak arresting the eyes of all humanity, Mahatma Gandhi that great Jivanmukta who has realised the universal in himself, preaching and practising his gospel of love, peace and non-violence. Looking back some 2000 years ago we meet with such another great personality in Asoka. He was the emperor of a great empire. He however found his greatest pleasure not on the throne or in conquests but in the preaching and teaching of religion. His imperishable words engraved upon enduring rocks dotted over our land may be read by our eyes even to-day. Says he in his Edict No. XIII "It is with this object that this religious inscription has been engraved, in order that our sons and grandsons may not think that a new conquest is necessary; that they may not think that conquest by the sword deserves the name of conquest; that they may see in it nothing but destruction and violence: that they may consider nothing as true conquest save the conquest of religion. Such conquests have value in this world and in the next". Looking up some 2000 years or more still earlier we come across yet other such great figures in the Janakas of Videha. Janaka was a dynasty name like Pharaoh of Egypt. It began with Mithi Janaka and it ended with Krti (Vayu. 89. 23: Brahmanda. III. 64-24). Princes usually love the chase or the pleasures of the world, but the Janakas found delight in the company of philosophers and the Bhagavata Purana (IX. 13-27 and 20) says that they were skilled in Atman-knowledge. The Maha Bharata (P. C. Ray's trans. XII. 218, 303, 311, 321), mentions Janadeva, Karala, Daivarati and Dharma-dvaja Janakas of this dynasty as carrying on philosophical discussions.

Siradvaja, father of Sita was one of the Janakas of this dynasty. Mah. Bhart. XII. 18 and 276 refer to certain unnamed Janakas. The Janakas were such great patrons of learning, that King Ajatasatru of Kasi, himself a philosopher of no mean order, wished people to look upon him as a Janaka (Brih. Up. II. 1: Kaushi. Up. IV. 2). A saying of Janaka has remained famous in our literature for ever and deserves to remain so. Mah. Bhart. XII. 276 says that in instructing one Mandavya this unnamed Janaka said "I have nothing, yet I live in great happiness. If the whole of Mithila burns in a conflagration nothing of mine will be burnt down". Such was this king's spirit of detachment—that like a water-drop on a lotus-leaf, in the world and yet not of it, he lived and ruled. Historic insight fails us when we look into the ages of the distant past. But hoary traditions dimly reveal to us many more such persons. In what other country of the world do we find such a galaxy of noble souls extending over such a vast stretch of time? A period of 5000 years or more might divide Mahatma Ghandi and the Janakas of Videsha, but the spirit of India is the same—to keep prominently before the minds of men the eternalness and permanence of things unseen, to insist upon it in the face of all opposition and to live in the light of it, inspite of the absorption of other peoples in lesser aims.

A NAME AND A VOICE.

It is to the court of the Janakas of Videha that we must turn to meet Philosopher Vajasaneya Yagnavalkya. Greatest men are those of whose lives least is known. We know almost next to nothing of Yagnavalkya's life-story. He is but a name and a voice to us. Meagre traditions, the Sathapatha Brahmana, the Brihadaranyaka Upanishad and stray references in Maha Bharata are our sources for learning something of Yagnavalkya and his views. He was a nephew of Vaisampayana. There was some quarrel between uncle and nephew (Mah. Bhart. XII. 319) and he had two wives Maitreyi and Katyayani (Brih. Up. IV. 5. 1). According to Mah. Bhart XII. 319 Yagnavalkya came into prominence in the reign of King Daivarati Janaka's father and played a prominent part in Daivarati Janaka's reign also. In the Sathapatha we see him as an authority on questions of ritual and in the Brihadaranyaka as a philosopher. Sath. Brah. II. 5. 1. 2. and III. 1. 2. 21 reveal him to us as holding independent views on matters ritual and Brih. Up. III. 7. 1 and VI. 3. 7 represent him as opposing even his Guru Uddalaka Aruni in matters philosophical. Such a bold spirit cannot be kept within the four walls of tradition. Religious rites and sacrifices played a great part in those days and Yajur Veda was

the priest's chief manual. Finding the then existing recension of that Veda to be not satisfactory, Yagnavalkya regardless of being considered a dissenter conceived and carried out the bold idea of revising that recension of that Veda, by separating the formulas from the exegetic matter, by condensing the former in the shape of a new Yajur Veda (Sukla) and by amplifying the latter into a vast body of Brahmanas (Sathapatha). Numberless pandits must have laboured then and subsequently at this stupenduous work but the glory of starting the work belongs to Yagnavalkya under the aegis no doubt of his learned patron King Daivarati Janaka's father (Mah. Bhart. XII. 319).

BIRTH OF UPANISHDS.

While the mass of the people believe, pray and offer sacrifices to the gods, the thoughtful few in their solitude think on the mysteries of God and the universe. Centuries earlier, thinkers in India had passed from polytheism through henotheism to monotheism. They had arrived at the conviction that above the great multitude of gods there must be one supreme personality; and, after a time had come to the further conclusion that there must be behind all the gods that one (Tad Ekam) of which the gods were but various names. Says the Rig Veda (I. 164. 46) *Ekam sat viprah bahuda vadanti, Agnim, Yamam, Matarisvnam ahuh*. In coming to this conclusion, these thinkers had passed from a sexual to a sexless god i.e., from a mythological to a metaphysical entity and with it the decisive step from mythology to philosophy had been taken. Now from among the various names that loom in the hymns and Brahmanas of the Veda, two names (Brahman and Atman) in course of time came to occupy a very prominent place in subsequent philosophic literature—that One came to be ultimately called Brahman and the inmost self in man came to be called Atman. While the thinkers think in their solitudes, the mass of the people in the world continue to pray and offer sacrifices to the gods of their fathers. Religious rites and sacrifices, as I said before played a great part in the periods of which we are speaking and as these rites and sacrifices multiplied in course of time and as dogmatic or mystic explanations for these rites with grotesque reasonings were given by the priests, the thinking men dissatisfied with these rituals and sacrifices (Brih. Up. I. 4. 10: Kaushi. Up. II. 5) asked themselves, if this was all that religion could teach? So earnest men continued to speculate on God, soul and the world and in that thinking the Upanishads had their birth.

Says the Kata Up. (IV. 1) "Outward the Self-existent pierced the holes, therefore men look outwards not into themselves". So the common-

folk looking outward make God a superman giving him a human form and even wives and children: but thinking men all the world over from the earliest times looking inward had never been satisfied with these notions. The progress of Truth is slow, but its ultimate triumph is secured. Now the highest being in the world is man and the highest in him is his intelligence and intelligence is a characteristic of the spirit not of the body. The self in us is the path-finder of the great Self of the Universe. So from the earliest times thinkers in their gropings towards an understanding of God and the Universe have ever felt that the highest Being that rules the Universe must in some way or other be analogous to this intelligent spirit in man. This in itself was a great discovery in primitive times. But something more than this seemed to have been achieved in India in ancient times, for genius explores more regions than conquest.

SANDILYA.

Now the most important theme of the early Upanishads which stand at the head of the real philosophic literature of India is the question of the Eternal One-Brahman. In numerous parables the Upanishads try to describe the nature of Brahman: but all these reflections culminate in one point—the in-most self in the individual being is the same as the in-most self of the all-pervading power of the Universe. Brahman=Atman. This amalgamation of Brahman and Atman comprises the doctrine of the unity of subject and object and this doctrine dominates all subsequent Indian thought. Sandilya was a great ancient teacher, especially of fire-ritual. Now Sath. Brah. X. 6-3 in sketching out a particular doctrine attributes it to Sandilya. The same doctrine is restated in Chandog. Up. III. 14 and is again attributed to Sandilya and that doctrine is the identity of the individual soul with the infinite Brahman. This doctrine is the famous Sandilya Vidya. The Vamsa list of teachers given in Brih. Up. VI. 5. 1-4 suggests Sandilya to have been a somewhat earlier teacher than Yagnavalkya. So was Sandilya that immortal genius who for the first time in the world made that momentous discovery of the unity of subject and object? We have no means of knowing it now, but Sandilya's seems to be the first recorded lips from which that doctrine has been broadcasted to humanity.

Thoughts are like seeds. Some one throws a seed onto the earth: another tends it and makes it grow into a mighty tree. This was what happened to the seed of Sandilya Vidya. Yagnavalkya seems to have taken the doctrine and worked it out in all its implications, as no one be-

fore him had done. In the Upanishads as far as we can see we have only fragments of his thoughts. New truths begin as heresies, so they meet with opposition. And it was to the identity of Brahman and Atman that he so ably maintained in his discussions with eminent philosophers (among whom was a woman, Gargi Vachaknavi) at the Brahmodyam held during a religious sacrifice by King Janaka (Brih. Up. III. 1-9). It was to the same doctrine that he reverted in the discourses he gave to King Janaka (Brih. Up. IV. 1-4). Rarely a philosopher has a philosophic wife. But Yagnavalkya was lucky in that respect, for his wife Maitreyi was a lover of divine wisdom. Before Yagnavalkya abandoned his grihasthasramam, he instructed Maitreyi again on the same subject, but this time stressing more on its ethical aspects (Brih. Up. II. 4: IV. 5). Later Upanishads especially the Jabala represent him as a devotee of the Yoga system. We should therefore look upon him as a promoter of Sanyasam so intimately connected with Yoga, for religion always sides with poverty. Mah. Bhart. XII. 319 tells us that as result of Yagnavalkya's preachings King Daivaratī Janaka installed his son on the throne and turned a Yati. Would he who made a king leave his throne, remain at home? So after instructing Maitreyi (Brih. Up. II. 4-1: IV. 5-2), he left home and family to wear the kashaya vastram and to wander like the wandering wind whispering in the ears of those that fain would hear him:—"Verily, because they know this, the ancients desired not offspring, saying: 'What shall we do with offspring, we whose is this Soul, this world'. They, verily, rising above the desire for sons and the desire for wealth and the desire for worlds, lived the life of a mendicant. For the desire for sons is the desire for wealth, and the desire for wealth is the desire for worlds; for both these are desires" (Brih. Up. IV. 4-22).

Aham Brahmasmi (Brih. Up. I. 4. 10). *Tat tvamasi* (Chand. Up. VI. 8. 7), *Sarvam khalu idam Brahma* (Chand. Up. III. 14. 1) are 3 famous Upanishadic sayings. These 3 sayings are, as it were, the natural product of Sandilya's and Yagnavalkya's thought and labours. When other countries of the world were groping in darkness towards light, Upanishadic thinkers through these sayings had reached the highest point of Idealism in India. And the ball that Sandilya and Yagnavalkya set in motion, Parmenides and Plato, and Kant and Schopenhauer rolled in subsequent ages.

ETHICAL IMPLICATIONS.

Now Ethics more than metaphysics is the pathway to righteousness. Apart from its metaphysical importance, Yagnavalkya's teachings are of

great ethical potentiality in this world. When Yagnavalkya identified the individual self with the eternal Brahman, it was not for the purpose of unduly exalting the man. What is the ethical significance of this doctrine? Since metaphysics has to borrow its ideas and expressions from the experience of phenomena, to which the circle of our conceptions is limited, all our speech is but phenomenal symbol. The King can do no wrong is a well known maxim. Now the King is King whether with sceptre on the throne or incognito on the road. The Jivatman (in the symbolic language of phenomena) is as it were Brahman incognito. The Jivatman like the King incognito therefore should do no wrong. An understanding of this idea has the tremendous possibility to induce people to think, speak and act nobly by making them realise the divinity that is unseen in them. Nay more. What is the still small voice of conscience and why should we obey it? Since the individual Atman is the same as the eternal Brahman, the still small voice of conscience is, as it were (to change the metaphor of the symbolic language of phenomena) the direction that the eternal Brahman gives to the individual self (jivatman) so to say. Hence the necessity for obeying it. This is not all. The identification of individual selves with Brahman has in addition the elements of universal love in it. Let me illustrate the point with a beautiful story. Yama in Kata Up. (II. 9-11) wished for more souls like boy Nachiketas. Now in the "Introduction to Yoga" Claude Bragdon says that an organ-grinder used to regularly visit the street where Alfred Stieglitz lived as a boy and the latter was in the habit of giving the former a little money or a bit of food. One day it appears, while seated at the table for food along with his parents, hearing the strains of the organ, Stieglitz went out as usual to give the beggar something. On his return his mother reproached him for deserting in the middle of the meal his parents who were so fond of him. When she had finished, Stieglitz it appears said "Mother, do you know who that man was?". "Why no" "said she" "some beggar of an organ-grinder I suppose, who was he?" "Mother" replied Stieglitz "that man was myself". Says the Kata Up. (II. 23) not through instruction is Atman won: not through intellect or much learning: only by him whom he chooses is he comprehended: to him the Atman reveals himself". Young though he was, boy Stieglitz like boy Nachiketas was one of those who through divine prasadam had realised the universal in himself. Truth is the summit of being: love is the application of Truth to others. We now understand why Yagnavalkya in his parting advice told Maiteyi "Lo verily not for the love of all is all dear, but for

the love of the Soul is all dear." Like flowers that bloom to scent and purify the air around, noble souls like the Janakas of Videha, Sandilya, Vajasaneya Yagnavalkya, Nachiketas, Alfred Stieglitz and Mahatma Gandhi spring up in the world to gladden men's hearts and to lead them on as the Brih. Up. (I. 3-28) says:—

From the unreal lead me to the real,
From darkness lead me to light,
From death lead me to immortality.

REVIEW

Oriental Literary Digest.

A monthly Journal devoted to the Reviews on Current Literature in all Branches of Indology and Allied Subjects in the field of Oriental learning. ORIENTAL LITERARY DIGEST ASSOCIATION, POONA 4 (India.)

We welcome this enterprise in Indian Journalism which, we are sure, will satisfy a felt need of the public. The part that is to hand contains interesting Reviews on a variety of subjects of interest not merely to Indologists but to all interested in the culture and art of Ancient India.

Hinduism and the Indian village system have been praised on the score that they have preserved the Indian people and the Indian character, have kept them unaltered and the same through centuries of physical assault and spiritual battery. To me the achievement seems more worthy of blame than of praise. Fixity is appalling. It is better, it seems to me, to be destroyed, to become something unrecognisably different, than to remain for ever intact and the same, in spite of altering circumstance.

Aldous Huxley, in Jestings Pilate.

EDUCATION THAT EDUCATES.

BY B. K. SHASTRI, (B.A.)

Industrial civilisation has destroyed the natural modes of life. Man degenerates in the artificial environment. He does not possess enough intelligence and courage to manage the world that he himself has blindly created. The solution for the present crisis is for us to acquire a complete knowledge of our body and our soul and of their indispensable requirements. And to remake our environment not according to our desires, but according to the laws of our nature.

The nature of the present crisis unveils itself rapidly and it becomes obvious that man has misused science and technology and has created a world inimical to himself. Our troubles, therefore, are rooted in the very structure of modern society and cannot be cured by the remedies advocated by Economists and Statesman. The crisis is not a passing disturbance in the growth of nations, but is the crumbling of civilisation itself.

There is still a chance for us to escape the fate of all ancient civilisations, because we have science at our disposal. Science in its conquest of the world of inanimate matter has proved its strength. It teaches us that we must obey natural laws and not blindly follow the dreams of Sociologists and Philosophers. In order to endure, civilisation must find forms that fit human beings. It should be based on the knowledge of man as he really is. Man differs profoundly from the abstractions created by economists, social workers, psychologists, educators, historians and other specialists. He is a concrete object which must be apprehended directly and not viewed through philosophical or scientific systems.

Unfortunately modern society has turned its attention exclusively to the dissection of man. It has isolated him from his cosmic and social environment. It has separated the soul from the body. The body has been divided into blood, cells, and organs. The soul has been neglected in the analytical process. In this manner sciences have been constructed, each having one of the aspects of man as its object. They are called economics, sociology, pedagogy, psychology, physiology, history, etc. This fragmentary knowledge has not been co-ordinated into a science of Man. The essential characteristics of such a science is to be synthetic as well as analytic.

We have before us the double task, first of co-ordinating the physiological, Psychological, social, historical, economic, pedagogical and other fragments of knowledge; and second, the acquisition of data about man in his reactions as a whole to material and spiritual environments. This latter information modern society still lacks. To co-ordinate and apply the data so far gathered in all branches an institute of man is needed with

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EDUCATION THAT EDUCATES

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the following principle: 'No one who is expert in only a single field such as economics, sociology, pedagogy, hygiene, medicine, biological chemistry, religion etc., is fitted to apply his specialised knowledge concerning the human person in his entirety'. For example an educator as such is not entirely qualified to direct education. Or an economist is not entirely to direct the economics of a nation. For neither education nor economics alone can give to the educators or economists a knowledge of man. Man viewed by specialists exclusively through their own techniques is not complete man. He is only one aspect of a manifoldness, an abstraction, more or less remote from reality.

It should be a fundamental rule that before being applied to human beings any mechanical invention, philosophical doctrine, diet, mode of living, economics, political or social legislation, educational systems should be scrutinised from the point of view of its effect on the individual as a physiological and spiritual whole bound to his environment.

Most of us are specialists endowed with an intelligence more or less effective within the field of a given discipline. Others can grasp both details and the outlines of several classes of phenomena. To sum up there are several types of mind. And each type must have an appropriate task. Industrial civilisation has committed the sin of developing specialists exclusively, that is, individuals, who have to be content with a limited field. It has starved out of existence those who are interested in the relation of several departments of knowledge.

Blessed are those who follow the adikarika rishis, who have taught the methods of co-ordination and synthesis of all sciences and arts of life. Most of the pandits, orientalist, theosophists, arya samajists, and many others are only specialists. They are conversant only with one or more phases of the various sciences and arts of life. They have not cared to understand the co-ordination and synthesis of all sciences and arts of life that the rishis have taught in the five classes of scriptures called the Srutis, Smritis, Itihasas, Puranas and Agamas which deal with the subject in their entirety. The intellectuals of the west have misinterpreted, misunderstood and made caricatures of them. The above observations of a doctor of science are valid.

Karma, Jnana, Bhakti and Yoga are equally important for understanding the personal, impersonal and the transcendental aspects of the one Divine Truth, which is the ultimate source of everything. The manifestation of the world is the evolution of spirit and liberation is the involution of matter, called Avirbhava and Tirobhava. We have to study and understand Chid-vivarta, Prakriti-parinama, and Jeevarambha

in the five classes of scriptures. Popular versions of these scriptures and their rituals are not correctly understood by the priests and the laity alike.

Ramayana is said to be the Bible of the nations. It illustrates the right and wrong uses of the ten powers of the organs of knowledge and action. Bhagavatha illustrates the uses and abuses of the powers of the four internal organs—manas, buddhi, chitta and ahamkara. Mahabharata illustrates the right and wrong uses of the powers of the vital currents. Yoga Vasishtha deals with the mind, individual and universal, by itself and in association with matter; and Tattvarasayana deals with the soul or Atma in the light of the teachings of the 108 Upanishads. These, explaining the personal or impersonal aspects, and biographical or historical versions, of the spiritual records, of past cycles of time, are treated by self-sufficient pandits, and others as ordinary histories and geographies.

Most of the modern brahmins who are expected to be rich in lore like their illustrious rishis are now neglecting their spiritual heritage. All are equally entitled to this wisdom of the scriptures. The six darsanas or systems of Indian philosophy are the synthetic presentations of the teachings of the Vedas and Vedantas. On ultimate metaphysical analysis, we find that we have to deal with five factors—viz, Existence, Consciousness, Joy, Name, and Form - (vide Saraswati Rahasya Upanishad).

Vedas deal with the universe of names; and the Vedantas are concerned with the meanings and functions pertaining to the personal, impersonal and the transcendental aspects of *Sat Chit Ananda*. The fifth and sixth darsanas deal with karma and Brahma vadas. How karma can be exhausted by the highest samadhikarma and Nija sukha can be attained in this very life are to be learnt in the light of such scriptures. Among the older acharyas, Sankara is the greatest indeed. Books do not teach the missing links that connect the several extant bhashyas. Anubhavadvaita or Sankhya Yoga supplies the missing links between any two bhashyas. There is an extant literature of this school. To learn and understand the Vedas and the Vedantas the ideal life recommended by the rishis should be lived. The ideal life recommended is that lived by Anasuya-Atri, or Sita-Rama Suvarchala-Svetaketu, Savitri-Satyavan and others.

To teach this ideal, a practical school is started at Bombay and as far as the writer is aware it is the only one of its kind in India. Details and particulars can be ascertained from the secretary, 12/214-A, Sir Balchandra Road, Matunga, Bombay.

RELEASE

BY K. S. RAMABHADRA IYER, B.A., B.L., *Advocate*.

Human misery is inborn. It arises out of our very existence. The part of wisdom lies in conquering it with the aid of Divine Knowledge imparted to us throughout the centuries through our sacred books and the examples of noble lives bequeathed to us. Very rarely, it comes through self-revelation. Even then, the agony is too great. But out of it all comes Supreme Knowledge which is the source of Supreme Bliss. Man little knows that the Supreme Vision which leads to Supreme Knowledge is within the reach of all, irrespective of caste or creed or birth or race and it only requires infinite patience and absolute reliance on the Mercy of our Supreme Lord. Why should there be any conflict between creed and creed, and man and man, when the destiny of each and all is to conquer physical wants and human limitations and to evolve out of the discordant elements of absolute harmony and repose? It is only little Knowledge that is the source of all mischief and of all trouble and ultimately lands us in disaster. This is a Truth that can well be brought home even to enlightened minds and disciplined souls. For, Knowledge is an unfathomable ocean and the more you dive into her bosom, the richer are her treasures and you can never say that you have mastered her. Oh, this is an endless quest but it always gives perennial delight and immerses you in ever-increasing joy. It is an experience which sages, seers and saints have never been able to adequately describe but they have felt its pleasures, all the same. It soothes the afflicted. It quenches the thirst of the anguished soul. It expands beyond measure.

