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THE Bharata Dharma

A Magazine of Liberal Hinduism
—The Official Organ of the Arya Mata Sabha—

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EDUCATION AND EMPLOYMENT.

By PROF. K. A. NILAKANTA SASTRI, M.A.

University Professor of History, Madras University.

One of the lines of the attack on our educational system, and by no means the least important, is that it creates unemployment. The over-rated report of the Sapru Committee on middle class unemployment made the discovery that higher education leads to Government employment, and that this has done harm both to education and to the people by attracting large numbers to colleges who would not otherwise be there. And this has been accepted by the Government of India. Part of the indictment drawn up against the present system of education by the Zakir Husain Committee is even more emphatic along the same lines. "The existing system of education does not train individuals to become useful productive members of society, able to pull their own weight and participate effectively in its work"; again—"An education which produces drags and parasites—whether rich or poor—stands condemned. It not only impairs the productive capacity and efficiency of society but also engenders a dangerous and immoral mentality".

So both Government of India and Congress seem to agree that education as at present organised in India is a potent cause of unemployment and that therefore the reform of this system is an urgent necessity. But there is a difference. The Government recognise that public opinion will not be in favour of any artificial restrictions being imposed with a

view to restricting numbers seeking entrance to the University, and they also admit the value of the higher educational training imparted by the University alike for the higher grades of Government service and for the advancement of society. Their proposals are therefore conceived from a specific standpoint and aim at a definite result. The result aimed at is that parents who can illafford to maintain their children at Universities should not be encouraged to do so in the vague hope that something will turn up to fix their children in suitable jobs under Government; and this is to be achieved by means of a preliminary selection of persons who will be declared fit for service under Government on the results of an examination to be taken by any one at the end of his school career, roughly about the age of seventeen. Failure at this examination will be a definite bar to Government service, and if after such failure of the candidate, his parents send him up to the University it will not be with a hope of his being entertained in its departments; it must be for other reasons. Already it would seem that very few but the top men in college classes entertain any real hope of being able to enter Government service; many of them find themselves where they are, either for the simple reason that they have not found what else to do with themselves or because they have deliberately resolved to take the degree for its own sake, irrespective of their future in life. The progressive increase in the numbers of graduates and the introduction of extra-academic considerations in the recruitment to public services and even, it is said, in the conduct of competitive examinations, have gone a long way to loosen the time-honoured bond between public employment and the University degree. And students are coming to realise this in an increasing measure and to seek such professional or technical courses as are open to them at a pre-University stage. And the proposed examination is to be welcomed in so far as it is calculated to strengthen these healthy tendencies.

The Government are aware of some possible objections to their scheme. One of them is the possible influence that the new examination might exert on the whole course of secondary education; this they propose to minimise by making the examination a good general intelligence test without its being a set examination of the usual type in prescribed subjects. Then there is the possibility that some who are not fully developed at the age of seventeen might develop their latent powers later and they would, under the proposed arrangements, get no chance of entering the public services; to this the Government answer is twofold: such cases must be few, and Government should not have the monopoly of all the

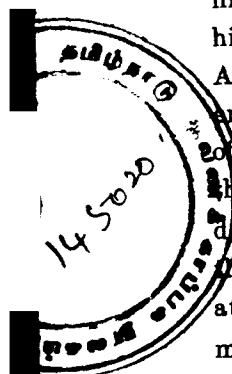
best minds in the country, some of which must be available for employment elsewhere in society.

But one may ask if the objects aimed at by Government cannot be secured equally well, if not better, without the appearance of shutting out, just on the results of one examination, large numbers from all chance of entry into public service, and that at a time when examinations have come in for much adverse criticism. Will it not be enough for Government to lower the age of admission to subordinate service, and recruit men about the age of seventeen? This would divert a good number from the University career for which they are not fit, but which they pursue because they have nothing else to do meantime. For the rest the remedy must be sought in an expansion and diversification of the opportunities for technical education and employment; and this would mean a progressive policy of industrial improvement. We may well find that once such a constructive policy is embarked on in earnest, the number of University men available for employment in places requiring trained intelligence and initiative is by no means superfluous.

The graduate of today is not the high and mighty person he is often represented to be. He is a humble enough fellow and not averse to any type of labour for which he gets the chance. If his talent and energy run to waste, it is not entirely his fault, and the society in which he lives is also in part responsible for his plight.

And one would have thought that the present when national Governments with strong popular support rule in the majority of Provinces in British India is the most suitable occasion for the inauguration of constructive economic policies which have been long and unduly postponed. There are as yet, however, few indications that Congress governments are seriously turning their attention in this direction. It is to be hoped that an active furtherance of hydro-electrical schemes, and a progressive re-organisation of industry on a small scale and along modern lines will engage their attention in the near future.

A word may be said in conclusion on the educational policy of the new Governments. Many disturbing things have been said, though so far little has been done to enforce the threats of a total and radical change of policy. Though the Wardha report is confined to the sphere of elementary education and seems to have no direct bearing on secondary and higher education, yet some politicians who have spoken on its implication and who are presumably more or less in the know of things, have stated that the report implies an eventual and total withdrawal of



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to reconvert by *Suddhi* the people who were once before made Muhammadans. We know the Muhammadans in the South India added to their fold a good many of the lower classes of the Hindu population and if they realise now they are no better in the new fold they have Common Law rights to renounce Islam and become Hindus.

(b) *Music before mosque*. Here again Mr. Hussain is on *firmer ground*. It is explained that even the prophet of Arabia while delivering a sermon in a Friday standing on a bunker heard the beating of a drum by a street hawker passing by. The people within the mosque all left the mosque to see what articles were exhibited by the hawker. Nobody cared a twopence for the drum-beat. The prophet calmly concluded his religious duties with the remaining twelve. He never so much as even a show of annoyance did feel. If so it is sheer unthinking fanaticism that is responsible for any amount of disturbance of public peace to insist on stopping music resulting in embitterment of feelings.

(c) *Cow killing*. It is stated that *Amir Habibullah Khan of Afghanistan* refused during the *Bakrid* to enter the city if the Mohummadans were bent on Cow Killing. Again a Moulvi of Aligarh during the Balkan war issued a Fatwa to *give money instead of cows to the equivalent of their value*. Mr. Hussain like a true Mohummadan that he is, opines that a similar devise could be made in the case of *korbani*. Let there be a reign of self control, sympathetic mutual understanding, service without expecting return outside of God's appointed time.

Om. Shanti ! Shanti !

Faith as basis:—It behoves those to whom Providence has vouchsafed the light of Brahminism to step forward, and by the influence of precept and example to promote such measures as may secure to our country the blessings of true reformation. Rest assured that the best foundation for the prosperity of a nation is pure faith and that unless this is laid deep in its life, mere secular measures, however much they may tend to produce superficial refinement will fail to effect any substantial or lasting improvement. Whether it is social education or moral reformation that we seek our efforts will meet with that partial success which attends all half measures unless we base it on the enlightenment and expansion of the soul.

K. C. Sen.

WERE I A CONGRESS MINISTER?

RAO SAHIB N. NATESA AIYAR, *Advocate, Madura.*

I, a Congress Minister ! How queer ! It cannot be a day dream, for I never sleep while the sun is awake. It cannot be a night mare, for my night meal is only a diluted liquid. It cannot be that my mind has travelled out of my body to some foreign place, for no pass port was applied for or granted and besides, the new mind-ray apparatus reveals it in its position. Is then the wish the father to the thought ; impossible, because the idea never entered me even in thought unborn. An examination under the crucible and the test tube has also unerringly demonstrated the total absence of Congress electrons, protons and neutrons in my make-up. Nevertheless the following facts stand out boldly and stand unexplained by any theories of Max Plank, Einsten or H. G. Wells. I find myself safely ensconced in the ministerial chair with a tricolor flag smiling daintily over head. A foot man in Congress livery salutes me with a silver mace. A Khadder-clad Parlimentary Secretary sitting glum with anxious looks at the desk opposite woos me with a pile of snow-white papers and sweeter Vande Mataram songs now exiled from the Assembly sittings. I rub my eyes. I pinch my nose. I see, I speak. I feel the ground solid under my feet. In these ways I make sure of myself. There is no mistake, no delusion, no hallucination, no acrobatism, no witch craft, no Indrajalam. It is all straight and square and plain as a Dvajasthambam and clear as ushas (dawn). I am really a minister, a Congress minister every inch, with the portfolio for Religion and Health, health of the body, of the mind and of the spirit. Every cell, every protoplasm of my cell has turned into genuine Congress metal. How wondrous the metamorphosis ! this transformation from an up-country humble Sanatani worm supposed to be wallowing in the mire of antediluvian, ritual-riddled, moth eaten meaningless, Shastras into a mighty dictator holding in the hollow of this palm the fateful destinies of millions of human beings. How bewildering and yet how real and meaningful. I seize the inviting sceptre, after assuring myself that it is not a spectre with the delirious avidity of the Arabian Nights Muslim who was installed for a day in the throne of Caliph Haroun Ulasheed by the generosity of the ruling Haroun. I begin my work fully saturated with the over-flowing four-dimensioned altruism of a Congressite but imbued nevertheless with a deep sense of prayerful respect for the fundamental rights and laws of natural justice wherein rests

the allegiance of the Praja to the Raja and a disregard of which is at present hurling whole countries and nations into the depths of bottomless abyss from shore to shore.

2. I search my Congress heart. I question my Congress mind. I argue Congress wise and Sanatani-wise. I spin and spin, right and left and round and round. The Congress view dazzles me. The Sanatani view puzzles me and perplexes me. I begin to ask "Has justice been done to the Sanatani. Is he to be hanged without even the show of a hearing? Is he to have after all only the Hitlerian treatment of the German Jew? Why should we lay violent hands on the ancient Marriage institution, the Varnasrama institution, the Joint family institution, the institution of temple-worship and the institution of private property? Are not these institutions integral parts of an ancient civilization and culture which has extorted even from our Premier in an unescapable divine moment a genuine, candid and well-merited appreciation and admiration?

3. This appreciation is based on solid facts. The Hindus have discussed every subject in the Universe *from the tamarind to the Polestar from sex to salvation* from the lowest dross of hum-drum life to the highest peak of philosophical truths, from the discipline and purification of the body and the mind and the necessary segregation of oneself from all possible and uncongenial influence to the Culture of altruistic feelings and social virtues, the cherishing of humanitarian and cosmopolitan ideas and the breaking of artificial barriers raised through attachment to ritualism and physical purity. They have written extensively on pure Mathematics Algebra; Arithmetic, Anatomy, Physiology, Embryology, Politics, Government Municipal Administration, Jurisprudence, Warfare, causes and laws of war and peace. In these various fields they have anticipated many of the conclusions and discoveries of Descartes, Newton, Aristotle Machiavelli. They have produced excellent treatises on Literature, painting, architecture, music, irrigation, navigation and town planning. They have excelled not only in theories but in translating them into efficient and well ordered social political economic, financial, municipal and religious institution. The philosophy of the Upanishads, the intellectual repasts of the Nyaya and of the Vedanta, the wonderful greatness of Panini, the exquisite imagery and word-painting of Srimad Ramayana, Mahabharata and Bhagavata, is there anything any where that can equal them? A short red-life-episode may be usefully narrated here.

3. A Punjabi Principal of an Upper India College on a visit to Europe called at the house of a noted French Savant in Paris. He was

ushered into the presence of a great man who was immersed in a book. The principal did not like to disturb him but the longer he waited the less the savant seemed to take any interest in him. In disgust the principal stood up. At this, the savant raised his head when the principal noticed big tears rolling down his cheeks. Seeing an Indian, the savant said, "I bow down before you, you are an Indian. You belong to a land which has produced the wonderful book pointing to Patanjala Mahabhashya which he had been reading so intently. You are blessed! the race is blessed which can produce books like this; the land is blessed which can produce men who can write like this."

4. If these parts of this ancient Hindu civilization are faultless and fit to be retained, honoured and prized, why should the parts now objected to be singled out and condemned as unwise and injurious, barbarous and inhuman. Is it not a fact that the same Rishis, the same seers, the same philosophers, the same law givers, the same statesmen and the politicians have evolved both the sets? Have not all these institutions been working side by side for thousands of years harmoniously and beneficially? Have they not defied and survived successive destructive onslaughts from within, while the Egyptian, the Abyssinian, Babylonian, Greek and Roman civilization have become mere matters of history?

How then can a Congress minister pledged to truth and non-violence in thought, word and deed and claiming to represent all the denizens of the earth from the tiny ant and stinging bee to the mighty lion and rhinoceros accept the one set as finished and chiselled products and reject the other as foolish and diabolical? Day in and day out these questions haunt me, tantalise me and prey upon me and clamour for a satisfying answer. I run up to my honourable colleagues, I satisfy them that I have completely shed all objectionable Sanatani Vasanas, I tell them how I propose to deal with my portfolio in the prayerful hope that they will not disregard what comes out from one of their own colleagues, *from one who is more Congress minded than the most Congress minded among them, from one who is fully alive to the "Time-spirit"* and to the plain and hard realities of the fastly changing work-a-day life of the dynamic present and the grim and unfathomable potentialities of the unfathomable future and from one who never fed himself on the glories of the spent up forgotten and dead past.

(To be continued.)

SANATSUJATIYAM.**SECOND DISCOURSE (Continued).***The Evils of Kama and the Benefits of Jnana.*

BY T. S. SRINIVASAN.

According to the Hindu mind, Sat, chit and Ananda, that is, true Existence, Knowledge and Bliss are of the self alone and have absolutely nothing to do with the body, the senses and the mind which instead of being helpful to them definitely hinder by limiting them. It is this limiting that is at the root of all troubles and miseries of this phenomenal universe. Man in his desire to realise the Sat, chit-Ananda State pretends to adopt faithfully the four Purusharthas, Dharma, Artha, Kama and Moksha ; but he actually fails to recognise them at their proper worth and indulgently pursues Artha and Kama alone. How can ordinary Artha and Kama, the Purusharthas of the worldly-minded materialist lead him on the path to Moksha or the final state of liberation? Artha and Kama understood in their highest spiritual sense alone can elevate one through the steps of Dharma to the flights of Moksha. But understood in their narrow material sense, as done by the generality of mankind, they will surely lead to chaos.

So Sri Sanatkumara says that the person who hunts after fleeting worldly enjoyments is himself haunted by the demon of Kama and perishes. But he who perceives with an unerring vision the destructibility inherent in all created objects of this world scornfully disdains Kama and by his discriminating faculty destroys the roots of karma, pure as well as impure, accumulated in this and in previous births. Does the Viveki who treats all worldly enjoyments as mere trash turn a derisive look on the much-coveted body? Of course, for he knows well that the body, "the muddy vesture of decay" is a veritable hell and a detestable receptacle of all that is unclean and loathsome. He realises also that the body is the product of Avidya (ignorance). But a fool revels in sensual pleasures, absolutely oblivious of the truth stated by the great Tulasidas that where there is Kama there can be no Rama. While thus his attention is drawn to Kama, he is effectively prevented from a preparation for the knowledge of the true nature of Brahman which the shruti decisively proclaims is one with him. The reveller may be a versatile pundit possessing a clear and comprehensive grasp of all the four Vedas and the six Shastras but still his life is a huge waste as long as he remains ignorant of his true divine nature. He is, as Sri Sanatkumara says, like a tiger made of

straw. He is thus not only a dummy but he himself is the cause of his death and destruction. It has already been observed that the person in the firm grip of the six internal enemies अरिषद्वर्ग inevitably falls a victim to death. Sri Sanatkumara corroborates with a decree of emphasis the same sentiments expressed in the Gita by Sri Krishna, आत्मैव रिपुरात्मनः "Verily the self is the enemy of the self (of him in whom the senses remain unsubdued)." Then how to conquer the enemy, death? By Jnana alone, says the eternal Acharya. After having clearly understood that Pramada, the real death, transforms itself into desire, anger etc., and that it becomes the cause of the bondage of Samsara, he cleanses his mind of the impurities of Kama, Krodha etc., cultivates Sama, Dama etc., and thereby realises his eternal inner Atma. And in the presence of his Atmic effulgence the darkness of death is dispelled. The Taittiriya Upanishad speaks in the same strain आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन "The knower of the bliss of Brahman fears naught." The man who is well established in the knowledge or Jnana embodied in the Vedas and thereby who has the supreme realisation of the bliss of Brahman and whose mind is not smitten by any desire for worldly enjoyments comes to comprehend the unity of the omnipresent. Atman interwoven like the warp and the woof lending existence to all objects of phenomenal manifestation. And this knowledge of unity completely removes from his consciousness all feelings of differentiation in existence ; and consequently he has nothing to fear as everything that exists is naught but his own soul.

From the very beginning Sri Sanatkumara has been telling Dhritarashtra that karma is the cause of the cycle of births and deaths and that Jnana is the *sine qua non* for the attainment of Moksha. The king was all the time hearing with rapt attention the divine wisdom flowing from the mouth of the great Acharya. Now a doubt arose in his mind and he respectfully questioned his Guru. It is said in the Shastras that the Brahma Loka and the other Lokas (regions) are more sacrosanct than the Indra Loka and the like and that they are also more abiding than the latter. By the due performance of sacrifices like the Jyotishtoma, the Brahmanas ascend these Lokas. The Vedas also declare that the *Summum bonum* of this samsaric life is to attain this Brahma Loka by performing yagnas as prescribed by the Vedas. But how it is that the Jnani never resorts to these high-status-conferring karmas? Sri Sanatkumara explains. True, the Vedas prescribe such a course. But it must be understood as not intended for an Atma Jnani. The Vedas nowhere state that the most

exalted Brahma Loka is identical with the supreme Atmic state. The Gita also says in unmistakable terms that that state is one, having obtained which there is nothing beyond it or greater than it. So, the man who reaches even the highest region of the Brahma Loka through a recourse to the Vedic sacrifices for the enjoyment of the pleasures there, is classed as an Ajnani (ignorant one) and therefore, remains still bound. The realisation of oneness with the supreme Atman alone breaks the bonds of Samsara and renders the operations of karma nugatory.

The blind king recapitulated in his mind what all Sri Sanatkurmara has said about Pramada, the real death, the evils of Kama and the benefits of Jnana, and the unity of the self with the supreme self. But how the Jivatma and the Paramatma are one and indivisible, he was not able to understand. So, confronted with this great doubt he desired to be enlightened on this most abstract metaphysical question of the Jiva-Brahman identity.

(To be continued).

Brahmo Samaj:—The Brahmo Samaj since its establishment by Ram Mohan Roy chiefly laboured to draw away the Hindu mind from superstitious beliefs and to establish its faith in the truths of theism. Its illustrious founder directed his mind and energies to the propagation among his countrymen of the worship of One True God, and this continued to be the principal object of the Brahmos for a long time; hence it is that the early history of the Samaj presents a scene of theological controversy. It has since widened its sphere of action and may be now identified with an institution of varied usefulness, having comprehensive, catholic, and practical objects in view. Whoever glances at the present state of the Samaj cannot fail to be impressed with its connection with various movements of reformation.—moral, social, educational and domestic.

K. C. Sen.

THE DAYALBAGH

(Continued from page 90.)

To use another Biblical expression—and Biblical expressions seem to come naturally to one's lips when one is talking of Dayalbagh—"It is the spirit which giveth life," and it is the spirit behind these figures to which I refer. It is impossible for me to give justice for that spirit and it is impossible, I think, for any one, who has not visited the colony with its beautiful lay-out and its happy and peaceful atmosphere to realise the driving force behind its multifarious activities and combination of the ideal with the severely practical."

The Hon'ble Chief Justice Sir Courtney Terrell who opened another exhibition at Patna was struck much with the fine chemical balances produced in Dayalbagh and said thus:—"Perfect accuracy, perfect fitting, skilled and artistic craftsmanship are required in producing this balance. Shabji Maharaj has, therefore, performed a really wonderful feat in obtaining the manufacture of such instruments. I am now speaking, not of the wonder of making that particular instrument, but of the wonder of having produced the *skill* which can make instruments of that character."

Diwan Bahadur Harbilas Sarada who was the president of the Exhibition Committee at Ajmeer in 1933 has said "All difficulties encountered in manufacturing these articles,—owing to want of trained skill and high technical education, have been surmounted, and, marvellous to state, crucial difficulties which defied the skill of skilled workmen, have often been solved by Sahabji Maharaj himself."

