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THE Bharata Dharma

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—The Official Organ of the Arya Mata Sabha

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चित्रं वटतंगमूले 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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THE Bharata Dharma

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THE HINDU PESSIMISM.

Pessimism as a basic outlook on life is built on the assumption that the whole universe is a sorry scheme of things and is therefore, the very opposite of optimism which is best expressed in the formula "We live in the best of all possible worlds" of Dr. Pangloss, a chief character in Voltaire's *Candide*. It is very often said that the Hindu outlook is essentially pessimistic because the highest goal of life according to our philosophy is *Moksha* or release from *Samsara*, the never-ending cycle of births and deaths. If life is pleasant we cannot have too much of it and the more we have of it, the better it would be for us, as we would have greater opportunities of enjoying that good thing called life. Because life is taken to be full of misery the goal was fixed to be the extinction of this recurring chain.

That there is good deal of truth in this view, no impartial student of Indian Philosophy would deny; but what we venture to assert and what we hope to prove in this short article is that it is not the whole truth.

Generalisation on such points is somewhat risky and unscientific as India is a vast country with a long history during which many philosophies have held sway and disappeared giving place to others or have been retained in a considerably modified form.

The Vedic seers lived at a time when the world was quite young and vigorous and there was little encouragement for pessimism. Every goose

was a swan and every lass a queen. Let us take as specimens two of the common prayers often used by the students of Vedas even to this day.

भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येम अक्षभिः यजत्राः । स्थिरैरङ्गैः तुष्टुवागुसः तनुभिः । व्यशेम देवहितं यदायुः

Oh God's ! may we hear good things with our ears ! Performing sacrifice, may we see good things with our eyes. With healthy limbs and bodies let us enjoy the life willed by Gods.

Does this smack of pessimism ? Certainly not by any stretch of imagination.

Let us take another specimen.

पश्येम शरदः शतं । जीवेम शरदः शतं । नन्दाम शरदः शतं । मोदाम शरदः शतं ।

Let us see things for hundred autumns ! Let us live for a hundred years ! Let us be happy for a hundred years ! Let us enjoy for a hundred years !

Does this again smack of pessimism ? Again, no. At the time of the Upanishads when our ancestors became more introspective and when their life-experiences had grown in volume the existence of Evil began to make itself felt and Buddhism voiced forth this view in its extreme form when it declared that life was full of misery and desire was at its root and the goal of life was to conquer *Trishna* or desire.

Centuries later when philosophers like Sankara, Ramanuja and Madhwa systematised spiritual knowledge and founded their own school with distinctive characteristics the Budhistic tradition is to be found, if at all, in the school of Sankara who therefore has been abused as a secret Budhist (*Pracchanna—Boudha*). His exaltation of *jnana* (knowledge) and of *sanyasa* (Renunciation) and his development of the doctrine of *Maya* (illusion) lend colour to the view; but the other two, especially Madhwa who was aggressively theistic and anti-monistic could not be charged with pessimism. Life gives us an opportunity to worship Him and the typical attitude of the Bhakta is that of Kulasekhara who prayed.

मुकुन्द ! मूर्ध्ना प्रणिपत्य याचे भवन्तं एकान्तम् इयन्तमर्थ । अविस्मृतिः त्वच्चरणारविन्दे भवे भवे मेऽस्तु भवत्प्रसादात् ।

He is not so much afraid of *Bhava* or *samsara* as his Vishnu and devotion to him, he is convinced, would be a boat to take him across that sea. There is a note of exaltation born of certain knowledge of the devotee possessing an antidote against the poison, a cure of the disease.

Later writers have reflected now the one view and now another and very often an amalgam of the two in various proportions.

Neo-Hinduism which views the whole development of our spiritual experience as a continuous process and which is discriminating in its appreciation of the various elements that make up the tangled skein of our past would do well to weaken the stress upon the pessimistic aspect life and go back to the Vedas and recatch a bit of their infectious optimism. The golden age is yet to come though we may concede there was a golden age in the past as well. As in the case of European renaissance let us of the Indian renaissance also skip the immediate past and establish life-giving contact with our remote past and sing with the rishis of old, भद्रं कर्णेभिः शृणुयाम देवाः

S. K. Y.

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Extra territorial Patriotism.

We have frequently protested against the British policy in Palestine which led to a Jewish invasion of a country belonging to the Arabs. The Government of Britain have been put to very considerable trouble in dealing with the conflicting claims of Jew and Arab, which they had tried to solve through the medium of the Peel Commission. Since then, the trouble has been on the increase, and the task of keeping peace and order has become more and more difficult. While so, Muslims in India seek to dictate British policy by holding protest meetings and observing Palestine days. It looks as if India is not the motherland of the Indian Muslims at all ! They have little interest in what happens to their Hindu or Christian neighbours, but must worry themselves over affairs in Turkey Afghanistan, Egypt, Palestine, and other places ! They forget that during the war, the Arab fought the Turk, and after the war, Mustapha Kamel Pasha sent the Khilafat abegging across the Alps, abolished the Arabic script, banned Muslim dress and converted some mosques into Government offices. The Indian Muslim like the international Jew tends to forget his obligations to the land of his birth.

Federated India.

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ween man and woman conjure up a new heaven of peace outside the marital relationship.

Dr. Simpson met his wife Lydia Francis Pedroja when they were both students at Colorado University. They were married in 1923 but soon after she began to press him to abandon scientific work and make more money.

He went to work at the British Museum in 1936, but his wife refused to live in London. He rented a house in Northern France for her and the children, but she turned that down and took an expensive villa on the Riviera too far away for him to visit the children.

Dr. Simpson informed the court that his wife hit him once with her fist and again created a scene in London. The immediately preceeding cause of action was, the wife set *him to wash the baby napkins*.

Women can reasonably expect freedom but not licentiousness. It is not equality that the sex could deem, when domination is aimed at, men shall not become hen-pecked fools, or so hare-brained as to forfeit the pleasures the purpose and race-preservation objects of marriage. I sang many verses in the Kural, my magnum-opus on this subject. *Uxors* reap only shame; submissive timid or quaking uxors however god-like or majestic would suffer dishonour. An obedient *uxor* cannot help his friends in need or perform charitable acts, nor can they enjoy pleasure. Modest womanhood is more dignified and preferred to uxorious manliness. Virtuous husbands will neither be uxorious nor caught in the languid net of mercenary women, and good wives will never lend themselves to the loss of dignity worth or reputation of their spouses.

I have seen kings in power and decay. Empires rose and fell. Why? Tyranny and repression bring down empires to destruction and decay. The policy of the government when divorced from the best principles of justice equity and good conscience becomes tyrannical. I give my sayings in enigmas in order that they may more easily stick on in the tablet of memory. They become proverbs easily mouthed by the masses. Did I not say "kings are tyrants from policy when subjects are rebels on principle".

REFLECTIONS.

BY P. P. SARADHI, B.A., B.L.,

Retired Sub-Judge.

Hon. Dr. T. S. Rajan's severe rebuke to the Temple Authorities of Tenkasi and Srivilliputhoor is very well deserved. The pernicious system of contracting debts in the name of God has been in vogue for a long time. Conveniently enough for these unscrupulous trustees the courts while holding that temple properties are not alienable they frequently rule that alienations when made would enure to the life period of the Trustees. Control over the temple endowments must be made more strict and periodic check over the income and expenditure must lead to the prosecution of those responsible for malversation and misappropriation of the temple resources. Secondly the purity and piety of the Archakas must be ensured if temples should radiate spiritual influence. The much needed legislation for the above purposes is already over due. The present Act is so full of routine, that powers given are so weak, that it is high time the Act is scrapped and a fresh bill be at once prepared.

* * * * *

Whether it is shifting of the foundations of Hindu Society that is aimed at deliberately and with conviction or it is a mere whim of the moment, it is nonetheless ominous that the women of *Sindh* seem to have been caught in an insensate whirl pool of passion to adopt celibacy and suddenly abandon their husbands and inform them that they are at liberty to marry again. The Caste Panchayat was called forth and it was revealed even women married several years and having a number of children have given ultimata to their husbands. This is really too obnoxious to be true. It is alleged that a new society has been formed in Hyderabad (*Sindh*) called "Om Mandli". Our suspicions are there is deep laid plot to seduce women wholesale either for abduction for illicit purposes or for whole sale conversions. Can Hindu Society afford to remain quiescent? We hope vigorous investigation would reveal the truth.

* * * * *

In view of the natural gifts of the fair sex in moving crowds to feeling, the question of the ethical propriety of women to do propaganda work arises out of the complaint of Mr. Arigounder of the Nilgris that women were employed for the purpose of securing the support of the Badagas to the Congress cause. There was at once a repudiation of the

allegations by Srimathi Savitramma of Udamalpet who stated it was an unfounded reflection on the character of Congress minded ladies. The basic error is in the assumption that they are deliberately chosen for propaganda work because of their personal charm. 2. Women ought not to join the Congress if by so doing they are likely called upon to do propaganda. 3. The allegations are effusions of a defeated mentality.

We owe several side lights on social polity of all grades to the very interesting Administration Report of the Madras Registration Dept. for 1936-1937. A Christian school mistress and a Thiyya Hindu clerk agreed to live as husband and wife. 2. One hundred and twelve pairs of males and females of different communities agreed to live as husband and wife. The Report throws no light as to whether their agreements have been registered under the Civil Marriage Act. Nevertheless the fact that different community members were parties to the agreements is itself an eye opener to our religious and social reformers. Does society tolerate such alliances or approve them? Or is it a fact there is something unseemly about them? Is it genuine love well considered. Justifying them to separate from their communities and become nonconformity? In any case we see a strong rebellious clatter and and it is up to the thinkers to drive deep into the ultimate causes. Does Science or eugenics justify such matings? Hindu thinkers cannot but realise how promptly they take steps to "tinker the chain" and strengthen it.

The Bhagavadgita, perhaps the most beautiful work of the literature of the world, appears to many as a philosophically worthless compilation, because a great many different directions of thought affirm themselves within it simultaneously. To the Indian, the Bhagavadgita seems to be absolutely unified in spirit. Shankaracharya, the founder of Advaita philosophy, the most radical form of monism, which has ever existed, was in practice a dualist, that is to say, a supporter of Sankhyayoga, during the whole of his life, and a polytheist in his religious practice. How was this possible?—Shankara's logical competence is beyond question. But he was more than a mere logician.

Keyserling in Travel Diary of a Philosopher.

ACHYUTASHTAKA

अच्युताष्टकम्

K. VISWANATHAN.

श्री गणेशाय नमः

अच्युतं केशवं रामनारायणं कृष्णदामोदरं वासुदेवं हरिम् ।

श्रीधरं माधवं गोपिकावल्लभं जानकीनायकं रामचन्द्रं भजे ॥ १ ॥

Bow to Sri Ganesa. I adore Achyuta, Kesava, Rama, Narayana, Krishna with the cord round his belly, Vasudeva, Hari, Sridhara, Madhava, the beloved of *Gopikas* (cow-herdesses), Ramachandra, the lord of Janaki. (These are the different epithets of Vishnu as such or in his various avatars or incarnations).