Is it not a thing worth striving for; and shall we not all of us join together in promoting Peace and conquering all passion born of malice, greed and revenge and do our little bit to re-instate the Kingdom of God in each one of our hearts?

May the soul of man rise to its sublime height and render the world around, a place of peace and bliss for all!

WASTE IN EDUCATION

In our educational system we are perpetuating much that we have ceased to use.—We continue our classical courses which became prevalent when Latin was the practical language of commerce. We study trigonometry which became a part of our educational program when the skill was needed for surveying.

I could not read a difficult page in Latin today although I studied it for years; and I have had no occasion to solve a problem in trigonometry since I laid my book aside more than a quarter of a century ago. We forget that which we do not use. Conditions have changed and these subjects are now used in a practical way largely by teachers.

We may emphasize the value of mental gymnastics, but unless learning is useful, purposeful and vital, it slays the power of concentration and tends to encourage listlessness.

Real education is no sham battle. Professor Goodwin Watson of Columbia University some time ago outlined a program for secondary education that should be more than a dream. He suggested that the educational program be divided into practical departments and outlined the following:

"A Department of Health" which would include study of such as physical and mental health, muscle building, complexion, diet, relaxation, inferiority feeling, community death rate.

"A Department of Leisure" which would weave in reading, literature, art, languages for travel, music, dancing, story telling and hobbies.

"A Department of Vocations" which would study aptitude, abilities, inclinations, professional bents and job finding.

"A Department of Home Participation" with practical studies on "getting along with others," "how to prepare for a happy home," courtship marriage, budgeting and furnishings.

"A Department of Citizenship" in which by study and practical visitations the student would understand the management of his city, state, national and international affairs.

Then he would have "A Department of Life" dealing with philosophy, religion, "the good life and how to attain it." He would be included a wide range of study.

Education to be real must fit the age in which we live. It is folly to have everyone educated in the same groove. Religion to be real must

(See page 32)

PRASNOTHARA RATHNAMALIKA

प्रश्नोत्तर रत्नमालिका of (श्रीशंकराचार्य)

Translated by

M. K. VENKATESVARA AIYAR, Advocate.

१. कः खलु नालंक्रियते दृष्टादृष्टार्थं साधनपटीयान् ।

अमुया कण्ठस्थितया प्रश्नोत्तररत्नमालिकया ॥

Which person well-versed in seen and unseen matters, is indeed not adorned by having the following collections (garland) of the gems of questions and answers in his कंठ (throat or neck.)

२. भगवन्किमुपादेयं गुखचनं हेयमपि च किमकार्यम् ।

को गुरुधिगततत्त्वः शिष्यहितायोद्यतः सततम् ॥

Q. Venerable sir! What is the best acquisition? A. Advice of a good teacher. Q. What should be avoided? A. Improper and unrighteous acts.

Q. Who is a good teacher? A. He who is wise and is always exerting himself for the good of the pupil.

३. त्वरितं किं कर्तव्यं विदुषां संसारसंततिं च्छेदः ।

किं मोक्षतरो बीजं सम्यक्ज्ञानं क्रियासिद्धम् ॥

Q. What should be done immediately by the wise? A. Uprooting the recurring current of mental aberrations or Samsara.

Q. What is the seed of freedom producing tree? A. Sound wisdom fructified into righteous action.

४. कः पथ्यतरो धर्मः कः शुचिरिह यस्यमानसं शुद्धम् ।

कः पण्डितो विवेकी किं विषमवधीरणा गुरुषु ॥

Q. What is most wholesome? A. Dharma (i.e., that which sustains and supports the individual from the temptations and vicissitudes of life and which is the source of solidarity and strength of humanity as a whole.)

Q. Who is holy and pure? A. He whose heart is pure.

Q. Who is an educated man? A. He who is prudent and discreet.

Q. What is poison? A. Contempt and disregard towards elders, superiors and teachers.

५. किं संसारे सारं बहुशोपि विचिन्त्यमानमिदमेव ।

किं मनुजे विप्रतमं स्वपरहितायोद्यतं जन्म ॥

Q. What is there worth anything in Samsara? A. Even after repeated careful consideration the question alone repeats itself (showing that there is nothing worthy in Samsara.)

Q. What is most conducive to the welfare of man? A. A life which is devoted to the good of one's self and his fellow beings.

६. मदिरेवमोहजनकः कः ज्ञेहः के चदस्यवो विषयाः ।

का भववल्ली तृष्णा को वैरी यस्त्वनुयोगः ॥

Q. What intoxicates like liquor? A. Attachment.

Q. Who are robbers? A. Worldly objects and concerns.

Q. What constitutes the creeper of Samsara? A. Avarice and greed.

Q. Who is our enemy? A. Indolence.

७ कस्माद्भयमिह मरणादन्धादिह को विशिष्यते रागी ।

कः श्रो यो ललनालोचन बाणैर्न च व्यधितः ॥

Q. What is most feared by man in this world? A. Death.

Q. What obstructs vision more than blindness? A. Cravings for sensual and mental pleasures.

Q. Who is a hero? A. One who is not affected by the shafts in the shape of the cognitive glances of a damsel.

८. पातुं कर्णाञ्जलिभिः किममृतमिहयुन्यते सदुपदेशः ।

किं गुरुतायामूलं यदेतदप्रार्थनं नाम ॥

Q. What is the nectar in this world to be drunk by the ears?

A. Proper advice by saintly wise men.

Q. What is the fundamental basis for self-respect and dignity?

A. Avoidance of any request to anybody.

९. किं गहनं स्त्रीचरितं कश्चतुरः यो न खण्डितस्तेन ।

किं दुःखमसंतोषः किं लाघवमधमतो याज्ञा ॥

Q. What is a dangerous forest? A. Talk about women.

Q. Who is clever? A. One not victimized by gossip about women.

Q. What is misery? A. Discontent.

Q. What is humiliation? A. Begging for favours from mean-minded people.

१०. किं जीवितमनवद्यं किं जाड्यं पाठतोप्यनभ्यासः ।

को जागर्ति विवेकी कानिद्रामृताजन्तोः ॥

Q. What is life (deserving to be called as such)? A. A life of unimpeachable character.

Q. What is foolishness? A. Not putting into practice even what you study.

Q. Who is careful and on the alert? A. The prudent man.

Q. What is drowsiness? A. Ignorance of man.

११. नलिनीदलगतजलवत्तरले किं यौवनं धनंचायुः ।

कथय पुनः के शशिनः किरणसमीः सज्जना एव ॥

Q. What is as unsteady (transitory) as the water on a lotus leaf? A. Youth, wealth and life.

Q. What on the other hand are similar to the rays of the moon in giving us delight? A. Good people certainly.

१२. को नरकः परवशता किं सौख्यं सर्वसंगविरतिर्या

किं सत्यं भूतहितं प्रियं च किं प्राणिनामसवः ॥

Q. What is hell? A. Dependence on another.

Q. What is happiness? A. Freedom from all kinds of attachment.

Q. What is truth? A. That which is for the good of all.

Q. What is dear to animals? A. Their life.

१३. कोनर्थं फलो मानः का सुखदा साधुजनमैत्री ।

सर्वव्यसनविनाशो को दक्षः सर्वदा त्यागी ॥

Q. What brings on misery? A. Egoism, selfishness, pride, arrogance, conceit, vanity, presumption, boasting etc., which are the various manifestations of Abhimana (अभिमान).

Q. What gives us happiness? A. Friendship of the good.

Q. Who is clever in uprooting all difficulties? A. One who renounces all worldly cravings.

१४. किं मरणं मुर्खत्वं किं चानर्थं यदवसरे दत्तम् ।

आमरणार्थं शल्यं प्रच्छन्ने यत्कृते पापम् ॥

Q. What is death? A. Foolishness.

Q. What is invaluable? A. That which was given at the opportune time.

Q. What is the piercing shaft in the heart until death? A. Lurking remembrance of sins committed in secret.

१५. कुत्र विधेयो यत्नो विद्याभ्यासे सदौषधे दाने ।

अवधीरणा ककार्या खल परयोषित्परधनेषु ॥

Q. What should our striving in life? A. Education, securing of best remedy for maladies, and charity.

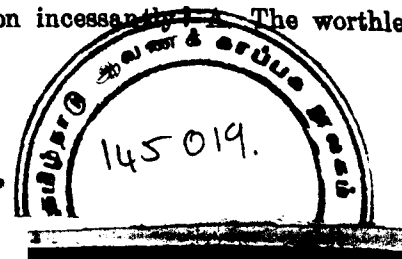
Q. What all should be avoided? A. Wicked people, and craving for others' property and women.

१६. काहर्निशं मनुचिन्त्या संसारासरता न तु प्रमदा ।

का प्रेयसी विधेया करुणा दीनेषु सज्जने मैत्री ॥

Q. What should be meditated upon incessantly? A. The worthlessness of Samsara and not good damsels.

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Q. What should be loved most? A. Sympathy for the suffering and friendship of the good.

१७. कण्ठगतैरप्यसुभिः कस्यह्यात्म न शक्यते जेतुम् ।

मूर्खस्य शक्तितस्य च विषादिनो वा कृतघ्नस्य ॥

Q. Who finds difficulty in self-control even at the point of death?

A. The fool, the sceptic, the dejected and the ungrateful.

१८. कः साधुः सद्वृत्तः कमधममाचक्षते त्वसद्वृत्तम् ।

केन जितं जगदेतत् सत्यतितिक्षावता पुंसा ॥

Q. Who is a good man? A. He whose life is righteous.

Q. Who is said to be the worst of men? A. The unrighteous.

Q. By whom has the world been conquered? A. By the man who is thoroughly honest, sincere, and upright and who endures patiently the result of his past karma.

१९. कस्मै नमोसिदेवाः कुर्वन्ति दयाप्रधानाय ।

कस्मादुद्वेगस्स्यात् संसारारण्यतः सुधियः ॥

Q. To whom the Devas bow? A. To him who is most kind, sympathetic and philanthropic.

Q. What should the wise men abhor? A. The forest of samsara or the world phenomena.

२०. कस्यवशे प्राणिगणः सत्यप्रियभाषिणो विनीतस्य ।

कः स्थातव्यं न्याय्ये पथि दृष्टादृष्टलाभादये ॥

Q. Who is the sovereign of the universe? A. A modest humble wise man who is sweet-speaking.

Q. Where should we (firmly) stay? A. In the path of righteousness which brings on welfare both in the seen and unseen worlds.

२१. कोऽन्धो योऽकार्यरतः को बधिरो यो हितानि न शृणोति ।

को मूको यः काले प्रियाणि वक्तुं न जानाति ॥

Q. Who is blind? A. One who takes pleasure in doing unrighteous acts.

Q. Who is deaf? A. One who does not pay attention to wholesome advice.

Q. Who is dumb? A. One who does not know what and how to speak for the good of all on proper occasions.

२२. किं दानमनाकांक्षं किं मित्रं योनिवारयति पापात् ।

कोऽलंकारः शीलं किं वाचां मण्डनम् सत्यम् ॥

Q. What is charity? A. Gift without expectation of return.

Q. Who is a friend? A. He who keeps us away from sin.

Q. What is the best ornament? A. Good nature

Q. What is an ornament to speech? A. Truth.

२३. विपुलसितचपलं किं दुर्जन संगतिर्युवतयम् ।

कुलशील निष्प्रकम्पाः के कलिकालेऽपि सज्जना एव ॥

Q. What is as transitory and inconstant as lighting? A. The Company of the wicked and women.

Q. Who are firm in maintaining the family prestige and character?

A. The good indeed who continue to be so even in Kali age.

२४. चिन्तामणिरिव दुर्लभमिह किं कथयामि तच्चतुर्भद्रम् ।

किं तद्वदन्तिभूयो विधूततमसो विक्षेपेण ॥

२५. दानं प्रियवाक्सहितं ज्ञानमगर्वं क्षमान्वितं शौर्यम् ।

वित्तं त्यागसमेतं दुर्लभमेतच्चतुर्भद्रम् ॥

Q. What is rare here like Chintamani? A. (a) Gift with courteous words. (b) Wisdom without pride (c) Valour with patience and (d) Wealth with proper charity. These four are repeatedly praised by the wise emphatically.

२६. किं शोच्यं कार्पण्यं सतिविभवे किं प्रशस्तं औदार्यम् ।

कः पूज्यो विद्वद्भिः स्वभावतः सर्वदा विनीतो यः ॥

Q. What is pitiable? A. Dejection and grief on account of loss of worthless things even when one is in affluent circumstances.

Q. What is praiseworthy in affluence? A. Nobility and Courtesy.

Q. Who is venerable even in the eyes of the wise? A. One who is always modest and humble.

२७. कः कुलकमलदिनेशः सति गुणविभवेऽपि यो नम्रः ।

कस्य वशे जगदेतत् प्रियहितवचनस्य धर्मनिरतस्य ॥

Q. Who is the sun that shines on the lotus of his family? A. A member who is modest in spite of his many good qualities.

Q. Who is the sovereign of this world? A. One who is gentle and sweet in his speech and righteous in life.

२८. विद्वन्मनोहरा का सत्कविता बोधविनता च ।

किं न स्पृशति विपत्तिः प्रवृद्धवचनानुवर्तिनं दान्तम् ॥

Q. What is most charming for the wise? A. Good poetry and wisdom coupled with modesty.

Q. Whom does not adversity effect? A. One who has self-control and leads a life of righteousness as defined by wise old people.

२९. कस्मै स्पृहयति कमला त्वनलसचिताय नीतिवृत्ताय ।

त्यजति च कं सहसा द्विजगुरुसुरनिन्दाकरं च सालस्यम् ॥

Q. Whom does prosperity love? The diligent, thoughtful and righteous man.

Q. Whom does she forsake suddenly? A. The idler who insults Brahmans, teachers and devas.

३०. कुत्र विधेयो वासः सज्जनिकटेऽथवा काश्याम् ।

कः परिहार्यो देशः पिशुनयुतो लुब्धभृपथ ॥

Q. Where should we reside? A. Either in the company of the good or in Benares.

Q. Which place should we avoid? A. The place where the king is covetous or where there are talebearers.

३१. केनाशोच्यः पुरुषः प्रणतकलत्रेण धीरविभवेन ।

इहमुवने कः शोच्यः सत्यपि विभवे न यो दाता ॥

Q. What saves a man from a deplorable condition? A. The Companionship of a faithful wife and strength of moral rectitude.

Q. Who is deplorable? A. One who has no charity in spite of his affluence.

३२ किं लघुतायामूलं प्राकृतपुरुषेषु या याच्ना ।

रामादपि कः शरः स्मरशरनिहतो न यश्चलति ॥

Q. What causes humiliation? A. Request for an obligation made to an uncultured and uneducated man?

Q. Who is a greater hero than Sri Rama? A. One who is not affected by the shafts of Kama Deva.

३३. किमहर्निशमनुचिन्त्यं भगवच्चरणं न संसारः ।

चक्षुष्मन्तोऽप्यन्धाः के स्युर्ये नास्तिका मनुजाः ॥

Q. What should be meditated upon incessantly? A. The feet of God and not the objects of the world (which are causes of care, worry, anxiety, trouble, turmoil, perturbation, passions, pain and misery).

Q. Who are blind even though they have eyes? A. Atheists.

३४. कः पङ्गुरिह प्रथितः व्रजति च यो वार्षके तीर्थम् ।

किं तीर्थमपि च मुख्यं चित्तमलं यन्निवर्तयति ॥

Q. Who is known as a lame man? A. He who postpones to old age, pilgrimage to holy places.

Q. What is the holiest place of pilgrimage? A. That which will cleanse the mind of all impurities.

(To be continued.)

THE DAYALBAGH

(THE GARDEN OF THE MERCIFUL) AND ITS HOLY FOUNDER

The colony of Dayalbagh, which is a few miles off from Agra, is the most modern and illustrious example in concrete expression of a harmonious wedding of the Yoga of Shri Krishna with the Dhanus of Arjuna, which is according to Sir S. Radhakrishnan the teaching of Shrimat Bhagavath Gita. A visit to Dayalbagh is a liberal education by itself. That religion and science are the two great boons to man, that one is not antagonistic to the other, that a sensible mixture of both is not only possible but necessary for the building up of a lasting civilisation, peace and progress on earth, and that this country, India, is, of all the countries in the world, best fitted to lead the way in that direction are some of the great and clear lessons which a close observation and an intelligent study of Dayalbagh offer. Therefore, Mr. Danial Thomas of Tinnevely is not exaggerating when he says that if the Taj Mahal stands for the glory of ancient India Dayalbagh stands for the glory of modern India. As the Taj Mahal of many sided beauty sends a thrill of joy when seen in the crimson glory of the morning, or the golden glow of the evening, or the silvery moonlight at night, Dayalbagh colony of many-sided excellence, when seen from the industrial, educational, economic, social, artistic, religious, or any other point of view useful for profit and pleasure, inspires a patriotic observer with a hope of India's great future, and offers food for thought and a worthy example to those who have near and dear to their hearts the all round progress of our beloved country and work for the same, nay, it brings genuine consolation to those who sincerely cherish a belief that India has a special and great message to the peaceless world outside—a message that religion is not an opiate, or an enemy of science, that science need not be an enemy of religion, but that science can be made a useful instrument in the hands of civilised man to provide such indispensable amenities and comforts to him conducive to a life, whether of an individual, or a community, or a state, aiming at and sincerely striving for the realisation of Fatherhood of God and Brotherhood of man on earth. Professor Wadia of the Mysore University says "Dayalbagh is a remarkable combination of scientific Europe with spiritual India." Major Yeats Brown describes Dayalbagh as "An Indian Utopia", and says "A group of Hindus have built a garden-city, nicely balanced between industry and agriculture, which is in some ways superior to any thing

yet achieved in Europe and America". In short, I may say that Dayalbagh is the noblest expression of the Bharatha Dharma adjusting itself to the scientific 20th century.

Mr. C. Y. Chintamani, chief Editor, The Leader, says "I have not the slightest hesitation in tendering respectful advice to every one who has not been to Dayalbagh, to make pilgrimage to that place to see with his own eyes all that has been done and is still being attempted and to come with renovated hope for the future of his country." It will thus be seen that only a short description of the Colony is possible. That too will be inadequate. For, The Taj Mahal and the Dayalbagh can only be seen and profited by us. The Dayalbagh is a self-contained colony. In other words it attempts to supply all the needs of the denizens—physical, intellectual and spiritual. It has its schools, its colleges, its technical colleges, its hostels, its hospitals, its bank, its tannery, its factories where they manufacture everything that man needs, from a common button to an electric fan, its own municipality, its own police and its dairy farm. H. E. Lord Willingdon has said "The dairy and the farm and herd of cows deserve special mention and the Dairy itself is the most efficient I have seen for some years". Sir Frank Noyce says "This wonderful dairy is the last word in efficiency." Major Yeats Brown has said that it is the finest and best-equipped not only in India but in the East. When one observes the very solicitious and clean arrangements of sheds for the herd to stay, separate places to drink water, separate sheds for milking, separate green pasture, lawns to graze, arrangements for medical supervision several times in a week, provision of khus khus thatties in the hot summer days, and the experiments in the different kinds of grass to suit every breed, and the conspicuous cleanliness of the place, if the visitor is a Hindu, the feeling will be irresistible that here is the true *worship of the GoMatha*, dear to the true Aryan heart.

And as you go along these various institutions spread along a beautiful central avenue some two miles along, you come across a sign board-stand at an off-shoot of this main road which sums up so to say, the whole conception of life at Dayalbagh. It is a road that leads to the clean crematorium and is aptly called the eternity road.

(To be continued.)

NOTES.

Co-ordination of social work in Madras:—It is a matter for congratulation that an attempt has again been made to co-ordinate the social service agencies in Madras City. Such attempts have been made more than once on former occasions. They failed after continuing for a time for want of effective understanding between the organisations and for want of financial support. Social programmes have expanded very largely during the last generation. They are partly the answer of the idealism of the youth to the challenge of contemporary social needs. Partly they are pioneering efforts at experimenting in various items of social work. Their usefulness lies in assessing the reality of the needs and in discovering the method by which difficulties can be solved. From one point of view it is an advantage that these organisations function independently. Having been started to answer local needs or in a particular lines of activity, they may be allowed to go on unhampered by outside interference.

At the same time it will conduce to efficiency and to prevent overlapping and waste of financial and human resources if they avail themselves of the experience of other and similar organisations and do not cripple the good work of these organisations. The need for co-ordination is therefore a real one and the sooner the attempt is made to understand the situation the better it will be for the organisations concerned and for the future of social work in the city.