Professor A. R. Wadia of the Mysore University, who heard one of the discourses of Shri Sahabji Maharaj writes thus:—"Sahabji Maharaj spoke easily and fluently. I was surprised by his references to several European thinkers like Kant, who do not usually form part of the intellectual paraphernalia of Indian Swamis.—The gist of his talk was that philosophy is purely intellectual and that religion went beyond philosophy,but it proclaimed the mind all too rare in the religious heads of India.Shri Sahabji Maharaj, the man who can achieve this remarkable combination of scientific Europe with spiritual India in the short space of twenty years, must needs be looked upon as a great man and a great leader.....Here in Dayalbagh is a living inspiration." Mr. Muhammad Yakoob Khan, editor of the Light, writes thus:—"We had the privilege of listening to one discourse of Shri Sahabji Maharaj and if we had just

The readers will be interested to hear that Sahabji Maharaj was, besides being a religious head, industrialist and reformer, equally distinguished as a poet, dramatist, essayist and an acute philosophical writer whose original reserches (specially in support of the doctrine of the fundamental unity of religions) have an encyclopaedic sweep, and a scholar of varied interests. The plays that he has written have not yet attracted the attention of the Literary world. But the new standards that he has set for the art of play-writing and the new dramatic technic that he has evolved are bound to receive attention sooner or later. Rarely does nature bestow such varied gifts on one individual. How enormous and varied has been his literary output can be inferred from the following list of his published works:—(1) Swarajya (2) Samsarchakra (3) Dhin-Va-Dunia (4) Saranasram Ka Sapooth (5) A commentry entitled Bhagavatgita Ke Upadesh (6) Amrit Bhajan, a Hindi translation of Maharaj Sahab's "Discourses on Radha Swami faith"—a book much too abstruse for the average reader but a classic containing an authoritative exposition of the teachings of the Satsang, (7) Satsang Ke Upadesh in three parts being a collection of his speeches on varied topics of philosophy and religion and (8) The Yathartha Prakash (three parts), a scholarly work the encyclopaedic range of which is indicated by the fact that references have been made in it to 47 Sanskrit, 24 Hindi, 17 Gurumukhi, 7 Arabic and Persian, 13 Urudu and 15 English books. It is a work which surveys the whole field of India's religious thought and endeavour and in doing so it provides the reader with master clues to the understanding of the religious thought of the world in general and the spiritual genius of India in particular. The language in it is of poetic beauty. Though an epoch making book it is not unfortunately yet well-known even in India, but a time must come when it is bound to be recognised as a classic containing a crisp and clear statements of the essentials of religion. Without actually

The beneficent activities of His Holiness were not confined to Dayalbagh or to the service of only Satsang community. Though His Holiness was extremely busy, he served on the United Provinces Board of Industries, the Literacy Committee, the Advisory Committee of the Harcourt Butler Technological Institute, the Advisory Council of the Thompson College, the Hindustani Academy and the Agra University Senate. He was also a member of the United Provinces Educated Unemployment Committee and the Education Reorganisation Committee. In 1935 His Holiness was invited to deliver the 8th convocation address of the Agra University. That address is hailed as the most remarkable and excellent address. Sir Jwala Prasad Srivastava (Minister of Education) says "that address must go down in the history of the University as one of the most inspiring convocation addresses ever delivered." Mr. Metha Udho Das Sahab, B.A., L.L.B., Minister for commerce, Bhagalpur Government, writes "the convocation address of His Holiness is of a unique character and will ever stand as a monumental piece of writing both for beauty of expression and elegance of thought. Every line of the fairly long address strikes a new vein of thought and each word is pregnant with meaning and has a force and charm of its own. With the sage's insight into truth and the prophet's dive into the future Sahabji Maharaj is not dismayed by the common cry raised in the west and the east against University education in order to check the rising wave of unemployment among the graduates—". After citing the passage from the Convocation Address, which is quoted on another page above, Mr. Mehta Udho Das Sahab writes, "Here is the all-healing balm prescribed by a great spiritual teacher who is at the same time so well experienced in worldly affairs and so well entitled to speak with the authority of an expert in both, to end the war of ages between the two great branches of human knowledge—religion and science. Shall not then the twin-sisters

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—religion and science—that once by an heedless error of judgment quarrelled and separated, now meet each other in loving embrace at the portals of our Universities and thereby lead humanity unto its destined goal! It would be the proudest day in the history of mankind when they do so.

Shri Sahabji Maharaj's Note on Dairy-Farming contributed by him appears in the report of the United Provinces Unemployment Committee. It is full of very valuable suggestions for the solution of the unemployment and poverty in our country, in a special way viz., by Dairy-Farming as an honourable and paying business if taken up by hundreds of our honest and educated unemployed young men of our country.

Recognition requires time. Even the Government of India was impressed by the invaluable services of His Holiness and Dayalbagh. At the beginning of 1936 His Holiness Sahabji Maharaj was knighted. Innumerable congratulated messages poured in from men far and near, officials and non-officials belonging to many castes and communities.

"Dayalbagh convinces that Indian workmen are inferior to nobody in the world and given suitable help and guidance they can manufacture articles which can easily approach the western standards of finish and efficiency. Dayalbagh goods are inferior to none and the unemployed youth has still an opportunity of making a good living through industrial pursuits. Dayalbagh Swami is indeed a great organiser and practical Indian patriot. His greatness can be gauged only visiting his industrial Centre." In imitation of the English Proverb "See Naples and die," it is suggested as follows "See Dayalbagh and die."

According to Sahabji Maharaj Nature herself appears to be striving to produce a finer type of man than that represented by the present tribe of dictators. He says "Immortal is Spirit and Imperishable are its conquests. It is still alive and active and busy with its conquest of the residual resistance of matter. To my mind it is now endeavouring to evolve a race of supermen in whom life and the attributes of spirit will have the fullest expression. There can be no better way of concluding this short sketch than by citing some passages from his speeches and discourses:—

"Dayalbagh stands for religion and is striving after setting an example for all lovers of religion to show that religiousness doet not mean inaneness, and charity does not mean pampering of the idle and that in devotion to God, the Common Father of all nations, lies the way of peace and happiness both here and hereafter."

This is his philosophy of supermen:—"The present caste system in Hindu society is a tyranny and a stumbling block in the way of is progress,

The need of the hour is unification and not division. Let every Hindu youth combine in him the qualities of the four castes and the society will, in no time, find itself on the high-road to prosperity. Let him be a Brahmin by becoming a student and a devotee of BRAHMA VIDYA; let him develop in himself the qualities of a true Kshatriya and protect his wife, children, dependants and neighbours and also fight his internal enemies Kam—Krodh etc.; let him be a true Vaishya and live on the income earned by the sweat of his brow and let him be prepared to serve humanity like a true Shudra. This is the ideal which we lay before our young men in the Radha Soami Satsang."

There was a big gathering of several thousands at Dayalbagh in December, 1936. In that meeting His Holiness Sahabji Maharaj delivered a Divinely inspired address and gave the *nine commandments* for the conduct and guidance of the Satsang community.

His Holiness used to visit Courtallam during some years thereby vouchsafing opportunities for the Satsangis of South India to have His Darshan. His discourses at Courtallam are of perennial interest to lovers of true religion. The last visit of His Holiness was in June 1937. On His return from Courtallam His Holiness stayed at Madras for three days. On the 23rd June His Holiness and party were sitting on the sea-beach at Madras. He told the gathering then present thus:—"Old men often indulge in relating their experiences to younger people for their guidance. The one thing that I wish to tell you is, never, never, during my life have I shirked my duties and responsibilities. I have always discharged them without fear or hesitation and without sparing myself, with the result that my efforts have met with success to the chagrin of enemies and the joy of my friends. Doctors advise me to take rest, not to move and not to talk. But I put doctors and their advice on one side, and my duties and responsibilities on the other. I am not going to die the death of a coward. I shall continue to perform my duties to the last in spite of the advice of doctors to do no work. And I expect all Satsangis to do likewise".

And to the last moment of His stay on this plane He did as He said. On the 24th June He presided over the the Satsang service to the last. With folded hands he bade farewell to all those present on the occasion. For some time later He was chatting smilingly with others. When all had dispersed He called for some one. Two faithful devotees rushed, made obeisance and stood before His Holiness. Then His Holiness with folded hands said "Radha Soami" and laid down smilingly and left this plane and tabernacle of His holy and brave spirit.

When we read the words of Lala Sriram Sahab viz. "India must rightly or wrongly follow in the wake of other countries in adopting the policies of economic nationalism and herself endeavour to become what other countries are fast converting themselves into viz. self-contained communities, dependent on none but themselves for all their needs. What better example can India have than Dayalbagh to achieve this objective? A thousand Dayalbaghs granted all over India will enable her in a short time to dispense with foreign manufactures. Might I in this connection put forward an humble suggestion to the numerous maths and religious institutions all over the country that they may utilise part of their resources in combining, with the spiritual ministrations that they offer to their followers, practical instruction in arts and crafts which would assist in building up a community of useful citizens, and follow Dayalbagh, for it is as equally true that man cannot live by spiritual sustenance alone as that he cannot live by bread alone. If India wishes to become self-sufficient, her industries must be able to withstand foreign competitions, and when no less a person than Sir Courtney Terrell says that in supporting such a practical body as the Dayalbagh community, the people will find that it is a good investment for their money, our duty becomes clear. We, Indians, are bound in duty to endeavour to deserve the rich and lasting legacy left behind by Shri Sahabji Maharaj.

The Dayalbagh Satsang Sabha have as formulated a five-year plan of producing goods to the tune of one crore and thus practically contribute to the solution of the problem of unemployment, poverty and distress in our country. As no donations and subscriptions or offering are accepted by the Sabha the only way to show one's patriotism for the country and appreciation and admiration of the patriotic services rendered by Dayalbagh will be by the purchase of the goods manufactured at Dayalbagh, though as one writer puts it, Dayalbagh has supplied not only goods but men and the demand for them has come both from the Government and public men—from such leaders as Mahatma Gandhi himself.

As Mr. N. K. Bhojwani of Karachi says "Dayalbagh has an all India significance. It stands as a guiding star to the practical possibilities of a systematic industrialisation of India in a spirit of social welfare. It can stand comparison with two well known industrial garden-cities in Britain—Lever Brothers, Sunlight City and Cadbury's, Bournville. It shows that the acquisitive motive behind modern industry need not sacrifice the welfare of industrial workers. It must remain—if it were better known—an inspiration to those who desire India's economic advance. In this sense

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Dayalbagh is doing as great a service to the country as any purely political organisation can ever aspire to do."

Major Yeates Brown records in his Lancer At Large:—"If I had to select a triumvirate of Indians to rule the peninsula, I will choose Sir Akbar Hydari, Sir Mirza Ismail and Sir Anand Swarup. These three men are self-made, self-confident, possessed of tremendous drive. It is a pity that the youth of India knows so little of their ideals and achievements, being beglamoured by the honey-tongued demagogues—."

The following is a great message of His Holiness which though addressed to the Satsangis in particular is of general instruction to the world at large:—

"Do you all of you quite understand what we of Dayalbagh are aiming at? Let me help you a bit in this connection. We wish to bring into existence a community, every member of which shall *know* his duty and *Do* his duty. We propose to raise a structure that will draw and give shelter under its spacious roof to men and women, willing to live a life of dedication, a life of service, to God and Man. We want to build up institutions that will do honour to the fair name of Radha Soami Satsang and serve as a model to all those working for the uplift of humanity. A gigantic task indeed, and one of grave responsibility! But we are not at all frightened by the magnitude of the task or its gravity. We place implicit faith in the Mercy and Grace of the Supreme Father, and we repose full confidence in you. The Great Architect has His plans and designs ready. Only masons are needed to give shape to those plans and designs. We shall no doubt, devote every moment of our life and every ounce of our energy to the laying of as many bricks and to the construction of as many arches as we can. But the work before us cannot be completed in a life time. Will you not supply us with a sufficient number of capable and devoted masons to help us and carry on the building-work after we have been called away? I am sure you will, The Masons of to-morrow! Prepare yourselves from today for the responsibilities that await you. We want strong and sturdy men whom no difficulties can frighten, no misfortunes can depress and no temptations can lead astray. Life is no more a bed of roses. Man, Yes, foolish man, has made it a bed of thorns for himself and other creatures of the world. Therefore, be prepared for a hard life. Be healthy and hardworking. Love the Supreme Father and all His Children. Shirk not manual work and respect those who till and toil with their hands. Be clean of body and pure of mind and always remember that

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VEDIC WISDOM AND VEDANTA SUTRAS.

BY M. K. VENKATESVARA AIYAR., *Advocate.*

Vedas constitute the accumulated treasury of Spiritual laws and wisdom which guide men to have smooth and harmonious progress towards perfection of peace, prosperity and happiness.

Observation or Pratyaksha, reasoning process or Anumana and Comparative Study or Upamana are unable to solve many problems of life as they take note only drishta or patent conditions. There are many latent conditions which affect life and brain-faculty is unable to explore them. Hence an infallible supplement which takes note of both seen and unseen aspects of the universe, is necessary for further progress. This supplement to the brain is called Vedic wisdom.

The peculiarities of Vedic wisdom are :—

- (1) अदृष्टार्थाव बोधकत्वम्=Giving enlightenment where the brain power fails.
- (2) अबाधितार्थाव बोधकत्वम्=Illuminating with infallible wisdom.
- (3) स्वतः प्रमाणत्वम्=Intrinsic authoritative nature.
- (4) अपौरुषेयत्वम्=Impersonal Character. (5) नित्यत्वम्=Eternal.

The following analogy will give us a clear comparative view of secular knowledge and Vedic wisdom.

Suppose rocks obstruct the digging of a well before we get perennial water supply. Rocks have to be bored and blasted to get water from underneath the rocks. And if we blast the rocks and get an artesian well the water will be pure and inexhaustible. Whereas if we depend upon rain water alone, it will be insufficient and not good.

Similarly ignorance (असंभावना) and misconception (विपरीतभावना) constitute the rocky barrier in the development of our knowledge. Thinking (विचार) is the boring machine. Intuition and inspiration represent the inexhaustible and perfect wisdom (चित्) from within. Sages are artesian wells of spiritual wisdom.

Just as neighbours can take advantage of the artesian wells of others we can benefit by the inspired wisdom of Sages. The progress of science is retarded because it does not take advantage of inspired wisdom. The world unrest and thorny problems like the unemployment question etc., can be traced to this neglect. Hence prudence lies in our utilizing revealed wisdom as a supplement to science. Therefore the value of Vedic

wisdom in bringing about peace (शान्ति) prosperity (ऐश्वर्यम्) and happiness (आनन्द) cannot be over-estimated. The greatest thinkers of India had absolute faith in the infallibility of Vedic guidance and used their faculties only to understand Vedas aright and adopt their teachings in life.

Vidyaranya Swami says :

श्रुत्यथं विशदीकुर्मो न तर्काद्विचि किंचन

तेन तार्किक शङ्कानामत्र कोऽवसरो वद ॥

We are only expounding the cult of Vedas and are not arguing on the basis of reasoning alone. Therefore where is there any place in our discussion for these who over-estimate the value of reasoning. Vedas are like enactments of law and reasoning is to be applied only to construe them aright.

A close study of Vedic literature will reveal to us.

(a) that there is a Divine Plan or Samkalpa for smooth and harmonious progress for all towards peace, prosperity and happiness under Divine guidance.

(b) that in that plan everything is worked out in the unseen (अदृष्ट) world before it is manifested in the seen (दृष्ट) in the ideal before it is realised as practical, and in the spiritual before it shows forth in the material world.

(c) that those who know that plan recognise that perfect justice is administered in the world on the basis of karmic theory and re-incarnation and it is possible to trace every pain and misery to some defect or weakness in the individual which he can uproot by regulation of his life in accordance with the divine plan.

(d) that the Isvara Samkalpa on Divine plan is revealed by Vedas which represent the laws of Dharma or absolute righteousness and wisdom which govern the world in the seen and unseen (drishta and adrishta) aspects.

(e) That the world creation is a university where every jiva is being trained to regulate and purify its individuality, by the practice of honesty, purity, unselfishness and love of fellow beings until it realises its identity in reality with Divinity which reveals itself as the self in all.

(f) That families, societies, kingdoms and empires are training colleges affiliated to the world university where individuals are trained to regulate their lives towards fellow beings on altruistic basis by the practice of mental control, moral restraint and Self-governments.

(g) That humanity evolves from a state a mechanical combination to voluntary organisation.

(h) That Vedas teach us that God who is an embodiment of Ananta-kalyanaguna i. e., infinite glories and virtues ought to be our ideal to remould our Swabhava or character and we must be rectifying ourselves until our nature becomes entirely Divine like His.

and (i) that Vedic wisdom gives enlightenment where brain-power fail.

The fundamental basis for a proper understanding of Vedic wisdom is the firm conviction of the infalibility of Vedas by a proper study of arguments "*Veda Pramanyam*" in Purva Mimamsa.

श्रद्धालोरेव सर्वत्र वैदिकेष्वधिकारतः ।

Because it is only those who have faith in the unimpeachable authoritative character of the Vedas, that are entitled Vedic life and wisdom. Vedanta is the ultimate teaching of the Vedas.

वेदान्तानामशेषाणामादिमध्यावसानतः

ब्रह्मात्मन्येव तात्पर्यमिति धीः श्रवणं भवेत् ॥

The study of the Vedas leads us to the conviction that the essential cult of Vedanta from top to bottom is to make us realise the identity in reality of self or pure individuality with Divinity.

All rules of Dharma are deductions and corollaries from the basic proposition that every *be-ing* is a partial manifestation of the same "*Supreme Be-ing*." In Sanskrit we say that Jivatma and Paramatma are identical. "*Do unto others as you would be done by*" is a natural corollary from the above. A Systematic study of the various lessons in the Vedas will show that we are first made to realise that the whole world is *one* family of which God is the *Father-Manager* and that we are all members thereof. Thus we are to regulate our life on the basis of brotherhood and fellow-ship remembering that man is a social being. This realisation will lead us on to a further realisation that the whole world phenomena is only a manifested body of God or Virat-Rupa and that we are limbs thereof. Gradually we shall experience the neumenon or reality underlying the phenomena and shall feel that the phenomenon is only dream like, magic-like and mental creation. We shall see that Samkalpa is at the root of creation सङ्कल्पो विविधः कर्ता All these require a concise and clear Systematization. Sutras discharge that function.

Sutra has been defined in Padma Purana as follows :

अल्पाक्षरमसंदिग्धं सारवद्विश्वतो मुखम्

अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

People well-versed in sutra literature say that a sutra should be concise and unambiguous, give the essence of arguments on a topic but at the same time deal with all aspects of the question be free from repetition and faultless.

The importance of Vedanta Sutras or Uttara Mimamsa cannot be over-estimated as it is a brilliant guide to solve all thorny problems of life. They consist of four chapters each of which is divided into four padas thus making up 16 padas in all. Each pada is sub-divided into Adhikaranas which contain one or more sutras. There are altogether 192 Adhikaranas and 556 Sutras. Some commentators divide Adhikaranas differently making the total number very slightly.

Uttara Mimamsa is one of the twelve darsanas or eye-openers to the spiritual world and they are divided into Six Astika darsanas (आस्तिकदर्शन) and Six Nastika darsana (नास्तिकदर्शन). This demarcation has reference to faith or want of faith in Vedas.

The Six Astika darsanas are :

(1) Nyaya of Gautama, (2) Vaiseshika of Kanada, (3) Samkhya of Kapila, (4) Yoga of Patanjali, (5) Purva Mimamsa of Jaimini and (6) Uttara Mimamsa of Vyasa.

The Six Nastika darsanas are :

(1) Charuvaka, (2) Jaina, (3) Vaibhashika (4) Sautrantika (5) Vignana Vada and (6) Sarva Sunya Vada of which the last four are called Baudha, Besides these there are other darsanas called Pasupata, Bhagavata, Sakti, Vada Digambara etc.

(To be continued)

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there is no truth higher than God and no enjoyment higher than God-realisation. Remember also that mere empty words will be of no avail in the achievement of these great blessings. Please God by strictly following the path of duty and living a life of dedication. This is the only way to success."

Literature on the R. S. faith and Dayalbagh manufactures can be had of Manager, Dayalbagh Stores 3, Corporation Fruit Market, China Bazaar Road, Madras, G.T.

ROMAN CATHOLICS AND CANON LAW.

Mr. J. A. Saldanha sought leave to introduce a Bill to amend the Madras Civil Courts Act III of 1873.

The object of the Bill is to secure recognition by courts of certain provisions of canon law applicable to the Roman Catholics.

The following is taken from the statement of objects and reason appended to the Bill :

"Section 16 of the Madras Civil Courts Act (III of 1873) lays down that the law applicable, as to succession, inheritance, marriage, caste or any religious usage or institution will be (a) in the case of Hindus, Hindu Law, (b) in the case of Mahomedans, Mahomedan Law, (3) custom which has acquired the force of law, unless such law or custom has been modified by statutory enactment, (d) otherwise the rule according to justice, equity and good conscience. Roman Catholics in this Presidency, though a small fraction of the population, form the largest minority community and the largest body of Roman Catholics in India.

"They are proud to belong to a compact united body of 350 millions of the world's population dispersed over every country of the globe but having the same creed, worship and moral discipline under one spiritual Ruler and Administrator, the Supreme Pontiff. Such a large organised body must have laws and regulations formulated by the general Council of the Church under the authority of the Pope or promulgated by him for the administration of the sacraments including marriage, for the government of the various institutions of the Church and so on. These laws, called canons, were often collected in the past, but were united and codified finally in 1917 into one Codex.

Marriage Law.

"Canon law is capable of being amended by the Supreme legislator to meet the changing needs of the Catholics and new situations, subject to the essential principles, e.g., that marriage is a sacrament which once validly contracted is indissoluble. It is true that the Indian Legislature has enacted for the Christians Marriage and Divorce Acts. But these enactments do not take into account the essential feature of Catholic marriage that it is a sacramental and indissoluble and various other points such as the legitimacy of the offspring.

"What is claimed is that just as codes of Hindu Law like the Mitakshara are recognised as applicable to the Hindus on account of their

religious and inherent authority, so should Canon Law be recognised as applicable to Roman Catholics as deriving its authority from ecclesiastical source.

"Besides, there are provisions in Canon Law which touch many points not covered by custom or legislation. For instance, there are clear and exhaustive canonical regulations for the administration of religious endowments which evidently come under 'religious institutions' in section 10 of the Civil Courts Act (III of 1873) and which in the absence of statutory law are subject to conflicting decisions of courts."

Mr. Saldanha said that he tried in 1924 to bring a similar Bill before the Legislative Council. But as it related to a Central subject the Governor-General was approached and they refused sanction for its introduction.

He now brought the Bill before the House because the subject was within the concurrent jurisdiction of the provincial Legislature. The Madras Presidency had the largest population of Roman Catholics (the population was about 1½ millions) in India. It was important that the Canon Law of the community should be recognised and the statutory law relating to marriage brought into harmony with religious law.

The Advocate-General opposed the motion and said that the main principle underlying the opposition had been shown by the Premier. The issue was whether the Legislature was going to invest an external authority with power to regulate the question of succession in a community from time to time. It would be open to a member of the House to come forward with a Bill to regulate succession in a particular manner with regard to a particular community and no constitutional principle would be involved in such a procedure. But it was open to him to bring in a Bill like that before the House.

It was difficult for laymen to understand the expression "Canon law." Lawyers knew that the Canon Law of the Church had its roots in Roman law. When the Church became an organised institution in Europe ecclesiastical Europe borrowed some of the rules of the civil law of Rome and made them part of the Canon Law. When, from time to time, the Pope claimed supreme authority in the matter of laying down rules and regulations, the position was that the only ultimate authority to expound and pass Canon Law was the Pope. That was the main principle of Canon Law.

He did not suggest that the Pope would give the go-by to the customs and usages of any particular community. But it had to be realised that the ultimate sanction for Canon Law was the will of the Pope.

Legislature's Function.