अच्युतं केशवं सत्यभामाधवं माधवं श्रीधरं राधिकाऽऽराधितम् ।

इन्दिरामन्दिरं चेतसा सुन्दरं देवकीनन्दनं नन्दनं संदधे ॥ २ ॥

I mentally attach myself to Achyuta, Kesava, the lord of Satyabhama, Madhava, Sridhara (bearing Sri—the goddess of wealth), pleased by Radha (*i. e.* Vishnu), the abode of Lakshmi, the beautiful, the delighter of Devaki, the son of Nanda.

विष्णवे जिष्णवे शंखिने चक्रिणे रुक्मिणीरागिणे जानकीजानये ।

वल्लवीवल्लभायार्चितायात्मने कंसविध्वंसिने वंशिने ते नमः ॥ ३ ॥

Bow to thee, Vishnu, the victorious, one with *sankha* (conch) one with the wheel, the lover of Rukmini, the one whose wife is Janaki, the lover of cow-herdesses, worshipful, self, the destroyer of Kamsa, the one with the flute (or one who raises the family).

कृष्ण गोविन्द हे राम नारायण श्रीपते वासुदेवाजित श्रीनिधे ।

अच्युतानन्तहे माधवाधोक्षज द्वारकानायक द्रौपदीरक्षक ॥ ४ ॥

O Krishna, O Govinda, O Rama, Narayana, lord of Sri (Lakshmi—the goddess of wealth), Vasudeva, unconquerable, the store of all wealth, Achyuta, O Ananta, (endless), Madhava, Vishnu, the lord of Dwaraka, the protector of Draupadi.

राक्षसक्षोभितः सीतया शोभितो दण्डकारण्यभूषण्यताकारणः ।

लक्ष्मणेनान्वितो वानरैः सेवितोऽगस्त्यसंपूजितो राघवः पातु माम् ॥ ५ ॥

May Raghava protect me : Raghava, agitated by demons, adorned by Sita, the cause of giving merit to the earth and the forest of Dandaka, followed by Lakshmana served by monkeys, (honored) respected by Agastya.

धेनुकारिष्ठाऽनिष्ठकृद्वेषिणां केशिहा कंसद्वंशिकावादकः ।

पूतनाकोपकः सूरजाखिलनो बालगोपालकः पातु मां सर्वदा ॥ ६ ॥

May that Krishna, the destroyer of Dhenuka and Arishtha (demons killed by Balaram and Krishna), creator of misfortune to the enemies, destroyer of Kesin, Killer of Kamsa, player of music on the bamboo-flute, angered at Putana, sporting with divine or celestial women, the young, cow-herd, ever protect me.

विद्युद्योतवान्प्रस्फुरद्दाससं प्रावृढंभोदवत्प्रोल्लसद्विग्रहम् ॥

वन्यया मालया शोभितोरः स्थलं लोहिताग्निद्वयं वारिजाक्षं भजे ॥ ७ ॥

I adore him whose clothes shine as if adding lustre to the cloud, whose body appears lustrous like the cloud in the rainy reason, whose chest-region shines adorned with a garland of wild flowers, who has a pair of red feet, whose eyes are (beautiful) like lotus.

कुञ्चितैः कुंतलैर्भ्रजमानाननं रत्नमौलिं लसत्कुण्डलं गण्डयोः ।

हारकेयूरकं कंकणप्रोज्ज्वलं किंकिणीमंजुलं श्यामलं तं भजे ॥ ८ ॥

I adore him whose face shines beautiful with the curls of hair on both sides, ear-rings studded with gems shining on both cheeks, with garland, and bracelets on upper arms, with shining wristlets, sweet and melodious sound coming from *Kinkini* (small bell or tinkling ornaments) on his person, and who is dark-coloured.

अच्युतस्याष्टकं यः पठेदिष्टदं प्रेमतः प्रत्यहं पूरुषः सस्पृहम् ।

वृत्ततः सुन्दरं कर्तुं विश्वभरं तस्य वश्यो हरिर्जायते सत्वरम् ॥ ९ ॥

(The god) Hari becomes soon within the reach of that man who daily reads regularly (or religiously) with devotion and eagerness this *ashtaka* (octuplet) of Achyuta, which gives the object desired, which makes Vishnu (the supporter of the universe) beautiful, (or which makes Vishnu the supporter of the universe).

Thus ends the Achyutashtaka of Sri Sankaracharya.

STUDIES IN MUKUNDAMALA.

It is a characteristic of तीव्र भक्ति or intense devotion that it cannot tolerate loyalty to another deity; at the same time the devotee wants to worship his *ishita* in all possible ways and impress every organ of his body in that service. The first phase of mentality extends to an aversion to the devotees of other gods as well. We see this intensive form of exclusive devotion in verse 15 (माद्राक्ष क्षीणपुण्यान्). The complimentary phase of intensive worship in all possible ways by means of all the senses is indicated in the next verse 16 (जिह्वे कीर्तय).

Students of devotional literature will find many parallels to this verse. मनस्ते पादाब्जे of Sivanandalahari of Sankara and தலைபே ! நீ வணங்காய் of Thevaram are two of the numerous instances that can be quoted.

It is usual with a poet to work out in full a whole series of connected ideas when one of them strikes his mind. In this country the ancient practice with regard to the cure of diseases was to try मणि, मन्त्र and औषध, i.e., gems with magical properties, charms and medicines. Verses 22, 23 and 24 deal with Him as being an effective मणि, equally efficacious मन्त्र and औषध. The divine गोपालचूडामणिः or the crestjewel of the shepherds is भक्तापायभुजंग-गारुडमणिः the magical stone of Garuda which would cure the poison of the difficulties that may happen to the भक्त. श्रीकृष्णमन्त्रं or the magical formula of the holy name of कृष्ण is शत्रुघ्नेदैकमन्त्रं etc. just as श्रीकृष्णदिव्यौषधं or the divine medicine of Krishna is व्यामोहप्रशमौषधं or medicine which would cure ignorance.

'Names' of God have always been held as sacred and to repeat them has been ever regarded as a pious act. Sometimes the poet loses himself in ecstasy by enumerating the holy names in linked harmony and concludes by a mere request, "Save me oh! Lord! Save me". The famous verse 21 हेगोपालक ! हे कृपाजलनिधे ! is illustrative of this phase.

Consistent with lyric fervour sometimes the author indulges in simple grammatical tricks as in verse 33 कृष्णो रक्षतु मां in which the word Krishna is declined through all the eight cases (including the vocative.)

Devotion is a form of enthusiasm and one cannot expect classical restraint in this romantic outburst. Exaggeration rather than chaste control would be its characteristic and we find it in verse 27 मज्जन्मनः फलमिदं The one thing the poet wants is that he should be remembered by the Lord as His servants' servant in the 7th degree. S. K. Y.

THE MALABAR (MADRAS) TEMPLE-ENTRY BILL.

A Bill to remove the disabilities of certain classes of Hindus in regard to entry into temples in the district of Malabar.

WHEREAS the disabilities imposed by custom and usage on certain classes of Hindus in respect of their entry into, and offering worship in, Hindu temples should be removed,

AND WHEREAS, however, doubts have been entertained whether the trustees of such temples have the power in law to make any such innovation in practice,

AND WHEREAS it is just and expedient that these doubts should be removed and the trustees should be empowered by law to extend to all classes of Hindus the right of entry into, and worship in, temples if the Hindus in the locality who are now entitled to such entry are generally in favour of such extension,

AND WHEREAS, further such extension of rights and privileges in Hindu temples to classes hitherto excluded has been recently ordered and peacefully brought into effect in one part of Kerala, and by reason of common traditions and identity of language, customs, forms of worship and the like, the removal of the disabilities aforesaid has been not only more insistently demanded, but also made more easy of accomplishment in the first instance, in another part of Kerala.

It is hereby enacted as follows :—

Short title and extent.

1. (1) This Act may be called the Malabar Temple Entry Act, 1938.
- (2) It extends to the whole of the District of Malabar.

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, or any other authority in which the powers and functions of the said Board in respect of a temple may for the time being be vested ;

(2) 'excluded caste' means any caste or class of the Hindu community which, by reason of any established usage or custom, is excluded from entering the temple concerned ;

(3) 'prescribed' means prescribed by rules made under section 10 ;

(4) 'temple' means a place, by whatever designation known, which

is used as a place of public worship by the Hindu community generally except excluded castes and which was at any time assessed to contribution under section 69 of the Madras Hindu Religious Endowments Act, 1926, on an annual income of not less than Rs. 5,000 ;

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

(6) 'voters' means the Hindu voters, other than those belonging to excluded castes, on the electoral roll of the district board for the time being in force relating to the revenue taluk in which the temple is situated as well as those on the electoral roll for the time being in force of the municipality or municipalities, if any, situated in such revenue taluk.

Requisition to trustees to throw open temples to excluded castes.

3. (1) On receipt by the trustees of a temple of a requisition in writing signed by not less than fifty voters requesting them to throw open the temple to persons belonging to excluded castes, the trustees shall refer the matter to the voters and ascertain their opinion, in the prescribed manner.

(2) Where on such reference the opinion of the majority of the voters is found to be in favour of the throwing the temple open to persons belonging to excluded castes, the trustees shall publish in the prescribed manner an order to the effect that the temple shall thereafter be open to persons belonging to excluded castes.

Power of trustees to issue notice of proposal to throw open temples to excluded castes.

4. (1) Notwithstanding any law, custom or usage to the contrary, it shall be open to the trustees of a temple to publish in the prescribed manner a notice to the effect that they propose to make an order throwing the temple open to persons belonging to excluded castes. Such notice shall also state that objections to the proposal may be preferred to the trustees at any time within one month from the date of the publication of the notice.

(2) If within one month from the date of the publication of the notice referred to in sub-section (1), written objections to the proposal are preferred by not less than fifty voters, the question whether the temple shall or shall not be thrown open to persons belonging to excluded castes shall be referred for the opinion of the voters as if a requisition had been received under sub-section (1) of section 3.

(3) If in any case where action under sub-section (1) is taken by the trustees, and no objection as specified in sub-section (2) is preferred, or if

on a reference made under sub-section (2), the opinion of the majority of voters is found to be in favour of throwing the temple open to persons belonging to excluded castes, the trustees shall publish in the prescribed manner an order to the effect that the temple shall thereafter be open to persons belonging to excluded castes.

Withdrawal of requisitions.

5. (1) Notwithstanding anything contained in the foregoing sections, the Provincial Government or such officer as may be authorized by them in this behalf may permit a requisition made under sub-section (1) of section 3 to be withdrawn if not less than twentyfive persons who signed the requisition apply for its withdrawal two clear days before the date appointed for ascertainment of the opinion of the voters, and thereupon all proceedings taken upon the requisition shall be deemed to have been cancelled and no further action shall be taken.

(2) The Provincial Government may, at any time, before the results of any reference to the voters are announced, order that all further action in respect of such reference shall be suspended and upon such order all previous proceedings relating thereto shall be deemed to have been cancelled.

Power of trustees to throw open temples to excluded castes without reference to voters in certain cases.

6. Where on a reference made to the voters under sub-section (1) of section 3 or sub-section (2) of section 4 the opinion of the majority of voters is found to be in favour of throwing a temple open to persons belonging to excluded castes, the trustees of any other temple situated in the same revenue taluk, within two years from the date of such reference may of their own motion, and shall on receipt of a requisition in writing signed by not less than fifty voters, publish in the prescribed manner an order to the effect that the temple shall be open to persons belonging to excluded castes.