It has to be observed that voluntary organisations in the very nature of things have to carry on a fugitive life and tend to be sporadic in their activities. Their tenure is precarious. In this country, as perhaps in other countries, voluntary organisations should not be saddled with greater responsibility than they can bear. Their main function must be to examine new lines of social work, to begin work in those lines and to demonstrate that there is both a need and possibility of useful work in those departments. At this stage, the State ought to step in and give them stability and support so that they may continue to work steadily afterwards. It is a common experience in city voluntary organisations that the financial support that comes to them in the first year dwindles in geometrical proportion in the 2nd, 3rd and subsequent years. In ten years they are at their wits' end to know how to continue their work. This does not mean that the public are not generous in India. On the other hand people are charitable in a manner in which other nations are not. The charity

however has not been organised and conserved, nor given with discrimination. From the Government's point of view it ought to be an advantage to the State to avail itself of the services of honest and efficient voluntary organisations and by giving them a grant to utilise the services of honorary workers. Such organisations will yield better return for the money invested than organisations maintained by the state; for first because the workers are all people who have previous experience and are willing to throw their heart and soul into the work and secondly because they are anxious to make a rupee go farther than any other organisation as they have bitter experience of the difficulty of raising money and the need for spending it carefully. A third reason is that they are persons who can enter into the heart of the public far more effectively than official organisations which, after a time, may tend to become mechanical in their operation and outlook.

This has been the experience of voluntary organisations in other countries. It ought to be possible in this country also to progress along the same lines. In few countries has the idealism of the educated youth been roused as it has been in India. Unemployment has not succeeded in crushing it though it has chilled their ardour. But idealism by itself cannot yield effective results though it may provide an urge for organisations for national services. It is a matter for regret that the State has not so far availed itself of the idealism and energy of the educated unemployed youth of the country but let it run to waste. In spite of this neglect a growing band of young men take to voluntary service. The main body of youth are however languishing for want of leadership, training and opportunity. Social work, like other lines of work, needs skill. People cannot become good voluntary workers all on a sudden. They need instruction and probation. The demands of different kinds of work are different. Secretariat work calls for one kind of capacity; accounting work and treasurer's work call for capacity of a different kind. Actual contact with men and re-shaping of men's lives call for rare gifts of personality. Work among villagers call for a still different equipment.

The associations we are now having consist largely of workers with more enthusiasm than experience, with more zeal than training. They expect quick results. They grieve too much over inevitable difficulties. They lose heart over initial failures. The starting membership dwindles rapidly in the course of the year. The liability to render to the public account for the money received is only gradually being realised as an

elementary duty. The workers have no assurance that they will have expanding opportunities and some provision for their family when the responsibility of family increase beyond original commitments. In all these matters there is need for serious and responsible thinking. We cannot indefinitely postpone the utilisation of the energy of the youth of the country. Some of the new legislative measures will require voluntary organisations in all the Districts for doing propaganda, for educating public opinion and for the administration of the work which these legislative measures are intended to do. We therefore need reliable and responsible voluntary Associations who can organise voluntary workers to co-operate with the State in the great task of nation-building which the country has deliberately entered upon.

* * * *

The Challenge of Secularism:—It is a straight charge that Mr. M. N. Roy levelled against the double standard and the double life which the claim to "Hindu Spirituality" involves. It is difficult to understand the significance of this claim and the precise basis on which it is founded. What one actually sees in this country is a wholly unhappy people living largely in sub-human conditions without the knowledge and in many cases even without the desire for better life. Here and there like oasis in the Sahara there are a few who have for themselves and others organised the prevailing and preventible miseries of physical life into a great inward urge for soul culture through introverted meditation and through intense devotion and monastic life. They focussed the objective of human effort on the release from obligatory birth. They emphasised the need for utter indifference to the impacts of sense objects the right organisation of which is the basis of physical happiness.

Perhaps this diversion of social energy is what is called spirituality. If so it has spelt disaster for the Hindu Society. Not all are capable of introverted meditation. The requisities for a speedy journey to final release are the monopoly of very few. There are not many who are so able to envisage the joys of the other world as to overcome their desires for the pleasures of the earth. The result has been most unenviable. People unfit for this high enterprise adopt the outside marks of salvationists and forsake their legitimate duty of striving to make a better physical world by hard day to day toil. They look down upon physical values as inferior and evanescent and in that very process lose the little urge, initiative and ambition essential for bettering living conditions. They recite with their lips the vague formulae

of the ultimate goal and think that they have booked their seats for that destination. But most of the time they desire with all their heart the objects of sense pleasures. It is time that we recognised on a nation wide scale the spirituality of secularism. The production of the decent living conditions for the dumb millions of India is a great religious work.

On the other hand, if by secularism we mean that there is nothing higher than matter and no pleasures greater than sense pleasures then human happiness becomes a truncated one. The physical body instead of feeding the mind becomes the fed. The activities of the mind instead of uplifting life becomes subverted for exclusively material ends. This happened in Hindu India according to the legends. The known and the unknown forces of nature were exploited for physical happiness. In that very process the people lost the capacity to strive for higher things. This is the line of cleavage between the Asuras and the Devas. The Asuras used the great powers of nature and the hidden potentialities of the soul for producing worldly happiness. They exchanged the birth right of soul culture for the joy of sense pleasures. The Devas on the other hand grew from more to more in knowledge and in reverence without renouncing ordinary comforts.

But a total discarding of physical values is equally dangerous and we have to exchange at least a portion of our accumulated merit for creating bearable physical conditions.

The December Conferences :—December is a season when the accumulated thought and idealism of the country suddenly burst into expression. 1937 December has been more prolific of speeches than previous Decembers. There are few branches of national activity which have not found their exponents. Art, Literature, Religion, Indology, Science, Philosophy and various kinds of "Inter National" movements, all of them have tried to assert existence, and proclaim to the country that each one of them is the activity that the country needs. It may be a question whether the same criticism may not be applied to some of these Conferences as was applied to the Indian National Congress in its early years, viz., that they are merely temporary overflow of idealism without sustained energy and organisation for keeping the activities continued throughout the year. This remark cannot apply to all activities. Some of them have the December Conference as a convenient time for stock taking, for comparison of notes and for framing the programme for the next year. The Christmas season naturally lends itself to fresh idealism and revised planning.

There is one significant feature about these Conferences, all of them affirm the need for voluntary effort for thinking about and solving the problems of the country. They give expression to the deep seated longing of the country for a peaceful and orderly evolution on lines of social righteousness. They reaffirm their pledge to national service. They stimulate the idealism of voluntary workers. They help to enlist public sympathy. They educate public opinion. And they help to inaugurate a new year in an atmosphere of peace and good will. The December Conferences are a national Thapas for a better new year for the country.

The Sanatana Conference :—The Progressive Pandits' Parishad has been postponed to Easter. In the meantime, the Varnashrama Swarajya Sangham has organised the Sanatana Conference in Madras. There is great scope for enquiring into and informing ourselves of the basic principles of Sanatana Dharma, as to whether the emphasis in these principles is exclusively on the forms or on life, and whether the emphasis cannot be shifted to the inner values, and new forms built to express those values in the conditions of modern times. It is, therefore, helpful to have a re-statement of the tenets of Sanatana Dharma from the professed exponents of that school. From the published proceedings there is every reason to feel assured that Sanatanists themselves are becoming more and more alive to the imperative demands of changing conditions and though they may not completely align themselves with the progressive they are not lagging far behind. It is better that changes come about gradually, so that the people may not have a shock in the transformation. It is also helpful for the progressives to have their programmes subjected to a strict scrutiny at the hands of the Sanatanists.

There is only one objective for Sanatanists and for Liberal Hindus viz., how to make the Hindu religion live in the lives of all Hindus to the highest degree that they are capable of giving expression to it in their lives.

The International Theosophical Convention of 1937 :—Among the many Conferences in December 1937 the Annual Theosophical International Convention at Adyar deserves special mention. Theosophy expresses in a form in which other movements do not express, the linking of Hindu religion to the modern needs and conditions of Indian life, and the application of the principles of Hinduism to world conditions outside India. It may be that there is a slightly excessive and to some extent an unhealthy praise of Hinduism and of its message to the world. It may be

open to Non-Hindus to pay a tribute to the truths of Hinduism and to its greatness. But so far as Hindus themselves are concerned their condition at present is not such as to enable them to take any great pride in the present achievements of Hinduism. Not that there is any reason for any Hindu to be ashamed of Hinduism. But when some Hindus perpetually say that theirs is the greatest religion in the world and that the world is hungering for the message of Hinduism, it may, though true in a sense, convey an impression which is not an altogether correct and which may not be taken at its face value. The present condition of Hindu society is not such as to justify pride. The vision of Hinduism has to be focussed on the future and not on the past.

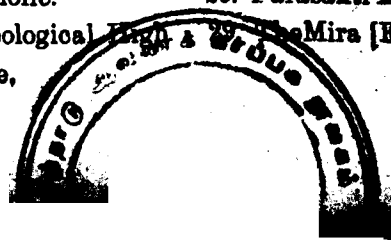
(Continued from page 18)

be "a way of life." Mere dogma and creed will not satisfy. It will not draw men to it or solve their problems. It is not enough to build a spiritual rainbow over the present, while we talk about the distant past and the unknown future. Religion if it is real must find men where they live and give to them a way of life that is challenging and uplifting.

(B. A. Thomson in the Advance (Boston) with acknowledgment to The Guardian Madras.)

OUR EXCHANGE LIST

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| 1. Astrological Magazine. | 16. The Suddha Dharma. |
| 2. The Christian Esoteric. | 17. The Dharmarajya. |
| 3. The Peace. | 18. The Federated India. |
| 4. The Scholar | 19. The Sadhana. |
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| 6. The Indian Educator. | 21. The Kalaimagal. |
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| 8. The Hindu Mind. | 23. The New Outlook. |
| 9. The Tamil Pozhil. | 24. The Arya Dharmam. |
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| 11. The Kalpaka. | 26. The National Christian Council |
| 12. The Kalyana Kalpataru. | Review (Nagpur). |
| 13. The Kalyan. | 27. The Vedanta Kesari. |
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| 15. The Hindu Theological | 29. The Mira (East and West). |
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"KULASEKHARA".

C. NARASIMHAACHARIAR.

(1) "Kulasekhara" is one of the ten Alwars or Saints canonised by the Vaishnavites on account of his extreme piety and devotion to God. These ten Saints have composed about 4000 verses in Tamil known as "Prabandham" which are recited up-to-date in every Vaishnavite temple as part of the ritualistic worship and the Images of these Saints are installed and worshipped in every important Vaishnavite temple. The practice of deifying individual human beings of great religious merit unlike mere hero-worship, is peculiar to the Hindus, especially to the Vaishnavites. It is in consonance with their religious tenets that God can be worshipped and served not directly but only by serving His devotees. In other words Service to man is Service to God. It is the necessary corollary of the constitutional or organic relationship between man and God or the Individual and Cosmic Soul. That relationship is similar to the relationship of body and soul in any human personality in which the direct Service rendered by one bodily organ to another organ results in service to the soul in that personality.

(2) Kulasekhara like all other Saints was a great Tamil and Sanskrit scholar. His contribution to the Tamil "Prabandham" is 105 verses and in Sanskrit he composed "Mukundamala" consisting of 40 slokas. The simplicity and piety exhibited in these works are admirable but their real merit consists in melting the heart of the hearer. Having regard to the lucid style and the simple and homely expressions used in both these works,

it may be said that they are the works of the same author in two different languages though this is doubted in some quarters in recent times.

(3) The traditional story told of the life of Kulasekhara is not accepted by modern scholars though it is admitted by all that he was the King of the Cheras who renounced his kingdom and wealth and became an ardent "Bhaktha" of Sri Ranganatha at Srirangam. According to the "Guruparampara" and other religious works he is said to have been born about 5000 years ago in the beginning of the Kaliyuga. He used to hear the story of the Ramayana very eagerly and with rapt attention. It had such a profound influence on him that on two occasions when he heard that part of the story when on the complaint of Surpanaka, the sister of Ravana, some of Ravana's dependents started to attack Sri Rama and also when Sri Rama in order to rescue Sita Devi from the clutches of Ravana started on an expedition to Ceylon, Kulasekhara lost himself in the story and verily believing that he should go to the rescue of Sri Rama started off with all his forces towards Ceylon and it took considerable effort on the part of his friends and relations to make him believe that Ramayana is a story of the long past and make him retrace his steps. It is also said that on another occasion when a false charge of theft was foisted on his comrades in religious worship he thrust his hands in a pot containing the most poisonous snakes and came out unhurt and thus established their innocence. Incredulous as these stories may be to modern minds, and one who has read his works will realise how he lost himself in his devotion to God and how he believed that the entire cosmos or Nature will revolt against unrighteousness and rejoice in righteousness.

(4) Most Modern Scholars have discredited that he lived about 5000 years ago and for good reasons. But the most remarkable thing about the Theological works describing the lives of these Saints is that they give not only the year, the month, the day of the week, the date as well as the exact time of their birth. For instance it is said that Kulasekhara was born in the 28th year of Kaliyuga, in the year Prabhava, in the month of Masi, in the bright fortnight on a Dwadasi Thursday in the star Punarvasu etc. As against this, modern historians bring him down to the 7th or 8th or even the 9th century and some Western Scholars go to the ridiculous length of making these Saints to be the successors of Sri Ramanuja. Be that as it may, we can only conclude that in the absence of enough historical data it is impossible to fix his age except by saying that he must have lived at a time when the Chera Kingdom was in the zenith of its power having conquered his neighbours the Pandayas and even the



Cholas and acquired considerable portions of their territories. Having regard to the extreme religious fervour with which he wrote his verses it is very difficult to say that Kulasekhara was guilty of exaggeration when he described himself as the King not only of the Chera nad, but also of Madura, the Capital of the Pandaya, Uraiyur and other places. In the 21st Stanza he says he is "கொல்லிகாவலன், கடல்நாயகன், கோழிகோன் குலசேகரன்" (Kulasekharan, the King of Kolli and Koli and the conqueror of Madura.) There can be no doubt that he was a King and Kshatriya by caste. He says he is possessed of a powerful army and in describing Sri Rama he says (எங்கள் குலத்து இன் அமுதே இராகவனே) "Oh Raghava, the nectar of our Community".

(5) Kulasekhara is the sixth in order in the line of the "Alwars" or Saints and comes next to Sri Satakopa. There can be no doubt that his philosophy and religion were considerably influenced by the works of Sri Satakopa which can be said to mark a new line in the religious thought of the Vaishnavites. It was Sri Satakopa who realised that "Vedanta, Upasana, Seva, Dhyana" etc., spoken of in the Upanishads as well as "Karma, Gnana, Bhakthi and Prapatti" spoken of in the Gita as the modes of salvation are, in practice, nothing but Service to God who is and can be served only by serving His creation of "Bhakthas" or devotees. Kulasekhara was the first to realise this truth after Sri Satakopa. One may search in vain the idea of Service expounded in any of the works of the four "Alwars" or Saints who preceded Sri Satakopa though their philosophy was the same.

(6) Out of the 105 stanzas, he devotes 30 to God Ranganatha, 11 to the God of the Tirupati Hills and 10 to the God at Vithuvakkodu, which according to Pandit M. Raghava Iyengar is Karur, the capital of the Cheras and not a place in Malabar. According to the traditions of Malabar there appear to have been several "Kulasekaras" and one of them built a temple to Sri Krishna near Cranganore and the place is known as Kulasekarapuram. There is no doubt that our Alwar was a Tamil King and not a Malayalee and for a long time Malabar was ruled by the Cheras with Karur as their capital. He devotes 20 stanzas to the story of Lord Sri Krishna and His early deeds as told in the Sri Bhagavata Purana. In the last 11 stanzas he gives a resume of the Ramayana. In another 22 stanzas he describes how Kowsalya, the mother of Sri Rama, cradled her child and sung songs of lullaby to make him sleep and how his father Dasaratha wept when Sri Rama went to the forest.

(7) The philosophy and religion of Kulasekhara is very simple. In the first place, he says that man must realise that life on earth and all the pleasures enjoyed therein are temporary and unreal and man must therefore strive after permanent happiness and that happiness he finds in God Ranganadha. He says "it may be that others call me mad but I retort that they are insane and such verbal controversy is futile". He therefore longs to become some living or even lifeless being on the Tirupati Hills to serve or be serviceable to God. The idea of service is so prominent in his mind that he denounces the idea of being transformed into the Idol of God Venkatesa Himself because as such he could not serve others. Service to God is, according to him, service to His real Devotees (மெய் அடியார்) and he longs for an occasion when he could worship the feet of such devotees, throw the dust off their feet on his own head and dance in joy. Such a state of mind is excited by singing the glorious deeds of God as told in the Puranas in the most pathetic and heart-felt words in which Kulasekhara is an adept.

(8) Below are quoted a few stray stanzas from his works and a free translation thereof which speak for themselves

"மெய்யில் வாழ்க்கையை மெய் எனக்கொள்ளும் இவ்
வையந்தன்னொடும் கூடுவது இல்லையான்
ஐயனே அரங்கா என்று அழைக்கின்றேன்
மையல்கொண்டு ஒழிந்தேன் என்றன் மாலுக்கே"

"வன்பெரு வானகம் உய்ய, அமரர் அய்ய,
மன்உய்ய, மண்ணுலகில் மனிசர் உய்ய,
துன்பமிரு துயர் அகல, அயர் வொன்றில்லாச்
சுகம்வளர, அசுமகிழும் தொண்டர்வாழ,
அன்பொடு தென்திசை நோக்கிப் பள்ளிகொள்ளும்
அணியரங்கன் திருமுற்றத்து அடியார்தங்கள்
இன்பம் மிகு பெருங்குழலு கண்டயானும்
இசைந்து உடனே என்கொலோ இருக்கு நாளே."

I cannot associate with those who consider that the transitory life on earth is permanent. I call you my father, Oh! Ranga, I have become mad after you and lost myself in You.

When is it that I can enjoy the pleasures of the crowded company of the devotees of God Ranganadha who is lying down in Srirangam with His face full of love turned southwards with the idea of protecting the heavens, the heavenly beings, the earth and the entire humanity therein,

to remove pain and increase happiness and bless the devotees full of Bhakti?

"ஊனேறு செல்வத்து உடல்பிறவி யான் வேண்டேன்
ஆனேறு ஏழ்வென்றான் அடிமைத்திறம் அல்லால்
கூனேறு சங்கமித்தான் தன் வேங்கடத்துக்
கோனேரி வாழும் குருகாப்பிறப்பேனே."

Without serving the God who conquered the seven bulls I do not want to be born in material wealth, let me be born a small bird living in the lakes of the Tirupati Hills.

"வெங்கண் தின்கனிற்று அடர்த்தாய் வித்துவக்கோட் டம்மானே
எங்குப்போய் உய்கேன் உன் இணையடியே அடையல்லால்
எங்கும்போய் கரைகாணாது எறிகடல்வாய் மீண்டேயும்
வங்கத்தின் கம்புஏறும் மாப்பறவை போன்றேனே."

Like a bird caught in the midst of the vast ocean and unable to reach the shores in spite of its best efforts seeks refuge on the mast of the ship moving thereon I have no other go except your blessed Feet, Oh, God of Vithuvakkodu.

தேட்டருந்திறல் தேனினை தென்னரங்கனை திருமாதுவாழ்
வாட்டமில் வனமாலை மார்பனை வாழ்த்திமால் கொள் சிந்தையராய்
ஆட்டமேவி, அலந்து அழைத்து அயர் வெய்தும் மெய்யடியார்தம்
ஈட்டம்கண்டிடக் கூடுமேல் அதுகாணும் கண் பயனாவதே."

Oh, God Ranganatha, Thrice Blessed are my eyes if they could only see such devotees of yours who in praising you, completely forget themselves, dance in joy and cry and call for You.

There are many references in his work to indicate that he despised Kingdom and wealth, wanted to live a simple life among the devotees of God and found the highest pleasure and happiness in singing the praise of God and serving His devotees. He realised that after all it is not necessary for man to run away from his environments and it is possible for him to live a life of absolute happiness if he sinks his individual self and strives for the maintenance of the collective or cosmic harmony and peace.

SANATSUJATIYAM.

Introductory

BY T. S. SRINIVASAN.

Mahabharata is the well-known Ithihasa in Sanskrit chronicling the history of the descendants of Bharata, who gave his name Bharatavarsha to India. Its author was sage Vyasa. This great Epic is considered to be the fifth Veda. It contains very interesting anecdotes and treatises among which are, the splendid exposition of Dharma and Moksha by Bhishmacharya to Yudhishtira the eldest of the Pandavas, the Bhagavad Gita containing the quintessence of the mighty Hindu Philosophy, and the famous interpretation of Life and Death by Sri Sanatkumara to Dhritarashtra, the father of the hundred Kourava brothers. The last is known as Sanatsujatiyam, and is found in the Udyoga Parva of the Epic.