The Council could not proceed on the footing that the Canon Law as expounded and formulated in one year would be constant. That law might be changed subsequently by the Roman Catholic Church, headed by the Pope. In the circumstances the Legislature would be abandoning its functions and saying that Canon Law obtaining on a particular day should be the law of the community.

In England and Germany at present Catholics were not governed by Canon Law. Under the French Civil Code Catholics were not governed by Canon Law in matters of succession. But he did not suggest that there were not similarities between the law in Germany, France or England and the original Canon Law. Still, it was the State that should, for instance, regulate succession.

In India the Succession Act was passed 70 years ago and the fixing of title to property was founded upon this Act, and no difficulty was experienced in the matter. The law under the Succession Act was more certain than under Hindu Law or Mahomedan Law. But if it was felt that the Succession Act required changes, it would be open to a member of the legislature to come forward with a Bill suggesting appropriate changes. The changes might be modelled upon Canon Law or some other law, but in such a case the legislature should know what exactly was the question on which it was considering a measure of legislation. If the legislation was satisfied that the proposal was in consonance with the larger interests of the Christian community, it could proceed with the matter; but the ultimate sanction should be found in the legislature when the *imprimatur* of the legislature was sought for a measure.

Scope of Bill.

He was unable to understand the scope of the present Bill. It was not suggested that in regard to any religious usage any difficulty was now being felt. Applications under Civil Procedure Code were made to the proper authorities whenever any dispute arose and when any uncertainty was felt by the ecclesiastical dignitaries, regarding the affairs of a church or when there was a dispute between two parties. If the Bill was not to affect the question of inheritance, succession or marriage, the legislature would be only indulging in a sport. In regard to succession there was already the Succession Act. In regard to marriages there was the Christian Marriages Act, and questions of divorce were also governed by the Christian Marriage Act. In these circumstances it was better to bring

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DEPRESSED CLASSES IN INDORE STATE

H. H. THE MAHARAJAH'S PROCLAMATION

"Whereas we have felt for a long time past that the suppression of a large section of the Hindu community cannot be based on religious sanction; still less can it be justified on moral and humanitarian grounds;

"And whereas lately we have become convinced of the urgent necessity of effective measures being adopted for the amelioration of the so-called depressed classes and the speedy removal of the untouchability and the restrictions that follow in its wake;

"And whereas, on a full investigation it has come to our knowledge that the principal disabilities from which the depressed classes suffer relate to the following:—

1. Bar to temple-entry.
2. Use of wells.
3. Use of public places such as hotels, restaurants, and use of public conveyances.
4. Residence in certain mohallas.
5. Education in schools.
6. Recruitment in Government services.
7. Entry into public buildings and offices.
8. Wearing of certain ornaments, taking out of processions and performing certain ceremonies;

"We have now come to the decision that the future policy of our Government would be to take all possible and practicable steps to ensure a speedy removal of all social restrictions and disabilities to which the so-called depressed classes or Harijans have so far been subject.

"In pursuance of the decision, we hereby declare our pleasure and ordain and command that:

1. All State temples within the limits of the State be thrown open to Harijans for darshan according to the rules that may be laid down by us.
2. All existing public wells as well as all wells constructed by the State hereafter, be invariably open to all classes alike. This is our policy, but in enforcing it, in regard to the existing public wells, the District Officers will act in their discretion according to local needs and circumstances.
3. All concerned should make it possible for the Harijans to have an unrestricted use of public places, such as hotels, restaurants and public conveyances.

4. Our Minister in charge of Municipalities should, subject to his discretion in the light of the conditions and requirements of a particular locality, allow Harijans to build or own houses in all areas open to higher castes and communities.

5. Full and hearty effect be given to the existing orders relating to the unrestricted admission of the Harijans' children into State educational institutions.

6. There shall be no restrictions in the matter of recruitment to State services, except where the incumbent has essentially to be recruited from a particular class or community.

7. All State Public Offices and buildings are open to Harijans for entry.

8. There shall be no restrictions on the wearing of ornaments, the taking out of processions and performance of ceremonies."

[From *The Guardian, Madras*]

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forward legislation to modify any definite procedure for which legislation already existed than to give *carte blanche* to what was called Canon law.

Quoting from an authority, the Advocate-General observed that the Canon law of Europe never did as a body of laws form part of the law of England.

Personally, as a lawyer, he thought it better that a single territorial law in regard to succession was framed in consonance with civilised ideas rather than have different laws for different communities.

But apart from the merits of the Bill, he opposed the motion for leave for its introduction on fundamental grounds.

[From the Press Report of the proceedings of the Madras Legislative Council.]

NOTES.

A New Source of Law :—When we observed in our last part that a Christian India, a Mussalman India and a Hindu India were separately growing up in this country we did not anticipate that the statement was going to be confirmed almost immediately by the claim on behalf of a section of Christians to introduce a new source of law and of sovereignty in this country. Elsewhere in this issue we are publishing extracts from the proceedings of the Madras Legislative Council asking for the recognition of what the mover called the Canon Law as the law regulating Succession among Roman Catholics.

Law vs. Religion :—We have been accustomed to think that it is only in the early stages of the rise and progress of religious communities that the claim of spiritual heads to legislate in secular matters obtains recognition. As the needs of secular life grow in extent and complexity, rules of law gets separated from rules of religion and a conflict ensues between them for supremacy, at first each in its own sphere, and afterwards for the supremacy of the secular over the spiritual. We have been under the impression that this fight has been fought on many a battle field and resulted in the victory of the State over the Church. The last of such wars was in Turkey. But owing to historic causes, conditions in India appear to foster mediævalism. In a land where many religious denominations claim followers there is an inevitable tendency for each to intensify sectarian zeal to an unhealthy extent. Each community believes that it will not have done its duty to its faith unless it is able to enforce its religious principles in the secular as well as in the spiritual sphere. Thus some Roman Catholics want the Canon Law to regulate their secular relationships.* It is possible that some Muslims believe that the law of property and even of crimes ought to be the Islamic Law. There is no doubt that some Hindus claim that "the Dharma Sastras as traditionally interpreted and followed" contain all that is necessary for a perfect organisation of Society.

* This is an impossibility. As the Archbishop of Madras said in an interview Canon Law regulates only ecclesiastical relations and does not interfere in secular concerns.

Religion an obstacle to civic progress :—In this way, with each community desiring to perpetuate the characteristics of its early times, of which exclusiveness and a sense of superiority are two main features, and all of them joining together in attacking the infant political democracy whose legislative activity must trench somewhere upon the far flung sphere of religion, national progress is bound to be very difficult. We are already having an illustration of this in the attempt of Roman Catholics to oppose prohibition on the ground that it interferes with the celebration of Mass. In such a situation religion assumes a new aspect. Instead of being a help, it becomes a hindrance to social progress. Instead of uniting men in fellowship it antagonises them. It is necessary therefore to keep in mind that religion unless properly understood and applied may become an anti-social influence which it is the duty of the State to resist and to keep in control.

A recurring danger :—"The separation of the Church and the State and the secularisation of politics find a place among accredited triumphs of modern era." This triumph however, seems to be a temporary one, more in the nature of a truce than of a victory. Whenever opportunity occurs a claim is made for the supremacy of the Church over the State and an agitation raised that the secular as well as the spiritual affairs ought to be guided by the spiritual heads. Such an attitude is bound to be dangerously contagious. It may not be long—in fact we are already having it—before each community makes a similar claim. The result will be that ultimately the sovereignty in this country will be split among distinct groups. Each community will claim that laws which are believed affect what they consider to be their religion, and nearly every law may be so construed, it is only their representatives in the legislature that ought to legislate, and that the representatives of other groups should not participate in the enactment of these laws. Most disastrous possibilities are thus opened up by our inability to perceive that religious and secular spheres have to be kept distinct and that in a land of many denominations rapid national progress is possible only by confining within the narrowest limits the sphere of religion.

Holkar's lead.—It is an occasion for genuine joy for all well wishers of Hinduism that the Maharaja Holkar of Indore has proclaimed the emancipation of the Harijans of the State from the religious slavery to which they together with Harijans all over India have been condemned from

time immemorial by a cruel and pernicious custom. The proclamation has been followed by effective action welcoming and inviting the Harijans into the temples of the State. We sincerely hope that as in Travancore this great step will be carried further and that every effort will be made by voluntary agencies and by the State to instil into the Harijans a spirit of devotion and reverence for temple service. We are witnessing the beginnings of a great movement for the reconstruction of Hinduism on lines which we will make it a living and powerful religion. Towards this reform the emancipation of the Harijans is the first step. It is matter for gratification that Hindu state after Hindu state is coming forward and giving the lead in such emancipation. It is a sign full of promise for the future of Hinduism. All honour to Indore and to its young ruler.

Qualifying for temple entry :—Two independent lines of reasoning amongst others are pursued by the opponents of temple-entry. First, that untouchability and the consequent disqualification for temple-entry is the result of sin in former births and that there is no good of trying to fight against it. But for the fact that this is believed in by those who put it forward, it would be the most cruel suggestion that could be made against our unfortunate Harijan brethren. It is not the sin of the Harijans that they are like this but it is the sin of the Hindu community, a sin for which a heavy penalty has been paid in the low level to which the community has sunk compared to other societies in the world.

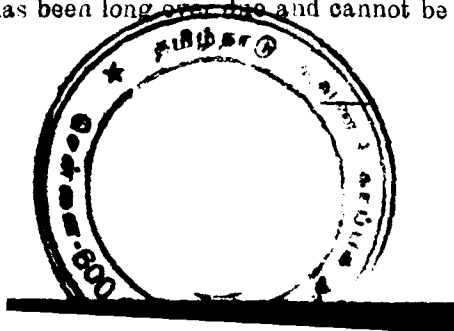
The sin disappears as if by magic on their conversion to another faith. Christian and Muslim missionaries lift them up from the depth of their degradation into a society whose cultural and religious opportunities enable them to compete with success with high caste Hindus in various walks of public life and exhibit a fervour of religious zeal which makes the temple goer's devotion pale before it. In one or two generations the converted Christian or Muslim takes his seat side by side with aristocratic Hindu leaders and gives them lessons which they are only too glad to learn. The sooner we drop the accusation that they are sinners and therefore untouchables the better.

It is impossible in this connection not to refer to the story in the Gospels where a blind man was brought before Jesus and those present asked him why he was blind. Was it through the parents' sin or his own? The answer of Jesus was that it was neither his nor his parents' sin but that the work of God might be made manifest unto men. This is a state-

ment of eternal value. Evil conditions are not to be acquiesced in or to be condoned as the irremediable results of former actions. They are a challenge to our faith and to our capacity to overcome them by our own exertions and the help of God. In other words, while the conditions are there, it is for us to try to remedy them. So it is with us to-day that the condition of Harijans are an urge that we should not tolerate them but try to change the conditions which make them what they are :

Another line of reasoning is that the Harijans must qualify themselves for temple-entry by a certain course of discipline. There is a partial element of truth in this in as much as mere entry into the temple is useless unless there is the urge in them and the faith that temples are a source of spiritual power and a channel of spiritual grace. They should conform when going into the temples to the ordinary rules of temple-entry, viz., physical cleanliness and a devotional atmosphere. But instead of insisting on the Harijans passing through a course of probation and making it a condition precedent that they should be successful in this before they get the privilege of temple-entry, it is equally possible to say that if they are first given temple-entry these things will follow afterwards. Social conduct is imitative. The ordinary etiquette of temple worship can be learnt rapidly. In one generation, if not earlier, the Harijans will be as qualified, for temple-entry, as anyone else. Any small imperfection during the period of transition should not be levelled against them as a charge that they are unfit. It should not be expected that people who have been from time immemorial denied the ordinary spiritual and cultural contacts should suddenly turn themselves into paragons of perfection in etiquette.

Temple-entry is the inherent right of every Hindu. That is the modern article of faith. The mere membership of the Hindu society carries with it the elementary right of worship in Hindu temples, participation in Hindu festivals and the sharing of Hindu religious ministrations. There is no doubt that this formula will be largely invoked in the future social and religious progress of Hindu society. It is impossible to continue as we are without giving all Hindus a certain minimum of sacramental service at Upanayana, marriage, and funerals. A standardisation in these rituals has been long overdue and cannot be put off much longer.



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MAY, 1938

[No. 5

THE SOCIAL IMPLICATIONS OF THE WARDHA SCHEME.

Mahatma Gandhi is the soul of modern India and the great Indian National Congress is under his influence whether he is a member of it or not. All aspects of national reform and reconstruction either proceed from him or are blessed with his approval; else they have very little chance of being accepted by the country. The wonder of it is, Bapu is fundamentally right on most matters. He seems to have direct access to the centre of things and by an uncanny intuition this wonderful combination of dreamy visionary and shrewd businessman throws out suggestions which the nation has to work out in detail. Untouchability, Khaddar, Prohibition, Hindi as the lingua franca of India, putting the Indian village and its dumb millions at the very centre of the picture, these are some instances of the pioneering work done by this "Naked Fakir." It is our good fortune that he has turned his attention to the serious problem of educational reconstruction.

All students of Indian problems in recent times know that the Departments of Public Instruction in the various provinces carry on the onerous task of educating the masses either by running their own schools or by giving grants to private agencies that run them. There is a similarity in the courses of studies in these schools and Universities all over India with the result that everywhere the same kind of trouble manifests itself. The schools and colleges produce a lot of "unwanted articles" and our boys and

to a certain extent (as in Travancore and Cochin) our girls also join the great army of the unemployed and find themselves misfits in Society.

The educational system which was started a century ago to supply clerks to the offices of the East India Company and to produce a race of people who would act as interpreters between the masses of the country and their foreign rulers has been going on without the necessary adjustment from time to time. The drawbacks of the system have been thrown into bold relief by the world economic depression. The situation has become acute and hence Committee like the Sapru Committee have been constituted to examine the problem thoroughly and Mahatma as usual contributes his quota. That is the Wardha Scheme.

The scheme has been sufficiently long before the public and it has been subjected to intensive study and fierce criticism by ever so many persons that we think it unnecessary to describe it in detail. There would be compulsory education for all boys and girls of the country between the ages of 7 and 14 and education would be imparted through the mother-tongue and it would centre round a basic craft. These are its essential features; another original feature that it should be economically self-sufficient has been given up; and Zakir Hussain Committee which was in charge of the scheme has submitted its proposals working out in some detail the time table scheme and the cost of running such schools.

The scheme has been criticised from various points of view. That it hangs in the air without reference to the existing system which cannot be completely scrapped, that it makes no mention of the education of age groups before 7 and after 14, that while it expects superior equipment from teachers for working it out, the salary held out to them is very inadequate, that cultural aspect of education is likely to be neglected, that formal instruction which is very necessary in the earlier stages is not given sufficient importance, and that aesthetic education is not given the prominence it deserves, are some main points of criticism levelled against the scheme.

We mean to take up another line of study and examine its sociological implications. The scheme itself is based upon certain fundamental assumptions such as that every child is entitled to a certain irreducible minimum dose of education and that it is one of the primary duties of the state to see that every child gets it. This is nothing short of a revolution. Hitherto the state rested satisfied with running a few schools and colleges and by giving financial help to others run by other agencies. It was not committed to the enormous task of bringing education within the reach of

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every one of its boys and girls. Finance was the rock on which schemes like those of Gokhale for making elementary education free and compulsory burst. The great magician has, with one sweep of his wand, made all these objections disappear and has, by implication, forced the state to accept this great responsibility. So far so good. We shall try to find out whether the sponsors of the scheme are willing to shoulder responsibility for the sociological changes that are sure to arise if the scheme be put into practice.

Before we take up the question, it may not be out of place if we examine the sociological changes that have been brought about by the present educational system so that we may be in a position to envisage the possible changes that may happen. In the good old days, i.e., before the departments of Public Instruction were formed in the various provinces the indigenous schools of the country, the *Muktabs* and the *Patasalas* educated the masses in their own way. They were engaged more in developing the intellectual and moral sides of the pupils, to equip them for the battle of life by giving them a point of view and these old schools never undertook to equip their students for a career or a vocation. That problem of bread winning was solved in this land by that peculiar organisation known as caste and even the Mussalman conquerors came under its spell and accepted its sociological implications. Almost invariably every man's vocation was determined by his birth. A man became a carpenter, an oil-monger, a barber, an agriculturist or a priest according to his birth and he acquired the necessary skill for plying his trade and earning his livelihood by the old system of apprenticeship to a master of the craft. The schools never undertook this task of equipment for life.

It is true that the old subdivisions were rather crude and simple and not elastic enough to get adjusted to the constantly changing economical arrangements of the present day. It was adopted to a system of society of which fixity and aversion to and lack of opportunities for change were the main features. It is also true that the accident of birth settled the man's profession, though our old sociologists with their belief in Karma and re-incarnation would not be prepared to call birth fixing up one's profession an accident all. This system worked fairly satisfactorily though it did not provide opportunities for individual geniuses who must be chafing under the restrictions of their environments.

Then came the schools and colleges started with the narrow aim of supplying clerks and interpreters but growing rapidly and producing a large number of members of the learned profession. The old castewar

arrangement of vocation was cut across through and through. Teachers, Engineers, Doctors, Lawyers and Administrators, not to speak of clerks were recruited from all castes that took to the new education. It is true that some of the old crafts are still being run only by persons belonging to a particular caste, Washermen, Potters, Barbers for example. So far as South India is concerned Christians who did not generally observe caste began to follow any trade or vocation that appealed to them; and it was quite a common thing to find members of the same family following different vocations.

The ease with which in the earlier days of limited supply and vast demand, the products of schools and colleges were absorbed by a society that was getting adjusted to the foreign administration with its ever increasing official staff made the people believe that schools and College exist not merely as institutions to give intellectual and moral instructions and to produce cultured citizens, but they were looked upon as factories manufacturing products that were much in demand. This worked all right so long as the demand exceeded the supply; but in course of time the tables were turned and the supply began to exceed the demand with the result that we see i.e., a large number of the educated unemployed. The so-called employment bureaus started by some Universities touch barely the fringe of the problem though it may enable the elders of the Universities to lay the flattering unction to their souls that they are doing something by the younger generation.

The present situation is this. Parents who at great sacrifice send the children to schools and colleges expect their children to become bread winners the moment they step out of these institutions and to tell them that schools and colleges exist to give culture and not to train pupils to vocations would be a cruelty to these parents. Except in the case of technological schools and professional colleges where also the output has outrun the need, the finished products of our schools and colleges are unfit to do anything except to become clerks. They don't know what they are fit for, schools and colleges do not tell them what they are fit for. The grand sociological truth which should be the basis of any stable society that each person must be allowed to develop to the fullest extent his own special capacities and thus contribute to the welfare of the Society as a whole is utterly neglected.

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

The above truth is alright; but how am I to know what my *Dharma* is that is the crux of the whole problem and unless that is solved all experiments with education and consequently of sociological re-adjustments are mere make-shifts. The present sorry spectacle of our young men and women resembling third class passengers making desperate attempts to get entrance into overcrowded compartments, now rushing in a body to one carriage and now to another without a guide, will continue.

What does the Wardha scheme attempt to do? To give the same sort of intellectual and craft equipment to every one alike so that at the end of the 7 years' course all would have acquired some proficiency in the mother tongue, Arithmetic, Elementary Science and in his or her own chosen craft, or crafts. A small percentage of these may go further up the educational ladder and specialise in some branches of higher studies; but the vast majority will stop with the seven years' course and think of starting life. All old distinctions would be gone and everyone would find himself equipped alike or almost alike every other. How to make this product of schools take to the different channels of national work? What is the authority to guide them and advise them?

While imparting education to all is good, this sort of making them all go through the same mill and giving them no help to solve the fundamental difficulty of finding a living is doing the work only half way through. "It requires" as somebody said "Omniscience to know what each individual is best fitted for and Omnipotence to make him choose and stick to that line" that is most congenial to his own *Dharma*. Wardha Scheme will complicate the situation a hundredfold as the entire youth of the land is brought under its control.

What therefore has to be done is that the state must realise its responsibility not merely to send its youth to schools, but to see that every one chooses that vocation where he would contribute his best to the general welfare and also to see that proper facilities are given to him or to her to continue doing that bit of service to the society for which he or she is best fitted. *To educate and maintain in prosperity and happiness the entire population is the primary duty of the state. Nothing less than that is the sociological implication of the Wardha Scheme.*

S. K. Y.

THE "DEVA DASÍ".

By

MR. N. SREENIVASACHARYA

With commendable chivalry, the Madras Ministers confessed, the other day, their inability to refuse the demand of the ladies who besieged them for the inclusion of the devadasis within the purview of the Brothels Bill which has since passed through the Councils! Indeed ever since the social reform movement started in Madras ever forty years ago, the devadasi had been claiming much of its attention, and at one time the anti nautch (not nautch girl) propaganda was vigorously pursued, though without success of any appreciable sort. The art, however, slowly declined, other causes operating, until in recent years the champions of revival, are striving hard to rehabilitate Bharata Natya and even to make it fashionable among family women! May be, it becomes compulsory in time in our Girl's Schools! Be that as it may. Considerable ignorance prevails regarding the devadasi and her place in the Hindu Society, with the result that the law also has been taking strange courses in dealing with this class of women and men who encounter them! It may therefore be useful to understand something about them.

It is common to speak of the "Devadasi System" or "Devadasi institution" as if at some period of Hindu History some law-giver or king was responsible for the coming into existence of this class; and people are not wanting who would attribute this also to the "wicked priestly class, the Brahmins"! Nothing is farther from truth or history. From time immemorial there have been in India numberless communities and tribes, independant of and outside the four castes of the Aryan Hindus. Several of them are mentioned by eldest Smrithi writers such as Manu and Yajnyavalkya. Even the Rig Veda speaks of some. That the *Devadasi* class is one among them, is amply borne out in the ancient Hindu Literature. They are the counter-part, as it were on Earth of Urvashi, Rambha, etc., in the world of Indra! The following account is found in the *Mitakshara* commentary of *Yajnyavalkya's* chapter on *Vyavahara* (legal proceedings) in the section dealing with *Stri Sangraha* (snatching away of women). In this connection women, other than those remaining with their husband and unmarried damsels under the parental care, are classed under three heads, viz.,

(1) *Swairini* (a free woman) i.e., a woman belonging to one of the four castes, who has deserted her husband and lives freely with a man of her choice.