Effect of order under section 3 (2), 4 (3) or 6.

7. Where an order has been published under sub-section (2) of section 3, or sub-section (3) of section 4, or section 6, it shall be lawful notwithstanding any custom or usage to the contrary, for any person belonging to excluded castes to enter the temple concerned for purposes of worship therein and participate in such worship subject to the provisions of such regulations as may be made by the trustees for the maintenance of order and cleanliness and the due observance of the religious rites and ceremonies performed in the temple.

Fresh proceedings not to be taken in certain cases.

8. Where on a reference made to the voters under sub-section (1) of section 3 or sub-section (2) of section 4, the opinion of the majority of voters is found to be against throwing the temple open to persons belonging to excluded castes, no further proceedings shall be taken either under sub-section (1) of section 3 or under sub-section (1) of section 4 for a period of two years from the date of such reference in respect of such temple or any other temple in the same revenue taluk.

Regulations.

9. The trustees of a temple may with the previous approval of the Board make regulations—

- (a) for the maintenance of order and cleanliness in the temple; and
- (b) for the due observance of religious rites and ceremonies in the temple.

Rules.

10. (1) The Provincial Government may make rules for the purposes of carrying into effect the provisions of this Act.

(2) Without prejudice to the generality of the foregoing power the Provincial Government may make rules—

- (a) with reference to all matters allowed to be prescribed by this Act ;
 - (b) as to the form of the requisitions referred to in sub-section (1) of section 3 and section 6 and of the applications referred to in section 5 and the manner in which such requisitions and applications shall be presented ;
 - (c) as to the manner of publication of orders and notices by trustees;
 - (d) as to the manner in which the opinion of the voters shall be ascertained ; and
 - (e) as to the decision of all disputes which may arise in connection with a reference to the voters or the ascertainment of their opinions.
- (3) All rules made under this section shall be published in the official gazette and on such publication shall have effect as if enacted in this Act.

Power to remove difficulties.

11. If any difficulty arises in giving effect to the provisions of this Act the Provincial Government, as occasion requires, may order the doing of anything necessary for the purpose of removing the difficulty.

Power to decide disputes.

12. If any question arises as to whether a place is or is not a temple as defined in this Act the question shall be referred for the decision of the Provincial Government and their decision shall be final.

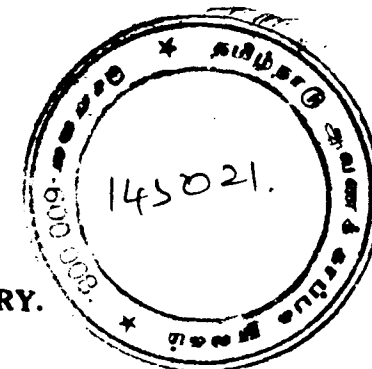
Amendment of section 40, Madras Act II of 1927

13. In section 40 of the Madras Hindu Religious Endowments Act, 1926, the words and figures "Subject to the provisions of the Malabar Temple Entry Act, 1938" shall be inserted at the commencement.

STATEMENT OF OBJECTS AND REASONS.

There has been a growing volume of opinion demanding the removal of the disabilities imposed by custom and usage on certain classes of Hindus in respect of their entry into, and offering of worship in, temples to which all other classes of Hindus enjoy the right of access. There is no justification for resisting this demand after the recent extension in one part of South India of the rights and privileges of entry and worship in all the important Hindu temples to classes which had hitherto been excluded. By reason of common traditions, identity of language, customs, forms of worship and the like prevailing among the Hindus in the Travancore State and in the District of Malabar, it is considered that the removal of the disabilities aforesaid can be brought about in the first instance more easily in that district. The Bill is intended to give effect to this object.

The legislation is permissive in character. It enables the throwing open of any temple to excluded castes if the opinion of the majority of Hindu voters in the revenue taluk in which the temple is situated is in favour of allowing such entry. Such opinion may be presumed to be indicative of Hindu opinion throughout the country. It is provided, therefore in the proposed measure that if it is once ascertained that opinion is in favour of the reform in respect of any temple in the area of a revenue taluk, no further referendum shall be necessary to introduce the change in any other Hindu temple in that area. Temples are defined so as to restrict references under the Act to the more important temples. Trustees are empowered with the previous approval of the Hindu Religious Endowments Board, to make regulations for the maintenance of order and cleanliness in temples and for the due observance of religious rites and ceremonies therein. Power is taken to make rules as to the manner in which the opinion of the voters should be ascertained and other matters of detail necessary for giving effect to the provisions of the Bill.



REVELRY IN POETIC IMAGERY.

By

AYYAMUTHU.

In the Bramhanda Purana there occur two stotras both in honour of Mother under the name Lalita. One is *Sahasranama* or a string of one thousand names and the other is *Trisati* or a collection of three hundred names. Both are by the sage Hayagreeva who teaches them to Agastya.

The latter, *Thrisati*, is made of 15 groups of 20 names. All the twenty in a group begin with the same letter. These 15 letters form the *Panchadasa-akshari*-mantra which is considered to be a magic formula of high efficacy.

Among the Saktas the sacred syllable Hreem (ह्रीं) plays a very important part and it is to Mother what ॐ is to Bramhan in the Upanishads. The intimate connection between Hreem and the Holy Mother is brought about by the poetic singer in a series of highly suggestive metaphors and except it be in the *Sundarakanda* of *Ramayana* where the poet bursts out into an ecstasy in describing the rising full moon, there is no other place known to the present writer where a *single* theme suggests so many figurature expressions.

She is described as being

- ह्रींकारकुण्डलिनिखा.—The tongue of flame in the fire-pit of Hreem
 ,, शाशि-चन्द्रिका.—The moonlight of the moon of Hreem
 ,, भास्कर-रुचिः.—The effulgence of the sun of Hreem
 ,, अमोद-चंचला.—The lightning in the cloud of Hreem
 ,, कंद-अंकुरिका.—The tender shoot in the root of Hreem
 ,, दीर्घिका-हंसी.—The swan in the stream of Hreem
 ,, उद्यान-केकिनी.—The peacock in the pleasure-garden of Hreem
 ,, आरण्य-हरिणी.—The deer in the forest of Hreem
 ,, आवाल-वल्लरी.—The creeper in the garden-basin of Hreem
 ,, पंजर-शुकी.—The parrot in the cage of Hreem
 ,, अंगण-दीपिका.—The light in the courtyard of Hreem
 ,, कंदरा-सिंही.—The lioness in the cave of Hreem
 ,, अबुज-भृंगिका.—The bee in the lotus of Hreem

ह्रींकार-सुमनो-माध्वी.—The honey in the flower of Hreem

„ तरु-मंजरी.—The cluster of flowers on the tree of Hreem.
She is again described as

„ सौध-शृंग-कपोतिका.—The dove dwelling on the top storey of
Hreem

„ दुग्धाब्धि-सुधा.—The ambrosia risen from the ocean of milk of
Hreem

„ कमलेन्द्रा.—The goddess of prosperity in the lotus of Hreem

„ मणिदीपार्चिः.—The flame in the gem light of Hreem

„ तरु-शारिका.—The parrot perching on the tree of Hreem

„ पेटक-मणिः.—The gem inside the box of Hreem

„ आदर्श-चित्रिका.—The reflection in the mirror of Hreem

„ कोश-असिलता.—The sword inside the scabbard of Hreem

„ आस्थान-नर्तकी.—The bewitching dancer in the hall of Hreem

„ शुक्तिका-मुक्तामणिः.—The pearl inside the shell of Hreem

„ सौवर्णस्तंभ-विद्रुम-पुलिका.—The coral doll set on the golden pillar
Hreem

„ वेद-उपनिषत्.—The upanishad (the most valuable part of the
vedas) of the Veda of Hreem

„ अध्वर-दक्षिणा.—The last and the most important rite of gifts-
giving of the sacrifice of Hreem

„ नन्दनाराम-नवकल्पकवल्लरी.—The creeper in the celestial garden
of Hreem

„ हिमवत्-गंगा.—The ganges flowing from the Himalaya of Hreem

„ अर्णव-कौस्तुभा.—The Kausthuba gem got from the ocean of
Hreem

This is absolute unrestricted revelry in poetic imagery absolutely without parallel in such a concentrated form. Our salutations to the unknown poet whose mastermind visualised the subtle relationship between the Mother and the holy Mantra in these diverse ways.

TRAVANCORE PILGRIMAGE BY THE TAMIL-NAD HARIJAN PARTY.

[The following is an English translation of the account written in Tamil about the Pilgrimage to Travancore undertaken by a party of Harijans under the auspices of the Tamil Nadu Harijan Sevak Sangh. The writer of the note is one Mr. Ellappan, an attender of the Madras Provincial Co-operative Union, Royapettah, Madras. The matter is literally translated with all the errors which are corrected then and there. E. B. D.]

Mr. L. N. Gopalaswami Iyer, Secretary of Harijan Sevak Sangh, Trichinopoly, wrote a letter to Harijan Sevak Sangh, Madras, about organising a party of Harijan Pilgrims to Travancore. Mr. V. Venkatasubaiya of the Servants of India Society and the Secretary of the Harijan Sevak Sangh, Madras, asked me whether I would join the Party with my wife. I was anxious to join the party. Therefore I asked him whether he would kindly give me some monetary help to enable me to undertake the Pilgrimage. He consulted Dewan Bahadur V. Bhashyam Iyengar, the President of the Harijan Sevak Sangh, Madras and advanced a sum of Rs. 35 from the funds of the Association.

On the 8th May 1938, I started by the 10-30 train and reached Madura at about 3 A.M. the next day. We were given convenient accommodation by Mr. N. M. R. Subbaraman, the Chairman of the Municipal Council, Madura.

Early in the morning the next day we went into the temple of Sri Minakshi. With great joy I went in and worshipped the Goddess and God Sundareswarar. I spent much time in appreciating the pictures describing the various episodes connected with the divine sports (திருவிளையாடல்கள்) I also visited the famous palace built by Tirumalainaick and other places of interest in Madura.

That evening other members of the party joined us at about 2 O'clock. We were introduced to each other and we went round the City in a procession. There was a public meeting at which many leaders spoke in high appreciation of the Travancore Temple Entry proclamation. The whole party was entertained by Mr. Subbaraman. We performed Bhajana and took our supper and went to bed late in the night.

Next day that is on 10th May 1938, we finished our morning meal very early and got into two buses specially engaged for the purpose. At

about 1'O clock in the afternoon we reached Tinnevely. Mr. Tirukuta Sundaram Pillai of that place had made arrangements for our reception. 45 Harijans and 5 Brahmins who formed the party sat together without any distinction of caste had our meals together. At two in the afternoon we started again and reached Nagercoil within Travancore border at 6'O clock in the evening. We were expected by Government Officers and local social workers. We had our bath in the temple tank and putting on neat clothings we entered the temple performing Bhajana. We saw the idol of Balakrishna with balls of butter in each hand. Then we went into the temple of Nagaraja. After supper we left the place at 9'O clock and reached Cape Comorin at 12'O clock in the mid-night.