All Hindus know that Dhritarashtra had the rare privilege of enjoying the wise counsel of such able men as Bhishma, Drona, Kripa, etc. But it is a pity that though he had the greatest regard for their words yet on no occasion did he allow himself to act according to their advice. That was the reason for the downfall and defunction of the descendants of Dhritarashtra. Because Truth, which is God, was on the side of the Pandavas, they were able to win a decisive victory over the Kourava hosts. Studying this great war between the Pandavas and the Kouravas from the *adhyatmic* standpoint one could easily understand that this is a war between the divine forces and demoniac forces of man—I mean a war between Jnana and Ajnana (knowledge and Nescience). The entire teachings of our sacred Sruti, Smriti, Ithihasa and Puranas stand to show to humanity floundering in the ocean of trials and tribulations, called Samsara, the ways and means by which one could free himself from the bondage of Samsara and attain transcendental bliss or Brahmanandam. Though the Hindu scriptures proclaim that the world and its contents we see around us are finite, transient and productive of evils and miseries, through Avidya or ignorance men look askance at the teachings of the Shastras and falsely identify their mortal bodies with the imperishable Atma. This, their false identification is the cause of all worries to which man is liable. A man may be performing regularly his daily Lowkika and Vaidika Karmas as enjoined in the Shastras but he cannot hope to emancipate himself from the shackles of Samsara unless and until he realises his oneness with the supreme, infinite eternal Being which is beyond the limitations of time, space and causation. This immaculate,

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SANATSUJATIYAM

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effulgent Atma whom the pure ascetics see as residing even within this body, can be obtained by strict veracity, deep concentration, real knowledge and constant continence. One who has relinquished all mundane desires realises the glory of Atman. And unless his mind is cleansed and his senses are controlled, realisation of Atman is impossible. But if a man through the potency of his virtuous Karmas or actions of his previous birth, performs duties for duties' sake and leaves the entire fruits of his Karmas thereof to God, the Atman which dwells in the cavity of his heart reveals its real nature to him. The Sruti tells us that an aspirant being relieved of all the desires of this world approaches an able preceptor and after having studied under him, equips himself with the indispensable qualifications namely the Sadhana Chatushtayams* and at last comprehends the highly transcendental subject of Upanishad, Para or Atma Vidya.

FIRST DISCOURSE.

Dhritarashtra, the blind king of the Kurus and the father of the hundred Kourava brothers, after having tasted enough the bitterness of defeat at the hands of the Pandavas and lost all his sons, lost also his mental tranquillity and became very uneasy. Just at that time Vidura returned from his long pilgrimage and seeing Dhritarashtra unhappy, determined to give him some advice to enable him to renounce once for all the worldly pleasures and attain eternal bliss. Accordingly Vidura explained among other things that the world is unreal, that all lives are short indeed and that the only Truth is the self. It is strange but nevertheless true that there is an inexplicable natural longing in the mortal man to comprehend and realise the supreme, immortal absolute Atman. If man's natural desire is to realise that supreme entity, what prevents him from attaining It? It is Avidya or cosmic nescience that throws him headlong into the ocean of miseries. Atma Vidya or the knowledge of the self alone has power to destroy all miseries of a deluded life. "One who realises Atman crosses over the gulf of miseries" says the Chandogya Upanishad.

So, when Dhritarashtra heard his words he became so impressed with his advice that he, realising that the highest aim of life is the reali-

*Sadhana Chatushtayams :—

- (1) Discrimination between the ever-lasting unchangeable Atma and the transient, mutable Anatma.
- (2) Absence of desire for enjoyments here or here after.
- (3) The six kinds of ethical virtues, viz., calming of the mind, control of the senses, abandonment of desires, bearing suffering patiently, peaceableness of mind and faith.
- (4) Keen longing for final emancipation from all worldly bondage.

sation of Atman, decided to study under Vidura and thereupon requested Vidura to enlighten him fully on the supremely transcendental subject of Brahma Vidya.

Vidura was glad that his few words effected so much change in the mentality of his blind brother. But Vidura pleaded his inability to comply with the request of Dhritarashtra to enlighten him on the subject of Atma Vidya, inasmuch as he had no right to teach such a highly recondite Shastraic subject of Atma Vidya as he was born of a Sudra woman. He, therefore, wanted to delegate the laudable task to more competent and proper hands and recommended the name of Sanatsujata "the Eternal Boy." Who was this Sanatsujata or Sanatkumara, as he is also called? According to Hindu cosmology, Hiranyagarbha is the primal manifestation of Brahman. From His mind Sanatkumara was born, completely pledged to a life of Jnana and renunciation. Bearing in mind the fact that Sri Sanatkumara alone was the fittest person to impart to Dhritarashtra all the abstruse and highly spiritual truths of Atma Vidya clearly and unambiguously, Vidura told the king that Sri Sanatkumara would teach him what he wanted and clear all doubts. Because Sanatkumara, who had been declaring ever and anon that there was nothing as death, and who stood foremost among Atma Jnanins, was not heard of by Dhritarashtra, he asked Vidura whether he did not possess so much knowledge as Sanatkumara.

Vidura was conscious of his disqualification (because of his birth) to preach the most sacred knowledge embodied in the Shastras, and, therefore, was not willing to go against the mandates of the holy scriptures. The Srutis and Smritis which are authorities for determining the course of conduct of a Hindu, do not allow anyone other than a Brahmana to preach or give instructions in Vedas. Though Vidura was born of a Sudra woman yet he possessed all the qualifications of an Atma Jnanin and had the ability to discourse on the most difficult Shastraic questions. But how is it that he refrained from instructing the aspirant Dhritarashtra?—a question which the modernist may put. "Better not to live at all than to live a life divorced of Swadharma" declares the Gita, Vidura being born of a Sudra woman had no authority to give instructions on Vedic subjects—it being the duty of a Brahmana. One who abandons his Swadharma (prescribed duties) and adopts a Dharma which is not his, goes to hell—so says Lord Krishna. A true lover of God and His Laws will never attempt to violate them under any circumstance, lest he should establish a bad precedent. It is a natural tendency for people to follow

the footsteps of the wise. So, if any great man on whom the people repose much confidence does any evil act, the people without giving any due consideration to the merit or demerit of the act done, unhesitatingly take to such a step, of course, through ignorance. And ignorance has been the cause of much misunderstandings which bring about evils of great consequence. Who becomes responsible for the sins emanated from the evil acts of the deluded people? Is it not the leader?

On that plea Vidura declined to be a teacher of Atma Vidya. Deeply convinced of the argument that a Brahmana alone is best fitted for the task of imparting Vedic knowledge to others, Dhritarashtra asked Vidura to arrange for his meeting Sanatkumara through whose advice and counsel he hoped to attain salvation. Thereupon Vidura thought of the "Eternal Boy" and he appeared. Sanatkumara was given all the honours due to a sage. Then Vidura explained to him what necessitated his (Sanatkumara's) presence there and said: "Bhagavan! In the mind of Dhritarashtra there is a doubt to clear which I am not competent. So, be pleased to clear his doubts. Pray, state that thing to him by which this king could extricate himself from all miseries. Also, show him the ways and means by which he could remain unaffected by profit or loss, love or hatred, old age or death, hunger or thirst, lust or arrogance, discomfort or drowsiness, passion or wrath, decline or prosperity."

Profit or loss etc., these pairs of opposites, these troubles of life, are things of the mind, the senses and the body and not of the spirit. Jivatman and Paramatman are closely inter-related and are in fact One in essence. Out of Avidya or ignorance, the Jiva falsely identifies his mortal coil with the supreme Atma and thinks that He is the agent and enjoyer of the fruits of all actions. It is an accepted truth that change is possible only with matter and not with spirit. Agentship and enjoyment mean modification and change. It should be borne in mind that it is really the mind that always acts and enjoys. Therefore, Jiva being spirit can never change. Since Jiva is changeless, the erroneous attribution of agentship and enjoyment or super-imposition or *Adhyasa* as it is called in Vedantic phraseology, resulting from the ignorance of the Jiva, is the cause of all miseries such as birth and death. When the Jiva comes to realise his own very self as the supreme soul, the vision of duality disappears and he enjoys in the supreme Unity, the untrammelled eternal beatitude.

Bearing all these in mind, Vidura addressed Sanatkumara as above stated.

End of the First Discourse.

THE DAYALBAGH

(Continued from page 26)

Mr. Mahammad Yaqub Khan, Editor of the Light, writes "We could not but admire the imagination as well as the truly religious outlook that these words implied and when we mentioned this to the founder and moving spirit of the colony he gave us a comprehensive view of the whole life of the place. The colony starts, he pointed out, with a Maternity Hospital, where man comes into being. Then come the schools and the colleges where he receives his education. Then come the (textile, leather and other) factories (and work-shops and sale-depots) where he must work to earn his living. And at the end comes the "Eternity road" which man is to take after completing life's journey. This is just a bird's-eye-view of this wonderful achievement."

"It should be an education to many a social and religious worker to see Dayalbagh. Mahathma Gandhi should find there that Home Rule may be obtained even without complete independence. Pandit Jawaharlal Nehru should see in it a communistic state on a small scale minus the latter's godlessness." (It might be said that one would see in it a communistic state on a small scale plus godfulness in the real sense). There is no private property in Dayalbagh. The houses are built by the members of the society at their own expense but voluntarily made over to the society. Presidents of Municipalities should find in it a model of what clean and tidy public roads, thorough fares, parks, dwellings and drains should be like.' The above said editor further says "Frankly we (the Muslims) fail to understand this picture of a faith which means, first and last, brotherhood of man. Notwithstanding our superiority complex we can say that we find more of Islam in Dayalbagh than in any Muslim institution or society known to us. Our lives are a sheer hypocrisy and yet we fondly hug the illusion that we will be the sole occupants of Paradise. In this life atleast, we are leading a hellish life and the Kafirs of Dayalbagh enjoy a more paradise-like life. This disparity is due to the fact that in Dayalbagh religious zeal is turned with a single minded devotion to the constructive work of building up a prosperous society. This to our mind is the lesson of Dayalbagh for the warring sex of Islam."

Mr. Pandit Ramachandra Saheb of Punjab, a cultured and orthodox Hindu, writes "Dayalbagh represents a wonderfully harmonious combination of beneficent secular activities (such as a full-fledged state of modern times should possess) and spiritual culture. The two have been

combined and intermixed with such dexterity that they no longer look as two things different from and opposed to each other, but as a harmonious whole. It was here that I saw for the first time that the well known *Mantra* of the *Veda* (which rendered into English means that they who know how to make use of "*Vidya*" or spiritual knowledge and "*avidaya*" or secular knowledge, will, overcoming worldly difficulties by means of secular knowledge, enjoy everlasting bliss by virtue of "*Vidya*") is realised and acted upon in its full significance. Of course this is what India needs at the present juncture. This attempt of the founder therefore is an eye-opener for those who believe that work and *Bhakti*, or the spiritual and the mundane, cannot go hand in hand. The founder has proved that work is worship and worship is nothing but work, if done in the spirit of the teaching of the *Bhagavath-Gita* and that is what the founder is doing here. That spirit may be indicated in the following lines written by a seer centuries ago:—

"In your lives His laws obey.

Let love your governed bosoms sway ;

Blessing to the poor convey,

To men His benefits display ;

Act thus and He your Master dear,

Though unseen is ever near.

Like the star that shines afar,

Without haste and without rest,

Let each man wheel, with steady sway,

Round the task that rules the day."

Go wherever you will, you will find here life pleasant, happy and peaceful. Youth—strong, stout and vigorous. Womanhood—chaste, polite and graceful. Childhood—smart, active and respectful. Service—prompt, cheerful and selfless. Roads—neat, clear and tidy. Parties—well arranged, and gracefully conducted with all the decorum of highly civilised societies. Here orders are thought-fully given and cheerfully and promptly obeyed. The subordinates are always pleased with the behaviour of their officers, and the officers are always sympathetic towards their subordinates. In short, here all things go on quite smoothly. In fact the very face of persons and things seem to proclaim that here mutual love, sympathy and good will reign supreme in every nook and corner of the little colony. All seem to have one and only one objective before them and that is to win the *prasad* or grace of the Saintly founder. The spiritual atmosphere of Dayalbagh is unmistakable. Along with its hurry and scurry of industrial

activities, spiritual enlivenment is kept up so harmoniously that the materialistic drawbacks of the one are minimised or neutralised by the spiritual buoyancy of the other. Here they begin and end the day with a *Sathsang* "Early in the morning at 5-30 in a splendid and spacious hall meant for this purpose alone people begin to pour in. They take their seats quietly and go on meditating for some minutes before the hymns in Hindi are sung. Exactly at 6 A. M., the saint enters the hall and takes his seat in a chair placed on a raised platform. Only two persons stand to receive him while others receive him with their longing lingering eyes fixed at his angelic face. He, after a pause of a minute utters (in a musical voice) the word "Radha Soami", and all the audience begin to sing a hymn in praise of God, the Merciful—Radha Soami. The chorus over, a selected party sings a few songs generally in praise of and love for the Guru. After this some passages from a book are read out by a man for the benefit of the audience. Finally a song in chorus brings the function to a close. Generally the same programme is repeated in the evening, but with this addition that songs and hymns are supplemented by a sweet, inspiring and soul-stirring discourse by the saint. The audience is so disciplined and orderly that pin drop silence prevails throughout the *Sathsang* service. The attitude of the audience is so devotional that even the hearts of unbelievers begin to feel some spiritual influence. The seating arrangement is efficient. The hall is fitted with loud-speakers, and electric fans and lights. Thus all the people—numbering about 2000 daily and six to about fifteen thousand on special occasions—are comfortably seated and can hear well even in the most distant corner of the hall. Thus are they able to enjoy the *Sathsang* service well."

Another distinguished visitor who visited Dayalbagh several years ago was Mr. Henry Morgenthau, who holds a prominent position in the public life of United States of America and is closely associated with the American Government in directing its financial and industrial policy. After his visit he wrote a letter in which he has stated thus:

"It has been a wonderful revelation for me to find here (In Dayalbagh) a sincere attempt to lead a spiritual life. It will be a great service to all humanity if a society can demonstrate that this is possible and practicable. We in the United States had hoped that Woodrow Wilson would be assisted by other leaders at the Peace conference to raise the world up to the spiritual plane—but they failed him. I hope that this experiment will be one of the units that will make the greater attempt possible."

On return to America he wrote a book "My Trip round the World" wherein he has spoken very highly of Dayalbagh and its Founder.

The organization in Dayalbagh is governed by a council consisting of members who come from all parts of India—called the Radha Satsang Sabha. They meet twice a year and make budgets and rules. All resolutions must have unanimous approval. All the property belongs to the society, which is sustained by voluntary subscriptions from members and the profits from their business enterprise. Many of the members who have outside means give their time in the factories, school and offices without compensation.

On the 7th January 1936 Pandit Hirday Nath Kunzru, the new President of the Servants of India Society opened the Dayalbagh canal constructed by Dayalbagh engineers to strengthen the position of the Dayalbagh Dairy. Pandit Kunzru paid a handsome tribute of praise and said "An example of the miraculous transformation that has been brought about in Dayalbagh by the aid of science may be seen here, thanks to this feat of Dayalbagh's engineering skill . . . and this re-minds me of the saying that he who can make two blades of grass grow where one grew before is a real benefactor. The founder of Dayalbagh is such a benefactor."

It is difficult to quote in this short article the innumerable speeches and words of profound admiration and appreciation of the wonderful constructive work done in Dayalbagh uttered by persons of eminence belonging to different castes, creeds, communities and countries visiting Dayalbagh, or, on the occasions of several exhibitions of Dayalbagh manufactures. Some of the important pronouncements are collected in the form of a booklet entitled "Silvery Speeches" by the Satsang Sabha. Dayalbagh has received the warmest approbation of successive Governors of the United Provinces, who have shown their appreciation by assisting it, to the best of their ability, in connection with its communications, water-supply and electric supply, of course not by donations as they are not accepted.

The illustrious founder of this "Romance of individual achievement" or "Indian Arcadia" is,—as the special feature in this great country of Rishis or Seers in the case of founding or establishing of any great and lasting tradition, philosophy or institution for the maintenance and progress of *Dharma*,—a Saint by name Sri Ananda Swarup, reverently addressed as His Holiness Huzur Sahabji Maharaj. Of Him Mr. Paul Brunton, the distinguished British Journalist, writes in his book "A Search in

Secret India that "Shree Sahabji Maharaj has come down from the rarefied air of the peaks of Thought and Yoga to our own times to the energetic strivings of the twentieth century and is endeavouring to relate the two—an effort not too fantastic, but highly admirable". Space does not permit the quotation of the very shrewd observations of that author in the said book, wherein he has devoted a special chapter to Dayalbagh. He has written therein thus:—"Sahabji Maharaj reveals an uncommon resourcefulness in the way he disposes of everything which comes up. He adopts a chatting witty tone, is never at a loss for an answer to the subtlest query and delivers quick confident opinions upon the most varied spiritual and material problems. His entire attitude betokens an unusual and successful reconciliation of self-confidence with quiet humility. He shows that he possesses an engaging sense of humour, which crops again and again in merry remarks.

"My mind is carrying away a picture of a notable man, whom I greatly like and profoundly admire, for he is at once an inspired dreamer, a serenely minded Yogi, a practical man of the world and a polished gentleman.

"I realise anew the curious paradox which his character presents. Master of over one hundred thousand people, who practise a mysterious form of yoga; prime organizer of the multifarious activities in Dayalbagh;—taken all in all, I write him down as a brilliant and breath-taking man. No where in India, no where in the entire world, may I expect to meet his like again."

Another journalist of the west, Major Yeates Brown, who was also deeply impressed by the great personality of Shri Sahabji Maharaj records in his "*Lancer at Large*" thus:—

"Sahabji Maharaj, Sir Anand Swarup, the spiritual and temporal ruler of the colony, is a pioneer the like of whom the world has not yet seen. Given a hundred Anand Swarups, how quickly India might become a smiling land, clean, gay, prosperous, dustless and at peace within her borders?"

The Leader of Allahabad writes "With the one exception of Professor Karve, we scarcely know his equal among living—Indians for practical idealism. First and foremost Shri Sahabji Maharaj is a great spiritual leader with tens of thousands of devoted disciples and loyal followers. With him religion does not merely come first among all interests; it pervades every thought, word and act. This indeed is the correct attitude. There is however, more in Shri Sahabji Maharaj. To him religion is not

an abstraction. It comprehends not only Truth and Holiness, but Love and Service. Dayalbagh, which is the creation of his genius, is a living monument of his faith that 'to do good is religion'. Sanctified by a profoundly religious motive, Shri Sahabji Maharaj's practical genius has found concrete expression in constructive activities all co-related and all highly beneficial to the country. He is not a politician in the sense in which the word is ordinarily employed or understood, but his love of freedom for the Motherland is as intense as in the most approved neo-Congressman.

(To be continued.)

REVIEW
GAYATRI RAHASYA
OF
APPAYACHARYA

Edited by

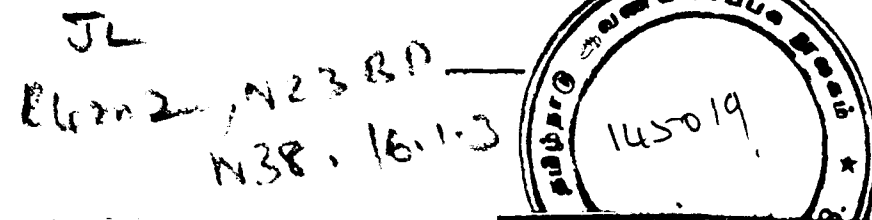
K. VISWANATHAN

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(PRICE AS. 8.)

This timely publication is issued as the first instalment of the works of Appayya Acharya a descendant of the famous Appayya Dikshita. It is devoted to an exposition of the mysteries of the Gayatri mantra the daily recitation of which is obligatory upon all Brahmins. The Gayatri mantra is considered as one of the most sacred and powerful of mantras for the purification of the soul. It is the Mantra that confers Brahminhood on Brahmins. Many are the praises that have been bestowed on this mantra in the sacred literature of Hinduism.

Bharathi Brothers have done a service to the sanskrit reading public by bringing out this publication in an attractive and popular form.



THE UNIVERSAL RULER.

K. S. RAMABHADRA IYER, *Advocate.*

God is one and universal. He shines in various colours and assumes many forms and is known by a hundred names; but He is one and the same. Just as a drop of water falling from the sky ultimately reaches the ocean, every heartfelt homage paid to the Lord (by every devotee) reaches the same Universal Ruler. It is a heart-unity based on love between the devotee and his Maker: Forms, rituals and ceremonies have their place in the order of evolution and are meant to satisfy the craving of the soul within to find out its Maker; and they may have their infinite variations according to the genius and capacity of the people to imbibe the Divine Spirit which is a manifestation of Supreme Love or Supreme Bliss. No one need interfere with the religious convictions and practices of the other. All that we need is that amount of Knowledge which visualises our Maker in every little act, word and thought of ours; and if we can imbibe this knowledge, everything is well with us and with the outer world.

Why should passion be roused and why should we indulge in strife if we are all true servants of God and of humanity? I agree he serves Him best who serves his fellows most. True service is based upon true Knowledge which, I submit, is Divine Knowledge. Every scripture has its sanction in such Knowledge of the Divine and we need not examine its validity and vitality. Our duty is to harmonise all creeds, to accept the unvarying Truth in every one of them and so adjust our differences that there may be continuous growth to every one of us, according to the bent of our mind and always in obedience to His sweet Will. Let us know that He is always in us and around us and if we would patiently wait upon Him, He is sure to respond to our call. Till such response comes from the heart, let us place trust in ancient and ancestral wisdom and develop the conservative instinct in us and follow our own *Dharma*, according to the dictates of our inner conscience. Let us keep our ideals bright and thoughts pure and do nothing but noble deeds and dedicate all our energies to the service of God.