(2) *Dasi*, i.e., a female servant or slave. She also belongs to one of the castes, but has undertaken service for wages. On this account she becomes *dependant* on her master; but she has not given up her caste Dharma.

(3) *Vesya*, when we call devadasi or dancing woman. Of her the *Mitakshara* says:—"From time without beginning an independant community called the *Vesya* has existed in the country and are identified as such, as Brahmanas and others are. Their number is replenished all along by their association, with men of their own community or those belonging to castes higher than theirs. They make their living by such association. The *Skanda Purana* says that they claim their descent from celestial nymphs (*apsaras*) called *Pancha Chudas* and form sort of a *fifth caste*. Hence the women are not bound to marry within their own community. As they are not within the pale of the *Varna Asrama Dharma*, it is not sin for them to mate with men of their own fold or of the higher castes. Nor would that amount to an offence punishable by the King.

For the same reason man of the higher castes may not be punishable under the law for associating with *Vesya*; nevertheless he would be committing a heinous sin as he would thereby transgress the sastric injunction that "he should *always* confine himself to his wife only" ("*Swadara niratah sada*").

Abducting or enticing away a married woman from her husband or an unmarried damsel from her parents etc., are plainly serious offences and sins. Apart from them there may be offences of *snatching away* also the women of the three classes stated above under the following circumstances; i.e., if she is abducted or enticed away:—

(a) While she is *avaruddha* or bound to a man, for association for life, in the case of a *Swairini* or *Vesya*; and in the case of a *dasi* or slave, while she is under contract of service for life, with an employer;

(b) when she is a *Bhujishya* or bound to a man as in (a) for period, and she is tampered with during that period; and

(c) where, though she may be a *Samanya* or a common woman, and yet she is at the time engaged to a particular individual as *Swairini* or *Vesya*, or is employed for service in the case of the *dasi*.

Women who do not come under the above classes, cannot of course, be the *subject* of abduction etc.

It is, therefore, clear that the *devadasis* are a very ancient and independant tribe or community of India, having their own customs and rules, that the rules and laws of the four castes are not binding on them,

and that they have all along claimed a right to associate with men of their choice, either for life or a period or the time being—a consummation looming very large in the eyes of the modern social reformer! This community sticks on to this custom to this date; and it is well known that they have their own personal laws of inheritance etc. Under the ancient Hindu Law king was bound to administer the classes outside the four castes according to their own tribal, local and family laws (Yajnyavalkya S. I, 342). The Mitakshara quotes Narada to show that even in respect of certain offences against Vesyas, where the Court could not adequately assess damages against the offender, it should consult the elderly women etc., in the house of violated Vesya and arrive at a proper figure (note to Yajnyavalkya Sec. II, 292). Balam Bhatta elucidates this further. The Hindu Law has all along been particular in showing the utmost deference to the customary law of the various inhabitants of the land, in spite of the predomination of the Varna Ashrama Dharma in the land. While so, it is difficult to justify the provision in the recent Madras bill which punishes an inmate of a *devadasi's* house and throws on him or her the burden of proving that he or she does not maintain himself or herself out of the *devadasi's* income;

It is also clear from the foregoing considerations, that the *devadasi* class also has got ideas of chastity and prostitution like other classes of women.

It should be noted that the word *Devadasi* does not occur in the Puranas, Agamas, Lexicons, or other works of ancient literature as a synonym for *Vesya*. The Agamas (Saiva as well as Vaishnava) use only the word *Vesya*. The expression *devadasi* is sometimes used to denote generally a female servant doing any work in the temple, in the same manner as a male servant is called *deva dasa*. The *agamas* merely direct that *Vesyas* may be engaged as they are done elsewhere, to entertain the deity to music and dance for wages, (that is their public profession), just as torch bearers, fire-works makers, and others are engaged. They do not get the name *devadasi* on that account. They are not required by the *agamas* to undergo any "dedication" or ceremony to qualify them for dancing and singing in the temple. *Devadasis* who do not get *Pottu* tied, also perform such service. Indeed the practice of "Dedication" (a very wrong and misleading expression) i.e., of tying *Pottu*, is not found beyond the Tamil Districts, and yet dancing women serve in temples elsewhere also!

Devadasis do not correspond, as some persons saturated with Christian notions would say, to *nuns* or *vestal virgins* sworn to a life of celibacy and

religious service! These latter do something like priestly service and it is plainly wrong to liken the *Vesyas* to them! The *Vesyas* have no religious function at all in the temple or elsewhere. Indeed, Aryan Hinduism has no place for women-Sanyasinis—although Buddhism and Jainism recognise them. It is well known that a Hindu woman is a dependant all her life—on father, husband, and son.

The name *devadasi* meaning a *Vesya*, is a translation of the Tamil word *Theva Adiyal* i.e., consort of God! and is more or less confined to the Tamil Country. Elsewhere they are called by different names. It is well known that several Aryan customs are being followed generally by other Hindus also from immemorial time. One such important custom, is the *Samskara* or consecration of marriage for females. This is considered as indispensable to them as *Upanayana* is for the *Dwij*a boys. Hence females of every community pass through some form of compulsory ceremony of marriage, notwithstanding their other customs and habits. If a *Dwij*a boy of sufficient age dies before *Upanayana*, the thread consecration is performed to his body before it is cremated. Similarly among the *Namoodries*, the *tali* is tied to the corpse of a female dying unmarried, before its cremation. Among the *Nairs* etc., of Malabar, the *Tali Kattu Kalyanam* is the most important marriage ceremony for the girl. The *tali* tying bridegroom is not necessarily the husband who marries the girl afterwards through *sambandam*. It is not even compulsory that she should confine herself to one *sambandam* husband only, for all her life.

The *devadasis* have been following a similar custom. For crossing the stage of *maidenhood*, the *Samskara* which they adopt is the obtaining of the *Tali* from God's hands, instead of from men's hands and tying it round their neck. They then call themselves *Theva Adiyal* or God's consort: That is all! Thereafter they regulate their lives in the ways mentioned in the *Mitakshara* above. With the assistance of the trustee the *Tali* or *Pottu* tying ceremony might be performed with ostentation in some temples; that only means income to the trustee or the temple and the *archaka*. It is also well known that the practice of *tali* or *pottu* tying in marriage is entirely *dravidian* in its origin and is now generally observed among all classes of Hindus in some form or other. Hence it is not right to say that the *pottu* or the *tali* tying of the *devadasis* is obtaining for her a license for prostitution. It is even a libel to say so! On such wrong or ill-informed notions the laws of courts and legislatures have been at times acting harshly and strangely in respect of matters connected with *devadasis*.

We have an instance of such indiscretion in the *Devadasi* legislation

a few years ago, which amended the Madras Hindu Religious Endowments Act. The said legislation presented away very large temple properties to devadasis, and liberated them from their services to temples for which such properties had been given to them, to go their own way. The magnitude of the escheat can be seen well in the Telugu Districts only where the devadasi inams are comparatively very large.

Every society and every country has got its own rules and beliefs and conventions, regarding marriage and food, the observance of which it regards as indispensable in view of the community's welfare in this world and hereafter. This has been so from time without beginning. Modern socialism and social reform would wildly break through all of them and give *absolute* freedom to man and woman, to go the way along which the will directs. Our "reformers" are saturated with such notions; and while so, it looks strange and surprising to a degree that they should turn their special attention with anger and restlessness on the community of devadasis.

The Madras Harijan Sevak Sangh Report for 1936-37

We are glad to receive the report of this useful though infant institution which has continued to make steady progress during the period of year 1936-37. It has been conducting a free Harijan hostel, giving scholarships to a number of Harijan girls, and has been helping the cause of Harijan uplift in other effective ways. It has given medical aid in 28,000 cases during the year which is a record for a welfare institution. The Sangh continues to emphasise the need for the building up of character along with economic uplift.

VEDIC WISDOM AND VEDANTA SUTRAS

BY M. K. VENKATESA AIYAR, *Advocate.*

(Continued from page 119.)

The fundamental differences of these darsanas are in the assumption of the basic cause of world phenomena. Each darsana attempts to explain from the assumed hypothesis, the creation, preservation and the dissolution of the universe and expounds the methods to be adopted by the Jivas for liberation from the recurring wheel of births and deaths which are full of pain and misery, thereby pointing out the way for enjoyment of eternal supreme bliss. Uttara Mimamsa exposes the fallacies in all the other darsanas and is accepted by the highest sages as the only infallible spiritual eye-opener to Vaikunta or the Spiritual world. The Vedanta Sutas are compared to the thread of a garland consisting of flowers, the statements in the Upanishads being chosen as flowers for the Vedanta garland. It is practically a guide to the study of the Upanishads as will be clear from a critical view of an Adhikarana. An adhikarana consists of five parts: vir, (1) विषय वाक्य (Vishayavakya) a statement from the Upanishads, (2) संशय or संदेह = (Samsay adoubt about its interpretation) (3) पूर्वपक्ष = (Purvapaksha) First impression of its meaning or Prima facie view, (4) सिद्धान्त = (Siddhanta) Final correct interpretation (5) संगति (Sangathi) = Connection of the topic with the next matter taken for consideration.

We have to note the Sangati connecting adhikaranas, padas and adhyayas. They are called (1) अधिकरण संगति (Adhikarana Sangati) (2) पादसंगति and (Padasangati) (3) अध्याय संगति (Adhyayasangati).

The 192 Adhikaranas expound certain principles of interpretation called Adhikarana Sangati, which help us to understand the Upanishads correctly. There are 930 Adhikaranas in Purva Mimamsa which help us in interpreting Karma Kanda of the Vedas correctly.

In the Vyasa Adhikarana NyayaMala (व्यासाधिकरण न्यायमाला) the principles are embodied in Slokas as follows:

I Benedictory verse.

१. प्रणम्य परमात्मानं श्रीविद्यार्तिरूपिणम् ।
वैयासकन्यायमाला श्लोकैः संगृह्यते स्फुटम् ॥

Having bowed to the Sureme Being (Paramatma) in the form of Sri

Vidya Theertha, the principles of interpretation of Upanishads as taught by Vyasa are clearly expounded in the form of verses.

II Methods of interpretation.

२. एको विषयसंदेहपूर्वपक्षावभासकः ।

श्लोकोपरस्तु सिद्धान्तवादी संगतयः स्फुटः ॥

The essentials of each *adhikarana* are incorporated in two slokas of which the first Sloka consists of (a) the statement chosen from the Upanishads for critical study, (b) the doubt in its interpretation and (c) the *prima facie* view thereof. The 2nd verse gives the *Siddhanta* or final correct interpretation. The *Sangatis* or the connection of the topics of the *Adhikaranas* will become clear then.

The illustrative *Vakyas* chosen by Veda Vyasa for explaining the principles of interpretation of Upanishads are such that they are comprehensive of all Vedantic lessons arranged in beautiful succession, so much so that one who studies Vedanta Sutras critically even without a prior comprehensive study of the Upanishads, gets a thorough grasp of Vedanta. That is why a study of the Vedanta Sutras with the *Bhashyas* of *Acharyas*, is said to be Vedantic study. But, after all, the Sutras are only guides to understand and interpret the Upanishads which are the real texts. That is why our fore-fathers refused to teach Vedanta Sutras before the student studies ten well-known upanishads at least, by heart with their apparent meanings. The Sutras enable us to make our interpretation critical.

III Division of the Sangatis or connecting links

३. शास्त्रेऽध्याये तथा पादे न्यायसंगतयस्त्रिधा ।

शस्त्रादि विषये ज्ञाते तत्तत्संगतिरुद्घाताम् ॥

There are three kinds of *Sangatis* or connecting links in the methods of interpretation. viz (1) *Adhyaya Sangati* and (2) *Pada Sangati* and (3) *Adhikarana Sangati*. When the statements of the *Sastras*, the doubts, *prima facie* view and the final correct interpretation are understood, the connection of the topics can be easily grasped by reasoning.

IV Matters discussed in Vedanta Sutras, in each chapter and Adhyaya.

४. शास्त्रं ब्रह्मविचारार्थं अध्यायाः स्युश्चतुर्विधाः ।

समन्वयाविरागौ द्वौ साधनं च फलं तथा ॥

The *Sastra* may be called "A scientific study of Brahman or the Supreme Being." and the chapters therein are four-fold, viz. I Chapter dealing with the statements of Upanishads showing that the end and aim of Vedic Study is "Realisation of Brahman." (2) II Chapter dealing with the proposition that there are no inconsistencies in the Vedic teachings

(3) III Chapter dealing with the qualifications or *साधन* necessary for the student to realise Brahman and (4) IV Chapter dealing with the result of studying Vedanta.

V The topics discussed in the four padas of the first Chapter.

५. समन्वये स्पष्टलिङ्गमस्पष्टत्वेऽप्युपास्यगम् ।

ज्ञेयं पदमात्रं च चिन्त्यं पादेष्वनुक्रमात् ॥

The first pada of the I chapter called *समन्वयाध्याय*, deals with the direct statements of Vedas about Brahman called *स्पष्ट ब्रह्मलिङ्ग वाक्य*.

The 2nd pada of the I chapter deals with the *Upasana* aspect of the indirect statements or *अस्पष्टलिङ्गवाक्य*.

The third pada treats of the intellectual appreciation (*ज्ञेय*) aspect of indirect statements about Brahman (i.e. *अस्पष्ट ब्रह्मलिङ्ग वाक्य*).

And the fourth pada deals with the exposition of special connotations of some technical terms essential for Vedantic Study.

VI Subjects discussed in Chapter II.

६. द्वितीये स्मृतितर्काम्यामविरोधोन्यदुष्टता ।

भूतभोक्तृश्रुतेर्लिङ्ग श्रुतेरप्यविरोधता ॥

The first pada of Chapter II answers the objections of *Sankhya*, *Yoga*, *Vaiseshika* systems to the teachings of *Uttara Mimamsa*.

The second pada exposes the fallacies of *Sankhya*, *Vaiseshika* and other systems on the mere basis of reasoning.

The third pada reconciles the apparent contradictions of Vedic teachings with regard to creation of elements and expounds the teachings about "*Jiva*"

The fourth pada deals with the discussion of the statements about the subtle body (*लिङ्गशरीर*).

VII Subjects discussed in Chapter III.

७. तृतीये विग्रतिस्तत्त्वं पदार्थ परिशोधनम् ।

गुणोपसंहतिर्ज्ञानवहिर्गंगादि साधनम् ॥

Chapter III pada I treats of the discussion about *Vairagya* and Sufferings of departed *jivas* which have not realised Spiritual wisdom.

2nd pada of Chapter III expounds the meaning of (*त्वम्*) ("Thou") in the *Maha Vakya* "That thou art" by a comparative study of *Jagrat*, *Swapna*, *Sushupti*, *Murcha* and *Samadhi* States. i.e. Waking, dreaming sound sleep, swoon and concentrated meditation on God.

3rd pada points out that the teachings of various technical *Vidyas*

such as Sandilya Vidya, Dhara Vidya, Madhu Vidya, Vaiswanara Vidya, Prana Vidya, Gayatri Vidya &c can be cumulated for meditation on certain conditions.

The fourth pada deals with the asramas or four stages of the life of Dwijas and sacrifices which are the external qualifications (बहिर्गसाधन) necessary for the realisation of Divinity and of the inner qualifications such as self-control, tranquility of mind, toleration, love of God, concentrated meditation on God and Faith in the value of all these.

VIII Subjects discussed in the IV Chapter.

८. चतुर्थं जीवतो मुक्तिः उत्क्रान्तेर्गतिरुत्तरा ।

ब्रह्मप्राप्तिं ब्रह्मलोकौ इति पदार्थ संग्रहः ॥

The first pada of Chapter IV deals with jivan-mukti or liberation from all defects and weaknesses even in the embodied state, the 2nd pada deals with the process of the separation of jiva from the body at the time of death, the third treats of the Devayana path or Archiradi Marga after death of the wise saintly soul, and the fourth expounds the nature of Videha Kaivalya or the complete surrender of personality to Divinity and thereby realising the identity in reality of pure individuality with impersonal Divinity.

IX The nature of connection or (Sangati) of the various Chapters, padas and adhikaranas.

९. उहित्वा संगतीस्तिस्रः तथा वान्तर संगतीः ।

ऊहेदाक्षेपदृष्टान्तं प्रत्युदाहरणदिकाः ॥

The student must find out by the method of reasoning adopted the nature of the three-fold Sangatis viz Adhyaya Sangati, Pada Sangati and Adhikarana Sangati, as well as the Subsidiary Sangatis such as (i) Akshepa Sangati (आक्षेपसंगति) (ii) Drishtanta Sangati (दृष्टान्तसंगति) (iii) Pratyudaharana Sangati &c (प्रत्युदाहरणसंगति).

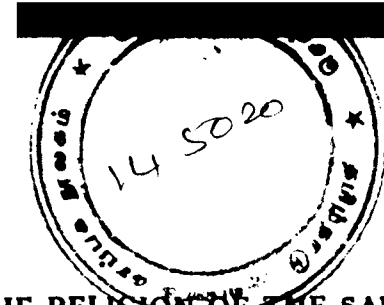
X Guide to find out Sangatis.

पूर्वन्यायस्य सिद्धान्तयुक्तिं वीक्ष्यपरेनये ।

पूर्वपक्षस्ययुक्तिं च तत्राक्षेपादि योजयेत् ॥

The reasoning process adopted in the prima facie view or (पूर्वपक्ष Purva Paksha and (सिद्धान्त) Siddhanta or final view will indicate the nature of the Sangatis (संगति,) which can be easily understood by an intelligent student.

(To be continued).



SANT MAT OR THE RELIGION OF THE SAINTS.

Sant Mat is a religion of devotion, self-surrender and *one-ment* with God. In following it, the devotee has to begin with devotion for his Spiritual Preceptor. He is gradually led on to the state of complete surrender to the Divine Will and is finally blessed with *one-ment* or perfect union with the Supreme Being. It is a thoroughly practical religion, allowing little or no scope for argument and speculation. It is a religion of self-discipline, self-effacement, transcendental experiences and God-realization.

The teachings of Sant Mat are based on three essential beliefs, viz., (a) belief in the existence of God, (b) belief in the oneness of the essence of God and the spirit-entity in man and (c) belief in the continuity of life after death. Thus to a follower of Sant Mat, belief in the existence of God is not a mere matter of opinion. For him God exists as surely and certainly as his own spiritual self. He thoroughly understands the oneness of the essence of an ocean and that of a drop of water and he has, therefore, no difficulty in understanding the oneness of the essence of God and the spirit-entity in man. Nor does he feel his path beset with any kind of uncertainty or doubt. He has to move in the direction of his own spiritual self, and nothing can be more certain and sound for a devotee than his own spiritual self. Living the life of an ordinary householder as he does, he has to encounter numerous distractions every day which retard his spiritual progress or necessarily render it slow. But these distractions do not upset his mind, for he is convinced that the real self does not perish with the perishing of the physical body and that it is immortal and will continue to exist and pursue the course Godwards even after the death of the present physical body. And last, though not the least, he is not haunted by any apprehensions or misgivings as to ultimate success in his undertaking. He trusts in his Spiritual Preceptor and finds in Him a true friend, philosopher and guide who has already realised the ideal he wishes to realise. He walks in His company with full confidence and is happy.

As mentioned above, Sant Mat lays great emphasis on self-discipline. When we utter a word or make mental effort to move a finger, we expend some of our spiritual energy. The constant use of the organs of the body and the faculties of the mind thus causes a heavy drain of our spirituality so much so that good many of us have become so much reduced in spiri-

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tuality that it is not possible for us to keep our mind under control or concentrate our attention even for a brief moment. A follower of Sant Mat is, therefore, enjoined not only to abstain from all unnecessary activities, but also from the use of all such foods and drinks as are likely to excite his body and mind to abnormal activity. He has, besides, to take every care of his environments and associations, as these also play an important part in the determination of his mental equilibrium. Thus living a life of moderation, restraint, allowing little or no frittering away of his spiritual energy, he regularly devotes some of his time to the performance of *Sadhana* or spiritual exercises every morning and evening. The spiritual exercises prescribed in Sant Mat, though simple and easy to perform, are highly efficacious in enabling a devotee, not only to make up all the spiritual loss he may have sustained in attending to the every day duties of life, but also to raise his spirituality to that high pitch which makes him fit for turning the flow of his internal spiritual current in an inward and upward direction.

According to the teachings of Sant Mat, the human body is an epitome of the whole creation and an apparatus through which communion can be established with the various spheres and spiritual centres of the universe. It is believed that there are located in this body a number of force centres technically known as *Chakras*, *Kanwals* and *Padmas*, with which are associated spiritual powers of a very high order, and if these spiritual powers of the microcosm be properly developed and brought into action, it is held that it becomes possible for a devotee to establish communion with the spheres and spiritual centres of the microcosm in the same way as communion is established with the sun through the medium of the eyes. But as mentioned above, it is not possible for ordinary man with depleted spirituality to do so. One must possess sufficiently high spirituality to tap these force centres and unlock the spiritual powers hidden in them. The spiritual practices prescribed in Sant Mat, however, raise the spirituality of a devotee to the required high pitch, and render it possible for him to tap his potential spiritual powers and bring them into action.

The spiritual practices prescribed in Sant Mat are three in number and are known as *Sumiran*, *Dhyan* and *Bhajan*. It is rather remarkable that the teachings of all Saints, irrespective of the times at which they appeared, have been uniform in regard to these practices. The Persian names for these practices are *Zikr*, *Fikr* and *Sultanulnzkar*. In practising *Sumiran*, the devotee has to engage his attention in the silent repetition of a holy Name at a high force-centre, and in *Dhyan* he has to focus it at that

centre. Within a few days of the performance of these exercises, he begins to feel within himself a peculiar pleasant sensation in consequence of the gradual withdrawal of the spiritual currents permeating the body and their concentration at the particular force-centre. A few days later, the spiritual power dormant in that centre begins to show signs of awakening and the devotee soon after finds himself endowed with the subtle faculties of spiritual perception. Having made this much progress, he becomes fit for initiation in the *Bhajan* practice, and on receiving necessary instructions he now devotes himself to the 'contemplation of the spiritual sound'. The contemplation of the "spiritual sound" which is the manifest form of the all-powerful current of spirituality emanating from the Supreme Fountain-head of all spirituality and which is the sustainer of the entire creation, gradually purges his mind of all subtle impurities and raises his spirituality to such a high pitch that it becomes easy for him to keep his body and mind under control and establish communion with the high spiritual spheres of the universe. As, however, these spiritual practices and the experiences that result from them, form part of the esoteric teachings of Sant Mat, it is regretted that it is not possible for the writer of this article to go here into further details about them. It should suffice to say that with the awakening of the dormant spiritual power of the force-centre constituting the first stage on the Spiritual Road of Sant Mat, the devotee is enabled both to overcome the intrinsic resistances presented by his body and mind and to proceed onwards from stage to stage, enjoying the rapturous thrills of various transcendental experiences till one day he finds his spirit fully awake, freed from all contaminations of mind and matter. Here at this stage the spirit-conscious of its inherent attributes and powers shines as a ray of pure spirituality and the attainment of the final goal, i.e., God-realization or *one-ment* with the Supreme Being remains for it but a matter of one leap forward.