Next day i. e. on 11th May 1938 we had our morning bath in the sea at Cape Comorin. The arrangements for the sea bath are quite good and convenient, there being separate accomodation for ladies and for gentlemen (1). After bath we entered the temple. When I stood in front of the image of the Goddess, I could not control my feelings. I shed tears of joy. The priest explained to us many particulars regarding the temple. We had our breakfast in the temple after which we left the place by bus and reached Suchindram by 11 A. M.

This is a holy place where all the members of the Trinity took the forms of a Lingam and blessed the famous devotee Atri. There is a beautiful tank and the temple is full of exquisite carvings. There is a huge idol of Hanuman opposite the Vishnu temple(2). When I stood in front of it my hairs stood on end and I was plunged in joy. There is a big bull opposite the Siva shrine. In fact in this temple Hari and Siva are recognised as one.

It is my firm conviction that those who hold that Hari and Siva are different and separate will give up their foolish notions if they pay a visit to this temple. The priest in the temple gave us all facilities for worship and narrated to us the local legend (Sthalapurana).

That night we went to Padmanabhapuram and worshipped in the temples of Sri Nilakanta and of Sri Rama. Next morning (12th May 1938) we went to Thiruvattur and worshipped in the temple of Adikesva Perumal and went to Neyyatankarai by about 9 A.M. and worshipped Balakrishna. At 2 P.M. we reached Trivandrum. The Secretary of the

(1) Not quite true.

(2) It is opposite to sri Rama temple and is located in the eastern corner of the northern corridor or Seevalimandapam as it is called (Ed. B. D.)

local Harijan Sevak Sangh had made all arrangements for our convenient stay. That evening we visited the Ashram run for the benefit of poor women. There are 70 women engaged in various crafts. High class weaving is done here. Then we visited the Zoo, the Museum and the School of Arts where there are some pictures by Ravi Varma.

That evening a big meeting was arranged in the Maidan opposite to the Railway station. The person who presided over the meeting was one Mr. Govinda Pillai(3) retired Judge of the local High Court and a tried worker in the cause of the Harijans. He explained how untouchability was prevalent in the land and how owing to the untiring efforts of many workers the Maharajah was pleased to issue the proclamation and abolish it altogether from the land. Some elders from our group also spoke on the occasion. It was 8 P. M. when the meeting was over and then we had our supper and rest.

Next morning (13-5-37) we went to worship in the temple of Sri Padmanabha. We bathed in the tank and put on new clothes and caste marks and entered the temple forming ourselves into a Bhajana party. The priests and the authorities of the temple were keeping everything ready and expecting our arrival. The beautiful damsels engaged in sweeping and washing the premises looked like celestial nymphs. The Numboodiries whom we saw worshipping there were pure in body and full of devotion. We went round and saw everything. Every place was kept absolutely clean. About a thousand people are fed there everyday without any caste distinction. (4)

When I heard of this poor feeding on a grand scale I was reminded of the poor feeding said to have been carried on by the Vallala Maharajah of Tiruvannamalai. His Highness visits the temple at about 9 A. M. When I saw the young Maharajah coming I was reminded of Markandeya who was full of dis-interested devotion and who won fate by his own intelligence. What benign look! what compassion! what power! This is the blessed one who removed the ban of untouchability from 70 crores(5) of people and gave them an opportunity to come inside the temple and worship God freely. May he live long like Markandeya was the prayer that rose in my heart.

(3) This is a mistake. He means Mr. Changanasery K. Parameswaran Pillai.

(4) This again is wrong. The Oottupura feeds only Brahmins.

(5) 70 crores would be 700 million or double the population of India. What he meant was 7 crores or 1/5 of the population of India.

SCRIPT.

(A friend)

There is a great deal to be said for the use of the Roman Script for all languages. It will serve the whole world. Sentiment will forbid the supersession of *devanagari* or *urdu* or the Dravidian scripts of the south. Without proposing the supersession of any other script, books may be written in the Roman script, just as Hindustani primers are printed for the study primarily of foreign soldiers. The future will decide whether one script for all the world wins universal acceptance. The writer is personally not free from the feeling that Europe thereby scores, nor from regret that the beautiful Devanagari will either disappear and take less than its usual place. I can understand a similar feeling in the minds of those accustomed to Urdu. The Dravidians in general and the Tamils in particular will have the same sentiment though it may not be as strong against the Roman script as against Devanagari.

If books are written in the Roman script, the rule of "one symbol, one sound" should be strictly kept in view. Chamber's dictionary of our younger days, still in the hands of young boys, had simple directions. The Oxford Dictionary justly celebrated in other respects has a wealth of symbols far from simple and most confusing. All that is, I am sure, justified by the really diverse pronunciation of the same vowel as it rolls forth from the Englishman's tongue. The value of sounds in other languages does not need this at least apparent indefiniteness and confusion.

The Madras University uses in its spelling of Indian names what seems to me the most satisfactory method. I set down below the symbols and sounds that should be used for the trans-literation of Indian languages. This takes advantage of what Orientalists already use in their books.

- a Short as in fun
- ā Long as in fall
- i Short as in fill
- ī long as in feel
- u Short as in full.
- ū long as in fool
- r as in Rishi
- e as in get
- ē as in gate

ai as in mile

o short as in apogee

ō long as in mole

au as in round

k, c, t, p represent the sound in kin, chin, tin, forth, pin.

kh, ch, th, ph, are the corresponding hard aspirates.

g, j, d, b are the corresponding soft sounds.

gh, jh, dh, bh are the soft aspirates.

f is not found except perhaps in the north.

h, l, m, n, r, s, v, y, have their usual consonantal sounds.

ñ will represent the sound before t in English—as in rent.

n may have the changes before k, c, t. without any diacritical marks.

ṣ is for sh; or sh may be retained.

s' is for palatal ʃ

zh for the tamil ʒ

These will serve all normal purposes.

Ṛ, with two dots below is for the hard r in the southern languages. Zh and ʒ can only be learnt from actual speech of the Tamils.

Now the mental creations of the Indians can be regarded, less than any others in the literature of the world, as perfect embodiments; they are not perfect already because their originators were not concerned, in our sense, with adequate expression. They were concerned neither with scientific exactitude nor with artistic pregnancy of expression. Their writings aimed at something quite different; they were, on the one hand, to be the skeleton of the living tradition, on the other, a means for realising spiritual truths, and lastly, an easily intelligible and retainable method of fixing them in conventional symbols for the benefit of the uninitiated.

Keyserling in Travel Diary of a Philosopher.

PITRS & DEVA

K. V. S.

The fortnight correspondig to that which preceded the new moon on the 23rd September of this year is generally believed to be the time of the year when the Pitrs visit the earth. Believing Hindus all over the world perform ceremonies to welcome them and invoke their blessings on those who are "carrying on" in the physical plane. Whatever else these ceremonies may achieve they are an affirmation of the belief in the continuity of life after death and in the possibility of intimate touch with those who have "gone over". It is gesture of good will on both sides. This does not mean that it may not have also other and more beneficent results. Those on the "other side", who may be imagined to live in the world of emotion and thought, may be able to help thus whose knowledge and experience of the laws of these worlds is exceedingly imperfect and whose emotional and mental strength are next to nothing, in a manner of which we may not have an adequate conception.

Following upon this fortnight is a period of ten days which is generally believed to be a time for the worship of particular goddesses, but which may be interpreted as the annual season when the Devas, the permanent residents of heaven, come down to visit the earth. In an age which is more and more opening up possibilities of creating a heaven upon earth, and is achieving increasing victories over the forces adverse to the full development of man, it may be thought superstitious to proclaim the existence of a world where the conditions towards which we are blindly groping are normal and permanent. However, those who believe in it may ask for liberty to continue in their faith while accepting the infinite potentialities of man in establishing control over Nature. The latter does not conflict with the former, but may be taken as a confirmation of it. Belief in the intimate character of the reactions between angels and men is a distinguishing feature of the Hindu scriptures as it is of the scriptures of other religion. It has had its undesirable results. It has often led to blind superstition, and to shirking thought on phenomena which are capable of rational explanation. It has fostered mental laziness and stifled curiosity. It has helped the unthinking priesthood in all religion to impose upon themselves and others without any wrong intention or ulterior motive. This however, is merely the familiar degradation of a belief in process of time when no effort is made to check its

application to life. It cannot be a refutation of the validity of the faith itself.

Two references may be quoted. In Chapter III of the Sri Bhagavad Gita* we are exhorted to worship the Gods through sacrifice and are told that the Gods will help us in their turn and that by mutual effort and co-operation both can attain high prosperity. Sacrifice can be of many kinds. It includes as action done sacrifice, without attachment to fruits and without expectation of reward. It is suggestive of an attitude towards action in general. Prayer and worship are part of it though they do not exhaust it. The basic idea is that men should never be inactive, and that they should engage unceasingly in action performed in a spirit of sacrifice and leave it to the gods to use the power thus generated in the best interests of human progress.

The other reference is a "poetical" rendering of the principle enunciated in the verse of the Gita quoted above.† "May the Devas pour their blessings on you and may you in your turn worship the Devas by due performance of sacrifices. By thus helping each other, may you make it possible for both the worlds to progress from prosperity to prosperity."

Rightly understood, such a faith contains all the necessary elements to ensure a reasonably good time here, and the company of the Gods in the other world. It may not lead one immediately to Moksha (Liberation), but it will start him on the road and enable him to take one step towards the goal.

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

† तवभवतुविद्विजाः प्राज्यवृष्टिः प्रजासु ।

त्वयपिवितय यज्ञस्वर्गिणो भावयालम् ।

युगशतपरिवर्तीनेव मन्योऽन्यकृत्यैः

नयतमुभयलोकानुग्रहश्लाघनीयैः ॥

TEMPLE ENTRY.

By

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

Hinduism in South India can be taken into two classes or sections. One is Aryan religion and the other Dravidian or Tamil Religion. The former embraces the Caste system and the latter is averse to such system. While the former (Castemen) reserved the temples only for themselves and restricted by law to others even entering them; the latter who followed the religion of the Tamil (Depressed Classes or Adiravidas) allowed worshipers without observance of any distinction of caste, creed, colour or religion. But the Castemen are not allowed to enter the *Sanctum Sanctorum*. For there is still a grave apprehension that the Castemen will oust the Depressed Classes as they have done in the past and misappropriated their temples.

When a Depressed classes member is permitted to enter into the caste Hindu temples he would not be taken into any one of the four castes, but treated as man of the fifth or the last or the lowest caste, a stigma worse than the one to be called an untouchable. At the same time he would be subjected to so many caste restrictions and humiliations. The Depressed Classes shun the one, who enters like that and exclude him as a *casteman*. The crores of the Depressed classes would not submit to the caste restrictions. They will be divided into sections if they do.

Temple entry cannot be forced by law. The village castemen openly or indirectly defy the law. To village Depressed Classes man it would be like a mere scrap of paper on which word "*Sugar*" was written and placed in his hands for him to taste.

The above facts are placed before the public in time to save confusion and disturbance in the country.

Recognition is the most important thing in the world, only a truth which has been understood becomes altogether productive.

* * *

Of all lyric verse of our time, that of Rabindranath Tagore embodies the most richly and gorgeously coloured profundity.

MATADHIPATIS.