PRASNOTHARA RATHNAMALIKA

प्रश्नोत्तर रत्नमालिका of (श्रीशंकराचार्य)

Translated by

M. K. VENKATESVARA AIYAR, *Advocate.*

(Continued from page 24)

३५. किं स्मर्तव्यं पूरुषैः हरिनाम सदा न यावन्ती भाषा ।

को हि न वाच्यः सुधिया परदोषं श्रुत्वा तद्वत् ॥

Q. What should be remembered by man incessantly? A. The name of Hari (or God who governs our thoughts, words and deeds) and not the language of the barbarians.

Q. What should not be spoken by the wise? A. The defects of others and falsehood.

३६. किं संपाद्यमनुजैः विद्या वित्तं बलं यशः पुण्यम् ।

कः सर्वगुणविनाशी लोभः श श्वकः कामः ॥

Q. What should be acquired by men? A. Wisdom, wealth, strength, fame and virtue.

Q. What will destroy all virtues? A. Covetousness.

Q. Who is our enemy? A. Cravings for worldly pleasures and objects.

३७. काचसभापरिहार्या हीना या वृद्धसचिवेन ।

इह कुत्रावहितः स्यान्मनुजः किल राजसेवायाम् ॥

Q. What association should be avoided? A. That wherein there are no wise and experienced advisers.

Q. Where should man be very careful in life? A. Indeed when he serves a king.

३८. प्राणादपिको रम्यः कुलधर्मः साधुसंगश्च ।

का संरक्ष्या कीर्तिः पतिव्रता नैज बुद्धिश्च ॥

Q. What is more attractive than life? A. Family prestige and duty or *Dharma* peculiar to the family and the company of the good.

Q. What should be maintained with care? A. Fame, faithful wife and self-culture.

३९. का कल्पलता लोके सच्छिष्यायार्पिता विद्या ।

कोऽक्षयवटवृक्षः स्यात् विधिवत्सत्पात्रदत्तदानं यत् ॥

Q. What is the tender shoot of desire-fulfilling tree in this world? A. Wisdom imparted to deserving pupils.

Q. What is the ever-lasting banyan tree which will produce all fruits of our desires? A. Gifts made to the deserving in accordance with the Sastras.

४०. किं शास्त्रं सर्वेषां युक्तिमता च का धेनुः ।

किं नुबलं यद्वैर्यम् को मृत्युः यदवधानरहितत्वम् ॥

Q. What is the guiding authority for all? A. Reasoning which appeals to all.

Q. Who is our mother? A. The cow that nourishes us.

Q. What is our strength? A. Moral courage.

Q. What is death? A. Ignorance.

४१. कुत्र विषं दुष्टजने किमिहाशौचं भवेदणं नृणाम् ।

किमभयमिह वैराग्यं भयमपि किं वित्तमेव सर्वेषाम् ॥

Q. Where is poison? A. In wicked people.

Q. What makes man impure? A. Debt.

Q. What is there free from fear? A. Vairagya or non-attachment towards worldly pleasures and objects.

Q. And what is the real source of fear? A. Certainly wealth in the case of all.

४२. कादुर्लभा नराणां हरिभक्तिः पातकं च किं हिंसा ।

को हि भगवत्प्रियः स्याद्योन्यं नाद्रे जयेदनुद्विग्नः ॥

Q. What is rare among men? A. Hari Bhakti or devotion to God.

Q. What is the sin generally? A. Injury to others.

Q. Who is dear to God? A. He who does not offend others and does not take offence.

४३. कस्मात्सिद्धिस्तपसः बुद्धिः कनु भूसुरे कुतो बुद्धिः ।

वृद्धोपसेवया के वृद्धा ये धर्मतत्त्वज्ञाः ॥

Q. From what do we attain the fulfillment of our aspirations? A. From Tapas=Penance and religious austerities.

Q. Where do you find wisdom? A. In a Brahmin.

Q. What is the source of wisdom? A. Association with wise men of experience.

Q. Who are those? A. Those who know Dharma and its fundamental basis.

४४. संभावितस्यमरणादधिकं किं दुर्यशो भवति ।

लोके सुखी भवेत्को धनवान्धनमपि च किं यत्तच्छ्रेष्ठम् ॥

Q. What is more deplorable for an honorable man than death? A. Disgrace.

Q. Who enjoys life in the world? A. The wealthy

Q. And what is wealth? A. That from which all aspirations can be fulfilled.

N.B.—Hence real wealth includes health, strength, knowledge, wisdom, power, influence, longevity, self-realisation etc.

४५. सर्वसुखानां बीजं किं पुण्यं दुःखमपि कुतः पापात् ।

कस्यैश्वर्यम् यः किल शंकरमाराधयेद्भक्त्या ॥

Q. What is the source of all happiness. A. Virtue.

Q. Wherefrom does misery arise? A. From Sin.

Q. Who is blessed with prosperity? A. He indeed who worships Siva with Bhakti.

४६. कोवर्धते विनीतः को वा हीयते योदसः ।

कोन प्रत्येतव्यः ब्रूते यश्चानृतं शब्दत् ॥

Q. Who comes to prominence? A. The humble and the modest.

Q. Who becomes degraded? A. The proud.

Q. Who cannot be relied on? A. One who utters falsehood always.

४७. कुत्रानृतेष्यपापं यच्चोक्तं धर्मरक्षार्थम् ।

को धर्माभिमतः यः शिष्टानां निजकुलीनानाम् ॥

Q. When is there no sin even in falsehood? A. When it is said for the upkeep of Dharma.

Q. What is Dharma? A. That conduct in life which is approved by wise saints of good family traditions.

४८. साधुबलं किं दैवं कः साधुः सर्वदातुष्टः ।

दैवं किं यत्सुकृतं कः सुकृती श्लाघ्यते च यःसद्भिः ॥

Q. What is the strength on which the virtuous rely? A. Providence.

Q. Who is virtuous? A. He who always contented.

Q. What is providence. A. The sum total of our good karma.

Q. Who is one of good karma? A. He who is praised by the saintly.

४९. गृहमेधिनश्चमित्रं किं भार्या को गृही च यो यजते ।

को यज्ञो यः श्रत्या विहितः श्रेयस्करो नृणाम् ॥

Q. Who is the friend of a householder? A. Wife.

Q. Who is a householder? A. He who performs sacrifice.

Q. What is sacrifice? A. That which is ordained in the Vedas for the welfare of men.

५०. कस्यक्रिया हि सफला यः पुनराचारवान् शिष्टः ।

कः शिष्टः यो वेदप्रमाणवान्को हतः क्रियाश्रष्टः ॥

Q. Whose acts produce wholesome results? A. He whose life is righteous and who is reputed to be so.

Q. Who is righteous? A. He who regulates his life in accordance with vedic commandments.

Q. Who is ruined? A. He who disobeys vedic injunctions.

११. को धन्यः संन्यासी को मान्यः पण्डितः साधुः ।

कः सेव्यः यो दाता कोदाता योऽर्थतृप्तिमातनुते ॥

Q. Who is the blessed man? A. The Sanyasi.

Q. Who is venerable? A. The wise and saintly man.

Q. Who deserves to be served? A. He who is charitable.

Q. Who is charitable. A. One who satisfies the person making the request.

१२. किं भग्यं देहवतामारोग्यं कः फली कृषिकृत् ।

कस्य न पापं जपतः कः पूर्णो यः प्रजावान्स्यात् ॥

Q. What is fortune to the embodied? A. Health and strength.

Q. Who earns? A. He who cultivates and works.

Q. Who has no sin? A. One who repeats the name of God always.

Q. Who is a blessed householder? A. He who has progeny.

१३. किं दुष्करं नराणां यन्मनसो निग्रहः सततम् ।

को ब्रह्मचर्यवान्स्याद्यश्चास्वलितो ध्वरेतस्कः ॥

Q. What is difficult for men to do? A. Incessant control of the mind

Q. Who is a Brahmachari? A. One who does not fritter away his vital essence and concentrates all his faculties on God.

१४. काच परदेवतोक्ता चिच्छक्तिः को जगत्कर्ता ।

सूर्यः सर्वेषां कः जीवनेहेतुः सः पर्जन्यः ॥

Q. What is the highest deity? A. Chit-Sakti i.e. the cosmic consciousness.

Q. Who is the Lord of Universe? A. The Sun.

Q. Who is the source of sustenance for all. A. The rain.

१५. कः शूरो यो भीतत्राता त्राता चकः सः गुरुः ।

कोहि जगद्गुरुक्तः शंभुर्ज्ञानं कुतः शिवादेव ॥

Q. Who is a hero? A. One who protects the distressed?

Q. And who is that protector? A. The Guru or good teacher.

Q. Who is the teacher of the world? A. Sambhu or Siva.

Q. What is the source of wisdom? A. Certainly Siva Himself.

१६. मुक्तिं लभते कस्मादमुकुन्दभक्तेः मुकुन्दः कः ।

यस्तारयेदविद्यां का चाविद्या यदात्मनो स्फूर्तिः ॥

Q. By whose grace do we attain Salvation? A. By Mukunda Bhakti.

Q. Who is Mukunda? A. He who enables us to overcome Avidya.

Q. And what is Avidya? A. Want of self-realisation.

१७. कस्य न शोको यः स्यादक्रोधः किं सुखं तुष्टिः ।

को राजा रञ्जनकृत्कथं न नीचसेवको यः स्यात् ॥

Q. Who has no grief? A. He who has no anger.

Q. What is happiness. A. Contentment.

Q. Who is a sovereign? A. One who diffuses happiness among his subjects.

Q. Who is a dog? A. He who serves degraded people.

१८. को मायी परमेशः क इन्द्र जालायते प्रपञ्चोयम् ।

कः स्वप्ननिभः जगद्व्यवहारः सत्यमपि चर्कि ब्रह्म ॥

Q. Who has control over maya? A. The great Iswara.

Q. What is like a magic performance? A. This world phenomena.

Q. What corresponds to a dream? A. The mundane world phenomena.

Q. And what is the reality? A. Brahman or the Supreme Being.

१९. किं मिथ्या यद्विद्या नादयं तुच्छं तु शशविषाणदि ।

का चानिर्वचनीया माया किं कल्पितं द्वैतम् ॥

Q. What is miththya or illusion? A. What will vanish in the light of wisdom.

Q. And what is non-existent (admittedly). A. The horns of a hare etc.

Q. What is indescribable? A. Maya.

Q. What is imaginary. A. Dwaitam.

२०. किं पारमार्थिकं स्यादद्वैतं चाज्ञता कुतोनादिः ।

वपुश्च पोषकं किं प्रारब्धं चान्नदायि किं चायुः ॥

Q. What is absolute truth or reality? A. The unity (which is the substratum of diversity appearing as universe).

Q. Wherefrom did ignorance come? A. It has no beginning.

Q. What nourishes the body? A. Prarabdha or the fructified karma of past lives.

Q. What sustains us? A. Our life.

२१. को ब्राह्मणैरुपास्यो गायत्र्यर्काग्निगोचरः शंभुः ।

गायत्र्यामादित्ये चाग्नौ शंभौ चर्कि नुतत्तत्त्वम् ॥

Q. Who should be worshipped by Brahmins? A. Sambhu who permeates Gayatri, the Sun and Agni.

Q. What is the object of worship in Gayatri, Aditya, Agni and Sambhu. A. The real spirit or self in them which is the manifestation of Param Brahman.

२२. प्रत्यक्षदेवता का माता पूज्यो गुरुश्च कस्तातः ।

कः सर्वदेवतात्मा विद्याकर्मान्वितो विप्रः ॥

Q. What is the deity bodily appearing before us for worship
A. Mother.

Q. Who is our object of veneration and our teacher, superior and elder?
A. Father.

Q. Who is an embodiment of all deities? A. The Brahmin who is wise and is performing Vaidika Karma as ordained in the Sastras.

६३. कश्च कुलक्षयहेतुः संतापः रुज्जनेषु योऽकारि ।

केषाममोघवचनं येच पुनः सत्यमौनसमशीलाः ॥

Q. What is the dynamic force which destroys a family? A. The heart-burn caused to the good.

Q. Whose words are sure to be effective? A. The words of the honest who speak only when essential for the good of others and who practise self-control.

६४. किं जन्म विषयसंगः किमुत्तरं जन्म पुनः स्यात् ।

कोऽपरिहार्यो मृत्युः कुत्रपदं विन्यसेच्च दृक्भूते ॥

Q. What is birth? A. Attachment to worldly objects.

Q. What is our next birth (in this very life itself). A. The son.

Q. What is irremediable? A. Death.

Q. Where ought we to place our feet? A. Where we have examined by proper vision.

६५. पतिं किमन्नदाने क्षुधितः कोच्योहि भगवदवतारः ।

कश्च भगवान्महेशः शंकरनारायणात्मकः ॥

Q. Who deserves to be fed? A. The hungry.

Q. Who should be worshipped? A. Incarnation of God.

Q. Who is God? A. He who is the Lord of the universe embodied as Sankara and Narayana.

६६. फलमपि भगवद्भक्तेः किं लोकस्वरूपसाक्षात्त्वम् ।

मोक्षश्च को ह्यविद्यास्तमयः कः सर्ववेद भूरथ चोम् ॥

Q. What is the outcome of Bhavad-Bhakti? A. We can elevate ourselves to the kingdom of God and be like Him completely.

Q. What is Moksha? A. Uprooting of ignorance, confusion and delusion.

Q. What is the source of all Vedic wisdom? A. Om. (The holy syllable.)

६७. इत्येषा कण्ठस्थां प्रश्नोत्तर रत्नमालिका येषाम् ।

ते मुक्ताभरणा इव विमलाश्चाभान्ति सत्समाजेषु ॥

Those who are ready-witted for a conversation of the above kind Shine well in an association of wise people, revealing their purity of heart like an ornament of pearls in the neck.

EASTERN EPICS EPITOMIZED*

BY DR. R. NAGA RAJA SARMA, M.A., Ph.D.

I

Mr. G. A. Natesan, whose services in the cause of the advancement of India's varied culture and interests rendered by him, in his capacity as Editor of the *Indian Review*, are being appreciated practically throughout India and outside it, has conceived, per-adventure in a moment of happy inspiration, the idea of bringing out epitomized editions of three of the grandest of Eastern Epics, *Ramayana*, *Mahabharata* and *Bhagavata*. Epitomization of these epics in the words of the respective authors themselves has no doubt some traditional sanction. For purposes of devotional reading, epitomizations have been long in vogue such as the *Samkshepa-Ramayana*, *Gayatri-Ramayana*, etc. Mr. Natesan has administered a modern orientation to what has been hallowed by age-long tradition. The story of the life-incidents and vicissitudes of *Rama* eternally inspires and delights popular imagination, but modern scholars and students, saturated with the principles and standards of literary criticism prevalent in the West, will feel attracted more by the permanent elements of truth that can be gathered from an epic like *Ramayana* which may be helpful in the regulation of the secular and the spiritual behaviorism. A busy modern man may ask: What is the central message of *Ramayana*? Even a cursory glance at the rise and fall of some of the aggressively prominent political institutions and systems of governance in civilised West is sufficient to convince discerning minds of the utter futility of political Absolutism, and the ancient Indian ideal of Kingship finds attractive embodiment in *Rama* who is looked upon as a kind, sympathetic Monarch, the guide, friend, philosopher and protector of every one of his subjects. That in Indian minds, monarchy finds a ready response is illustrated in the loyalty with which rulers of the Natives States are regarded even today. The political philosophy of ancient India with special reference to the concept of kingship or monarchy is the central theme of the *Ramayana*.

II

The *Mahabharata* is without exaggeration the most glorious epic. The Pandava-Kaurava War has been made just the pivot, round which have

* i. Valmiki Ramayana. ii. The Mahabharata. iii. Srimad Bhagavata. Text in Devanagari and English Translation, Three Volumes. Price Re. 1-4 each. G. A. Natesan & Co., Madras.

been fitted in perfect harmony schemes of morality and religion, ethics and metaphysics. It would be a palpable mistake to suppose that the Mahabharata is a text or document dealing only with other-worldly affairs. It reveals, perhaps, the deepest concern for the welfare of mankind in the transactions of this world as well. The different patterns of behaviour, pursuit of which alone would unfailingly guarantee material prosperity and inter-sectional harmony of mankind, have been carefully set amidst a complex structure of tales and stories.

The message of the Mahabharata is a stern call to duty, to live the life of harmony and progress rounded off into material and spiritual well-being. The harmony contemplated by the Mahabharata is by no means the mere monotony of a mechanical repetition of routine. The harmony is a continually creative and constructive one, preparing mankind for newer and more efficient forms of adjustment and for a disciplined enjoyment of the fruits of secular and spiritual advancement. The harmony of the Mahabharata is a higher synthesis of the countless conflicts of interests, secular and spiritual, with which mankind to-day stands dreadfully distracted. Thus, the term *Mahabharata* itself has been rightly interpreted to mean "having the greatest weight". That is surely not the weight materially to be understood in terms of gravitational pull or attraction. It is *spiritual weight*. The *Santi-Parva* of the Mahabharata stands unequalled and unparalleled in the literatures of the world as a serene and sacred classic devoted to an exposition of a spiritually rectified code of conduct to be pursued by different sections of mankind, rendered necessarily different in environment and equipment, in ambitions and achievements, in training and temperament, in heredity and history.

III

Tradition hallowed by uninterrupted continuity has it that Sri Vedavyasa himself was somewhat restless and not quite satisfied with the composition of the Mahabharata and the other Puranas. Acting on the suggestion of Narada, he composed *Srimad Bhagavata* administering as it were the final finishing touches to the message he had delivered to mankind in his other works. What is the special significance of the *Bhagavata*? It is a direct aid to the realization of the Glory and Majesty of the Supreme Lord of the Universe. In the West, it is still a problem debated by those who may be free from the pre-occupations of democratic dictatorship or dictatorial democracy whether there can be *Morality* without *Religion*. In the Vedanta, however, we have only a *res judicata*. There can be no *Morality* without *Religion* and the concomitant devotional

surrender to the Lord. The Bhagavata advocates life of devotion and dedication to the Lord. It is a work on devotion *par excellence*. It sketches a full-fledged programme of devotion to the Lord as the only means of securing His Grace without which attainment of the goal of freedom from the sickening cycle of births and deaths, freedom from the ills of transmigratory career, would be impossible.

IV

The Ramayana, Mahabharata, and the Bhagavata traditionally computed to run to 24,000, 100,000 and 18,000 granthas respectively (a grantha is a 32-letter-unit) are too voluminous to be studied in full by those who, under the stress of modern civilised existence, have to reckon with many calls on their time and attention. Mr. G. A. Natesan has now published these celebrated epics in epitomization, the epitomization being accomplished in the own words of the authors. Like every form of eclecticism, an epitomization is bound to be determined by a limited interest, and I believe that the epitomizations now published by Mr. Natesan fully bring out the essential elements of the central message of spiritually rectified life, in the direction of which all the epics under reference converge. This is a criterion to which no exception can be taken. Prof. P. P. S. Sastry and Dr. V. Raghavan have effectively brought out the spirit of the original in their translations.

(From The Indian Review.)

Exodus from Hinduism :—The late Bishop of Kottar made 15,000 conversions in 7 years. He built one High School, 3 Training Schools, one Middle School and a number of minor Schools. (Madras Mail 8—1—38.)

A STUDY IN CONTRAST

The Right Hon'ble Srinivasa Sastriar made some plain speaking to an audience of Pandits in Mysore and it was resented by some Sanatanists. There was, inspite of orthodox anger, a good deal of truth in Mr. Sastriar's statements and on this occasion we should like to draw the special attention of our readers to one point therein, i.e., his contrasting the social position of Pandits in India and their compeers in England. There, Mr. Sastriar said, the English Pandits who were authorities in *their* religion and *their* Shastras were Arohdeacons and Bishops occupying high positions capable of doing much good to the Society. Moreover those Pandits were equally well-versed in modern learning and hence their views were held in great esteem by their followers.

Recently some of the forward among the English *Pandits* and *Sastris* under the leadership of their *Matadhipathy* the Archbishop of Canterbury have brought out a book called *Doctrine in the Church of England*. Fifteen years ago the then Archbishop appointed a commission of learned men to "consider the nature and grounds of Christian Doctrine with a view to demonstrating the extent of existing agreement within the Church of England and with a view to investigating how far it is possible to remove or diminish existing differences."

They were anxious to find out why some people were drifting further and further from the orthodox (Sanatanist) point of view and instead of saying "We shall have nothing to do with them. Let them go away from the fold if they want to" the authorities wanted to find out the point of difference "with a view to investigating how far it is possible to remove or diminish existing differences."

Copies of the report are not yet available in India; but from the extracts from it published in the reviews we see that the Commission has taken stock of the present situation and has boldly faced the problem as it is affected by the scientific attitude in general assumed by the majority of the educated people. We hope to publish a more extensive study of the book which is a land mark in the progress of enlightened opinion within the Church.

S. K. Y.

OUT OF EVIL COMETH GOOD.

S. K. Y.

There were three conferences held in Madras during the last Christmas that deserve some attentive study by us. There was a Parishad called by the long name Akhila Bharatiya Sanatana Dharma Vidwat Parishad which held its sessions for five days (25th to 29th December), secondly, the All India Varnasrama Swarajya Sangha and the third, the Madras Provincial Brahmins Conference. We are indebted to our esteemed contemporary Dharmarajya for the report of speeches made at these Conferences and their proceedings. The ideology behind them all was the same, the personnel also not very different though three series of speeches were delivered and three different set of resolutions were passed.