(Extract from the *Dayalbagh Herald*)

Sarda Act applied to Marriages outside British India

ACT NO. VII OF 1938.

An Act to amend the Child Marriage Restraint Act, 1929.

WHEREAS it is expedient to amend the Child Marriage Restraint Act, 1929; It is hereby enacted as follows:—

Short title.

1. This Act may be called the Child Marriage Restraint (Amendment) Act, 1938.

Amendment of section 1, Act XIX of 1929.

2. To sub-section (2) of section 1 of the Child Marriage Restraint Act, 1929, the following shall be added, namely:—

“and applies also to—

(a) all British subjects and servants of the Crown in any part of India; and

(b) all British subjects who are domiciled in any part of India wherever they may be.”

Injunction against Violation of Sarda Act

ACT NO. XIX OF 1938.

An Act further to amend the Child Marriage Restraint Act, 1929

WHEREAS it is expedient further to amend the Child Marriage Restraint Act, 1929; It is hereby enacted as follows:—

Short title.

1. This Act may be called the Child Marriage Restraint (Second Amendment) Act, 1938.

Amendment of section 2, Act XIX of 1929.

2. In clause (c) of section 2 of the Child Marriage Restraint Act, 1929 (hereinafter referred to as the said Act), between the words “is” and “thereby” the words “or is about to be” shall be inserted.

Amendment of section 8, Act XIX of 1929.

3. In section 8, of the said Act for the words “District Magistrate” the words “Magistrate of the first class” shall be substituted.

Substitution of new section for section 9, Act XIX of 1929.

4. For section 9 of the said Act the following shall be substituted, namely:—

“9. No Court shall take cognizance of any offence under this Act after the expiry of one year from the date on which the offence is alleged to have been committed.”

Amendment of section 11, Act XIX of 1929.

5. For sub section (1) of section 11 of the said Act the following shall be substituted, namely:—

“(1) When the Court takes cognizance of any offence under this Act upon a complaint made to it, it may *for reasons to be recorded in writing* at any time after examining the complainant and before issuing process for compelling the attendance of the accused, require the complainant to execute a bond, with or without sureties, for a sum not exceeding one hundred rupees, as security for the payment of any compensation which the complainant may be directed to pay under Section 250 of the Code of Criminal Procedure, 1898, and if such security is not furnished within such reasonable time as the Court may fix, the complaint shall be dismissed.”

Insertion of new section 12 in Act XIX of 1929.

6. The following section shall be added as section 12 the said Act, namely:—

Power to issue injunction prohibiting marriage in contravention of this Act.

“12. (1) Notwithstanding anything to the contrary contained in this Act, the Court may, if satisfied from information laid before it through a complaint or otherwise that a child marriage in contravention of this Act has been arranged or is about to be solemnised, issue an injunction against any of the persons mentioned in sections 3, 4, 5 and 6 of this Act prohibiting such marriage.

(2) No injunction under sub-section (1) shall be issued against any person unless the Court has previously given notice to such person, and has afforded him an opportunity to show cause against the issue of the injunction.

(3) The Court may either on its own motion or on the application of any person aggrieved rescind or alter any order made under sub-section (1).

(4) Where such an application is received, the Court shall afford the applicant an early opportunity of appearing before it either in person or by pleader and if the Court rejects the application wholly or in part, it shall record in writing its reasons for so doing.

(5) Whoever knowing that an injunction has been issued against him under sub-section (1) of this section disobeys such injunction shall be punished with imprisonment of either description for a term which may

extend to three months, or with fine which may extend to one thousand rupees, or with both :

Provided that no woman shall be punishable with imprisonment."

M. C. Rajah's Temple Entry Bill in Madras Legislature

A Bill to remove the disabilities of the so-called depressed classes in regard to entry into Hindu Temples.

WHEREAS it is increasingly felt by the Hindu community that the disabilities imposed by custom and usage on certain classes of Hindus in respect of entry into their temples should be removed ;

AND WHEREAS doubts have been entertained whether trustees and others in charge of management of such temples have power to make any innovation contrary to the established custom or usage of the temples ;

AND WHEREAS it is expedient that the law as administered by the Courts should no longer prevent a trustee from allowing to any class of Hindus, who might have been excluded from a temple under his management, entry into such temple, if the Hindu community in the locality is generally minded to allow such entry ;

It is hereby enacted as follows :—

Short title and extent.

1. (1) This Act may be called the Madras Hindu Temple Entry Disabilities Removal Act, 1938.

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

Definitions.

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

(1) 'Board' means the Board of Commissioners constituted under section 10 of the Madras Hindu Religious Endowments Act, 1926 ;

(2) 'Excluded Caste' means any caste or class of the Hindu community excluded by reason of established usage or custom for entering a temple ;

(3) 'Temple' means a place, by whatever designation known, used as of right, as a place of public worship by the Hindu community generally except the excluded castes ;

(4) 'Trustee' means a person by whatever designation known, in whom the administration of a temple is vested ;

(5) 'Voters' mean :

(a) when used in connection with a temple having an annual income of Rs. 500 and above, the Hindu voters in the electoral roll of the

Corporation of the City of Madras or in the electoral roll of a Municipality, or a District Board or a Panchayat or a Village Panchayat Board or any other similar local authority, constituted under the Madras Local Boards Act, 1920, within the area of which it is situated, and

(b) when used in connection with a temple having an annual income of less than Rs. 500, the Hindu voters in the electoral roll of the Municipal division in the City or the Municipal ward in the Municipal area in the mufassal or the Panchayat area within which it is situated.

Entry of excluded castes into temples to be decided by reference to the general body of voters.

3. (1) After the commencement of this Act, a written requisition signed by not less than fifty voters may be made to the trustee of a temple asking him that the question of throwing open the temple to any excluded caste may be referred for decision to the general body of voters.

(2) Upon such requisition, the trustee shall forthwith refer the question to the voters for decision in the manner prescribed.

(3) The decision of a majority of the voters who have recorded their opinions shall be binding on the trustees of the temple and on all worshippers therein.

(4) Where the decision is in favour of allowing the entry of any excluded caste into the temple, the trustees shall publish an order in the manner prescribed that the excluded caste shall have a right of entry into such temple.

Entry of excluded castes into temples by notice by trustee.

4. (1) Notwithstanding any law, custom or usage to the contrary, it shall be open to a trustee of any Hindu temple himself to publish in the prescribed manner a notice that unless an objection is lodged with him within a period of one month from the date of publication of the notice, he will make an order allowing an excluded caste, mentioned by him in the notice, to enter into such temple.

(2) Within one month after the publication of such notice by a trustee, a written objection signed by not less than fifty voters may be lodged with the trustee, objecting to such entry. Upon the lodging of such objection, the question whether the excluded caste concerned shall or shall not be allowed entry into the temple shall be referred to voters under sub-section (2) of section 3 as if a requisition had been made under sub-section (1) of that section.

(3) The decision of the majority of the voters recording their opinions shall be binding on the trustee and the worshippers of the temple.

(4) Where an objection has been lodged under sub-section (2) and the decision of the majority of the voters recording their opinions is in favour of allowing the entry of the excluded caste into the temple, or where no objection is raised, after the expiry of the period mentioned in the notice under sub-section (1), the trustee shall publish an order in the manner prescribed that the excluded caste shall have a right of entry into the temple.

Entry of excluded castes into temples to be lawful after publication of the order.

5. On the publication in the prescribed manner of an order by the trustee under sub-section (4) of section 3 or sub-section (4) of section 4, it shall be lawful for any member of the excluded caste referred to in such order to enter into the temple for the purpose of worship therein, subject to such general regulations for the maintenance of order and cleanliness and the due observance of the religious ceremonies in the temple as may be made in that behalf by the trustees.

Fresh reference to voters not to be made before the expiry of one year.

6. Where a reference has been made to the voters under sub-section (2) of section 3 or sub-section (2) of section 4 and the majority of voters who have voted have decided against the throwing open of a temple to any excluded caste, no written requisition under section 3 shall be made nor a notice under section 4 be published for a period of one year from the date on which such reference was made.

Amendment of section 40, Madras Act II of 1927.

7. In section 40 of the Madras Hindu Religious Endowments Act, 1926, the words "subject to the provisions of the Madras Hindu Temple Entry Disabilities Removal Act, 1938" shall be inserted at the commencement.

Power to make regulations.

8. The trustees of a temple may, with the previous approval of the Board, make regulations:—

- (1) for the maintenance of order and cleanliness in the temple; and
- (2) for the due observance of the customary religious ceremonial in the temple.

Power to make rules.

9. (1) The Provincial Government shall have power to make rules for the purpose of carrying into effect the provisions of this Act.

(2) Without prejudice to the generality of the foregoing power, the Provincial Government shall have power to make rules prescribing:—

- (a) the form of the requisition by the voters for a referendum, and the manner of its presentation to the trustee;
- (b) the manner of publication of notices and orders of the trustee;
- (c) the method of obtaining the opinions of the voters; and
- (d) the decision of disputes regarding the ascertainment of such opinions.

STATEMENT OF OBJECTS AND REASONS.

The custom of segregation of certain classes of the Hindu community as untouchable and the social disabilities they suffer from have been the subject of universal condemnation. There has been continuous agitation on the part of leaders of these classes as well on the part of reformers among caste Hindus to break the custom and remove the disabilities. Recent events have brought this agitation to a head and there is at present a great wave of feeling throughout India for the removal of disabilities of these "depressed classes" as they have commonly been called. Public agitation is specially focussed on the exclusion of these classes from entry into the ordinary Hindu temples along with caste Hindus. Public Hindu temples being places of more or less free and equal association of all sections and denominations of caste Hindus in the worship of their common Gods, it is felt that these "depressed classes" should also be given the right of entry into these temples for purposes of worship. In spite of great advance in public opinion established usage is enforced as law to the prejudice of these classes, and no change or innovation is permitted. Not only have Courts treated the entry of members of these classes into Hindu temples as a defilement thereof punishable by the Indian Penal Code, but doubts have been felt as to the authority of trustees in charge of temples peacefully to permit such entry even when they feel that public opinion among the worshippers favours such entry. In the opinion of many trustees the Law of the land and section 40 of the Madras Hindu Religious Endowments Act II of 1927 in particular, stand in the way of any change. It is, therefore, necessary to enact a law of a permissive character enabling the removal of the bar where local public opinion favours such reform.

FUNDAMENTAL PRINCIPLES OF SOCIAL REFORM.

BY K. C. SEN.

Let us proceed to investigate and discuss the principles upon which attempts at social reformations by Brahmasamaj are based. The mission of the Samaj is essentially a religious one. Hence social reformation must be based upon religion. It is true that the reformation of social customs and usages may, to a great but it is extent, be accomplished independently of religion; not true that social reformation can be thorough and complete without religious advancement. Religion, by improving the mind and investing conscience with supreme authority, lays the axe at the very root of corruption, whether in the individual character or the institutions of society. It is futile to attempt to reform society thoroughly so long as prejudices lie deep in the heart of the nation. Social reformation must therefore be preceded by and based upon religious reformation. This has been adopted by the Samaj as the main-spring of all measures of social reform. The Hindu meets his religion at every turn. In eating, drinking, moving, sitting, standing he is to adhere to sacred rules, to depart from which is sin and impiety. Under such circumstances how is it possible to overthrow all the social evils of Hinduism, when faith, in its authority, is suffered to reign undisturbed in the heart. The Samaj does not seek to destroy caste as an institution distinct from Hinduism, by setting up a purely secular movement to oppose its laws and principles. It seeks to establish the equality of man on religious grounds, and thus indirectly abolish caste distinctions. It wages a purely religious war with all evils, theological and social.

I now proceed to treat of the second principle of social reformation, viz., the necessity of securing positive reforms by making the destructive and constructive agencies work together. Reformation etymologically viewed, signifies forming anew. Every reformer should, should therefore, not only destroy absurd and corrupt institutions, but build up positive institutions of undoubted usefulness and purity. It is certainly easier in the nature of things to demolish than to build an institution, and hence it is that during the period of revolutions the number of destructives exceeds by far that of constructives. We have amongst our countrymen many hundreds of those whose cry is down with this, away with that, but few who deliberately seek to displace what is false and injurious by what is good and beneficial. The thorough reformation of native society is the

object of the Brahmo Samaj. It proposes not merely to destroy the superstitious foundation and all superstitious appendages of Hindu society, but likewise to give it a re-organisation upon the basis of pure faith, and adorn it with useful institutions. In regard to caste, for example, the destructives represent it to their minds as a horrid institution apart from Hinduism and direct their attention and energy to its abolition. Let members of different castes promiscuously dine in public. Let them subscribe their names to a covenant and pledge themselves inviolably to ignore the distinctions of caste in all that they do; such is their plan of operation.

The constructive policy is—bring all men within the bosom of one church, under feet of One True God, the universal father of all: community of interests and feelings will keep up social fellowship, and caste will naturally perish in the uncongenial atmosphere of religious brotherhood—destroy caste but construct brotherhood.

The third rule of social reformation is to harmonize independence and authority. The student of history need not be told how the war between independence and authority has been carried on for centuries. To harmonize independence and authority ought to be the object of every reformer. It is therefore our duty in legislating for the social administration of a country, to institute a system of salutary restraint which will prove a safeguard against licence in matters in which conscience demands absolute subjection, and at the same time withhold from encroaching upon the freedom of the people in matters of taste and judgment.

The fourth and last principle I have to describe is the union of courage and deliberation. Courage without due deliberation degenerates into rashness; deliberation without courage is synonymous with weakness and cowardice. We must neither rush impetuously into dangerous experiments of social innovations nor must we yield ourselves wholly to the cold calculating policy of the time-server. Before you take any step against the usages of your country, you should seriously consider its expediency; you should exercise discretion in determining the season and place of action and in the choice of agents, and you must shape your course in such a way that you may neither miss your object nor give unnecessary offence to those around you.

POPULARISING TRADITIONAL WISDOM.

An old race like ours has an inexhaustible fund of racial experience gathered through the many centuries of our organised life and this wisdom is to be found garnered not only in our learned literature, but in the proverbs that leap to our tongue on appropriate occasions. These proverbial sayings are mostly in the languages of the masses; but we have also a body of easily quotable verses in Sanskrit, current not only among the learned of the land, but among the upper middle classes that live in that cultural atmosphere. These have been culled and collected into the form of a book called *Neetisara* or the Essence of Righteous wisdom and in the olden days every boy or girl who attended the old pial schools was compelled to commit these verses to memory. Many are the occasions when, later in life, these boys and girls grown into men and women, find the wisdom of these proverbs illustrated in the various situations that may arise in the complications of life and then they remember the quotation and unconsciously bless the anonymous author that condensed so much of life's experience in an easily rememberable form.

Most of these wise sayings are universal in their application and are as much true today as when they came fresh from the mint of some fertile brain; but many of them have crystallised the sociological notions current at the time and may appear to be absolutely unsuited to the present generation brought up with an entirely different ideological background. Take, for example, the following verse :—

स्नातं अश्वं गजं मत्तं वृषभं काममोहितं ।

शूद्रं अक्षरसंयुक्तं दूरतः परिवर्जयेत् ॥

You should keep far away from a horse just bathed, a mad elephant a lustfull bull and an educated Sudra. The pious author clubbed all these as being equally dangerous; but we in this twentieth century with the Wardha scheme of basic education likely to come into practice do not consider an educated Sudra as a source of personal danger.

Take again the well-known verse from Manu usually included in such a collection

पिता रक्षति कौमारं भर्ता रक्षति यौवने ।

पुत्रो रक्षति वार्धक्ये न स्त्री स्वातन्त्र्यं अर्हति ॥

Father protects a woman in her infancy; husband in her youth and son, in old age; woman does not deserve liberty. This was perhaps acceptable to the men and women of those days; but many men and man

more women of the present generation will take strong exception to this idea of eternal subordination of women to man.

On the other hand let us study the following verses which embody much practical wisdom.

अर्थातुराणां न गुरुर्न बन्धुः कामातुराणां न भयं न लज्जा ।

विद्यातुराणां न सुखं न निद्रा क्षुधातुराणां न रुचिर्न पक्कं ॥

The man bent upon making money does not care for preceptor or relation; the lustful man has neither fear nor shame. The man keen on study does not care much for comfort or sleep, the hungry man does not care for the taste of the food he gets; nor would he care to find out whether the food be well or ill cooked. The truth of these statements is illustrated by parallel statements in other languages. The well-known French proverb that hunger is the best sauce coming from a nation of universal reputation for cooking corroborates the wisdom of the last saying. The scholar-poet of England knows from his own personal experience what it is to be a good student, "To scorn delight and live laborious days". That cupid is blind and that his votaries under his influence may do anything to have their aims achieved is universally true; so also the statement about the avaricious man bent upon "getting on" and hopes in good time to get honour and lastly to get honest.

भार्यावियोगः स्वजनापवादः ऋणस्य शेषं कुजनस्य सेवा ।

दारिद्र्यकाले प्रियदर्शने च विनाग्निना पच ददन्ति कार्यं ॥

Death of wife, bad impression of one's self formed by one's relations, unpaid balance of debt, service under bad people, meeting one's friend when one is in poverty, these five consume the body without fire.

There is a good deal of what may be called human element in this verse. Kalidasa in his famous *Ajapralapa* has handled the first subject in his own inimitable way and others who had that terrible experience know how true the statement is. Every one would like to be in the good books of one's own people and if one has the misfortune to be misunderstood and thought ill of by one's own kith and kin, certainly it makes one's life very miserable. The unpaid debt however small grows like unextinguished fire and not the fully cured disease and the truth of this has been burnt into the hearts of the indebted millions of this poor land which has been hitherto a sort of sowcar's paradise. Similarly no one would like to see a friend in one's period of adversity. The contrast, especially if the friend be prosperous, would be very glaring and one has to hide one's head in shame. Verily these five consume the body without fire.

S. K. Y.

NOTES.

Failure of Non-violence?—Gandhiji's candid confession of the failure of non-violence ought to be an eye-opener to the limitations of non-violence as a public weapon against violence. It was hoped against hope that the country will be enabled to find some solution for the communal bitterness and disharmony by the practice of non-violence. But the incidents at Allahabad, Benares and the more recent one in Hissar where 4 Hindus were shot dead by an unknown Muslim, one of the dead being an Honorary Magistrate trying to stop the communal fight and the death of a leading Congress worker at Allahabad who also met with his fate under similar conditions, is a painful reminder that there is no use in preaching non-violence to one section while the opposite sections believe in violence and practices it in a most callous manner against the adherents of non-violence. From what we see the situation is growing worse day by day.

In these circumstances it may not be too much to suggest that the mere effective safeguard against violence is the preparedness to resist it with violence if necessary. It is true that the greatest possible restraint ought to be exercised. But not to be prepared, not to be strong, not to be well-equipped and even well armed is to invite violence at the hands of others and to tempt them to resort to violence.

It is in this spirit that we welcome the statement of His Highness the Maharajah of Gwalior who in opening the Bhonsle Military School at Nasik said that the greatest guarantee against war is the preparedness for war. The tolerant and peaceful communities in this country are being taught a bitter lesson under the stress of humiliation and suffering that any community that is divided against itself, that neglects to organise itself and to close its ranks in the face of enemies is bound to go down before smaller, more disciplined and more militant communities. Will the lesson be learnt?

Amendment to the Sarda Act.—The proceedings of the Central Legislative Assembly on the amendment of the Sarda Act leave no room for doubt that the country is keen on preventing the conditions that make child marriage possible. The battle on the question of the right and expediency of the Legislature passing legislation on the age of marriage has been fought and won in its favour in 1929. It was a hard fight. Practically all the available resources of social idealism were mobilised in its favour. So much so, that one subsequently had the feeling that the

supporters of the measure would have done better to have reserved some portion of their zeal for enforcing the Act and for keeping up public opinion and support in its favour. Experience in the working of the Act during the last 8 years has revealed that though it has undoubtedly levelled up the age of marriage and has generated a healthy feeling with respect to the marriageable age, its enforcement left much to be desired. Either on account of the Act having attracted too much public attention, or on account of the excessive optimism of its supporters, or on account of the stubbornness of some opponents, the violations of the Sarda Act drew much more public attention though they could not be said to be more numerous than violations of other similar laws. It is therefore satisfactory to note that the gaps in the Act discovered in the light of actual day to day experience in its administration have been filled up. No one expects that either this or any other legislation will introduce a social millenium. Nobody has suggested that by itself any piece of legislation will alter the social life of the people. It all depends upon how the people react to the changed conditions, realise the advantages of the measure, and co-operate with the legislature. What the legislature can do is to transport the people, or at least such of them as are willing into a new social atmosphere. There is no doubt that excepting a small section, the country as a whole is moving forward to the new position prepared for it by the Sarda Act.