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

Mr. N. Chandrasekara Aiyar in the Hindu of 14-9-38 referring to Dewan Bahadur K. S. Ramaswami Sastri's letter anent the meeting of Kamakoti-Sringeri Matathipathis published in an earlier issue of that journal, deplores that that letter has not evoked the attention of the public, which it deserves and adds that it is high time that these two heads meet and try to solve the socio-religious problems that confront Hindu society now. If these problems have to be solved, not only these two, but the heads of other mutts also like Vaishnava, Madhva etc., will have to be brought together for that purpose.

The Indian woman's movement, post-puberty marriage, dowry system, divorce, prohibition of drink, Harijan movement, reconversion, proselytisation, admission of non-Hindus into the Hindu faith with its concomitant repercussions on the caste system, proper management of Hindu temples, reform of samskaras, uplift of the masses to mention a few, are among the problems that agitate the Hindu mind now. Now the rich man is the trustee of world's wealth: the sanyasi is the servant of humanity and the matathipathi is a combination of both. True, matathipathis owing to their religio-social status are in a position to help the people to tackle these problems. True, they are good men and true and learned too in our holy lore. But they generally have no comparative knowledge of our country's history, of our social and religious institutions and of our laws. They are not in touch with the world's movements and have not felt the currents of modern thought. Further they do not move and mingle with the people as Gautama Buddha or Jesus Christ did of old: world forgetting by the world forgot, they live a secluded life, forgetting sanyasi's service to humanity. By their education, upbringing and mentality they are not in a position to take the lead in helping the people to tackle the problems that confront us now, as they are unaffected by the touch of humanity and the spirit of times. Suppose Kamakoti and Sringeri matathipathis or more or all of them meet and give verdicts on these questions against the spirit of the times, will their verdicts prevail in the country?

Religion has not merely to deal with metaphysical speculations in a world of ideas but also with the sordid realities of life, for religion ultimately, in spite of these sordid realities is a way of living in attunement

with the divine purpose of God. That is why in our old books the rich man was ordered to bestow alms and the sanyasi to wander about and beg his daily food, so that they might realise the pinch of poverty, hunger and dirt, for it is these that kill the divine in man more than wealth or power. Gautama Buddha and his disciples, so ancient books say after spending the early part of the day in ablutions, spiritual exercises and conversations went into villages and towns to teach people to live holy life. In the days when his reputation stood at its highest, and his name was named throughout India amongst foremost names, one might day by day see that man before whom kings bowed themselves. alms-bowl in hand, wander through streets and alleys, from house to house and without uttering a request, with down cast eyes stand silently waiting until a morsel of food was thrown into the bowl and pass on to the next till he had a day's meal. Such was the daily life of that holy man. No wonder Sunita a great Buddhist teacher says "I have come of an humble family, I was poor and needy. The work which I did was lowly-sweeping the withered flowers. I was despised of men looked down upon and lightly esteemed. With submissive mien I showed respect to many. Then I beheld Buddha with his band of monks as he passed the great hero into the most important town of Magadha. Then I cast away my burden and ran to bow myself in reverence before him. From pity for me he halted, that highest among men. Then I bowed myself at the master's feet stepped upto him and begged him, the highest among all beings to accept me as a monk. Then said unto me the master—"Come hither O monk—"that was the initiation I received." It was by wandering among people to show them how to live a holy life in a sordid world that he won the hearts of millions and made his voice the voice of Asia.

However high the office a man may hold, the man is more than the office: the initiative lies with him, he may do what he thinks is right, regardless of the words of his men. Such is the position of a leader. If matathipathis with matam funds would translate the gems of our holy lore and publish them and their originals and sell them cheap to the public as the Bible Tract Society does, would the Hindus by ignorant of even the important tenets of their religion as they are now? If they would step down from their peetams on some occasions at least and wander on foot from door to door in sun or rain and beg for their food, as Gautama Buddha did of old, would not poverty taken for humanity's service be sanctified and how many thousand would wait at their doors to offer their humble bikshas to these holy men? For nothing wins human hearts as the

humble acts of great or holy men. If during their tours, they would pay sudden visits to the temples and admonish people not to use them as somberimadams, would not our temples become holy asramams for devotees to lift their hearts in silent prayers to the Creator? Music is the language of the soul. If they would initiate and lead bhajanas through villages and towns, how many thousands would follow them like Sunita of old in rapturous joy, would not our country be galvanised and Hindu society hum with spiritual regeneration? In the religious fervour of the people, socio-religious questions would then automatically solve themselves. Some day these might happen. But what is necessary now is a revolution of thought in the minds of matathipathis. If ardent sishyas by creating that revolution of thought would induce matathipathis to leave their seclusion to lead their sishyas through the realities of modern life, they might perchance bring the day of my dream nearer. But the country cannot afford to wait for matathipathis to take the lead, as the problems that press us need speedy solution. So the sishyas themselves in the meanwhile will have to tackle the problems as best as they can—questions about mantra, tantra, samskara etc., through parishads and questions affecting social structure etc., through legislatures.

IN the Himalayas man is marvellously near to God. This nature widens the limits of consciousness more than any other upon earth. All petty connections are severed, and the widest, apparently even the most extreme, sway uncertainly in the air, like soap bubbles, ready at any moment to dissolve in the light of the Highest Sun. And in the vast space which is thus created, over-powerful forces pour in from above.

Keyserling in Travel Diary of a Philosopher.

HOW SRI KRISHNA WORKED FOR PEACE.

K. V. S.

Before the great battle of Kurukshetra which is believed by the Hindus to have brought about the extermination of the Kshatriyas and thrown the country open to invasion, Sri Krishna worked for peace in a manner that is illustrative of the patience, the forbearance and the long suffering of God. Sending Sri Krishna on his ambassadorial mission Yudhishtira praises him as the one most competent to persuade the Kurus to avoid war. "Thou knowest us. Thou knowest them. Thou knowest what to say and how to say it. You are the friend and well wisher of all. Who is there in the world who can bring about peace like yourself? May you prosper on your mission."

Sri Krishna proceeds to Hastinapura and stays with Vidura under circumstances which are well known. He rejects the hospitality of Dhritarashtra and Duryodhana and accepts that of Vidura even though Vidura is of an inferior caste. Vidura is the Bakta of Sri Krishna, and there is no caste distinction amongst his Baktas. Vidura tells him that his task is a difficult one. Sri Krishna replies "I shall do my best for peace. I shall work for the welfare of the Pandavas and Dhritarashtras and in the best interests of Kshatriyas on earth. If I succeed I shall be happy. If I fail I shall have at least redeemed my name and stopped wicked people from saying that Sri Krishna who could have averted war and restrained the Kurus and Pandavas did not do so."

Sri Krishna then goes to the assembly of the kings and the warriors in Dhritarashtra's Durbar Hall and begs for peace in words that might well be a model for all ambassadors for peace. He, the omnipotent, the Lord of creation, the friend of the oppressed, the enemy of the oppressor, says, "I am come to you O Dhritarashtra, to beg that there may be peace between the Kurus and the Pandavas and that there may be no destruction of the Kshatriyas on earth". He appeals to the assembly in words that show the depth of his longing for peace. "Rescue the world from the calamity of wholesale destruction. What is it that will remain in the case of the success of one or the other. Both are mighty warriors. Both have powerful

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HOW SRI KRISHNA WORKED FOR PEACE

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helpers. War between them will be a war of mutual extermination. Save O king, the world. Let not thy subjects perish. Let not Aryas (the Aryan race?) honourable, pious, and generous kill each other. Save them from fear. Let these assembled princes go from here in peace. I am a well-wisher and friend of both sides. As young boys the Pandavas lost their father. You reared them. Be to them still like a father and protect them. Ill-treated, cheated, and persecuted they still beseech you in the full belief that their father would not break his promised word. They have suffered much and suffered unjustly. But they have kept to Dharma. They have come to you again that you would behave towards them like an elder. *Save Dharma. Release the world from the bonds of death.*"

He personally appeals to Duryodhana not to wage an unrighteous war. "Look around you, here are brothers, friends and relatives, parents, and uncles. Let not these perish. Let there be some remnants of Kurus and Pandavas to carry on the line. You can be the Yuvaraja. Do not spurn the prosperity that has come to you. Befriend the Pandavas. Make peace with them. Thus you may reign long and in prosperity."

Does not this read very much like Arjuna's pleading in the Bhagavad Gita to be excused from fighting? Comparing it with Arjuna's vision of Sri Krishna in the 11th Chapter of the Gita, where he sees the Lord as the embodiment of destruction and where Sri Krishna tells him "I am the great Kala (the time spirit) incarnated for the destruction of the World. The assembled warriors have been slain already by me. Be thou the outward cause", we can only believe in our ignorance and faith that though destruction may be part of God's plan it comes only when every possible effort for peace has failed. The Ramayana teaches the same truth. There is nothing more pathetic than Sita Devi's appeal to Ravana to save Lanka from destruction, and nothing more tragic than Ravana's spurning of that advice in the intoxication of his power.

कुरुणां पाण्डानां च शमः स्यादिति भारत ।

अप्रणाशेन वीराणामेतद्याचितुमागतः ॥

TO LET

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THE Bharata Dharma

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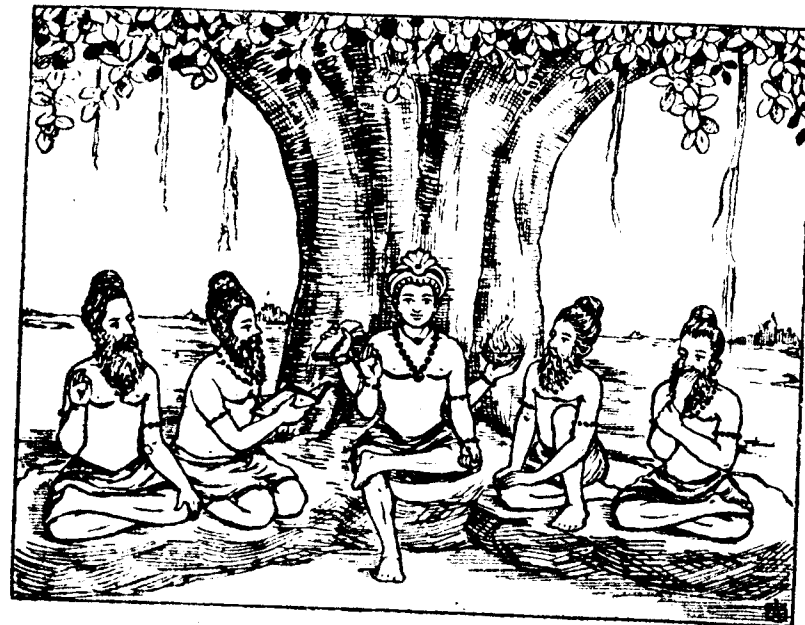
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The wonder under the Banyan tree! A young teacher and old disciples. The teaching is silence and the disciples' doubts are cleared.

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[No. 11

THE DOCTRINE OF RENUNCIATION AND SURRENDER.

P. P. SARADHI, B.A., B.L.,

Sub-Judge (Retd.)

Almost all the miseries mankind is subject to are due to the impulses
of Egotism. It is that, that sways the passions, that creates hatred, per-
versity, intolerance, the ambition to compel every one to obey, to slave to
another, that creates dictatorship in one field or another. The object of
philosophy is to reveal how warped, how limited and narrow, is that in-
dividual in whom, that Egotism works havoc, destroys harmony and peace.
To realise what diversity is in human individuality but with all that
there is a necessary thread of unity running through all this panorama is
the resultant of impersonal impartial understanding of all philosophies
and creeds, that Theosophical Society has enshrined as their motto of life
and conduct.