The organisers of the Parishad were frank enough to confess that the original impetus to their decision to hold a Parishad was imparted by the resolution of Sir P. S. Sivaswami Aiyer and others who wanted to hold a Parishad with a view to find shastraic authority for their forward tendencies in social and religious matters. Seth Purushothamdas Gokuldas who was the chairman of the reception committee of the A. I. V. S. Sangha referred to this as an instance of good coming out of evil. There is such a paucity of good and such a plentitude of evil in the world that we welcome the advent of good whatever be its original source and inspiration. We are glad to be assured that the Parishad was not convened "for the purpose of establishing a preconceived opinion but solely for diving deep into the shastras and unearthing the trust lying buried therein by approaching the problems laid before it for solution from shastraic points, converging and formulating and considering the opposing views more fully than the possible objectors." This implies perhaps an undignified fling at the opposite party who wanted to find out shastraic sanction for their views. It is well known that the orthodox hold that the shastras declare their views only in one way and in spite of this new *impartial* attempt to find the meaning of our sacred books, it is not at all surprising that they should find no support at all for the opponents' view. The parishad was conducted according to the traditional method with this addition i. e., a number of prominent Lowkikas were appointed as judges and after discussion on topics the judges delivered their opinion. These would be

submitted to Matadhipatis who are expected to set the seal of their approval so that after all the talk and expenditure of money and energy the unchanging section will have the satisfaction of feeling that their attitude is the correct one and has been approved by such a learned body as the Parishad.

There is one feature of the Parishad that deserves special mention. The proceedings of the Parishad were in sanskrit and while "words of learned length and thundering sound" were exchanged among the Pandits the amazed audience gazed around and whether they understood or not they listened attentively without showing signs of impatience. In this we get a clue to the psychology of the christian reformers who insisted upon translating the Latin Bible into the vernaculars so that the Book may not remain a sealed one revealing its precious contents only to the learned and inspiring only awe in the hearts of the unlearned. The leaders of the Bhakti movement in this great Punya Bhoomi also did the same.

We are informed that "discussions ranged round many topics like access of Panchamas to wells, gatherings, temples and open places of assemblage, inter-sect marriages among Brahmins, whether reconversion (Suddhi) were sanctioned by Sastras and whether "Pathithas" (fallen people) in general could be reclaimed. After very acute discussion general agreement was arrived at in regard to most of the issues to the effect that no innovation could be made." Nobody expected any other conclusion from such a body.

The All India Sanatana Dharma Conference or Varnasrama Swarajya Sangha was concerned with many more matters. The Sangha is, if we are correctly informed, a political organisation and has on many occasions, set up its own candidate for the Legislative Assemblies, Provincial and Central on its own tickets. Hence the President and the Chairman of the Reception Committee assured the audience that they hanker for swaraj as much as the congressmen but of a different kind "a swaraj in which the people belonging to various religions and creeds may have full and unfettered freedom, including the freedom to practise their faith unmolested.....Swaraj for India cannot be complete if it does not confer on the individuals freedom of conscience and freedom to practise their faith in accordance with their scriptural injunctions". The Sangha naturally is perturbed over the determination of the Congress ministries in seven provinces to introduce Temple Entry Bills in their areas. The main point discussed was the question of untouchability and temple entry. It is surprising that in this year of 1937 there should be people who since-

rely believe in the need for perpetuating such an outrage upon humanity as untouchability and their quoting shastras in support of their views. What puzzles us is that these social and religious reactionaries are, some of them, radicals in politics and would vote for Purna Swaraj.

It is refreshing to turn from these to the proceedings of the meeting held recently at Perambur under the auspices of the Arundhateeya Sabha when Dr. Rajan assured the audience that the Congress ministry would not rest satisfied till untouchability is abolished, that it was not enough for him to have seen the temples in Travancore open to all Hindus but that similarly temples in British India also should be thrown open and that he must enjoy the pleasure and privilege of leading a band of Harijan pilgrims to the temple at Srirangam. May that day come soon.

The third conference referred to was a purely sectional one confined to the Brahmins. It is true they are called the *Mukha* of God himself, but what are they now? In these matters we must take up a realistic attitude and see what can be done not only to improve the material condition of the Brahmins which after all, is a minor problem from the all India point of view, but in what way the Brahmins can make himself more useful to the community. He must once more become the teacher of the nation caring not for emoluments at all but discharging his own *Dharma*. He must first qualify himself for the task. He must have an entirely spiritual outlook and should be in a position to say with Nachiketas "*Tavaiva Vaha Thava Nrita Geethe* i.e., let all these vehicles dance and music be with you" and follow him in his disinterested pursuit of Truth. Will the Brahmin of the present day inebriated with the worldly success be willing to forego all the advantages he has secured through his western education and become a guru of the nation having not more than three days' provision in his house? Let us wait and see.

A more workable proposition would be to organise a band of selfless workers who would be prepared to dedicate themselves to national service and observe the vows of poverty, chastity and obedience, but recruited from all ranks of the community who feel the urge for such a life. We would then be nearer the ideal of the Gita where the Lord clearly states that He created the four sections of society based on *Guna* and *Karma* and not on *Janma* and *Karma*. That way our national salvation lies.

NOTES

World Re-armament and Indian National Programmes: The gigantic preparations for another world war that are being made by the civilised nations and the veiled and open references of statesmen to the military superiority of their countries is rapidly undermining the assumption of security on which the execution of Indian national programmes are admittedly based. For some generations Indians have been accustomed to think that they are protected from foreign invasion by Providence, a supposition unwarranted by India's past history and present world developments.

It is true that India has no designs on any country. Indeed she cannot carry out any such design even if she wanted to. But that is no proof that other countries have no designs upon India.

It may be said that natural jealousies among the armed powers will insure India's safety as in the case of the small states of Europe. The answer is that their security is a highly precarious one and is constantly menaced. They may go under on the first resumption of a general European war.

It is suggested that we are peaceful people and there is no reason why other countries should wage war against us. The answer is that the wolf can always discover a cause to fight the lamb.

What did China do that a large portion of her country should be partitioned by Japan and Russia and that her land should be devastated and her children slaughtered without provocation?

What did Abyssinia do to justify the ruthless massacre of her people and the spoliation of her wealth?

The League of Nations is as good as dead in the matter of prevention of war.

Passive resistance: It may be said that we shall resist invasion by passive resistance. This is more of a spiritual than a practical argument. The perfection of a nation in the practice of passive resistance belongs to spiritual history and to a work not in time but in eternity. Such experiments on group passive resistance as have been tried generally failed when the pressure of violence increased.

It is assumed in the above suggestions that India is a united and homogeneous country determined to be master within its own limits and repel foreign invasion. But this assumption rests upon assailable foundations as any one may see who watches the progress of national life from day to day.

The upshot of it all is that in any scheme of nation building attention has to be paid first to the problem of defence. It may be that we have not been called upon till now to face that problem. But with the growing tendency to "fight British Imperialism," India cannot continue to depend upon foreign support for defence. She must organise her own defence and face the implications of such organisation.

Thought has to be bestowed on the protection of India's land and sea and air frontiers. No risks can be taken.

* * *

The Letter Killeth:—The liberal pandits' conference has been postponed. Meanwhile the sanatanist pandits have held their conference in December, 1937. It was hoped against hope that the proceedings of that conference may be inspired by an intelligent realisation of the facts of contemporary life both as regards the growing secularism of the age and the hunger for better spiritual life among certain sections of Hindu community for lack of satisfaction of which they were migrating from Hinduism to other religions. It was a forlorn hope that sanatanist pandits will relax the rigour of the dead letter of the ancient texts and interpret them in accordance with the spirit of the age. All such hopes have been dissipated. The sanatanists dispersed as they met, learning nothing, forgetting nothing, clinging to the letter of the texts, refusing to recognise facts and giving a distracted society the impression that the atmosphere in which sanatanism flourishes is not of this world and that it has no message for the times. It cannot but be a matter for deep regret that sanatanist Hinduism should have no contribution to make to the solution of the social and religious problems of modern Hindu society, and that it has no help to give to stem the ever growing tide of conversion from Hinduism that has depleted the ranks of Hindu Society and has created in Hindu India a Muslim and Christian India. Indeed, the sanatanists in their December conference reaffirmed the impossibility of taking back converts from Hinduism to other religions who wished to come back to Hinduism. A more tragic spectacle it is impossible to imagine. The tragedy is heightened by the fact that the sanatanists sincerely believe that by these resolutions they are establishing the principles of eternal Dharma and are holding up the work of the time spirit.

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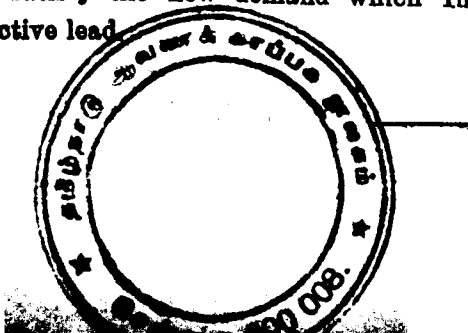
A Lost Opportunity:—A good opportunity for realignment of Hinduism has been lost. The vast masses of the Hindu population are thirsting for a spiritual lead that while transforming the heterogeneity of

Hindu society, will preserve those inspiring spiritual urges in Hinduism that enable each man according to his temperament and opportunity to pursue the light to the greatest extent possible. If there is any religion which is able to give such a lead it ought to be Hinduism where the adaptability of the spiritual ministration to the environment is one of the main principles of religious organisation. Why should it have been relegated to the background or conceived of only as a cast iron scheme existing in the books, it is difficult to imagine.

* * *

This picture and that :—Almost at the same time as the sanat-anists in their conference were contenting themselves with denouncing social change and hurling thunderbolts against the powerful liberal currents in Hinduism and reaffirming their allegiance to the timeworn letter of the ancient texts, Roman Catholic Christians were celebrating the Eucharist Congress which commemorated the foundation of Indian Roman Catholic Hierarchy about 50 years ago. Why should they not? Roman Catholic Christianity has made progress in this country in a manner that is truly astounding. Roman Catholic Missionaries have penetrated into the nooks and corners of India, especially Southern India in places where missionary work is very difficult. Among the neglected and the down trodden in a poverty stricken land, Roman Catholic Missionaries have laboured bringing secular and spiritual uplift to their converts. If anyone is entitled to celebrate the achievements of a religion and of giving glory to God for such achievements the Roman Catholics are so entitled. We hear, for instance, that the Bishop of Kottar in the course of his life in South Travancore has made several thousand converts.

Apart from the actual celebration, the speeches of the Eucharist Congress excepting some sentiments relating to Hinduism, were marked by liberal attitude and by the recognition of the need for Roman Catholic Missionaries appraising themselves of the new trends of thought in modern India and for adapting their missionary efforts to suit such trends and to satisfy the new demand which India is making. It was an instructive lead.



engaged the attention of the learned Pandits of the All India Vidvat Parishad whether the Veda is Paurusheya or Apaurusheya (not made by a corporeal living being) is not likely to reach a finality, nor can it yield a result fruitful in following our present day religio-social problems. Even in ancient times when all our laws were said to derive their authority from the Veda it was pointed out that there were scanty references in the vedic hymns to precepts on Law. Then it was pointed out that the Veda meant was more transcendental or comprehensive than what was transmitted as the spoken word and even that many Sakhas or branches of our Veda had disappeared.

In connection with this we can learn lessons from similar experiences of more modern religions in regard to the profound influence of these modern factors which cannot be ignored. In 1922 a Commission was appointed by the Archbishops of Canterbury and York to examine certain Christian doctrines. The report of the Commission published recently challenges the traditional beliefs at several points holding that the historical evidence for the virgin birth is inconclusive and there is no objection to the theory of evolution being deduced from the creation narratives in Genesis, and rejects the infallibility of the Bible, saying that its authority must not prejudice investigation in any field.

With regard to the value of the ideals of Sanatana Dharma and the basic principles of the culture based on it in support of which speeches and discourses were addressed at these conferences, there cannot be any serious controversy though differences of opinion would naturally arise on the question whether those ideals and principles are represented correctly by any custom or usage or institution as it is in vogue in its present form to-day. The mere fact that the Hindu culture has been alive as a stable one during several millenia past is a sufficient indication that those ideals and principles have an abiding value.

What the above conferences have not taken note of and duly considered is the fact that in these times Hindu Culture and 'Society' should not merely be *imperceptibly* adjusting themselves to modern conditions, as they cannot but adjust themselves to them as they adjusted themselves during their agelong career as otherwise they would cease to exist; but there should be *conscious* and *rational* adjustment of these customs and usages by the action of the leaders in conformity with both the Time-spirit and the basic ideals and principles of the Faith. Only to take two illustrations, modern Time-spirit insists that human being on account of his interest and potential divinity must be given full opportunities for the manifesta-

tion of his powers and capacities, physical, moral, mental and spiritual. This is indicated in our modern Democracy. In virtue of this untouchability is rapidly disappearing in the fields of education, administration, government, politics, commerce, transportation and other spheres of social relationship. This particular message of the Time-spirit is quite in harmony with the basic ideal of Sanatana Dharma according to which there is only one life pervading all, as the Gita says. Abolition of slavery as an institution is in consequence of this. Since untouchability cannot survive in the sphere of religion no less than in affairs secular, both safety and wisdom consist in rationally guiding its disappearance instead of allowing it to proceed in a haphazard manner. Or speaking directly, we should quickly convert the untouchables into touchables by removing the causes which made for untouchability in the past. The Madras Conferences have not directed their attention to this aspect of the matter which is too forceful to be ignored. The other illustration is that a girl as well as a boy is entitled to have equal opportunities to have their respective natures and capacities trained and educated suitably before reaching adolescence. As family tradition and discipline are not as strong and helpful in these modern times as in old, a large portion of the work falls upon the schools educating the young. The minimum age for compulsory education of the young of both sexes is rising. Apart from eugenic reasons, the minimum marriage age for girls in all civilized countries has been raised for this reason also. India cannot remain an exception. This also should be recognised as another message of the Time-spirit. It would have been very helpful if our Madras Conferences had engaged themselves in devising a course of education for Hindu girls between the ages of six and sixteen, embracing all that would be necessary to equip them to give expression to the ideals of Hindu womanhood and in arranging for the establishment and maintenance of educational institutions for that purpose.

Another message of the modern Time-spirit is 'to organise, for any beneficent purpose' and not merely to be content with addresses and discourses, however interesting and learned they may be. Hindu Dharmic ideals and Hindu Dharma are valuable contributions to world culture. Humanity will be poorer for their weakening or disappearance. Their strength will be proportional to their spread and right understanding. Amongst the millions of Hindus including the depressed classes and untouchables, there is a very large proportion ignorant of the elevating influence of rational Hinduism, having recourse to debasing customs and

gross superstitions, worshipping crude or cruel dieties, indulging in cruel blood sacrifices to propitiate them, and remaining Hindus only in name. Christian churches whether Roman Catholic or Protestant make their best efforts to reach these classes, and by suitable religious ministrations, make them valuable sources of strength to their respective faiths. They understand and value the power of organisation and practical action in noble endeavour. We have not made any tangible move in this direction. Hindu Dharma is weakening in the loss of its votaries to other faiths, and our conferences do not leave any residue of practical action from day to day, after their proceedings are over. Even in the record of their proceeding we fail to notice any practical movement started for the strengthening of Hindu Dharma. In the (Hindu) of 25th January 1938 it is announced that about 500 muchis of Bordol (Paickgacha) are reported to have embraced Christianity. The Bengali and Marwari merchants of the place tried to dissuade them but in vain. Representatives of the Hindu Mission are coming to the place to study the situation. Proselytism in hundreds and thousands, and by groups and villages to other faiths is not an unusual or casual happening in the history of Hindu religion, and cannot indicate any studied or intelligent preference for the new faith to which the conversion takes place. There is usually a hectic hurry and excitement after the event which subsides gradually, aimed at weaning back the flock straying outside the fold, and at preventing similar occurrences in the future. But they are spasmodic in their operation and lose their momentum very quickly and the process of mass conversion continues to proceed merrily to the weakening of Hindu Dharma and the creation of new religious social and communal problems which Hindus have to face. As long as these Madras Conferences have not faced these problems and similar practical problems squarely and directly in the face, and devised suitable measures for their right solution, they have failed to make practical contribution to the strengthening of Hindu Dharma and helping of Hindus in adapting their cultural ideals to the conditions of modern times. These conferences tend to make the Brahmins a self centred community, viewing the problems facing the whole Hindu community from standpoint of the particular environments, usages and customs which guide and regulate the daily lives of Brahmins, instead of viewing the needs of the Hindu community as a whole, and advising or devising practical measures for their amelioration. For example the address of the President of the Madras Provincial Brahmin Conference held on 30th and 31st December 1937 was an interesting one in many of the theoretical

sentiments of which one can easily find agreement. He wants the retention of established customs or *acharas* and while he was evidently speaking in favour of retaining "a flowing tuft of hair on the back with a front part of the head shaved" in preference to "a cropped roundhead" which would be a foreign *achara*, there was an amiable and courteous officer of the conference with "a cropped round head" but otherwise dressed in orthodox style who led me and others to our seats. The tuft of hair is rapidly giving place to cropped heads amongst the rising generation. It would be too risky to stake the existence of Hindu Dharma upon the continuance of the particular form of dressing the hair on the part of future generations of Hindu youths. We will have to select our customs and usages with a sense of proportion, retain those which are beneficial, modify those which need modifications, and reject those which have served their purpose in the past and are hindrances on the present for our welfare. Our orthodox conferences to serve their beneficent purposes must utilise to the full the advice which the ancient *Parishishta* quoted in the beginning gave us long long ago i.e. to give abundant scope for the exercise of the art of reflection and reasoning in the interpretation of sacred texts and in the evolution of customs and usages.

Prayer Used in the Madras Legislative Assembly.

"O Eternal and 'Almighty God! We, the representatives of the people of the Madras Presidency assembled here in Parliament, fervently pray that our hearts may be so enlightened that we may be freed from all passions and prejudices, and that our minds be so constituted that in our deliberations, we may not propose or decide otherwise than in the best interests and welfare of the people. We heartily pray that we may possess wisdom and understanding to pass laws and resolutions for the maintenance of truth and justice, wealth, health and happiness of the people, and that we may also possess strength and determination to devote ourselves to the service of our motherland and harness all energies and resources for the attainment of freedom and peace."

SANATSUJATIYAM SECOND DISCOURSE.

What is Death?

BY T. S. SRINIVASAN.

Sri Sanatkumara's august presence itself was a source of never-failing inspiration and encouragement to King Dhritarashtra. He felt, as it were, that wisdom had dawned on his mind which had been till then hazy with confused ideas. He thought that the best days of his life began only then when Vidura spoke to him on the eternity and immutability of the *Paramatma* and the transient nature of all objects of mundane existence. His heart was saturated with joy at Vidura's benevolent sincerity of heart. It might be remembered that Dhritarashtra had already floundered enough in the ocean of miseries and so longed for an emancipation once for all from the bondage of *Samsara*. This thirst for liberation is the prime requisite qualification of a true aspirant of *Atma Vidya*. Only when the mind is cleansed of all impurities like desire, resentment etc., *कामक्रोध* is it possible for a true perception of the Truth.

So, Dhritarashtra, very anxious to learn the Truth, requested Sri Sanatkumara to bless him with the supreme knowledge *परमबुद्धि*. "They say," he said, "that you preach to the world the theory of the non-existence of death. But the Devas and the Asuras practised strict continence (*Brahmacharyam*) in order to free themselves from the shackles of death. Which of these two facts is right?" The *Cohandogya Upanishad* tells us that Indra and Virochana believed in the existence of death and with a view to avoid it practised *Brahmacharyam*. If there existed nothing as death there would not have arisen any necessity for the Devas and the Asuras to take to *Brahmacharyam*. So thought Dhritarashtra and asked Sanatkumara to explain to him whether there existed death or not. The "Eternal Boy" was pleased at his query and gave out his reply—a reply intended not only for the enlightenment of the 'blind king' but also for the benefit of the entire 'blind humanity' whose real nature is shrouded in the utter darkness of *Avidya* or nescience. Some believe that there is death and hope to escape his 'cruel hands' by the performance of *Vaidika karmas*. These people do not realise that the deathless state is not one attainable by *karmas*. But there are some others who believe that nothing but the supreme *Atma* is real and totally deny the existence of death for Him. These persons recognise the absolute nature of the

Imperishable Supreme Brahman. Sanatkumara began to explain to the king in detail the philosophy of death, being forcibly impressed by the fact that the subject on hand was so recondite, subtle and abstruse that any superficial knowledge would lead him into a maze. Acharya Sanatkumara said that the theory of the existence and the theory of the non-existence of death both equally dated from the time of creation. He added that some are of the opinion that death was synonymous with *moha* मोह the erroneous identification of the perishable body with the Immortal One. But he himself preferred to equate it with the still more anterior lapse from the perception of Brahman which was responsible for this erroneous identification and the miseries of birth and death consequent thereon. The state of oneness with the Para Brahman was the state of deathlessness.