Temple Entry Legislation in Madras :—Elsewhere in this part we are publishing the text of M. C. Raja's Temple-Entry bill. This is the 3rd or the 4th time that an attempt is being made through the legislature to remove an obnoxious and indefensible disability to which a section of Hindus are condemned by a tradition now acknowledged to be unrighteous and which the community has outgrown. The perpetuation of this social practice is an offence against the conscience of the people. Modern social and political conditions necessitate that the country should not tolerate the continuance of this custom any longer. So far as the removal of untouchability in secular public places is concerned, there cannot be two opinions, and it is gratifying to find that objection on this score has practically disappeared. The storm centre is the temple. As regards temples and the admission of the so-called untouchables into temples, it ought to be possible for supporters and opponents to find a *via media* between extreme opinions, the one advocating complete exclusion, and

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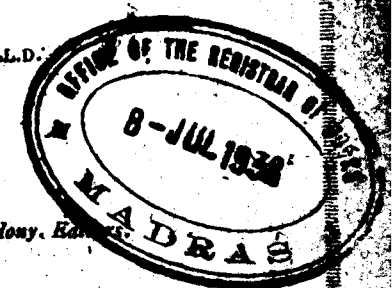
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चित्ते वदतरोर्मूले वृद्धाः शिष्या गुरुयुवा । गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः॥

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

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is the ultimate phase of a life of mere sense enjoyment put forth their aspirations in a direction which transcends the realm of sense. The illustration of this truth is brought out in the immediately preceding words of Kunti enumerating the occasions when she has had actual proof of divine interference on various critical occasions in the life of the Pandavas.

विषाम्महभिः पुरुषाददर्शना दसत्समायाम वनवासकृच्छ्रतः ।

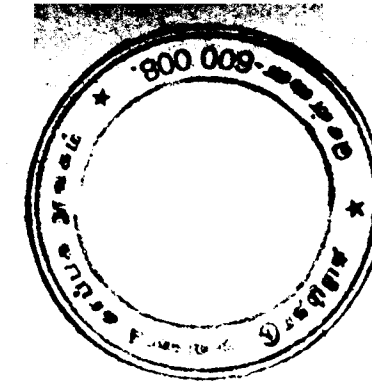
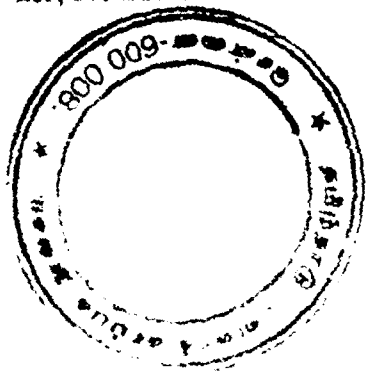
मृधेमृधेऽनेकमहारथास्त्रतो द्रौप्यस्त्रतश्चास्म हरेऽभिरक्षिताः

From poison, from the great fire, from the sight of great monsters from the assembly of the wicked, from the difficulties of forest life and from the missiles of many a Maha Ratha (great warrior) in every battle, and lastly now from the missile of Drauni, we have been protected by Thee, O Hari.

"The Ant's Happiness"

With us, happiness is mostly negative and passive, and is hardly perceived except as the absence of unhappiness; in the ant it is before all things positive and active, and seems to pertain to a privileged planet. Physically, organically, the ant cannot be happy unless she is giving happiness to those around her. She has no other joys than the joys of duty accomplished, which for us are the only joys that leave no regrets, but which most of us know only by hearsay. The transports of love, in which we think to surpass ourselves and escape from ourselves, are merely and essentially egoism concentrated or exasperated to such a point that it brushes elbows with death or annihilation—the very things that it seeks to annihilate. The ant knows other joys, which instead of contracting happiness enlarge it, multiply it, and lavish it upon her innumerable sisters. She lives in happiness, because she lives in all that lives around her, because all live in her and for her, as she lives in all and for all.

Maurice Maeterlinch The Life of the Ant.



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VIVEKANANDA—THE PATRIOT.

By

SWAMI ASESHANANDA

Swami Vivekananda at his advent found his nation in the depth of sorrowful degradation. India which was once the land of prosperity and wisdom had, through terrible vicissitudes and successive invasions from outside, become utterly helpless and miserably ruined. Her people were physically weak, economically bankrupt and politically enslaved. They were groaning under a heavy weight. They had lost all self-respect and fellow-feeling being cut adrift from the cementing bond of national honour and prestige. The people were so much denationalised that they aped Europeans, mimicked their manners and customs, ate food, wore dress in the European fashion in order that they may please the ruling classes. At no other time of our history was there such a heavy downfall, appalling ignorance and irrevocable confusion and chaos as was noticed during the last few decades of the nineteenth century. In the opinion of an erudite scholar and sympathiser of Indian aspirations like Sir John Woodroff "The young Indian was subjected to such a strong and continuous suggestion of his inferiority that it was a wonder that any spirit of self-assertion had at all survived. He was told that he had no glorious past that the history of his country was lacking in great personalities, that the progressive West was superior to immobile East and the old-world civilisation and so forth and that therefore his only chance of making himself the equal of

Western people was by giving up his barbarism and making himself civilised as much like his civilised Western teachers and rulers as possible." If day in and day out suggestions of inborn inferiority are dinned into the ears of plastic young minds and the superiority of a foreign civilisation is affirmed with all its rigour and vehemence, what doubt there is that the supple youth, nurtured in such an atmosphere, would cherish contemptuous hatred towards their ancient tradition and begin to look down upon their own people and culture. In schools and colleges boys had to read Indian history as written by European scholars. They had to get a knowledge of their past civilisation from what was recorded in the treatises of their Western masters who painted such a horrid picture of the Hindu Society that that every thoughtful man will instinctively hide his face in shame. Excepting a few well-wishers, most of the writings of the foreign historians are immensely coloured and vitiated by prejudice and preconceived ideas. The Hindus have been depicted as the most horrible devils on earth. They have been described as a mass of lunatic people following ghastly superstitions indulging in child marriage, revelling in gross immorality, illtreating their women, killing their children, burning their widows, nay even killing themselves under the chariot-wheels of their blood-thirsty gods and goddesses. Some zealous missionaries went forth with the propaganda of reclaiming the heathens by proclaiming from door to door the gospel that the only pannacea for all the ills of the people lies in the wholesale adoption to Christianity. Hinduism must be supplanted by the religion of Christ who is the only saviour to redeem people from a weltering chaos of poverty, darkness and sin.

One of the glaring defects of English Education was that it bred inferiority complex. The inhabitants were caught in the meshes of the pomp and glamour of the gaudy West and were carried away by external charm and infatuation. Brought up in an environment of alien culture and foreign ideals the pupils began to appreciate more the beauties of Shakspeare than Kalidasa, to know more of European history than Indian and exhibit liking for Shelly and Keats rather than Vyasa or Valmiki.

It was Swami Vivekananda who first opened the eyes of the deluded young men and roused them up from their daze and stupefaction. He pointed out in glowing colours the marvellous beauty and rich excellence of such a hoary civilisation as that of the Hindus which still is raising its head amidst thousand onslaughts and buffets of fate. He fired their imagination with lofty inspiring speeches as he advanced on his triumphal march from Colombo to Almora. He unlocked the gates of India's immense

resources and undying strength which is still pulsating through every marrow and bone of her body-politic. No doubt he had to contend against stupendous difficulties and surging waves of external opposition. But nothing could deter him from his purpose and baffle his iron determination. He felt so deeply for country's miserable plight that, not only he pledged his life at the altar of the mother land but considered no sacrifice too great for the amelioration of her destiny. The very day he stormed the Western nations by his memorable speech at the Chicago Parliament of Religions he could not sleep the whole night brooding over the abject misery and destitute condition of his innumerable countrymen abroad. The soft velvety bed pricked him like a thorn. It was wet with tears flowing from a wounded heart which cried piteously in poignant grief—'O! Mother what shall I do with all this comfort and honour when millions of my own people are starving. Lead me there to serve them; The Swami no doubt, saw many things in the West which evoked his sincere admiration and which, he thought, India should emulate for her benefit, yet he was clear and very strong in his assertions that in the domain of spirituality India stood supreme and she would ever be the torch-bearer of the rest of mankind. That was the reason why he loved India and everything that was Indian. There was nothing parochial in his sentiments nor blind in his beliefs. When asked on the eve of his departure from the West as to how he was feeling for his motherland after seeing so much pelf, power and progress of the occidental nations, he emphatically remarked—"India I loved before I came away. Now the very dust of India is holy to me. The very air is now immensely sacred. It is now the holy land, the place of pilgrimage, the Tirtha."

India's legacy to the treasure house of the world has always been spiritual—beginning from the time of Asoka down to the present age. If other nations can boast of their intellectual or material contribution, India has just reasons to be proud for her gift of immaterial wealth of spirituality. In most trying situations, in gravest danger to humanity she has always saved the world through her shield of peace by holding aloft the ideals of love and sacrifice the ideals which alone can change man the brute into the man the god.

India has a mission to fulfil. As long as that necessity exists there will be no death for her. Imperialistic self-aggrandisement is running riot in the West. The craze for wealth and possession and extension of arms and ammunitions are going on in headlong speed. Machines of destruction are being invented to denude the fair earth of her mighty

population. All over the world thoughtful men are turning their gaze on India for spiritual succour and sustenance. A great responsibility rests on the sons of India to bring solace to the afflicted humanity, torn as under by rancour, hatred and animosity. If India is to discharge her duty, she must equip herself for the onerous task of lifting the burden from the heavy shoulders of the drooping West. Let people be conscious of their mighty heritage and great achievements of their ancestors and then alone they will be fit to fulfil the demands of a laudable obligation. The dynamic voice of the Swami thundered at the right moment to instil faith in their own culture, and goad them on to vigorous activities. "Thou brave one, be bold, take courage, be proud that thou art an Indian. Then clad with but a rag round the loins proudly proclaim "The Indian is my brother, India's gods and goddesses are my god. India's society is the cradle of my infancy, the pleasure garden of my youth, the sacred heaven of my old age."

Modern education has created a huge gulf between the educated and the uneducated. The ancient ideal of simplicity and plain living has been cast aside by our literate youths. They hanker more for material enjoyment than for the self-abnegating life of strenuous service. But the aim of education is not to produce dabblers and parasites but real men who would rush forth like soliders to fight the nation's battle for rampant illiteracy, disease and choking poverty. They should be fired with an ambition to serve the lowly and the lost without caring for personal name or fame. They must play a glorious part forsaking rich, luxurious life of ease and comfort and voluntarily embrace the noble unostentatious career of suffering and service. The poor and the down-trodden should receive their foremost attention. If every young man takes into his head that the learning he has gained was at the expense of the illiterate masses and they owe a duty by them should he not feel ashamed to seek for an easy going life of comforts when thousands of his mute benefactors are dying for want of food? Should they not devote themselves to the actual spread of education by carrying the torch of learning in every home? If they want to redeem their debt they must disseminate the knowledge they have acquired among their less fortunate brothers and share their joys and sorrows. The problems facing the country are no doubt enormous and stupendously great. But there is nothing that cannot be solved if the patriotic young men are charged with a strong determination and make a united front. Organisation and co-ordination of wills are sure pathways to success. Let all earnest workers be imbued with inspiring teachings of

the great upanishadic seers and work hand in hand for the freedom of their motherland and peace of the rest of the world "Be thou all of one mind, be thou all of one thought for, in the days of yore, the heroes being of one mind were enabled to attain victory and success. So awake, arise; stop not till the goal is reached" Uthistatha, Jagrata, Prapya Baran Nibhodhata.

India is depressing as no other country I have ever known. One breathes in it, not air, but dust and hopelessness. The present is unsatisfactory, the future dubious and menacing. The forces of the West have been in occupation for upwards of a century and a half. And yet five generations of peace and settled government have made the country, as a whole, no more prosperous than it was in the days of anarchy; according to some authorities, such as Digby, they have made it much poorer. Millions, at any rate, are still admittedly without enough to eat, all their lives. Custom and ancient superstition are still almost as strong as they ever were, and after a century and a half of Western government, nine Indians out of ten cannot read or write, and the tenth, who can, detests the Europeans who taught him. The educated and politically conscious profess democratic principles; but their instincts are profoundly and almost ineradicably aristocratic. They desire, theoretically, to see the country 'progressing' in the Western sense of the term; but the practical ambition of most of them is to secure a quiet job without responsibilities or risks.

Meanwhile the mountains of unnecessary labour, of evitable hardship and superfluous suffering, are piled up, patiently, higher and ever higher. Millions upon millions are born and painfully live—to what end? God knows, it is hard enough to find a reason anywhere, West or East. But in India there is no conceivable answer to the question, at any rate in terms of the present existence. Metempsychosis had to be invented, and the doctrine of karma elaborated with a frightful logic, before the serried, innumerable miseries of India could be satisfactorily accounted for.

Jesting Pilate by Aldous Huxley.

MIND IN ITS RELATION TO GOD

S. K. Y.

Bhakti or Devotion is defined by Sankara as the natural drawing of one's mental activities to the lotus feet of God and their retention there.

पशुपतेः पादारविन्दद्वयं चेतोवृत्तिरूपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते ।

Mind is notoriously erratic. It can never be steady. When Arjuna complained about it his Divine Teacher did not attribute it to the pupil's inability to control, but added, "No doubt, mind is difficult to control and likely to wander ; but it can be brought under control by practice and by determination."

असंशयं महाबाहो मनोदुर्निग्रहं चलं ।

अभ्यासेनतु कौन्तेय वैराग्येण च गृह्यते ॥

A devotee tries to keep his mind rivetted in God and requests Him to make his own mind His blessed abode. To be always thinking of God, to keep Him always in his mind, to see that God always dwells in his heart are the different ways of describing the Bhakta's ideal and his highest ambition,

"O Lord ! come and dwell for ever in my heart " is the prayer of the devotee ; but a devotee who is also a gifted poet repeats this basic appeal in many different ways and shows thereby his devotional fervour and his poetic capacity.

Sankara who was one of the greatest masters of Sanskrit was not merely a profound philosopher, but a genuine devotee as well and thus showed to the world by his illustrious example the happy combination of *Jnana* and *Bhakti*. In his famous *Sivanandalahari**, a century of verses in praise of Siva he pours forth his sentiments in verses of rare poetic beauty and we take up for study in this article his handling in his own inimitable way this single theme of mind in its relation to God.

The words he uses for mind are the common words मनः चित्तं, चेतः, हृत् & हृदय. In the very second verse he wants the current of *Sivananda* having its origin in the mountain stream of Siva's stories to flow into the vast lake of his mind (चेतोहृद) and rest there. The appropriateness of the imagery can be enjoyed only if the verse as a whole be studied and appreciated.

Mind and heart are generally taken as inter-changeable and heart is often poetically referred to as a lout, perhaps of its physical resemblance

*The edition used in this article is the Vani Vilas edition of Sankara's works.

to a lotus bud. हृत्पद्म and हृत्पुण्डरीक are common expressions in our classical literature. Sankara makes use of this conventional expression in two beautiful verses. In verse 9 he pities those who wander over deep lakes, into inaccessible forests, and over steep mountains in search of flowers to worship God with ; not realising that worship with the lotus of their mind (चेतस्सरसिज) would be more acceptable to God. In verse 51 God who is described as a bee (Here again full justice cannot be done to the aptness of comparison which is based on play upon words which Sanskrit lends itself to) is requested to come and dwell in the मनोराजीव.

Kalidasa and Sankara have this in common ; both are adepts in the art of using very apt similes and both could express profound truths in very simple language. In the famous verse No. 20 Sankara offers his mind, a monkey (हृदयकपि) to the divine Beggar so that He may earn a little more. It is a matter of common experience that if a beggar comes empty handed and begs his chances of getting alms are not as favourable as when he has a monkey or a bear which can entertain onlookers by its pranks. Religious tradition which has named Siva as the great भिक्षु is utilised here appropriately in making this offer. Similarly in many other cases certain well-known aspects of Siva as a hunter and as a leader of thieves are utilised by the poetic Bhakta.

In the next verse No. 21, mind becomes a well-equipped tent supported by a central pillar and fixed by strong ropes, well decorated and the devotee requests his स्वामि who has His consort and His army of followers to come and occupy his चेतः स्फुटपटकुटी.

In the very next verse (No. 22) the mind is a thief always bent on getting money by resorting to mal-practices and ever anxious to enter the house of the rich. The devotee pleads himself to be innocent and wants the Lord who is described in Sree Rudra as तस्कराणां पतिः to take charge of this culprit चेतश्चोर.

In verse 36 the figure changes and mind becomes मनःकुंभ. The devotee is a priest who is going to perform a purification ceremony. Any Hindu knows that for such a ceremony known as पुण्याह a waterpot is decorated with tender mango-leaves and a coconut is placed over them. The tender leaves are the Holy Feet of the Lord thrust into the pot of the devotee's mind, as in other cases all the details of the comparison are fully worked out.

The mind becomes 1 the churning rod (सोमन्था) and by churning the ocean of the Vedas by this rod wise men get many precious things even

as gods did in days of yore as the Puranas say by churning the milky-ocean. The mind again ¹ is a vast lake (चेतः पुष्कर) in whose unruffled waters the moon of God, the devotees pray, may shine so that he may attain salvation. God is a great king and so long as He is at the capital, the city of mind, मानसपुण्डरीकनगर every thing would go on well ².

The figure changes; mind becomes a paddy-field (हृत्केदार) ³. Paddy plants of Bhakti are planted in it and are flourishing. The pact feels confident that there will be no fear of famine for him how the mind is a fortress (मनोदुर्ग) well-fortified and well equipped and the Lord who is addressed as दुर्गातिथि with a play upon the words दुर्ग and दुर्गा is requested to take up His residence in that fortress ⁴. The figure changes and the mind is a forest मनः कान्तार ⁵ and the Lord who is addressed as the First Hunter is requested to come to that forest where he is promised pleasures of hunting as the forest is full of wild beasts in the shape of passions. Then it is compared to a cave (चेतः कुहर) wherein the devotee is confident that his lord the Lion has taken His abode and hence he has no fear ⁶.

In the next four or five verses the mind is compared to a bird चेतः पक्षिशिखामणि or the best of birds is addressed not to wander aimlessly here and there, but to take rest in the cage of the lotus feet of the Lord ⁷. The Lords' feet become a storeyed mansion and the मानस हंसराज is advised to play as he pleases in that pleasant place ⁸. The swan is every fond of lakes and hence the figure is changed once again and the poet addresses his मनोहंसावतंस ⁹ to besport himself in the lake of contemplation of the Lord (शंभुध्यानसरो वर) again the poet compares his mind to a garden हृद्भाग which is brightened by the spring of contemplating the Lord, and which is as usual, described in great detail in consonance with this fundamental idea ¹⁰. Images tumble over one another in the poet's mind and appear faster than he could fix them up in verses. The mind becomes a cottage मानसकायमानपट्टल over whose thatched roof the reaper of Bhakti is spreading itself and the poet prays that the creeper may develop into one capable of fulfilling all his desires ¹¹.

There is a well-known poetic convention that the bird *chataka* is incapable of drinking water from lakes and rivers and depends only upon rain for quenching its thirst. The longing of *chataka* for the cloud is therefore very genuine. The poet expresses this idea into his service and tells the Lord who is described as a cloud that his मनश्चातक longs for Him ¹²

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|--------------|--------------|---------------|
| 1. Verse 38. | 5. Verse 43. | 9. Verse 48. |
| 2. Verse 39. | 6. Verse 44. | 10. Verse 47. |
| 3. Verse 40. | 7. Verse 45. | 11. Verse 49. |
| 4. Verse 42. | 8. Verse 46. | 12. Verse 52. |

The heart of a good and pious man is supposed to be soft and that of a wicked man, hard. The poet in self-humiliation considers himself as belonging to the latter category and hence his heart would be hard. The lotus feet of the Lord are poetically described as being soft. If contact be brought about between the soft feet and the hard heart it would pain the owner of the feet, but Siva lives in mountains and walks upon stones. Thus says the poet, the Lord trained himself to tread without discomfort upon such a hard substance as his own heart; otherwise why this stone-walking when He could have lived comfortably in divine mansions. The same idea is repeated in a slightly modified form in verse 95.

The Lord has to perform many hard things with His right foot i.e., to push away Death who came to take off Markandeya, to keep down the spirit of Epilepsy, to wander on the hard mountains and so on; the poet offers his mind as a pair of sandals चेतोमणिपादुका and requests the Lord to put them on ². The mind is a box in which some rotten things are kept and the devotee requests the Lord to keep His holy feet in that box (चेतः पेटी) and make it full of agreeable smells ³.

Addressing the Lord as Bull-rider the Bhakta offers his own mind which is an excellent horse चेतस्तुरंग for Him to ride upon ⁴. The mind once more becomes a lake मनस्तटाकः ⁵ and that has to be filled up by the down-pour from the cloud of devotion. The poet offers his Buddhi-bride and requests the Lord to come and live in his हृदयगोह or the house of his mind ⁶. Lastly in verses 96 and 97 the mind is compared to an elephant हृदयमदेभ and the Lord is requested to bring the mad beast under control and keep it tied to His lotus feet.

Thus from the very beginning to the end (from verse 2 to verse 97) the mind in its relation to the Lord is described very graphically by means of highly suggestive and appropriate figures. Except in the case of two or three there is no duplication. There is a charming freshness about the image and the images themselves are so numerous that we do not know what to admire more, the poet, the philosopher or the devotee in Sree Sankara. He was really all these and many more things.

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|--------------|--------------|--------------|
| 1. Verse 80. | 3. Verse 74. | 4. Verse 84. |
| 2. Verse 64. | 4. Verse 75. | 5. Verse 76. |
| 2 | | |

KANAKADHARASTAVA

BY K. VISWANATHAN

The Kanakadharastava (the hymn of the fall of gold) was composed by the great Sankaracharya. The story goes that when he was going round for alms, he stood before a house from which a woman came out, remained standing and felt sorry she had nothing to offer the world teacher. Looking to the poverty, Sankara composed this poem on the spot and prayed to the goddess of wealth that she destroy the penury of that lady ; and it is said that there was a shower or fall of gold in that house.

अंग हरेः पुलकभूषणमाश्रयन्ती भृंगांगनेव मुकुलाभरणं तमालम् ।

अंगीकृताखिलविभूतिरपांगलीला मांगल्यदास्तु मम मंगलदेवतायाः ॥

For me may the side look of the goddess who gives all happiness ; be the giver of all auspiciousness the look of the goddess who has accepted all the wealth, resorting to the chest of the God Hari, whose hairs are erect with the thrill of pleasure, like the female bee which resorts to the *tamala* tree adorned by buds.