The Egotist deludes himself into the belief that he does this or that,
and that he is bound to have, possess, and enjoy the fruits of this or that
karma of his, not knowing that it is the Divine personality God, that has
in His hands the reins of justice, and it is His grace that mellows the
effect of retribution, recompense or award. He is the Lord of Law and
Nature. It is to His Grace the Ego of man turns for redemption. He
surrenders himself to the will, the Grace of God, and as a preparation for
it, he purges himself of all and everything that savours of attachment or
appropriation. Whatever so is capable of being appropriated is the object

of attachment, but if appropriation is not his Dharma, but the will of God he is ready to effect as consequence, renouncement.

The Surrender is a necessity to that divine personality in whom is imminent the strength, the Grace to save even the worst sinner, who is affable enough to encourage anyone to approach him. It is like the son that *impromptu* runs to the father, the individual Ego seeks the love, the protection of the Paramatma. The approach is compared in the sacred books of the East to that of a thirsty being running to a tank of sweet smelling waters in which the surface is bespangled with rose-tipped lotus flowers, from which coolness is wafted all around. The approach is to the great Being in unswerving faith, that He alone is the Saviour of Sentient beings, by one whose determination from that moment is never to swerve from the path of righteousness (Dharma) despite any happenings. The faith in that Saviour is such that there is none even the worst sinner but is saved by God. That God is so loving that He is ready to reclaim, to redeem, any being from the path of vice. It is this purpose that is in the very nature of God. That is the glory of God. The Sceptic sins again every time he discounts this truth.

His spirit is in every atom of what exists and so He has no antipathy against even the worst rebel. The great religious leader Sri Nigamanta Desikacharya sought God's grace in this light and logic. Vibishana is another example, besides numerous others. He is addressed by the devotees as Mahatma, Parmatma, Veda Purusha, Sarva-Loka-Saranya, etc. These embody so many aspects of Godhead and they instil the faith that God will and is bound to save anyone. This surrender and renouncement is the only saving grace of the life of determinism which ordinarily leads to the illusion, that our future development appears to be already mapped out, and it only remains for us to play the part assigned, to travel patiently further and further along the allotted path, the absolute slaves of fate. How detrimental this illusion has been eloquently pointed out by *Rudolf Bucken the German philosopher*, whose works give antidote to egotism of German individuality. The disciplining of the self to a true penitent attitude for 'Surrender' leads to greater purity of life and marks the Resurrection of man. "Saranagate" the Sanskrit equivalent of Surrender is a purgatory of evil tendencies of man. It is more than the confessions of the Catholic Christians, in its effect. It has a positive life-fulfilling effect. It fills the soul with hope, cheer and consolation. A new determination stiffens his nerves and spine. In its effect, it becomes a question of the whole, of the main tendency of life, and not of isolated points of decision.

Surrender to the Love of God leaves one's own soul clean and beautiful "for the poem of the future" (Evelyn Whittall). The Karma of the past (Prarabha) grazes him and passes away by His Grace.

The principle of surrender is known by several denominations—Prapathi, Saranagati, and Bharanyasam.

The most direct injunction is of Lord Krishna in the Bhagvat Gita [of which Maurice Maeterlink says, it is the most exalted book known up to the present time] (18th chapter Sloka 66) The Lord says "Seek me as the only Haven renouncing all and every Dharma. I give you redemption from all sins. Don't be depressed." This is addressed to Arjuna standing before Him baffled by the doctrines taught him. Much comment has been evoked upon the interpretation of this injunction Karma (right-enough conduct) is always inevitable and cannot be given up. It is the attachment to possessions, to cravings, to egotism, that must be given up. There is an analogue of this taught to Vibhishana by Sri Rama. The principle implies as necessary discipline the effacement of Egotism, which is responsible for conceit, intolerance, hatred and anxiety and care. This principle is not intended to apply to those who have no tapas, no Bhakti, devoid of service. (See the next sloka). If Saranagati was offered by Lord Krishna, Sri Rama was sought by Vibhishana for redemption. Renounce not Karma but attachment to the objects and fruits of karma. While Egoism was the source of perpetual doubt, fear, and uncanny belief in himself as his own director, organiser and controller of his destiny, Vibhishana had implicit faith in the supreme Being, Para Brahma.

This principle is all the more a desideratum in the present day. Man is baffled by doubt, care, fear, threat, restlessness, disappointment and dismay. The crowning act of Bhakti yoga is prapathi, or surrender. It follows he places his all in trust in the hands of God, empire (rajyam), life (jeevitam), happiness (sukam). In the nature of it there can be, shall be only one Prapathi by the Prapanna, who once for all and for ever determines to do it. It is the result of the sternest self control, self discipline and intensity of feeling, a wrenching of Egotism, to give place to the flow of God's Love and spirit.

Nay more, it is a wrench, a detachment, accompanied by doubt, pain, anguish, but it is followed by impeccable joy and peace. That is why the person that seeks prapathi is called "Sahasa Prapanna" and adventurous prapanna.

Surrender is necessarily to the personality of God-personal God. It is outside the purpose of this paper to discuss God as Sagna and Nirguna

Brahma but the prapanna must be "Sakrut evaprapanna, and he must realise that he is not the Kartha. God is the Kartha and I'ness was begotten by contact with Prakriti (matter), and God through the individual soul does the karma. The Upanishads point out this path of 'Prapathi' secures redemption, much more easily than the Gnana marga, and Bhakti Marga which entail preparation over several cycles of birth and death. Obviously because a slight misunderstanding or error of judgment would mislead the individual to an abyss in the one case and the slightest scepticism would destroy the Vision in the other. This is clearly established in the episode of Vibhishana in the Ramayana (Yuddakanda). This discourse on the principle and method of prapathi has been properly understood by Elizabeth Sharpe when she says that real abandonment consists not in the non performance of obligatory duties imposed by the will of God, but in the abandonment of attachment to them and desire for results.

There is yet a higher philosophical principle in Prapathi. The Ego is after all seeking refuge in its very goal, the Universal consciousness, the union with which is also the object of all Egoes in evolving the divinity in man. The call from Him for protection is always resonant, but the Ego is indifferent engrossed in his own self consciousness and conceit.

One kind of perfection can only flourish at the expense of another. The miracles of Greek art would have been uncreated without the disregard and violation of the lowly; the highest culture is possible only in an aristocratic community which, as such, is exclusive. Esthetic perfection belongs to another dimension than moral perfection, and is not rarely at right angles to it; the idea of democracy is inimical to culture.

Keyserling in Travel Diary of a Philosopher.

THE HARIJAN PILGRIMAGE TO TRAVANCORE.

P. S. ELLAPPAN.

After our worship in the temple and our seeing the visit to the temple of H. H. The Maharajah, a group photo was taken of our party in front of the temple. The rest of the day we spent in sight-seeing in different parts of the town.

Next day (14-5-1938) we reached Varkali (or Janardanam) at about 10 A. M. We bathed in the various sacred springs called *Brahma Teertham* and *Vishnu Teertham* and after sea bath we went to the temple of Lord Janardana and worshipped there. Then we went to Sivagiri Mutt of that place. It was here that Swami Narayana Guru lived. We were given a hearty reception by the Sadhus of the *mutt* who took us to the place of *samadhi* of the Swamiji. This is an ideal place for the contemplation of God. It is my firm conviction that if I had gone alone to that place I would not have returned. The *Saraswati Peeta* of the place is worth seeing. Every religious man in India should visit this holy place. We had our breakfast in the Mutt.

At one o'clock there was held a big public meeting in which the many speakers who took part made it clear what great pioneering work in the field of Harijan uplift was done by Sri Narayana Guru and how that good work was supplemented and strengthened by Maharajah's gracious Proclamation. We left the place at 3 P.M. and reached Quilon that evening. The local workers of the Harijan Sevak Sangh had made all arrangements for our convenient stay.

On 15-5-1938 we visited Haripad, Karunagapalli, Ochirai and other places. On the 16th we went to Mavelikarai and Kandiyoore and visited the Harijan School at Cherikal. That evening we reached Aranmula. We had a pleasant bath in the river Pampa and worshipped in the temple of Sree Parthasarathi. The next day (17-5-1938) we visited Chenganoor Tiruvalla and Changanacheri and reached Kottayam at about 1 P.M. There was a big public meeting held in that place at 5 and then we went to the temple and worshipped.

On the 18th we went to Kumaranalloor and worshipped in the temple of the Holy Mother. This temple does not belong to the Government. It is being maintained by the Namboodiri Brahmins of the place. These Brahmins came to us (at Kottayam) and requested us to visit the temple. They welcomed us at the gate and gave us all facilities for worship in the

temple. Then we visited the holy Siva temple at Ettumanoor and reached Vaikom.

On the 19th a Christian and a Mussalman gentleman welcomed us at Ponkunram. We were taken in procession round the town with two caparisoned elephants marching in front of us.

Our bus went over the Ghat section for about 4 hours. The mountain scenery was very beautiful and I wondered whether it was Vaikunta or Kailasa or Bramha's world.

We were received by Sakti Vadivel Gounder at Gokulapuram and there was a meeting held. We reached Madura by 7 in the evening and were received by Mr. Vaidyanathier. After a brief rest we attended the public meeting at 8-30 P.M. Mr. Vaidyanathier who presided over the meeting spoke highly of the kind reception given to the party by the Brahmins and other caste Hindus of Travancore and hoped that the landed gentry, the Brahmins, the temple priests and others would co-operate and throw open the temple of Meenakshi to Harijans. We had our food in Mr. Aiyars house.

On the 20th of May we left Madura after breakfast and reached Trichy by 5 P.M. There our party broke up. My wife and myself worshipped in the temples of Thayumanavar and Ranganatha and reached Madras the next day.

The temple priests inside the Travancore Border were very kind to us and gave us all facilities for worship in the temples. When they gave us *prasad*, holy ashes, sandal or kumkum as the case may be, they did it with so much of love that it has produced an unforgettable impression upon me. The root cause for all these is certainly Mahatma Gandhi. I pray to God incessantly that Mahatma should live for many more years till the demon of untouchability is driven out of Hindu India.

Among those who helped the party the following deserve special mention.

- (i) Sri A. Vaidyanatha Aiyar, President of Tamil Nad, Harijan Sevak Sangh.
 - (ii) Sri M. R. Subbaraman, Chairman, Municipal Council, Madura.
 - (iii) Sri Ramaujjachariar, Manamadurai.
 - (iv) Dr. Naidu, Nagercoil.
 - (v) Sri Ramachandran, Secretary, Travancore H.S. Sangh.
 - (vi) Sri Kumaran, President, H. S. S. Kumaranalloor.
- My sincere thanks to these and to others.

RAMBLES IN A LIBRARY.

[We welcome articles of this nature which would give the benefit of study of a book by one person to others and thus stimulate study. It is, of course, taken for granted that the book studied would be of sufficient importance and significance to the general reader. Ed. B. D.]