Here Sanatkumara substantiates his arguments by adverting to the war between the gods and the asuras. Who are *suras* and *asuras*? Those indulging in sensuous pursuits without attempting to know their real nature are asuras. असुषु प्राणेषु इन्द्रियेषु एव रमन्ते इति असुराः Those who enjoy transcendental joy in the Atman which resides in the chamber of their hearts are suras. स्वस्मिन् आत्मन्येव रमन्ते इति सुराः The orthodox commentators consider the above story as an अर्थवाद eulogistic remark to point out the omnipotence, the omnipresence and the omniscience of Brahman. The Asuras in their war with the Devas were defeated due to their ignorance of the knowledge of Brahman and to their attachment to sensual materialism. But the Suras inasmuch as they comprehended the supreme spirit emerged victorious and glorious.

In fact, death never pounces on its victims nor pierces them with sharp claws like a tiger; for death has no form or shape. Ordinary people identify Yama with death. And the puranas narrate how the chaste and dutiful wife of Satyawana, Savitri, met Yama in physical form, pleaded for the life of her husband and at last won it from him. But it is not this Death that Sanatkumara speaks of. It may be pointed out that here and throughout Sanatsujatiyam Sri Sanatkumara harps on the sole string of Advaita and strictly warns us against falling into the hands of *Pramada*, the Real Death. The ignorant think that Yama, the God of Death is a cruel God. The Acharya says that he is not as they take him to be but on the other hand he metes out justice according to their *Punyapapa* and leads us on the right path and thus justifies his appellation of *Dharma Raja*.

So, it has been made clear that *Pramada* alone was death. We shall now consider its mode of operation. This *Pramada*, this "death" starts creating egoism and then *desire*. In the Bhagavad Gita Arjuna puts the question to his Divine Charioteer: "What prompts a man to commit sins even against his will?" Sri Krishna answers: "That is desire. That is anger, That is the product of the quality called *Rajas*." कामस्य क्रोधस्य रजोगुण समुद्भवः In this world almost all thinking beings are swayed by desire to secure pleasures. Of course, it is desire that induces them to action. If there is any obstacle to their getting the desire objects this desire takes the shape of anger towards that obstacle. Anger always produces confusion and surely deprives them of their (*Viveka*) power of discrimination. As already stated, to a deluded man the state of equanimity is an impossibility; he mistakes the forbidden path to be the right path. Those who are under the devastating influence of ignorance (*Ajnana*) with its multitudes like egoism, desire, etc., fall an easy prey to the God of death. After death they pass to the yonder world where they stay till their karmas are exhausted. Again, they take their birth in this world. And the senses hold their sway over them according to their karmas. They become as it were their servants and following in their footsteps revolve in the samsaric cycle of births and deaths. That is, not having realised the true nature of Atma they flounder in the sea of samsara dashed recklessly hither and thither against the rocks of desire, anxiety, etc.

That karma is the cause of the samsaric cycle of births and deaths is next dealt with by the heavenly Acharya. Our scriptures say that karma is intended for चित्तशुद्धि purifying the mind, and that it should be performed without attachment to the fruits thereof. If one does an act with a view to enjoy its fruits he becomes irrevocably bound to karma and its resultant pleasures and pains and is thereby prevented from crossing the ocean of *Mrityu samsara*. Why should the desire for the fruits of karma entangle him in the cobweb of samsara? The Acharya explains that the man who mistakes the body etc., to be the Atma is at once deluded into the belief that much real pleasure is derivable from enjoying sense-objects. Just as the blind man stumbles on ruts, pits and on ground covered with thorns and brambles, the man without discrimination rambles about and tumbles down in his search after sensuous pleasures. This unrestricted desire for sensuous pleasures is like an intoxicant to the Indriyas or senses. The man unattached to sensuous pleasures is immune from the evil influence of the senses; and these senses on

the other hand turn their attention *inwards* where resides the Atma and as a consequence delusion is destroyed. But the man attached to sensuous pleasures is ever in the danger zone ready to collapse at any moment; the senses in his case do not go inward but wander about in search of more and more pleasures and the more their store of pleasures the greater their desires grow and the farther the Truth recedes. Wisely did Bhagavan Manu say: "By enjoying desire *kama* becomes insatiable even as fire increases more and more with *havis* (oblations) (Manu Smriti II, 94.)

Thus, so long as man retains relationship with the sense-objects known as *Sabda, sparsa* etc., (sound, touch etc.) his miserable condition in the ever-recurring cycle of births and deaths becomes a fixed necessity. For, his kinship with the unreal objects born of ignorance or Avidya makes him lose his inherent lofty Brahmic state and mercilessly makes him experience the bitter fruits of (*kamini kanchana* etc.) transient misery-giving pleasures like enjoying women, wealth etc. When these take permanent abode in his mind they invite their other friends to settle with them. They are resentment etc. No wonder he is inextricably caught in their net and is made to dance to their tunes. Need we say that he will be subjected to the severest forms of tyranny at their cruel hands? Enamoured of the objects of *kama*, youths stray from the right path and are enmeshed in the maze of *Mrityu* (death). But on the other hand, the wise equanimous men find amidst the fleeting transient world, their eternal immortal state of beatific bliss. These souls alone are called (*dhiras*) valiant. How do these *dhiras* conquer death and extricate themselves from the grip of *samsara*? They consider the sense-objects as unstable, unclean and misery-ridden and spurns them and treat them with the utmost contempt that they rightly deserve. They cleanse their minds of the impurities of *kama*. They thus become the *Mrityu* of the *Mrityu*, the devourer of death. He who destroys sensual desires by his (*Viveka*) discrimination becomes himself the slayer of death; he alone is really learned; he alone is clever; he alone has rightly understood himself.

We shall proceed to deal with the evils of *kama* and the benefits of *Jnana* next.

INSIDE KNOWLEDGE.

BY K. S. RAMABHADRA IYER, B.A., B.L.,

What is Inside Knowledge? Knowledge that comes from within may be called Inside Knowledge. It is also termed Brahma Vidya or Atma Vidya. Is it possible for man to acquire this Knowledge without the aid of extraneous agencies? I affirm that it is quite possible if God's grace descends upon him. There is nothing that He cannot effect. He can enter a man's soul and initiate him into His Knowledge and His mysteries. A ray of His Infinite Power can kindle the soul within to a realisation of its own destiny; and thus propelled by a Supreme Force, it expands from day to day and hour to hour; and gathers fresh knowledge which implies fresh power until it reverts to Its Maker and attains Supreme Bliss. Then, the two become merged together and become an indivisible one.

This process of self-enlightenment, self-knowledge and self-expansion is part of a man's growth and takes him ever nearer God. God is the embodiment of Absolute Truth, Absolute Knowledge and Absolute Bliss. He is present everywhere and at all hours and can take any shape. He is omniscient, omnipresent and omnipotent and is the essence of all beings. He is personal and impersonal, mediate or immediate, near and far and withal transcending all limitations of Time, Space or Energy. When He kindles the soul within, the soul becomes a radiant figure, and sheds its lustre all around. The whole body becomes an instrument for proclaiming Divine Glory and absorbing Divine Grace.

This is the Inside Knowledge that man has prized ever since creation. This knowledge will continue to be the greatest treasure of mankind at all times and in all ages. All other processes are only aids to the finding out of the soul within; and he alone is great, who can say truthfully that he has discovered in him or has acquired through Divine Blessings, the seeds of this Inside Knowledge or Atma Vidya.

GOLDEN LOTUS TEMPLE OF ALL RELIGIONS.

Built by

SELF-REALIZATION FELLOWSHIP OF AMERICA.

FOUNDED BY SWAMI YOGANANDA, A.B.

The Golden Lotus Temple of All Religions, recently completed at Encinitas, California, is one of the most beautiful temples in the world, because of its unique situation on a hill-top by-the-sea, its absolutely new golden lotus design, and its representation of non-sectarian, all-inclusive religious sympathies.

The temple is a large building with an open roof and a four-storied glass tower overlooking the ocean. On the roof, scores of students and devotees can sit and meditate on the Infinite in the sky and sea. Inside the temple hundreds can enjoy the ocean view through the large windows.

Anyone motoring to San Diego from Los Angeles could not fail to see in the distance this Temple of All Religions, whose gold lotuses glittering in the sunshine or moonlight look like huge lotuses floating on the ocean. Domes and steeples are often seen on temples and churches but never have such gold lotuses been used on any other temple.

Through the immense front window there is presented a glorious view of an ocean-and-sky altar. The blue tile altar beneath the window supports the statues of Christ, Krishna, Buddha, Zoroaster, Mohammed, Rama, Shankaracharya, and Chaitanya, as well as statues of Swami Yogananda's Masters, Babaji, Lahiri Mahasaya, and Swami Sriyukteswarji of India. There will be a special place on the altar reserved in honor of all liberated prophets and saints of God.

This Golden Lotus Temple will be used by devotees of all religions for meditation purposes only. Those admitted to the temple can simultaneously meditate on the Sons of God represented by the statuettes, and the Infinite in sea and sky.

The temple will be open on special week-days and at special hours only. Those interested in the use of the temple of meditation will please leave their names and addresses for further announcements and regulations. The tower is reserved for the use of a few advanced students of Swami Yogananda.

The Golden Lotus Temple of All Religions is the first one of its kind in America, as it recognizes Christ, the Masters of India, and all true

religionists as devotees of the One God, and thus fosters a recognition of the universal Brotherhood of man and Fatherhood of God.

Swami Yogananda, founder of the Self Realization Fellowship of America, affiliated with his Yogada Sat-Sanga Society of India, is a non-sectarian spiritual Teacher who has recently retired to the private Hermitage at Encinitas in order to devote his time exclusively to writings and meditation, thus keeping his most important engagement of communion with God. During his recent visit to India, (after 15 years' work in America), Swami Yogananda was honored by his great teacher Swami Sriyukteswarji with the highest spiritual title of "Paramhansa", or "he who is one with the Supreme."

Converts to Islam.

It is understood that 23,270 members of other communities have embraced Islam from Malabar under the auspices of the Mounathul Islam Sabha of Ponnani since its organisation in 1917.

Madras Mail, 3rd February, 1938.

"It is recognised by psychologist that the religious emotions closely run into the erotic, so closely that mystics find it too congenial to express their ineffable experience in erotic language, which is harmless or perhaps even helpful to themselves, but dangerous to second rate or imitative mystics."

"HINDU SPIRITUALITY"

Admirers of India are unanimous in praising Hindu 'spirituality'. I cannot agree with them. To my mind 'spirituality' (ultimately, I suppose, the product of the climate) is the primal curse of India and the cause of all her misfortunes. It is this pre-occupation with 'spiritual' realities, different from the actual historical realities of common life, that has kept millions upon millions of men and women content, through centuries, with a lot unworthy of human beings. A little less spirituality, and the Indians would now be free—free from foreign dominion and from the tyranny of their own prejudices and traditions. There would be less dirt and more food. There would be fewer Maharajas with Rolls Royces and more schools. The women would be out of their prisons, and there would be some kind of polite and conventional social life—one of those despised appearances of civilisation which are yet the very stuff and essence of civilised existence. At a safe distance and from the midst of a network of sanitary plumbing, Western observers, disgusted, not unjustifiably, with their own civilisation, express their admiration for the 'spirituality' of the Indians, and for the immemorial contentment which is the fruit of it. Sometimes, such is their enthusiasm, this admiration actually survives a visit to India.

It is for its 'materialism' that our Western civilisation is generally blamed. Wrongly, I think. For materialism—if materialism means a preoccupation with the actual world in which we live—is something wholly admirable. If Western civilisation is unsatisfactory, that is not because we are interested in the actual world; it is because the majority of us are interested in such an absurdly small part of it. Our world is wide, incredibly varied and more fantastic than any product of the imagination. And yet the lives of the vast majority of men and women among the Western peoples are narrow, monotonous, and dull. We are not materialistic enough; that is the trouble. We do not interest ourselves in a sufficiency of this marvellous world of ours. Travel is cheap and rapid; the immense accumulations of modern knowledge lie heaped up on every side. Every man with a little leisure and enough money for railway tickets, every man, indeed, who knows how to read, has it in his power to magnify himself, to multiply the ways in which he exists, to make his life full, significant, and interesting. And yet, for some inexplicable reason, most of us prefer to spend our leisure and our surplus energies

WHY I BECAME A HINDU.

Canons of Dharma.

BY ARUNADEVI GUPTA

The writer of this article, Miss. A. M. Hardcastle, M. A., was recently received into the Hindu fold as Arunadevi. She discusses Hinduism from the point of view of a convert.

A social system which has endured for four thousand years, and which has some 300 million members in 1938, is worth considering for a while. There never was a time when Hindu society was only a small group. Hinduism has always been the way of life of large, wide-spread communities. In the course of ages, in India, there have been many violent external changes in the social and religious structure. Kingdoms, empires, republics have risen and died away; invaders have held the country with the strong hand, and become Indianised during the march of centuries. Many religious forms have grown up to dominance, and ripened into tolerance. Dress, speech, family and caste names, customs, all such externals have changed many a time; only the central core, the heart and soul of India's sons and daughters has remained unchanging in this land of ceaseless growth and change.

One thing should be said clearly, it seems, in any article about India, written for European readers. There is nothing "mystic," "philosophical," "dreamy" about Hindu daily life. It is not only very difficult, but also quite "incorrect" to drag such matters into ordinary society and conversation. Now, I am one of the increasing number of educated Europeans who have deliberately taken the first step of entry into the Hindu dharma. What does that mean? How is it done? What difference does it make?

The Hindu dharma or duty is very simple in outline, but extraordinarily difficult and complicated in its enormous branches.

USEFUL SYSTEM.

First, I accept caste, or "Varnashrama Dharma", as a clear and useful system of grading and employing human beings according to the four main types of "Brahman", or spiritually advanced, "Kshatriya", or soldierly or governing families, "Vaishya", or commercial and businessmen, and "Sudra", or serving and working classes.

I accept families and communities as the natural units of society, rather than individuals. I believe it is good for a man in his life to pass through the four stages, of being as a young lad, a servant in the house of

his teachers and elders : as a married man, devoted to worldly advancement and pleasures, for the sake of his family and community; as an elder man to retire from such attachments and to turn to mental and spiritual interests; and in old age, to go out freed from even family ties, clearing his heart and mind from uncleanness, before his old body is given to the flames.

I also believe that woman is the foundation stone of the home and of society, and is therefore bound far more severely than man into her place and duties.

There is a bitter contrast between the wives and mothers of the land, who have so many cares and ties, and the school teachers and business-women of the western countries, whose hearts and arms are left empty of human cares, while their heads are filled with encyclopaedias of "modern knowledge." Indian women are proud of that very "slavery" of which missionaries tell such fearful tales. Women are the foundation stone of the Hindu social system, and therefore they can expect and take no wide social liberty.

A woman is not a man, physically, mentally and spiritually. Western educational and economic systems have denied this elementary fact, to the increasing discomfort of all concerned. But this is argument ! or rather, it is the beginning of an attack on the whole trend of western civilization which cannot be done here. How does anyone become Hindu? Naturally, by the good will of Hindus.

CONVERSION.

If the leaders of the community are willing, they can mention the matter to the local branch of the Maha Sabha. Then the applicant is recommended to give two formal written applications, one to the Maha Sabha, and one to their acknowledged religious leader. In this case, to His Holiness jagadguru Shri Sankaracharya Dr. Kurtkoti. For some two centuries, no admissions into pure Hinduism had been made, until the past few years. But the proper ceremonies have always been preserved even though in disuse.

I was required to come to a certain public hall bringing certain specified ornaments. A fire was lit of special wood and camphor blocks. The little of ghee burned on either side. Everything necessary for purification and for sacrifice is in order ; a bataji to tend these things, a Sastri to read the sacred Sanskrit texts, the Jagadguru to give his blessing. And among my brothers in goodwill I forgot that this was a public ceremony. The essence of the forms is that I have been purified of past ignorance and

carelessness. (I had previously bathed and drunk water in the Godavari River, at Nasik.) Then the rites gave me all that India produces : earth, water from mother Ganga, rice, oil, milk, ghee, flowers and these I gave back to the Fire from which all life has come. I followed the Sastri in pronouncing the sacred texts; sacrificed ghee to the Fire, and the Name ; and was marked with wood ashes from the fire to which my body must one day return. Green glass bangles, the mangal sutra, of black beads with its additional gold symbol, and the kunkum on my forehead marked me for the first time as a Hindu woman. And the Jagadguru received me and presented me to the assembly as "Aruna Devi."

NO LONGER A FOREIGNER.

There is much else that I have not recorded, such as the gift of two copies, in Sanskrit and in Marathi, of Bhagvad Gita, and the brotherly welcome given to me : no longer a foreigner, but a member of the family, returned from abroad ! The chief point is, to me, that this ritual gives to the newcomer a share in all India's earth and products. And it demands in return, that they should be used honourably, enjoyed fully, and sacrificed again to their giver. That is, in effect, and in a rice grain, the Hindu dharma to love, to use, to protect, and to give back again, all that Mother India gives to her sons and daughters.

What difference does it make? That no one knows, as yet. It is not correct to judge a life by its separate days, but by its sum total. A Hindu is one who lives as a Hindu should, not for a day, nor a year, but progressively, for ever.

When a child enters the primer classes at school, it is too early to say if he will graduate with honours, or merely carry home a leaving certificate, later on. And so with me. At present, I lead a busy, everyday, practical life. We are much too busy to speak of philosophy, except at odd times, or of religion either, except in some quickly passing mood. For, to speak philosophically, these things are not yet our dharma. There is a house, friends, studies, work, pleasures, so many things, to be used, and enjoyed in active daily life. The time for philosophy and for meditation is not yet—we will leave future changes to come naturally, in their own good time. At present, I am in the world, and glad of it. Namaskar.

From "the Hindu" 6-2-1938.

SHAHIDGANJ APPEAL JUDGMENT.

Sir Douglas Young and Mr. Justice Bhide :—

The personal law of Muslims has been modified by the Punjab Laws Act and the Limitation Act. The Muslim Law regarding *Wakfs* and the lack of any rule of limitation within that law, cannot apply to this suit. The Limitation Act and Article 144 of the Act will apply.

"The Mosque is an immovable property. Every suit is subject to the Limitation Act, and the Act applies without distinction to suits concerning both sacred and secular properties, nor does it make any difference if the plaintiffs in such suits are divine or human.

"It, therefore, follows that the Muslims and the Mosque at the end of the 12 years' adverse possession by Sikhs, lost all their rights in the land and building, and the right of worship.

"The Sikhs, on the other hand, by virtue of Section 28 of the Limitation Act, obtained a good title to the land, and the building on that land, and have full rights therein as owners.

"The building under the circumstances, cannot be held to have maintained its sacred character as a Mosque, nor is there any duty cast upon the present proprietors to maintain its original sacred character or to maintain it as a building."

"Property dedicated to God can be alienated if adverse possession of property is obtained and kept for 12 years. There was no subsisting right in the plaintiffs at the date of the suit and, therefore, no action lay. In addition, the subject matter of the suit was *res judicata* and the suit was also barred by provisions of the Sikh Gurdwaras Act and the decision of the Sikh Gurdwara Tribunal.

*Mr. Justice Din Mahommed :—*Mr. Justice Din Mahommed, who dissented, held that the Mosque was a place of worship solely and exclusively dedicated to the worship of God, in accordance with the tenets of Islam and it remained as such for all time.

"All property rights" he added, "are extinguished in a Mosque as it is consecrated as such, and can never be revived afterwards, whatever may happen to the building and whoever might have its custody. It can never be treated as private property, and the British Courts in India cannot ignore the provisions of the Muslim Law altogether, while dealing with a Mosque, and the special features which it possesses and the peculiar privileges it enjoys will always be determined under Muslim Law."

His Lordship further held that a Mosque in its very nature was incapable of being owned by human being and could not be considered

properly in that sense and hence, a Mosque was outside the mischief of the Limitation Act, and that so long as it maintained its original shape and form, its sacred character never was lost by desecration, however profane it might be.

He also held that by taking adverse possession of a religious institution, the possessor merely imposed upon himself the duties and obligations of a quasi-Manager or custodian, and any breach of his obligations would not benefit him.—

Shahidganj Satyagraha :—

The whole Shahidganj agitation looks absurd but for the tragic light it throws on the communalist mind. Both the Muslims and the Sikhs refuse to give way to the other, and the Sikhs being in lawful possession of the building, their position has become unassailable in the dispute. We feel, however, that whatever the rights of the communities may be, a way has to be found out of the present difficulty if a perpetual civil war is to be avoided in the Punjab. We wonder what the League session can do without either accepting the decision of the High Court, or deciding to go in appeal, in which case it will have to submit to the result even if it be against the Muslims. The only other alternative is a *satyagraha* movement which would put their own Government against them and rally all the saner elements round the Sikhs who will only be defending their legal rights against unlawful coercion.

* * *

Another aspect of *satyagraha* movement in such matters has not received much attention. Supposing a community is to be allowed to agitate for a sacred place which has passed out of its hands for generations, would not other communities be encouraged to undertake similar agitations in other parts of the country? There is, for instance, the mosque near the most sacred Hindu temple in Benares. It is a historical fact that the site was originally a sacred Hindu place, forcibly taken from them by the Moghuls. If, as a repercussion of the Shahidganj agitation, Hindus—and fanatics are not lacking among them—start an agitation for its restoration, it would not take much time to rouse ugly passions all over the country. Lawful government would be a mockery in such eventuality. The Muslim leaders, we hope, are fully aware of the responsibility that rests upon them in this matter. The special session of the League has to decide, not upon the Shahidganj issue, but upon a far more dangerous one, the civil war issue as a matter of fact. (Servant of India).