मुग्धा मुहुर्विदधती वदने मुरारेः प्रेमत्रपाप्रणिहितानि गतागतानि ।

माला दशोर्मधुकरीव महोत्पले या सा मे श्रियं दिशतु सागरसंभवायाः ॥ २ ॥

May the pair of eyes give me all wealth—the eye of Lakshmi born of the milk-ocean which is beautiful and produces the feelings born of affection, modesty etc., in the face of Narayana, the enemy of Mura, like the female bee in the blue lotus.

विश्वामरेन्द्रपदविभ्रमदानदक्षमानन्दहेतुरधिक मुग्विद्विषोऽपि ।

ईषन्निर्षादतु मयि क्षणमीक्षणार्थमिन्दीवगेदरसहोदरमिन्दिरायाः ॥ ३ ॥

May half a glance of Lakshmi set in for a moment—the glance which is able to give all the happiness of the best among gods is the cause of pleasing more even Narayana the enemy of Mura, and which is like the middle of the blue lotus.

आसीलिताक्षमधिगम्य मुदा मुकुन्दमानन्दकन्दमनिमेषमननंगतन्त्रम् ।

आकेकरस्थित कनीनिक पक्ष्मनेत्रं भूत्यै भवेन्मम मुजंगश्यांगनायाः ॥ ४ ॥

For my prosperity and wealth be the side-glance of Lakshmi, the wife of Narayana lying on the serpent, the eye which is opened slightly, which is cupid-struck, without nictitation, the root of happiness, having approached Narayana, who has slightly closed his eyes due to extreme pleasure.

बाह्वन्तरे मधुजितः श्रितकौस्तुभे या हारावलीव हरिनीलमयी विभाति ।

कामप्रदा भगवतोऽपि कटाक्षमाला कल्याणमावहतु मे कमलालयायाः ॥ ५ ॥

May the row of the glance of the eyes of Lakshmi give me prosperity—the glance which is fixed on the chest-region of Narayana, the victor

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KANAKADHARASTAVA

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of Madhu, who wears the jewel Kaustubha, the glance which shines like the garland of blue stones, which gives the desires of even Narayana who is full of the six qualities—all wealth, valour, fame etc.

कालांबुदालिलितोरसि कटभारे धागाधरे स्फुरति यत्तद्विदग्गनेव ।

मातुस्समस्तजगतां महनीयमूर्ति- भद्राणि मे दिशतु भार्गवनन्दनायाः ॥ ६ ॥

May that pleasing form of Lakshmi give me all good—that form which shines on the delicate chest broken like dark blue clouds, as the woman in the form of lightning shines in the dark clouds, and which is the form of the one mother of all the worlds.

प्राप्तं पदं प्रथमतः खलु यत्प्रभावान्मांगल्यभाजि मधुमाथिनि मन्मथेन ।

मय्यापतेत्तदिह मन्थरमीक्षणार्थं मन्दालसं च मकगलयकन्यकायाः ॥ ७ ॥

May that side glance of Lakshmi fall a little here on me—that glance of the daughter of the king of oceans, by the greatness of which, attaining all prosperity, killing the demon Madhu, has the god Vishnu, which first got him through cupid, the god of love, which moves softly, does not fix on objects not liked, and which withdraws, due to modesty from the object most desired.

दद्यादयानुपवनो द्रविणांबुधारास्मिन्नकिञ्चन बिहङ्गशिर्षौ विषण्णे ।

दुष्कर्मधर्ममपनीय चिराय दूरं नारायणप्रणयिनीं नयनांबुवाहः ॥ ८ ॥

May the black clouds in the form of the eye of Lakshmi, the consort of Narayana, which are full of compassion, give the ever-flowing stream of wealth to this child-bird with nothing, which is sunk in misery, having removed to a great distance the effect of the bad actions which have existed for long.

इष्टाविशिष्टमतयोऽपि यथा दयादं दृष्टा त्रिविष्टपपदं मुलमं लभन्ते ।

दृष्टिः प्रहृष्टकमलोदरदीप्तिगिष्ठां पुष्टिं कृषाष्ट मम पुष्करविष्टरायाः ॥ ९ ॥

May the kind glance of Lakshmi, who has the lotus for her seat which is full of the splendour of the full-blown lotus, by which kind look even those people who do not know the ways of worship laid in the scriptures easily get to heaven do for me all good—corn, wealth, prosperity.

गौर्देवतेति गरुडध्वज सुन्दरार्ति शार्कं भरेति शशि शेखरवल्लभेति ।

सृष्टिस्थिति प्रलयकालेषु संस्थितायै तस्मै नमः त्रिमुवनगुणैस्तरुण्यै ॥ १० ॥

Bow to that goddess of wealth, the consort of Vishnu, the teacher of the three worlds—to Lakshmi who at the time of creation, preservation and destruction appears as Saraswati, the goddess of learning, as the wife of Vishnu, and as Parvati with the name Sakambhara, the wife of Siva with the crescent moon on his head.

To be concluded.

TRADITIONAL WISDOM.

Here is a verse upon the upbringing of children which is based on profound psychological truth. There is, in this scheme a judicious combination of discipline and indulgence.

राजवत् पंच वर्षाणि दश वर्षाणि दासवत् ।

प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत् ॥

For the first five years a child should be treated like a king; like a slave for the next ten years; once he becomes sixteen years old treat your son as your friend. "It is impossible to overwork a young man of sixteen" said an experienced Teacher.

In these days when many youngsters look upon their fathers-in-law as milch cows and expect heavy bridegroom price to be paid, it is very refreshing to read the following:—

उत्तमं स्वार्जितं वित्तं मध्यमं पितुरार्जितं ।

अधमं भ्रातृवित्तं च स्त्रीधनं अधमाधमं ॥

Wealth earned by oneself is the best; that which is left as a legacy by one's father is next (i.e. inferior to the first) that which is given (for one's maintenance) by brother is very undesirable; that which belongs to one's wife is worse than the worst. Rich people who inherit a patrimony for no qualification other than the fact that they are sons of their fathers will not feel so proud of their wealth if they learn this verse. The young man of fashion who depends upon his wife's dowry for his life of luxury will hang down his head in shame if he remembers this verse.

The classification of vocations mentioned in the following verse is evidently made from the Braminical point of view.

उत्तमं कुलविद्यायां मध्यमं कृषिवाणिजात् ।

अधमं सेवकावृत्तिः मृतिः चौर्योपजीवनम् ॥

To earn one's livelihood by following one's hereditary vocation is best; to take to trade and agriculture is inferior to it; to serve is low and bad; to live by thieving is no life, but it is death.

This is from the point of view of the first two castes who may, by force of circumstances, be compelled to give up their professions and take to those of others is अपद्वर्ग. Even in such cases they are warned against turning highway robbers and cat-burglars.

Hitopadesa says

सजातो येन जातेन याति वंशः समृद्धतिः ।

He alone deserves to be described as 'born' by whose birth his family is exalted i.e., who by his actions brings credit and fame to his family. A similar idea is expressed in the following verse:—

शर्वरीदीपकः चन्द्रः प्रभातोदीपको रवी तैलाव्यदीपको धर्मः सुपुत्रः कुलदीपकः ।

The moon brightens the night; the sun, the morning; Dharma makes the three worlds shine; a good son sheds lustre upon his family.

The following verse about money sounds somewhat unreal. Such ideas are quite in their proper places in मोहमुद्गर where Sree Sankara teaches us

अर्थमनर्थं भावय नित्यं नास्ति ततः सुखलेशः सत्यं ।

पुत्रादपि धनमात्रं मीतिः सर्वत्रेषा विहिता रीतिः ॥

Know that wealth is always a source of evil; there is not even an atom of joy in it; the wealthy apprehend danger even from their sons; this is a universal truth.

The verse in the Nectisara is

अर्थानां आर्जने दुःखम् आर्जनात् परिरक्षणे ।

आये दुःखं व्यये दुःखम् धिगर्थाः कष्टसंश्रयाः ॥

There is misery in the earning of money; there is equal difficulty in retaining it after earning; there is misery both in earning and spending. I spurn wealth which is ever tainted with misery. There is more truths in the other familiar verse though it is written in an ironical way.

यस्यास्ति वित्तं स नरः कुलीनः स पण्डितः स श्रुतिमान् गुणज्ञः ।

स एव वक्ता स च दर्शनीयः सर्वं गुणाः कांचनमाश्रयन्ते ॥

He who has money comes of a good family; he is a scholar, well versed in the Vedas, capable of appreciating the qualities of people; he is an orator, he is beautiful to look at. All virtues centre round wealth.

S. K. Y.

(To be continued)

MARKANDEYA ASHRAMA

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Markandeya Ashrama will devote its services to Rural Reconstruction and Indian Renaissance, and work for a New India through the renovation of her village life. As a first step towards this ideal I propose the following programme of work :—

I. RURAL RECONSTRUCTION AND NATIONAL UPLIFT

1. To bring together a group of scholars and thinkers and prepare a Ten-Year Plan of rural uplift, and place it before the Country for suitable legislative and executive action. This group will also study our current political, social, economic and administrative problems. The Ashrama will bring forth booklets giving a concrete and constructive study of some of our national and provincial problems.

2. A branch of the Ashrama in each District will organise rural units for study of local conditions and for work and propaganda, quietly mingling with the rural folk and living their lives.

3. An intimate survey of typical rural areas which produce paddy, wheat, maize, cotton, groundnuts, sugarcane, cocoanuts, tea, coffee and etc. One research scholar will reside in each area as long as required, study the actual conditions of life of the people—the artisan, the labouring and the leisured classes—and make a statistical and general report.

A similar survey in urban areas: life in the mills and factories, spinning and weaving areas, cottage and heavy industries. A comparative study will lead to a correct appreciation of our national problems.

4. Creation of farms—plotted out into life-holdings wherein the kudi-varam right is vested in the actual tiller of the soil and the melvaram in a rural reconstruction worker, an artisan or an artist residing in the farm.

5. Creation of industrial and agricultural colonies of the model of the Dayalbagh at Agra, which would specialise in improving and organising cottage industries.

6. A residential school, one in each district, with special emphasis on handicrafts, keeping in touch with advanced educational thought and experiment.

7. A training centre for rural workers.

II. INDIAN RENAISSANCE

1. Encouragement of artistic and literary talents by suitable scholarships and prizes.

2. Exchange of scholars and thinkers among the Provinces as visiting professors.

3. Lectures in important pilgrim centres on subjects useful to a citizen, and issue of pamphlets in the mother-tongue dealing with all aspects of rural life. Special lectures and booklets on the heritage of India and different aspects and tendencies of the present Renaissance.

4. The publication of a home university library and the preparation of suitable school text books both in the mother-tongue and in Hindi.

5. The preparation of a dictionary of national biographies for each linguistic area, and another for the whole of India in Hindi and English.

6. The sending out of ambassadors of Indian culture especially to those places where Indians have already settled. The invitation in return of eminent savants to visit India and study our culture and civilisation.

III. AN ASHRAMA

The creation of special retreats and facilities for those who desire to use their leisure purposefully in (a) intellectual and cultural pursuits, (b) meditative and yogic sadhanas in search after self-realisation.

I hope to form centres of Markandeya Ashrama in each linguistic area if sufficient support is forthcoming.

All suggestions towards the improvement of the above tentative scheme will be gratefully considered.

Though I have sketched here an ambitious scheme I intend limiting the start to one or two places, selecting a rural centre which has a group of villages within a five-mile radius.

Ten workers and ten thousand rupees would help me to start work before July. But I dream of ten lakhs for each linguistic unit to make the Ashrama a living force in the life of this ancient land.

May I request the public to help me in this endeavour with men and money?

THE BRAHMA SAMAJ

K. C. Sen on its mission in the field of Social reform.

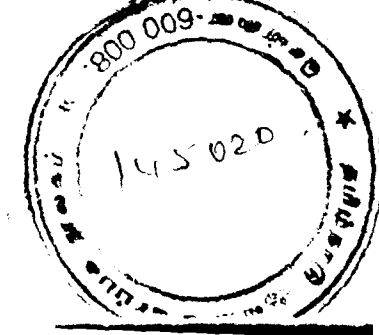
Young Bengal may be said to consist of four sections or parties, distinct in their character and tendencies:—(1) the Sceptical; (2) the Speculative; (3) the Ultra; and (4) the Moderate. The Sceptical party is composed of those who are lost to religion, and have therefore no spiritual anxiety for the welfare of others. True it is, that through impulse or feeling, these men often promote useful works, and confer incalculable good on their country; but the want of a steady religious principle debars their access to the confidence of the people at large. Those who want a sense of moral obligation are doubtless thoroughly incapacitated from taking part in the social administration of the country, in consequence of the high responsibilities which attach to it. For our present purpose the Sceptical class may be altogether set aside. Next in order stands the Speculative Party. Excellent in its own sphere of thought and speculation, it lies at a considerable distance from practical reformation. Its motto is "mere prattle without practice"; it loses all its glory and energy in magniloquent speeches and pompous essays on topics of national importance and interest. It observes with the keen eyes of logic, the main principle of moral and social reformation, believes them without the shadow of a doubt, but fails always, for want of moral heroism, to act up to them. It carries thought to the deepest principles and through the most recondite processes of speculation; but its hands are chained to inaction, and its soul to cowardice. Hence, for practical purposes, it is to a great extent useless. We now come to the third or Ultra Party. This is composed of those whose minds are or seem to be intensely interested in their country's good, and who are always clamorous for reforms. In the frenzy of over patriotic ardour, they leap beyond the bounds of discretion, and advocate measures of a rather impracticable or impolitic character. They carry themselves forward in imagination a hundred years hence, and zealously discuss the means of immediately bringing about that state of things which will take a hundred years to realize. Their motto is "Build Rome in a day". They would yield to no alternative between nothing and too much. In point of fact, however, they are hardly an inch in advance of those whose apathy they always condemn, and they succumb to those difficulties and oppositions which they do not foresee and are not fit to cope with. Want of discretion and dispassionate judg-

ment makes them advocates of dangerous measures, which the true reformer sedulously tries to avoid. The last is the moderate party. Free from sceptical recklessness and the obnoxious extremes of the other parties, disposed neither to act the hypocrite's part by unconscientious compromises, nor to lose benevolence in over zeal, the Moderates are best fitted to take the lead in social reformation. The very fact that they possess a steady religious principle and a strong sense of moral obligation, affords the best proof that the task of regulating the social life of a large population belongs to them. On the other hand, their moderation is the most reliable guarantee that in discharging their duties they will avoid extremes, blend courage with discretion, and enthusiasm with love and steer clear of rashness and precipitate zeal on the one side, and cowardice and compromise on the other. This party is identical with the Brahmo Samaj.

Of Dictators.

Dictatorship, on the other hand, is a political method by which one part of the community, denying to the rest of the community the opportunity of influencing political decisions. The dictators may be few or numerous, and they may or may not have majority backing. Even where they have such backing, it is largely meaningless and unreal, because it is not the outcome of free discussion, and because there is no real freedom of choice. The penalisation of unpalatable opinions, the consequent restriction and distortion of discussion, the suppression of all oppositionist political associations, are distinguishing marks of dictatorships. Under a dictatorship, there is no enquiry into what is for the common good. The dictator or dictators *know* what is for the good of the community; they assume, that is to say, that they are right; and because they are convinced of the rightness of their opinions, they feel justified in enforcing them upon the rest of the community.

(*The Essentials of Parliamentary Democracy*; Basett.)



THOUGHTS FROM THE SCRIPTURES.

By

K. V. S.

Some contradictory names of God in the Sahasranama.

भयकृत् He who causes fear.

भयनाशनः He who destroys fear.

Among the inspiring names of God in the Vishnu Sahasranama are a few which are apparently contradictory. They are placed in juxtaposition to as if to enhance the contrast. How are we to understand them? Let us take one set. He is called भयकृत् i.e. One who causes fear. And also भयनाशनः He who destroys fear.

The second name many will understand, each according to his degree of faith. He is the one and the only refuge of those who are afraid. The only calamity which the wise fear is the unending cycle of births and deaths in which souls revolve. The man in the street fears the thousand and one petty miseries and afflictions in this life and of the possibility of hell in future life. The Lord destroys both kinds of fear in the minds of those that believe. The Bhakta who has surrendered himself to the Lord becomes fearless (निर्भयः). The Srimad Bhagavata says "In this world the only fearless place is the lotus feet of Achyuta. By worshipping him unceasingly fear is dispelled." (1) Innumerable are the texts, traditions and legends that illustrate the truth that where God is, fear is not. The culmination of it reached in the famous episode in the Ramayana where Srirama grants the boon of अभय to Vibhishna in words that are believed in by Hindu India as the eternal offer of God to men. "This is my vow. Whoever surrenders himself to me even once, saying "I am thine," to him I grant protection (literally fearlessness) from the whole universe." (2) Readers of the Srimad Bhagavata will recall how the Narasimha avatar blessed Prahlada by laying His hands which are the guarantee of safety to those who are afraid of the serpent of time. (3) In another passage

- (1) मन्वेऽकुतश्चिद्वयमुच्युतस्य पादांबुजोऽपासनमत्रनित्यं ।
उद्विग्नबुद्धेरसदात्म भाद्विधाभनायत्रनिवर्तते भाः ॥

Sri Bhagavata XI 2, 39.

- (2) सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद्ब्र तं मम ॥

Ramayana Yudha Kanda

- (3) कालाहि वित्रस्तवियां कृताभयम् ।

Bhagavata VII 9: 5.

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Prahlada tells the Lord that what He is afraid of is only Samsara, viz., the obligatory cycle of births. (4)

But how is the Lord a Bhayakrit, i.e. He who causes fear? Perhaps in this sense, that he causes fear to those who do wrong, to those who swerve from the path of righteousness or slide down in their spiritual progress. He lets them see the dangers of such a course of life so as to prevent their fall and to urge them forward. There is much to fear in our lives. The afflictions of life have been studied, catalogued and meditated upon with special care and thoroughness in Hindu religious literature. Indeed the tendency in this direction has proceeded to such extremes so as to attract the charge that it is a symptom of Hindu decadence. Nevertheless it is illustrative of infinite possibilities of misery in life arising from violation of the laws of Dharma. It may be remembered that there was one thing which Sriramachandra was afraid of viz., Adharma or unrighteousness. He was an Adharma Bhiru. Those who have read the Ramayana will recall the famous passage when Rama on his return from killing Maricha met Lakshmana. It is said he became filled with fear from the neglect of duty to protect Sita. (5)

Here in India today and for the vast majority of those who believe in God and in his 1000 names the Lord appears more as a Bhayakrit than as a Bhayanasana. His children live in perpetual dread of want, of starvation and of many afflictions. The miseries of life described in such doleful terms in the ancient books at a time when wants were few and starvation scarce, have grown tenfold in intensity by the multiplication of wants and lack of means. Why is this? Has the Lord let his people down? Or have they deviated from their duties? Have they not helped themselves or enabled God to help them? Have they been rendering Him only lip service while keeping their hearts away?

Common as the tendency is to ascribe moral causes to collective good and bad fortunes, he must be a bold person who can say that the Hindu decline is due to their wandering away from their Dharma. We do not have enough data of the times when for the first time the country went down before aliens who were not merely bent on conquest but on the des-

- (4) वृन्तोऽस्म्यहंकृपणवत्सदृमहोप्रमत्ताचक्रकदनादप्रसन्ना प्रणीतः ।

वदः स्वकर्मभिरुशत्तमतेऽहंमूलंप्रीतोऽपवर्गमरणं ह्वयसे कदातु ॥

Sri Bhagavata VII 9, 16.

- (5) तत्र रामे भये नीत्रेमाविवेशविषादजं

Ramayana Aranyakanda, XLV, 25.

truction of the Hindu Dharma and culture. Secondly it is claimed by some that the mere survival of the Brahminic culture in however anæmic a form points to the fulfilment of Dharma. Lastly the lesson of history is inconclusive. Countries and civilisations which we cannot say were more unrighteous than their rivals have decayed and gone into oblivion. When this happens we sometimes say that the people are being tried and tested. Sometimes that they are punished. When they prosper we say that it is on account of their righteousness. Why did Abyssinia go down and Italy triumph? Was Italy more righteous? What of China and Japan? In the early days it used to be said that Japan's rise was due to her acceptance of Christ. That is not being said now and rightly.

However much we may be able to trace the Karmic law in the lives of individuals the chain breaks in the case of groups. Yet if ancient teachings are true we are entitled to expect that the fulfilment of Dharma must bring with it enough strength and help to do the voyage of life without mishap for groups as well for individuals. If we do not see it clearly may it not be that we have failed in understanding the rules of group dharma and that instead of studying and following the dharma of changed times we have cling to old forms mistaking them for the life that they no longer hold. May it not be a sin to conform to the rules of a vanished age and of a society that no longer exists. Can it not be an Adharma to refuse to apply the spirit of our social sciences to contemporary conditions and earnestly seek to understand God's will in the new times?

THE WHEEL, AS SYMBOL OF LIFE.

By

P. PARTHASARATHY IYENGAR, B.A., B.L.,

Sub-Judge (Retired.)

"Undoubtedly in a scientific theories many points are mere symbols, or even as Sir James Jeans would have it, parables."

Achilleo Verstaateens.

We are living in a world of symbols. We began life with symbology. There is therefore no wonder, that concepts expressed in words are first conceived in symbolic language in the mind. The force of a concept sometimes is so great that expression fails to convey the import of the concept. This subject has a telling effect upon the theory of education, where emphasis is laid on the theory of teaching language with the aid of symbology. If so in the matter of realisation of spiritual truths symbols occupy a necessary and important place. So in *Svetasvatara-Upanishad* it is stated, that the Brahman is considered as a wheel, which has one circumference, which is covered by three layers (of which the circumstance is composed); that the circumference consists of sixteen end-parts and twenty counter spokes; of six times eight nails (appendants) of one rope of various form, whose road is three fold divided, and which has one revolution for two traces

The circumference (Nemi) of the wheel, represents nature in its cause as unmanifested ether or Prakriti or Sakti. In this wheel of Brahman, which is the support as well as the end of all beings, roams about the pilgrim soul. It obtains immortality when the pilgrim soul is released by the supreme ruler.