The Madras University Library has, very deservedly, a reputation of being one of the best libraries in India and even a casual visit will be found to be fruitful of benefit to a book-lover. Recently I happened to go there and looking through the recent arrivals that are separately exhibited in order to attract the attention of even the indifferent, I came across a book called *Treasure House of the Living Religions* by Dr. R. E. Hume. I write this note so that I may share my joy of reading that book with others some of whom at least, it is hoped, would be induced to read the book for themselves.

Dr. Hume is Professor of the History of Religions, Union Theological Seminary, in the City of New York and is wellknown to all lovers of Indian culture as the author of the *Thirteen Principal Upanishads*, one of the best books on the subject. I understand that he has published another book called *The World's Living Religions* which I have not read. The book under reference is meant, evidently, as a companion volume to the above.

The book consists of selections from the sacred scriptures of the living religions of the world and aims "to present the quintessence of the religious wisdom of the world since the tenth century before Christ." It is also designed "to serve as a scientific source-book for a comparative study in the fields of active religions."

It is interesting to note that "the total number of pages actually handled in the preparation of the volume amounts to 106, 423." The religions considered are Hinduism, Judaism, Shinto, Zoroastrianism, Tao-ism, Jainism, Buddhism and Confucianism all of which are "more ancient than Christianity by at least five hundred years." Together with Christianity, Islam and Sikhism the religions considered number eleven, *all of which originated in the continent of Asia*.

The author has taken care to exclude "the limited, primitive and particularistic" portions of the sacred books and has included only "the finest teachings of the historic living religions" setting forth those ideals which are actually taught in the canon of sacred scriptures recognised as

authoritative by all adherents of each religion and which may also well be accepted by all mankind."

The book is divided into four main parts, each part being again sub-divided. The first part with fifteen sub-sections deals with FAITH IN THE PERFECT GOD followed by the second part with nineteen sub-sections dealing with MAN AND HIS PERFECTING the third part with sixteen sub-sections deals with MAN AND HIS SOCIAL RELATIONS and the fourth and the last part gives us a programme of joint worship arranged as a responsive reading.

The first subsection (among fifteen) of the first part is called The One Supreme God and quotations are given from the Scriptures of seven religions on the point. These texts dealing with such a fundamental theme placed side by side make even the most casual reader realise that "the Divine Spirit has been active in many forms among mankind." Similarly the subsection called "The Perfect Man" under the second part clearly shows the agreement on fundamentals among all the religions of the world. "The Golden Rule" which is an important subsection under part three dealing with Man and his social relations shows how this great truth is not the monopoly of any particular religion as narrow sectarians are likely to hold, but that it was uttered by the Great Ones centuries before Jesus popularised it.

The fourth part called a Programme of joint worship consisting of only one chapter is the most interesting and original portion of the whole book original in this sense.—that though the extracts in this as in other section are taken from the sacred books of all religions they are arranged in the form of exhortations by a leader and responses by the congregations and we see how it is possible for the followers of various religions to lead an intensely religious life together without any bigotry or ill will. The sub-headings of this chapter are highly suggestive.

- I. Let us together *Come to worship*
- II. Let us each in silence *Hear God Speak.*
- III. Let us together *Adore The Universal Beneficent God.*
- IV. Let us each in silence *Hear God Speak.*
- V. Let us together *Venerate The Ideal Good Man.*
- VI. Let us together *Confess And Repent Of Our Sins.*
- VII. Let us each in silence *Hear God Speak.*
- VIII. Let us together *Re-dedicate Ourselves To God And to Fellowmen.*
- IX. Let us each in silence *Hear God Speak.*
- X. Let us together *Seek Divine Guidance And Benediction.*

At every stage we are asked to put ourselves "In tune with the Infinite" so that we may hear Him speak. If we do so we shall get divine guidance and thus qualify ourselves for *His Benediction*.

An altogether inspiring book which if properly followed will usher in the New Jerusalem or Rama-rajya.

A. STUDENT.

TAGORE ON GANDHI.

The deeds of great men, however great, are answerable to time, but the dedication that lies behind them remains beyond the reach of temporal standards. Mahatma Gandhi's work has won world recognition, but what is more important for us to realise is the spirit that has given dynamic vitality to his actions. Utter self-giving to Truth, indomitable, fearless, and regardless of consequence—it is this that has invested his life-work with an imperishable significance.

Changing historical circumstances demand constant revaluation of systems, of ideas, and particular traditions: in politics, or in social affairs the process of readjustment continues. But the principle of truth which Mahatma Gandhi has brought into the arena of public affairs must endure. In an era of organised cunning and wholesale dissemination of falsehood Mahatmaji has stood for bare honesty in political negotiations, transcending all details of programme and individual opinions. He has chosen from the outset, the path of character, not of policy.

In the larger sphere of national service, Mahamaji has brought the same avowal of truth in his dealings with our country's humanity. He has given full worth to our rural population, to oppressed classes, and made us feel that not a few professional politicians but the peoples constitute the foundation of our national existence. I remember an occasion when I had to preside at the Patna Provincial Conference. In the early days of the Congress. A distinguished politician, who shall remain nameless, openly scoffed at my suggestion that the village people should be given responsibility in shaping their destiny. At that time our faces were turned westward, educated gentlemen were engaged in petulantly refusing favours or in propitiating their masters in the recognised manner. All that has changed. Our peoples have found their dignity in the love that one great soul has brought to them, an immense reservoir of creative power has been tapped, our country is on the move.

To this great soul in a beggar's garb it is our united privilege to offer felicitations on his birthday. I send my homage of loving admiration and the rejoicings of this ashram to him on this auspicious occasion.

From the speech on Mahatmaji's birthday celebration at Santiniketan.

A PLEA FOR A NEW ORDER OF SERVICE

While civilisation implies much luxury and wastage, it also implies the capacity to convert what otherwise would be wasted into useful products. Achievements of Industrial Chemistry of recent times would read like a romance. The most bewitching colours and the most enchanting scents have been manufactured, besides ever so many other useful items as a byproduct of coal out of materials which formerly used to be thrown on the dust-heap. Can we not follow this noble example and apply the same methods in the field of Social Reconstruction and make something out of precious human materials that run to waste at the present time, while there is a clamour for workers in many a field which goes unheeded?

Taking the Hindu Society of the present day the Hindu widow presents a complicated problem to the society whose gravity it is impossible to exaggerate. We refer to the hundreds of thousands of widows in the upper classes who are doomed to a life-long celibacy and hard and rigorous discipline. From a larger point of view are we getting the maximum possible out of these? Are we not allowing this mine of human energy to remain untapped and unutilised and is there not a good deal of easily avoidable waste of energy?

Social reformers have painted in an appealing manner the pathetic condition of the unfortunate widow and have suggested (atleast in the case of virgin widows) remarriage as a remedy. It is well-known that ardent reformers like Pandit Iswara Chandra Vidyasagara honestly wished for their friends' daughters the happy lot of becoming widows and getting remarried. The government co-operated with them and legislative enactments were made sanctioning widow remmariage though the orthodox honestly believed that it was running a coach and four through our sacred scriptures and the religious conventions and practices. The act has remained practically a dead letter; and a very respectable majority of Hindu widows accept their lot in life with admirable resignation.

It is true that in recent times some of these widows have taken to education and after duly qualifying themselves they seek employment as teachers and nurses and secure their economic independence. They are no longer a burden to their family; they, often, turn out to be a source of comfort to their parents who by a turn in the wheel of fortune may have become dependant on them for their maintenance,

We wish to see this section of Hindu widows, cultured and economically independant, considerably strengthened. We wish to see this section well organised and converted into an efficient lever for the uplift of the Society. We wish these ladies would start, under the guidance of a leader like Dharma Bhagini Subbalakshmi whose life has been dedicated to the service of her unfortunate sisters, a new order of service, the members of which would pledge themselves like the Jesuits to the three vows of Chastity, Poverty and Obedience and dedicate themselves to the service of the Motherland.

Such an order of service can not only render useful service themselves but, what is far more important, create the means whereby such service can continue to be rendered. What we mean is that such an Order can easily create sienews of war in a remarkably short period and by means of that as nucleus, ensure regular and ever increasing recruitment of members to the Order. We shall illustrate our meaning by a concrete example.

Suppose a band of 15 ladies pledge themselves to service as stated above and start a school. We take it for granted that all of them would be duly qualified for the task that would be assigned to them in the school. They would all be members of a common Asram and expenditure on each would not exceed about Rs. 30 a month. If their school be run efficiently and they be able to secure government recognition and aid the average pay of the member may be taken as Rs. 80 per month. The Head of the institution, an M. A. L. T. would be paid say Rs. 150 per month and a teacher of I form, a Secondary Trained teacher would be paid, say Rs. 40 per month. The community as a whole would be getting Rs. 1200 a month and spending only Rs. 450 upon themselfice and thus would be saving Rs. 750 per month or about Rs. 9000 a year and in ten years' time it would become economically very powerful.

That we are not building castles in the air like the Bramhacharin in the Panchatantra fable can be proved by the study of the history of any Jesuitical institution. What was the condition of St Joseph's College, Trichy when it was transplanted on the banks of the Cauvery about fifty years ago from Cuddalore and what is its condition now? There has been no magic and the College was not administered by geniuses who by their personal magic could make money flow into their coffers. The professors drew salaries according to the recognised scale allowed by Government for purposes of grant and spent money on themselves according to the scale fixed by the rules of the Order and the difference which certainly was con-

siderable went month by month to the coffers of the College; with the result that they have gone on expanding and have purchased all the land between their spacious compound and the Cauvery on one side and the Railway line on the other.

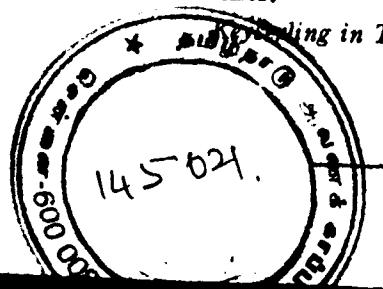
The cynic would at once say, the Jesuits have a world wide organisation from which they draw their recruits and half a dozen helpless widows joining together can no more emulate them than, to use an Indian simile, the fly can emulate Garuda. This and similar criticism that would be made should teach us patience and we should not yield to the temptation of counting our chickens before they are hatched. "Time and I against any two," said the great Napoleon and given time, any organisation, however humble its beginnings, provided it is well conducted, would grow from more to more.

We have taken a school as an example only. Similarly the Order of Service, if it has duly qualified members, can as well run a nursing home. For women all over the world are, in hours of peace, "uncertain, coy and hard to please"; but when "pain and anguish wring the brow" they are certainly 'ministering angels'.

Such instances can easily be multiplied. Given the Organisation and workers, opportunities of service would naturally offer themselves. Such an institution will be twice blessed. It would bless the workers and the society in which they work. It is hoped that enlightened ladies will come forward with a definite scheme regarding the Order of Service and that the gentry would lend support, moral and economic which the scheme deserves.

AYYAMUTHU.

Ideals live at the expense of one another, just as organisms do. There are higher and lower ideals, just as there are higher and lower animals, but the mysterious link which connects them forbids the eradication of the one for the sake of the other.



SERVANTS OF INDIA SOCIETY.

PREAMBLE.

[The following paragraphs were written in 1905 by its illustrious founder, K. Gokhale, as part of the original Preamble to the Constitution of the Society.]