THE DAYALBAGH

(Continued from page 47.)

As a writer in the Illustrated Weekly of India of date 25th July, 1937 says "Though Shri Sahabji Maharaj, one of the outstanding figures of the age appeared to the world outside in the guise of thinker, reformer, educationist and industrialist, He was essentially a religious leader." Shri Sahabji Maharaj, was not one who only made experiments with Truth, but had actually realised Truth, nay made others to have glimpses of the Ultimate Truth. It is only He that can say in the unquestioned authority of a Great Man-of-Realisation thus:—"There is no truth higher than God and no enjoyment higher than God-realisation." At another place He has stated thus: "If anybody were to ask whether there is a single person in Satsang who has seen God, I say with all sincerity and humility that I have seen Him." It is because of this reason and because of his spiritual force, guidance, and help, that innumerable persons in Satsang have been blessed with spiritual experiences and the Satsangis evince a devotion to Dayalbagh and to their Master, perhaps without a parallel. Who else can say other than a Great Rishi (or Seer) the following words of true religious experience:

"You may depend on it that Truth, which we all love so much, can never be comprehended with the physical instruments of science, nor can Ultimate Reality, which we adore so much, be realised with the mental effort of philosophy. Providence has located within the human body a special spiritual faculty, and it is the exclusive function of religion to teach man all about that faculty. When that faculty is developed in us like our physical and mental faculties, we shall be able to perceive Truth and realise Ultimate Reality in the same manner as we now perceive and realise the sun with our physical eyes. And when this takes place you will be both astonished and amused to find that Truth—the goal of science, Ultimate Reality—The goal of Philosophy, and God—The goal of religion, are but three names of the same Supreme Essence." (From the Convocation Address of Shri Sahabji Maharaj)

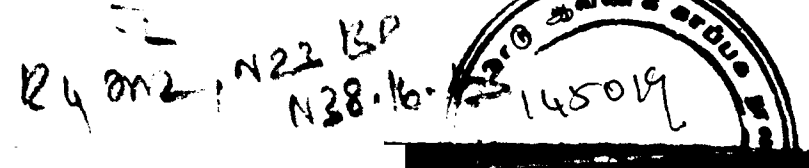
His Holiness Shri Sahabji Maharaj was born in 1881 at Ambala in the Punjab. At the age of fifteen he passed the Matriculation Examination. The story of his passing that examination will be interesting. After the examination was over the results were published. His name was not found in the list of passes. The young Anand Swarup intensely prayed

to God according to the modes of prayer given by some devotees, believing that he must necessarily pass if there is a kind God. Sometime later it was a matter of astonishment to find the authorities sending a circular that His name was under consideration. Subsequently He was declared to have passed the examination. This incident strengthened his conviction, it is said, in the mercy of the Unseen hand that moves the worlds and moves the destiny of man. He then joined the Dayanand A. V. College at Lahore the atmosphere of which developed his natural tendencies. It is said that from early boyhood he had evinced a keen interest in matters of religion and his craving for the vision (Darshan) of the Supreme Father grew and strengthened with the passing of every year. With diligence and reverence He studied the Vedic literature, but He found that mere study of books could never lead a man to the ultimate goal, but that the help of a spiritual adept or Seer or Guru was indispensable. The following quotation from "A Search on Secret India" by Paul Brunton will be interesting. He told Mr. Brunton:—

"I grew desperate in trying to discover a teacher who could open the way to spiritual illumination. I was young and simply crazy to find that Truth. I asked the trees, the grass and the sky to enlighten me if Truth existed. I sobbed my heart out like a child, with head bent low begging for light. Finally I could stand the strain no longer. One day I resolved to give up eating and starve to death, unless and until the Divine Power saw fit to grant me some illumination. I could no longer work even. The next night I had a vivid dream, wherein a master appeared to me and revealed himself as such. I asked for his address. His answer was: 'Allahabad! You will know my full address later. The next day I spoke to a friend who belonged to that town and told him of my dream. He went away and returned with a group photograph and asked me if I could identify the master's face in the group. I at once pointed to it. My friend then explained that he belonged to a semi-secret society in Allahabad and that the figure indicated was the master. I quickly got into touch with Him and became a disciple."

Then the Young Ananda Swarup was duly initiated in the spiritual practices of that society and his devotion and faith increased daily. He was serving at that time in the Telegraph Office at Lahore, but got himself transferred to the Allahabad Office so as to be near the master.

The society referred to is the Radhasoami Satsang and the Master was Param Guru His Holiness Maharaj Saheb. The founder of the Satsang Society was Param Guru Soamiji Maharaj. He was well versed in



Persian, Arabic and Sanskrit. Even at the age of five, it is said, that He used to address audiences numbering thousands and expound philosophy and principles of true religion. He was succeeded by Param Guru Huzur Maharaj, who was working as a Post Master General of the United Provinces and became a saint and the disciple of Swamiji Maharaj. After His demise Param Guru Maharaj Sahab succeeded him, as the 3rd leader of the Radhasoami Satsang. In 1907 when Param Guru Maharaj Sahab departed from this world, Param Guru Sarkar Sahab became the fourth leader of the faith. In 1913 when Param Guru Sarkar Sahab left this world, the mantle of the master fell on Shri Sahabji Maharaj, who was then 33 years of age. It is said that at the command of his Guru He resigned His job and took up some humble service ordained by His master Sarkar Sahab. It was during the period of His leadership from 1913 the Radha Satsang movement gathered unprecedented momentum. From a few thousands the number of those joining the society went up to some lakhs. At the commands of His Guru and the Divine Voice He found the Dayalbagh colony on the 23rd January 1915. The council of the society called the Radha Soami Satsang Sabha then began to work at this colony under His leadership and guidance. This colony started with about Rs. 5,000 given to Him by some devotees and with 3 or 4 acres of land began to grow to such great proportion under the constructive genius and vision of Shri Sahabji Maharaj, that it is now a colony of more than 3000 acres and an investment of more than fifty lakhs, on the several works and institutions, turning out finest goods noted for their efficiency and beauty. The value of the total output of the model industries etc., there employing more than 1000 men is more than Rs. 7,00,000. The total amount paid to the workers by way of salaries and pay is more than Rs. 30,000 per month. The workers are called Karmavirs (heroes of work), who are provided with clean, healthy and nice houses and water supply and electricity for their comfortable and contented living.

Just after the founding of the colony of Dayalbagh Shri Sahabji Maharaj took up a contract of supply of buttons to an army. In that contract He realised a profit of more than a lakh which He gifted over to the Satsang Sabha. Some years later He found an estate at Rajavorari in the Central Provinces advertised for sale. He borrowed Rs. 50,000 from the Sabha and purchased this estate. From the income realised from the estate he paid off the debt to the Sabha. Thereafter this rich and prosper-

ous estate of 800 acres of very good timber forests was gifted away by Him to the Satsang Sabha.

It will be astonishing to the readers to learn that even at a stage when the colony was in need of enormous funds to carry out His ideas He did not adopt, but rather refused to adopt the method of going in for subscriptions, gifts and donations. To the general rule He made only one exception of not refusing the offerings given by the members of the Satsang society with sincerity and love and the Government aid to the educational and other institutions. It will be more astounding to the readers to hear that when an American offered a donation of Rs. 8,00,000 He declined the offer with thanks. Even now the principle of the society is that of not accepting gifts from those outside the Satsang society, even though the gift may be lakhs or crores. Shri Sahabji Maharaj has thus successfully illustrated by the founding of this colony and the development of several institutions and workshops and factories therein that Indian energies alone can save India and that Indian efforts alone can prevent India from falling a prey to the blind forces. He has also shown and warned in a practical way that it is time that the people of this country, especially the Hindus, express themselves through well-regulated action, and that true religion should be the basis and vital spring of human action, nay, that if religion is to function at all properly in modern society, it must be in a position to alleviate the sufferings of people—all this by His own example of bringing about a harmonious synthesis between modern scientific thought and religious instinct eternal in man in this epoch of unrest. His marvellous creation of Dayalbagh is a concrete expression of the Indian capacity and skill revealing what will be the achievement if Indian leaders endeavour to bring to bear on their deeds, discipline, organisation, fore-thought and persistent effort consistent with wise planning and Indian genius, if they are really alive to the monstrous responsibilities and dangers of this present world; to use the words of H. G. Wells. By his activities in an undaunted and selfless spirit Shri Sahabji Maharaj has convinced that what is wanted in our country at the present juncture is not loose talk nor mere plans only, but great men of realisation, forethought, ability and action, not bookworms deceiving the credulous masses with their pedantry, preaching empty Vedanta and living on the earnings of others as parasites, nay that we want men of intense and dynamic patriotism who can understand the logic of the trend of modern scientific progress all around us and can translate their intense patriotism into unselfish and righteous action

on progressive lines of work, industry and agriculture and not take us back to the anti-Diluvian times when man had no skilled and adequate implements and tools.

A great Mahomedan leader of North India Mr. Kwaja Hassan Nizami Sahab writes:

"By persevering efforts of several years Sahabji Maharaj has made the fruits of his labour as firm as the Himalayan Mountain. It is so difficult even to see where they end. He is the best leader to reconstruct India.....Though he sleeps at nights, perhaps he has his eyes open. Because though India is in such fallen condition and darkness, he goes on discovering the means for the progress of his country. If one were to examine his programme, one cannot miss finding what deeds he did at day time and what work which were necessary and indispensable was discovered and commenced at night time. No true Indian who examines his achievements will fail to praise his actions in Dayalbagh."

That Shri Sahabji Maharaj set a supremely glorious example of unselfish work in the service of His fellow men can be easily gauged from the single fact that though Dayalbagh has been producing, under his personal guidance and leadership, goods worth several lakhs every year, He never took even a single pie as remuneration for His self in any way. On the other hand He contributed time and again from His own private purse, and his own earnings as the author of several books.

In the words of Mr. C. Y. Chintamani, the editor of the Leader. "Shri Sahabji Maharaj is a rare specimen of an individual completely self-made, an individual who has almost perfected himself by rigorous self-discipline in efficiency as well as character, one who from the point of view of ill-wishers to the country is the most dangerous character going. He is a practical idealist. He dreams noble dreams: he sees visions, but is not content with them. The dreams of the night become the accomplished facts of the day and all this he has done without any ostentation. I do not exaggerate when I say that I am not able to see anywhere else in this or any other province another place comparable with Dayalbagh for its completeness, for its efficiency and for its all round excellence." Sir Frank Noyce who opened the exhibition of Dayalbagh Exhibition at New Delhi said "Dayalbagh now provides work and bread for 1,379 employees and the exports of its products of its firms and factories in 1932 and 1933 amounted to nearly 5,00,000..... I have given you these facts and figures, but no facts and figures can give you a true description of Dayalbagh.

(To be continued.)

THE BOMBAY TEMPLE ENTRY ACT.

By K. V. SETHA AYYANGAR

While Madras is still hesitating to enact Temple Entry Legislation, Bombay has gone ahead in the endeavour to secure to our outcasted Hindu brethren the inherent right of every Hindu to worship at a common shrine. There is no doubt that the Madras ministry are as keen on this legislation as any other ministry recognise that it is an overdue piece of amelioratory legislation. The public will not be a loser by giving the ministry a little time so as to have the public opinion mobilised thoroughly in favour of the bill. But one could not close one's eyes to the difficulties in the way of enforcing such legislation even if it should have an immediate place on the Statute book. It can only be a permissive legislation and cannot be really effective unless the public are willing to work it in the spirit in which it is enacted. Liberal Hindus therefore instead of being impatient about the passing of the bill will do well to conduct incessant propaganda emphasising the importance of welding together the entire Hindu community on the basis of common worship. The only symbol of common worship at present in Hinduism being through temples it is of the utmost importance that we should make an immediate beginning at this end. One cannot, however, ignore the ancient and deep rooted prejudices largely due to fear about the effects of such legislation.

One such fear is that temple sanctity will be violated and that temple worship will cease to be effective if untouchables are also given a share. There are two approaches to the question, one theoretical, and the other practical. The theoretical approach is that under the rules of the Agamas, purity is of the essence of temple worship and if that purity is violated by the entry of untouchables, the idol will not attract the divine presence and will cease to be a centre of spiritual force. The answer is that the ancient exclusion proceeded upon the assumption of a gulf between caste Hindus and the untouchables which does not exist at the present day. Now, between many sections of the caste Hindus and some sections of untouchables, there is not much difference. If one does not defile the temple neither can the other. The basis of the exclusion of the untouchables assumed in the Agamas having ceased they are entitled to same privileges as caste Hindus. That is on the theory.

On the practical side, the amount of actual ceremonial pollution and violation of Agamic rules are so many in a modern temple that if it is a

question of ceremonial defilement driving out the divine presence there cannot be an addition to it by the entry of untouchables. This is so obvious that it is a wonder that it should have been missed by opponents of temple entry. They will be the first one to admit that nearly every rule of temple worship is being violated in some form or another either by the priest or by the worshipper or by other agencies. To say that temple worship will be defiled by the entry of an untouchable is to say something which is not justified by contemporary fact.

Unfortunately, however, the question is one of sentiment than of reason and fact. It is most difficult to educate people out of the superstitious fear that something which they get through the temples will be lost if the untouchables come into them. The temple being a place where the hierarchical organisation of Hindu society holds an entrenched place, it will be offending many vested sentiments if this order is disturbed. The difficulty on this ground is going to be very great especially among some sections of caste Hindus to whom the exclusion of the depressed classes has been one of the established facts of temple worship. The danger, if any in the admission of untouchables lies in the fomenting of agitation among these sections and rousing their fanaticism against the untouchables. This can be met only by a patient propaganda based upon implicit faith in the triumph of the realities of spiritual life. If we have the faith that the temples are centres of divine presence and if the untouchables come for worship in humility and in devotion, there is no reason to fear that the response of God's grace to the prayers of men will be less effective than before. This can be demonstrated only in the actual working of temple worship from day to day under the regime of common worship.

Those who have faith in the presence of higher spiritual powers in the temple and those who believe that such spiritual power is partly induced by the devotees' act of devotion and by the association of ideas can have no hesitation in accepting the position that the admission of untouchable devotees will greatly add to the spiritual influence of the temples and make them more powerful centres for the radiation of God's grace. It is this faith that inspires those who agitate for the temple entry. They stake everything on the faith that God is no respecter of persons and that he accepts all who take refuge at His feet in humility and self surrender.

REVIEWS

Srimad Bhagavata. X Skanda, I Part.

Text in Nagari & Translation into Tamil by V. Yegnarama Iyer, L.M. & S., Srivaikuntam.

Among the Hindu scriptures, Srimad Bhagavata holds a unique place. In the Bhagavata the Tenth Skanda is the most popular. It deals with the life of Sri Krishna. The hold which Sri Krishna has upon the devotion of Hindu India may be ascribed largely to the Srimad Bhagavata. Though there are many stories with Krishna as the hero and though there are innumerable hymns in all the vernaculars of India in praise of Sri Krishna the primary source of all this literature is the Xth Skanda. A reading of Sri Krishna's life is believed to be auspicious and to bring to the reader all the results of a continued religious exercise, viz., detachment from the world, fixing the mind on righteousness and vouchsafing to the reader all that is needed for the pursuit of a life of righteousness upon earth. Though many translations of the Tenth Skanda are extant Doctor Yegnarama Iyer's translation has the merit of presenting in simple, intelligible and attractive Tamil the spirit of the original. He has not sacrificed substance to form. He has endeavoured with success to bring out as far as possible to the devotional spirit of the original in the translation. Mr. S. Satyamurthi has contributed an interesting foreword bestowing deserved commendation upon the production. All lovers of the Srimad Bhagavata and all readers who would like to read the Xth Skanda in simple Tamil will welcome the publication of this book.

Pottery for Health and Pottery as a Cottage Industry.

With an introduction by Doctor V. Subramaniam. Published by R. V.

Lakshmi Rattan, Senior, 316, Thambu Chetty Street, Madras.

We welcome this interesting little brochure which sets out in a compact form facts and statistics about pottery. The advantage from the hygienic point of view of earthen vessels over metallic vessels—a fact which can be noticed by the lay person also—is pointed out. There is a bibliography on pottery. The great scope that exists in this country for pottery as a cottage industry is discussed. The progress in this industry in Japan is next described. The statistics about the present state of the industry in this country will be read with interest by those who have the economic advancement of the country through organisation of cottage industries at heart.

NOTES

Having it Both Ways :—The bill to amend the Muslim marriage law is open to the criticism made by Sir N.N. Sircar, the Law Member, in the Central Legislative Assembly, that the Muslim community desire to have it both ways*. This is indeed one of the baneful features of communalism. It becomes particularly strong when associated with religion which like nationalism by transmuting selfishness into a group issue places it beyond the reach of the ordinary rules of ethics. It is not unusual to find in religious quarrels all accepted canons of the moral code swept away and their violations held up for praise. A new standard for religious merit is set up. Those who go to the most extreme length in such violations are considered to be the most meritorious in their service to the faith. In such an atmosphere, right and wrong as ordinarily understood, are forgotten. Nothing counts except the success of the group over rival groups.

Religion has been singularly ineffectual in enforcing the application of rules of right conduct in dealings between its own followers and those outside. From one point of view this will not be a matter for surprise because most religions foster a sense of exclusive brotherhood and consider outsiders as not being subject to rules of righteousness and therefore not entitled to the observance of any rule of righteousness in dealings with them. It is perhaps on account of this feeling that religious wars have been more bitter and religious persecutions more cruel than secular conflicts.

* Mr. Kazim's motion for circulation of the Bill to consolidate the provisions of the Muslim Law relating to suits by married Muslim women for dissolution of marriage and to remove doubts as to the effect of the apostasy of a married Muslim woman on her marriage tie was discussed before the Central Assembly.

Sir N. N. Sircar supporting the motion for circulation, pointed out the serious aspect of the Bill which had to be considered. He said that the position, if the Bill became law, would be to enable a Muslim woman to retain the marital tie with her husband. It has been held by High Courts that if a Hindu wife became a Muslim she was entitled to call on her Hindu husband to embrace Islam, and if he refused she could get the marriage dissolved. But if she married a Muslim husband and then reconverted herself to Hinduism, then, according to the Bill she had no right to dissolve the marriage with the Muslim husband. The Muslims thus would have it both ways, and it might be regarded as a hardship by other communities.

Wanted a Standard for Religion :—In the Aryan religions i. e., Hinduism, Buddhism and Jainism it is assumed that the whole of humanity lives under the rule of law and that these rules apply to all communities irrespective of time and place. Hinduism, for example, postulates a Samana Dharma, i.e., common rules of right conduct, applicable to the entire humanity. These rules consist of ethical principles. In addition to them there are rules of group conduct intended to accelerate spiritual progress by mutual co-operation. These are partly optional and partly compulsory as, for example, when persons are born within particular groups. These group rules are in addition to the rules of Samana Dharma and may be understood as a process of intensive of spiritual culture. But there is no double standard in dealings between groups because the rules of common morality are applicable to all.

Unless in this country we are able to evolve a rule of inter-communal righteousness based upon mutuality and make it impossible for the different religious groups to look upon each as object of exploitation, the harmonious progress of national life will become difficult.

Secular versus Religious Law :—In the dissenting judgment of what is called the Shahidganj Mosque Case, it is said that with respect to the law of adverse possession and prescription over wakf properties the Islamic Law ought to be applied instead of the Indian Limitation Act even though the prescribing party may be a Non-Muslim. This raises a larger issue whether in a country inhabited by different religious groups, one such group can insist upon giving effect to the paramountcy of the denominational law over the secular law of land in matters affecting property. From the earliest days of British Administration it has been the law that in all matters except marriage, inheritance or caste, the secular law ought to be paramount. With respect to these excluded subjects the personal law prevails over the secular law.*

Sect. 16 of the Madras Civil Courts Act III of 1873.

* Where, in any suit or proceeding, it is necessary for any Court under this Act to decide any question regarding succession, inheritance, marriage or caste, or any religious usage or institution,

(a) the Muhammadan law in cases where the parties are Muhammadans and the Hindu law in cases where the parties are Hindus, or

(b) any custom (if such there be) having the force of law and governing the parties or property concerned, shall form the rule of decision, *unless such law or custom, has, by legislative enactment, been altered or abolished,*

(c) in cases where no specific rule exists, the court shall act according to justice equity and good conscience,

When we are agitating for the enactment of territorial laws and for making them supreme over personal laws it comes as a surprise that there should be an attempt to give effect to religious laws over secular laws. The only workable rule that we can think of in the administration of law among different groups is to enforce the law of the land irrespective of the religious laws of particular groups. If the law should not be as it is it ought to be amended or repealed. But so long as it is on the statute book it has to be enforced.

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(Hindu Spirituality continued.)

in elaborately, brainlessly, and expensively murdering time. Our lives are consequently barren and uninteresting, and we are, in general, only too acutely conscious of the fact. The remedy is more materialism and not, as false prophets from the East assert, more 'spirituality'—more interest in this world, not in the other. The Other World—the world of metaphysics and religion—can never possibly be as interesting as this world and for an obvious reason.

*Aldous Huxley, in *Jesting Pilate*.*