So we find the Tibetan Buddhist Lamas conceived the cycle of births and deaths by the symbol of life. The wheel represents the cycle of incarnations through which man continues to be reborn, unless by virtue of the virtues acquired by him, he transports himself out of the cycle to the Buddhist Heaven-Nirvana. The Tibetan proceeds a step further in symbology. We have a fearful figure of the three eyed—God of wisdom who holds the wheel of life in his talons. Round one half of the inner circle of the wheel winds the *white road* of men ascending in the scale of perfection under the guidance of the saints. Round the other half twists the *Black road* which deeds wretches down, until the demons catch and chain them for the Hell. Man evolves to the higher degree that is the

upper curve or degenerates and descends along the downward curve. Thinkers of the world have often stated, that the brute in man has not been suppressed, that it still dominates, and therefore there is no civilisation worthy of consideration. These two curves higher and lower, are representative of a cycle, and that is impressed in the wheel as a symbol. Browning in one of his poems, has conceived life of man as running along an arc, an incomplete circle, and enjoins him to perfect his life by completing the circle.

Dante conceived the Inferno and Heaven and Purgatory as consisting of concentric groups in respective spheres, situated one over the other. The Hindu calls life as *khala chakra*. Eddington conjures up to our vision four dimensional matter. He says "I see our spherical universe like a bubble in 4 dimensions, length, breadth, thickness all lying in the skin of the bubble" Vishnu chakra is a circle. The *Prasnopanishad* reveals a startling analysis of the constitution of *man* the microcosm. Bhargava wanted to know which of the Devas supports the creature and which of them is the greatest.

There is imagined a discussion among the Devas themselves in the matter and Prana tells the rest He is the greatest, that has divided himself five fold and holds the body together and supports it. The Prana is the name of the wheel. As spokes, all is centred in the Prana, which connotes the Ego, the personality, the spirit. This is the problem of the biologist, the Psychiatrist, in fact the challenge to all sciences. This the chief is the Prana, the rest are the Pranas. These latter bring offerings to the Prana, thus establishing, life is the element that acts as the master of man's constitution.

This element elusive enough to the prying scientist, despite his dissections, is that binding force, that maintains man's personality as an *integral whole*. It is described by way of other virtuous activities--you are the best carrier to the celestials, the first oblation to the manes you are the true active principle of the Senses (pranas), which form the sap of the body.

It may possibly be urged that even if these fundamentals are accepted and believed in, there is no justification to raise what is a mere symbol into a matter of liturgy. But it is discounting a psychological truth and help. If personality should be conceived as an integral and organic whole, nothing is more handy and natural than to set up symbol and symbology. Language flows in a stream of symbology. The wheel when talking of the constitution of being and living, must therefore step in

the vocabulary to mean all that is embodied in the latter. A symbol carries the impress of a great event or of an expected event. For when an event occurs, either in the objective world or subjective world, it takes in our mind a shape which acts as a reminder or as an inspiring force. It is nature's artifice for human recollections and memory to carry forward the stream of evolution. Many such symbols constitute the fibre of identity of personality. So the wheel becomes the Chakra of God, the most holy symbol of man, just as the sacred *Om* as has been explained in the Upanishad represents the very origin of speech the primordial sound, the breath of God. His spirit manifested and unmanifested force the universal spirit which enters into every atom of matter and every point of ether and sustains life. The cross of the Christians similarly represents the great sacrifice of the son of God for salvation of humanity.

When there is a religious concept or emotion it could not find adequate expression in words. So symbols (well accepted with all the sanctity of a tradition) are designed to fill the want. Life is a wheel. It means life is eternal as the wheel can turn round and circle eternally, unless stopped by a *Vis-major*. Life is recurring. No particular point in the wheel or its circumstance there is, but it traces not the circle again. These and the ever recurring ups and downs of which one has to be careful, are all symbolised by the wheel. "The aspirer regards bald intellectual statements as utterly inadequate" says Alice Gardner "and so he has recourse to symbols, which convey higher meanings". It follows that language must furnish a frame work for religious thought, but we must not hope to find a frame perfectly adapted to its contents.

There is hardly any social evil of the present day for which support cannot be found in some ancient text. The more heinous the evil the more ancient the text, the roots going deeper will the passage of time.

AVATARA AND CHANGE

By

T. V. GOPALASWAMI AIYAR, B.A.

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Why is there an Avatara? Whenever there is decay of Dharma and ascendancy of unrighteousness, there is an Avatara for the protection of the good, for the destruction of the evil and for the establishment of Dharma. Destruction of the evil means destruction of the evil customs, traditions and the people who are responsible for them. Establishment of Dharma means, its establishment along new lines, not through old effete institutions but through new forms, as decayed forms cannot be vivified to serve any useful purpose. Old forms if effete and decayed must perish and no fresh life can flow through them. So new forms or institutions should come into existence through which alone fresh life can flow and they alone can develop and through them alone the new spirit can manifest itself vigorously and usefully. Sri Krishna and other Avatars who followed Him showed by precept and example what Sanatana Dharma is and gave also certain additional teachings necessary for the people to whom they were given, to suit the time, place and people. According to Sri Krishna there are only four Varnas and He makes no mention of Jathi-Varnashrama Dharma as the 'orthodox' preach regarding which I shall offer some remarks later on. In the Gita, He refers to only four Varnas and says how they emanated or were created. Varna-Dharma is a universal principle and not confined only to India or mankind. It applies to the Deva Kingdom and to all humanity. It represents the growth of the soul, the place which every individual soul occupies in the course of his advancement from the lowest to the highest state. After describing how knowledge, action and actor, how buddhi, firmness and pleasures are all three fold in their nature—satvic, (pure), rajasic (passionate) and tamasic (dark)—vide Ch. XVIII, verses 19-39 of the Bhagavat-Gita, Sri Krishna affirms that there is not an entity, either on earth or in heaven among the Devas, that is free from these three qualities born of matter and describe who are Brahmanas, Kshatriyas, Vaishyas and Shudras. He says, "Of Brahmanas, Kshatriyas, Vaishyas and Shudras, the duties have been distributed according to the qualities born of their inborn nature (Svabhava). Ploughing, protection of cows and

trade are Vaishya Duties born of his own nature. Action of the nature of service is Shudra duty born of his own nature". Thus His teachings make it clear that we judge who is a Vaishya or who is a Shudra by the duties performed by the persons concerned. As for Brahmins and Kshatriyas, He says that if one performs a duty or has a profession where, by his life, he shows the qualities—serenity, self-restraint, austerity, purity, forgiveness and also uprightness, wisdom, knowledge and belief in God,—these qualities being natural to a Brahmin, being his svabhava (inborn nature), he is a Brahmin; similarly a Kshatriya shows in his profession or actions and life his inborn nature (svabhava) the Kshatriya qualities—"Prowess, splendour, firmness, dexterity and also not fleeing from battle, generosity, the nature of a Ruler—". Thus the tests are clearly laid down to find out the different varnas, Brahmana, Kshatriya, Vaishya and Shudra. Quotations can be given from the Mahabharata also on this subject, but it is not so authoritative as Bhagavat-Gita and so it cannot add to the value of the Lord's teachings. Bhagavat-Gita even supersedes the teachings of the Sruthi as Sri Krishna Himself says, "The Vedas deal with the three Gunas; be thou above these gunas, Oh, Arjuna; beyond the pairs of opposites, ever steadfast in purity (sattva), careless of possessions, full of the Self. All the Vedas are as useful to an enlightened Brahmana, as is a small pool in a place covered all over with good water". Gita, II, 45, 46. The Yoga which He preaches in the Gita, supersedes the teachings of the Vedas and all Smritis:—"The fruit of meritorious deeds, attached in the Vedas to Sacrifices, to austerities and also to alms-giving, the Yogi passeth all these by having known this and goeth to the supreme and ancient seat." VIII, 28. He explains in many places what the Yoga He speaks of is and how it is superior to all the teachings of the Vedas (the rituals etc., prescribed in the Vedas) and all other Smritis. I need not quote all the verses in the Gita on this point. Any student of the Gita can find them. He even goes so far as to say,— "In the attempt to follow this teaching there is no loss of effort, there is no transgression and even a little of this knowledge (Dharma) protects the follower of the teachings from great fear, i.e., from the fear of samsara, of birth and death". Gita II 40. His statement is 'V' The Yogi is greater than the ascetics; he is thought to be even greater than the wise; the yogi is greater than the men of action; therefore become thou a Yogi, Arjuna". VI 46. The Yoga He teaches can be followed by persons of any caste who have intelligence to understand, and will to go through the discipline. There is no question of caste.

ASHRAMAS-ANCIENT AND MODERN

K. V. S.

The Ashrama is one of the institutions of ancient India that exercises a powerful fascination on the Hindu mind. An Ashrama is always associated with a presiding Rishi or Seer who creates and maintains the atmosphere of the Ashrama. If we are to believe the ancient legends the presiding Maharishi was a person of great powers, one who had conquered the flesh, and whose consciousness could function unobscured by passion in all the three worlds and in all the three times. Around him gathered many pupils and the whole institution formed a compact forest colony. The outstanding feature of the Ashrama was *santi* or peace, which though it may be understood in different meanings, meant above all the cessation of the disturbing influence of evil. The Ashrama was a place where the power of evil was taken away, Sin was subdued. (1) In such an atmosphere spiritual culture was more easily possible. The Ashrama therefore stood as a centre of intensive spiritual culture. It attracted all persons who sought a helpful atmosphere to accelerate spiritual progress and were willing to subject themselves to the discipline of the Ashrama.

It is unnecessary to say that the discipline of the Ashrama was ascetic. Wants were curtailed. Such greatness as characterised the Ashrama was the greatness of the spirit which stood out in strong contrast with the pathetic deficiency in the possessions of the things of the world. The poverty of the Ashrama was self imposed. If he wanted the Maharishi could at his will create veritable paradise upon earth in the earthly sense of the term.

The very forest that surrounded the Ashrama was a Dharma Aranya i.e., a forest where righteousness prevailed. Nature ceased to be read "in tooth and claw." The weak feared not the strong. Descriptions of the Ashramas are to be found scattered in the ancient books and especially in

[Bharadwaja's says to Sri Ramachandra about the Ashramas of Chitrakuta.

(1) यावताचितकूटस्य नरशृङ्गाण्यवेक्षते ।

कल्याणानिसमाधत्तेनपापेकुरुतेमनः ॥

The moment one sees the peaks of Chitrakuta, he becomes filled with noble thoughts and the mind ceases to work towards sin.

Ramayana Ayodhyakanda.

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ASHRAMAS-ANCIENT AND MODERN

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the Mahabharata and in the Aranya Khanda of the Ramayana. The impression that is made on the mind on a reading of these descriptions is that the dwellers in the Ashrama definitely put behind them as inferior the values of the world and pursued a quest of continuously ascending values in the realms of the spirit (2).

We have lost the clue to this great quest for which India was famous. We no longer see expanding visions of truth which the Ashrama dwellers were privileged to see and experience. It was in this atmosphere that Hindu India had the revelations contained in the Upanishads which still strike the imagination of the world as sublime. Though India has lost the Ashrama institution the Ashrama tradition survives and the very name invokes an affectionate admiration in the mind of every Hindu. It may not be too much to say that the passing away of the Ashrama took with it the living hold of the Hindu mind on spiritual realities. The Ashrama was built on the foundation of unseen but experienced realities. Today attempts are being made here and there to call places and institutions as Ashramas. These are laudable attempts. They indicate the deliberate choice of its founders to emphasise the ideal of simple living, high thinking and strenuous acting for which the Ashrama stands. It is to be hoped that these institutions will faithfully nourish the Ashrama's spirit in modern life.

More interesting is the endeavour of our Christian friends to start Ashramas.

We read of Christian Ashramas in Sat Tal (in U. P.) under the leadership of Dr. Stanley Jones, and under various other leaders in Poona, in Tirupattur and in Kodaikanal. Bishop Pakenham Walsh a person of exceptionally rich spiritual experience has founded an Ashrama at Tadakam near Coimbatore. Christian workers from the West are also founding fellowships, that is to say colonies, not exclusively devoted to

[C. F. The remarks of Kanwa's disciple about the people of Delhi.]

(2) अभ्यक्तमिवस्नातः शुचिरशुचिमिव प्रसुतः इवसुप्तः ।

बद्धमिव स्वैरगतिः जनमिमं सुखसङ्गिनमवैमि ॥

As one who has bathed sees another smeared with oil, as a clean person looks at another who seeks unclean, as one who has awoke sees one who is sleeping, as a free person looks at one who is bound, I see these town dwellers addicted to pleasure.

Sakuntala. V.

spiritual research but where actual living of the Christian life is taught under the difficult conditions of modern life.

In these Ashramas Christian thinkers of great piety from the East and the West live permanently or come together for a time and earnestly invoke the spirit of God for the spread of the message of Christian life in this country. They seek for the larger expression of that message in their own lives and in the complicated economic and social conditions of the present day among the people.

The outstanding feature of these permanent or temporary Ashramas is the deep rooted faith in the reality of the Divine presence and in the capacity of man to attract that presence, by prayer and meditation. It is a faith that thinks nothing of obstacles. It is willing to wait patiently and work tirelessly even though no apparent result is achieved for generation after generation. It is a faith in the nature of the *tapas* of our ancient Rishis. Hindus at any rate have to accept that in whatever form man approaches God in that form he is accepted by God. The intensive effort in these Christian Ashramas is bound to have its effect in the response of God to their appeal.

It is one of the distinguishing features of the Christian Ashramas that their efforts are not confined to self-purification and self-uplift as was the objective of the ancient Ashramas of India but they explore the application of the rules of righteousness to the old and new relationship of human beings and work towards their expression in social life. It is true that the uplift of the individual carries with it the uplift, though indirectly, of those around him, and it was not perhaps possible in the old days for the Ashrama dwellers to actively do social service in the society of that age. But in modern times the social dharma has to be sought and studied and applied under ever changing conditions. The lead of the Christian Ashramas is therefore one which makes a vital contribution to Indian social life.

BUDDHA—A HEALER OF HUMANITY

T. L. VASWANI.

A day of remembrance this: To me it is a day of blessings. Once his faith was a mighty force in Sind. Today Sind has forgotten him as she has forgotten her Rishis and Saints. Sind is being industrialised. Sind is not yet vitalised. But outside Sind, in many parts of India and the East and in Western countries, too, millions pay homage to the Buddha. And this day in Japan they have silent flower-processions in honour of Blessed One.

Who was he?

He renounced his palace and his claim to the throne. He renounced the wealth of the world. The Great Ones have renounced—not for nothing. The Great Ones have renounced,—to gain the Pearl of Great Price.

Gotama renounced after he saw the "4 signs" as the Buddhist books call them. Four signs! Witnesses to the impermanence of the world! He saw (1) an old man, (2) a diseased man, (3) a dead man and (4) a *sadhu*. The old man walked feebly on his crutches: the diseased man cried in suffering: the dead man was being taken to the funeral ground amid mournful cries: there was sorrow in the world all around. And in such a world there was the *sadhu* with a bright face and beaming eyes and a radiant body, and in answer to Gotama's question, the *sadhu* quietly said:—"I am happy."

Into Gotama's heart entered a vision of *dukha* of the world-sorrow. And he said to himself:—"Why are they unhappy? And in an unhappy world is the *sadhu* happy? What is the way out of the world-sorrow? What is the secret of happiness? Is life a game at which some play for money, some for pleasure or power—for sometime. Then comes death! Is there no way of deliverance? "Why are you happy?" asks Gotama; and the *sadhu* tells him:—"I have attained to Gnan (Wisdom)". "I too shall attain to wisdom" says Gotama to himself. In the quiet of the night, Gotama leaves his palace to go in quest. And after 6 years of *tapasya*, there comes to him illumination under the bo tree. Then he leaves the forest to take the message of wisdom to a wondering humanity.

Some hate him: some love him: he has seen the Light: he works on! Jealousy and hate invent false charges against him: he blesses all and works on! He enters Benares alone and is first treated with scorn. He dines at the house of a "fallen" girl Ambapali; and men build on it a scandal against him. Some bribe a bad woman to say all bad things against him. In the midst of so much calumny and hate, he has love for all.

Love conquers. And there comes a day when his message goes to the nations,—to China and Japan, to Syria and Central Asia, to Greece and Rome,—aye to far-off Mexico.

Not many know how much the wisdom of the Buddha has influenced German thought, Schopenhaur's "will" as the basis of the "world", the very centre-point of his philosophy,—is Buddha's "*tanha*", "*trishna*" which causes the wheel of Birth and Death and Re-birth to run. Emerson in America was influenced by the thought of the Buddha no less than by Hafiz and the Bhagavad Gita.

His message may be briefly put thus:—There is the Wheel of Karma. Ye are sons of your Karma. Ceremonies and creeds will not save you. Right conduct is needed. The Great Law is just and will not be bribed. Religion is *Karma* and *Dharma*. "Hold fast to the Lamp of Dharma,"—he said to weeping Ananada in the last of his earth-life. And this Lamp of Dharma is love. Love for all. Buddha recognised no caste and Buddha taught that *bolhi*, wisdom, is open to the poorest of the poor. In this message of *Dharma*, the message of Maitri, of love for all, of fellowship with all living beings, with man and bird and beast is the hope of a broken world. In this message may India re-arise to help and heal the nations.

LABOUR'S INFERIORITY COMPLEX ?

There has always been a faint touch of arrogance about labour thought, a tendency in its leading thinkers to reply to argument with the superior snigger of the man who knows better. Perhaps they learned it at the Fabian Society. Conceivably it is a distant echo of the tither with which Mr. Bernard Shaw answers the riddle of the universe. But it is unfortunate mannerism in statesmen. Long practice in the character of a disillusioned minority has impaired the charm of their expressions; they have sat far too long with curling lips, listening to the bandied futilities of effete and competing capitalist disputants; and they hardly seem to confront their future as national leaders with the open brow and the level eye of assured authority. There is an irritating tendency (one has seen it in the early history of most parties) to assume that decent motives and common intelligence reside solely within their own ranks. Suspicious of monopolies, they cherish a belief in their own monopoly of common sense; and sometimes it takes the more fantastic form of an almost Islamic fanaticism, a hastily muttered creed that there is one economic way of salvation and one prophet.

Gudella "Men of Affairs."

MORE CONTRADICTORY NAMES IN THE VISHNU SAHASRANAMA.

The following list is more illustrative than exhaustive.

सत् = Existence	असत् = Non-existence
क्षरं = Perishable	अक्षरं = Imperishable
निमिषः = He who casts His eye only on righteous acts.	अनिमिषः = He who never casts His eyes on unrighteous acts.
एकः = One.	अनेकः = Many
अणुः = Small	बृहत् = Big
कृशः = Thin	स्थूलः = Stout
गुणभृत् = With Attributes	निर्गुणः = Without Attributes
अचलः = Immovable	चलः = Movable
वामनः = Dwarf	प्रांशुः = Tall
कामहा = He who kills desires (of the liberated)	कामकृत् = He who engenders (righteous) desires
क्रोधहा = He who kills anger	क्रोधकृत् = He who produces anger
अपराजितः = Unconquered	सर्वसहः = All suffering
शब्दतिगः = He who transcends speech	शब्दसहः = He who endures speech
दर्पहा = He who humbles pride	दर्पदो = He who fills (the righteous) with just pride.
नयः = He who leads (to liberation.)	अनयः = He who has no leader
अर्थः = He who is sought by all	अनर्थः = He who has no desires
अधृतः = Unseizable	सुधृतः = Easily seizable by worship pers)

The following verse is an interesting sample of the different attributes that are brought within the compass of a single verse.

विश्वमूर्तिमहामूर्ति दीप्तमूर्तिरमूर्तिमान् ।

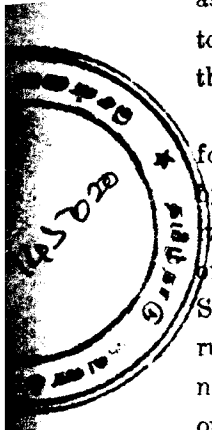
अनेकमूर्तिरव्यक्तश्चातमूर्तिश्शताननः ॥

He who is of universal form, He who is of vast form, He whose form is effulgent. He who is without form. He who is of many forms. He who is unmanifest. He who is of a hundred forms. He who is of a hundred faces.

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NOTES.

Religious versus secular law:—In more than one province the country is faced with a conflict between the claims of religion as understood and put forward by each community and the rights of the state. We had in Madras a claim by a section of the Roman Catholics to be permitted to follow the Canon Law. We have in Bihar a claim made for the exemption of wakf lands from the law for taxation of agricultural incomes. We have again the claim for exemption of Mass wine from the Prohibition Act. Above all we had the claim which found its support in the dissenting judgment of the Honourable Mr. Justice Din Muhammad in the Shahidgunj's case claiming the supremacy of the Islamic law over the Indian Limitation Act, as regards prescription of wakf properties. These conflicts are but symptoms of the excessive sensitiveness of the different communities and of their desire to pitch their claims as high as possible from the communal point of view for fear that they should be thought of as lacking in religious zeal. Sometimes it is merely secular interest trying to take hold of forgotten texts and taking shelter under them and raising the cry of religion in danger.



Whatever be its origin it is a portent of the most sinister significance for the future progress of the country. The sphere of religion as conceived by the founders of religions being wide enough to embrace the whole of life it is quite easy for any small section of any community to fancy an offence to its religion in any law that may be passed by the legislature. Some of them have not progressed beyond the stage of distinguishing a rule of law from a rule of religion. While it is natural for each community to put forward its own point of view about any pending legislation, once the legislature has deliberated and enacted a legislation it ought to be obligatory upon all the communities to give effect to it and to ventilate their grievances by agitating for repeal of the law instead of by defying the law. But such a consummation is perhaps too much to hope for in the present state of communal tension when each community seems to look for affronts to its importance by the other communities. It is open to doubt whether in such an atmosphere democracy can thrive.

In one aspect this conflict is the conflict between the Church and the State, between religious and secular law and an expression of the struggle of the human mind for emancipation from bondage to ancient tradition. In another aspect it is the conflict between communities. But whatever be its origin it has to be faced as a recurring obstacle to the progress of democracy. Sooner or later the country has to solve the issue whether the legislature of the country is to be sovereign or whether the sovereignty has to be abdicated in favour of particular denominational groups if only they manage to put up a stubborn and prolonged fight.