Self-government within the Empire for their country and a higher life generally for their countrymen is their goal. This goal, they recognise, cannot be attained without years of earnest and patient effort and sacrifices worthy of the cause. Much of the work must be directed towards building up in the country a higher type of character and capacity than is generally available at present, and the advance can only be slow. Moreover, the path is beset with great difficulties; there will be constant temptations to turn back; bitter disappointment will repeatedly try the faith of those who have put their hand to the work. But the weary toil can have but one end, if only the workers grow not faint-hearted on the way. One essential condition of success in this work is that a sufficient number of our countrymen must now come forward to devote themselves to the cause in the spirit in which religious work is undertaken. Public life must be spiritualised. Love of country must so fill the heart that all else shall appear as of little moment by its side. A fervent patriotism which rejoices at every opportunity of sacrifice for the motherland, a dauntless heart which refuses to be turned back from its object by difficulty or danger, a deep faith in the purpose of Providence which nothing can shake—equipped with these, the worker must start on his mission and reverently seek the joy which comes of spending oneself in the service of one's country.

The Servants of India Society will train men, prepared to devote their lives to the cause of the country in a religious spirit, and will seek to promote, by all constitutional means, the national interests of the Indian people. Its members will direct their efforts, principally, towards (1) creating among the people, by example and by precept, a deep and passionate love of the motherland, seeking its highest fulfilment in service and sacrifice; (2) organizing the work of political education and agitation, basing it on a careful study of public questions and strengthening generally the public life of the country; (3) promoting relations of cordial goodwill and co-operation among the different communities; (4) assisting educational movements, especially those for the education of women, the education of backward classes and industrial and scientific education (5) helping forward the industrial development of the country; and (6) the elevation of the depressed classes. The headquarters of the Society will be at Poona, where it will maintain a Home for its members and attached to it, a Library for the study of subjects bearing on its work.

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Raman, 1922

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THE ANTI POLYGAMY BILLS

Introduced into the Council of State.

A Bill to regulate (restrain) polygamy in British India.

Whereas it is expedient to regulate polygamy in British India ; It is hereby enacted as follows:—

1. This Act shall be called the Polygamous Marriage Regulating Act, 1938.

It shall come into force on such date and in such provinces as the Governor-general in Council may, by notification in the *Gazette of India*, appoint.

The District Judge, includes the High Court in its ordinary original jurisdiction.

2. It shall apply to all marriages celebrated in British India, and shall apply to all persons domiciled in British India.

3. (1) No one shall marry during the lifetime of his wife or during the subsistence of a valid legal marriage with her, except in cases mentioned in section 4.

(2) Anyone purporting to marry in contravention of the above sub-section shall be liable to an imprisonment of six months, and all such marriages shall be deemed to be void.

4. (1) A male may marry, if otherwise permitted under any law or custom for the time being in force, during the lifetime of his wife in case

(a) where she is permanently invalid ; or

(b) insane ; or

(c) she is suffering from an incurable or loathsome disease ; or

(d) unchaste ; or

(e) where the wife has left the protection of the husband without reasonable and sufficient cause ; or

(f) she is unfit habitually to fulfil her marital obligations ; and where such fulfilment would result in grave injury to her.

(2) A male before marrying under the above sub-section shall obtain permission from the District Judge of the district where the husband and wife have last resided together.

1. (5) Any male applying for permission under section 4 (2) the District Judge, shall state clearly the reasons and the grounds of exemption enabling him to marry, and verify it in the manner prescribed in the Civil Procedure Code.

(2) A copy of the petition shall be served personally upon the wife, or if she is a minor, to such guardian for marriage under her personal law who could have given her away in marriage.

(3) A copy of the petition shall also be served upon the Government Pleader of the district and the Advocate-General who may, if he likes appear and make his submissions to the Court.

(4) The District Judge, after giving reasonable opportunity to the wife to appear and to oppose such application for permission, may, if he is satisfied that a proper case is made out by the husband, grant the necessary permission. Such certificate shall be conclusive evidence of conditions enabling the applicant to marry under section 4 (1).

(5) The decision of the District Judge shall be final and shall under no circumstances be revised by the High Court.

(6) A register of such certificates given under section 5 (4) shall be kept permanently in the Court of the District Judge, and shall be open to inspection.

(7) The Governor-General in Council may, by notification in the *Gazette of India*, exempt any class or classes from the operations of this Act.

STATEMENT OF OBJECTS AND REASONS.

The object of this Bill is to regulate (restrict) polygamy in British India. It is quite true that at the present moment the percentage of polygamous marriages is very small but the very possibility that the husband can marry again during the lifetime of his wife without any reasonable and probable cause lowers the position of women in this country. In certain exceptional cases polygamy is permitted under this Bill but checks have been provided.

SUSIL KUMAR ROY OHOWDHRY.

The following Bill was introduced in the Council of State on the 6th September 1938 :—

C. OF S. BILL NO. 4 OF 1938.

A Bill to declare illegal polygamous marriages among Hindus.

Whereas it is expedient to forbid and declare illegal a marriage contracted by a Hindu with another woman in the lifetime of his wife ; It is hereby enacted as follows :—

1. (i) This Act may be called the Hindu Polygamous Marriage Restraint Act of 1938.

(ii) It extends to the whole of British India and shall come into force on such date as it receives the assent of the Governor-General.

2. Notwithstanding any rule of Hindu Law or custom to the contrary a marriage contracted by a Hindu after the commencement of this Act with another woman in the lifetime of his wife shall be void, and the provisions of sections 494 and 495 of the Indian Penal Code shall apply to such marriage :

Provided that this section shall not apply to a marriage contracted by a Hindu, after dissolution, where permissible by law, of his marriage with his former wife has been granted by competent authority or the marriage has been otherwise validly dissolved, where, by law or custom, a dissolution of marriage is permissible.

3. The provisions of this Act shall apply to a Hindu even after his conversion to another religion.

STATEMENT OF OBJECTS AND REASONS.

Although polygamy has been looked upon with disfavour by Hindu jurists and society, the Hindu Law does not prevent male persons from marrying any number of wives, irrespective of their having one or more wives alive. Flagrant cases of the abuse of this liberty given to men under the Hindu Law have come to light during recent years. In order to prevent the growth of such an evil, it is desirable to restrain polygamous marriages among the Hindus by law.

G. S. MOTILAL.

Spiritualisation signifies self-realisation; it means the penetration of appearances with its utmost significance; it means ensouling of the former from the utmost living depths, no matter whether one call it Atman, Weltseele, God, principle of life or anything else.

Keyserling in Travel Diary of a Philosopher.

HINDU WOMEN'S RIGHTS TO PROPERTY BILL.

A Bill to amend the Hindu Women's Rights to Property Act, 1937, and to make certain other Provisions.

Whereas it is expedient to amend the Hindu Women's Rights to Property Act, 1937, for the purposes hereinafter appearing; It is hereby enacted as follows :—

1. (i) This Act may be called the Hindu Women's Rights to Property (Further Amendment) Act, 1938.

(ii) It shall come into force on such date as it receives the assent of the Governor-General and sections 4 to 10 both inclusive shall have retrospective effect as if they had come into force on the 14th day of April, 1937, and it shall extend to the whole of British India.

2. Notwithstanding any rule of Hindu Law, custom or statute, contrary to or inconsistent with the provisions of this Act, the following sections shall apply.

3. Any property that has already come or shall hereafter come to a Hindu woman, either by inheritance, succession or partition, shall be her absolute property and she shall be competent to dispose of it as a full owner.

4. Such property of a woman, on her dying intestate, shall be inherited in the following order :—

(i) when she dies leaving her own daughter or daughters the daughter or daughters shall inherit the same solely or in equal shares separately ;

(ii) when she dies leaving no daughter, it shall descend to her son or sons in equal shares separately ;

(iii) when she dies leaving no daughter or son of her own, it shall descend to her husband :

(iv) when she dies a widow, leaving no daughter or son, the property will devolve upon her husband's heirs separately ;

(v) when she dies before her marriage, it will devolve upon the next heir of the person from whom she inherited it.

5. When a Hindu dies having at the time of his death a joint interest in a Hindu family property,

(a) leaving no male issue, his widow shall succeed to the interest of her deceased husband in such property and shall also be entitled to claim partition thereof ;

(b) leaving a male issue or issues, the widow shall be entitled to a share equal to that of a son and shall also be entitled to claim partition thereof.

Explanation.—A Hindu governed by the Dayabhaga School of Hindu Law shall not be deemed to have a joint interest in a Hindu family property for the purposes of this Act.

6. When a Hindu dies intestate, having at the time of his death any separate property, other than a joint interest in Hindu family property,

(i) leaving no male issue, his widow shall succeed to the property of her deceased husband and shall also be entitled to claim separate possession by partition thereof, if it has not been divided ;

(ii) leaving a male issue or issues, the widow shall be entitled to a share equal to that of a son and shall also be entitled to claim separate possession by partition thereof.

7. The widow of a predeceased son shall inherit in like manner as a son if there is no son surviving of such predeceased son, and shall inherit in like manner as a son's son if there is surviving a son or son's son of such predeceased son. The same provision shall apply *mutatis mutandis* to the widow of a predeceased son.

8. The provisions of sections 5, 6 and 7 of this Act shall not apply to an estate which, by a customary or other rule of succession or by the terms of the grant applicable thereto, descends to a single heir or to any property to which the Indian Successions Act, 1925, applies.

9. Nothing in sections 5, 6 and 7 of this Act shall apply to the property of any Hindu dying intestate before the 14th day of April, 1937.

10. For the purposes of this Act, a person shall be deemed to die intestate in respect of all property of which he has not made a testamentary disposition, which is capable of taking effect.

STATEMENT OF OBJECTS AND REASONS.

Under the Hindu Law as it stands at present, a Hindu wife is entitled to succeed to her husband's property, if he is not a member of a joint family and dies without male issue. A Hindu daughter is also entitled under the present Hindu Law to succeed to her father's property, if he dies leaving no son or wife and no other co-parcener with whom he was joint at the time of his death. A Hindu woman also gets a share on partition between her sons or between her husband and a son. The law of the Madras School, however, does not allot her a share on partition but allows only a provision to be made for her maintenance. The recent legislation

has done some justice to a Hindu widow by improving her rights in her husband's property after his death. The property which a Hindu woman gets either by inheritance, succession or on partition, whether under the Hindu Law or under the recent enactment, is, however, a limited interest which, on her death, passes not to her heirs but to the heirs of her husband, however remote (and except a daughter under the Bombay School), whether the property is inherited by a wife, daughter or mother of a Hindu, she can only enjoy the income of it but cannot dispose of the corpus, while a daughter's son and a remote male heir of the last full owner on his succeeding to the property becomes its full owner.

With a view to enlarge her restricted rights to property by section 3 of the Bill, it is proposed that the property which a Hindu woman gets under the present law should be her absolute property like that of a male heir, instead of the limited interest which the law gives her now. It will thus be seen that this section only enlarges the nature of the interest which she possesses under the existing law.

Section 4 of the Bill seeks to define the order of succession to such absolute estate which a Hindu woman would acquire under section 3.

The proposed order of succession is more equitable and simpler to work than the complicated order of succession to *Stridhana* property which makes a distinction between unmarried and married daughters and unprovided and provided daughters. On the whole it is in consonance with Hindu ideas and sentiments of devolution of property among members of the same family.

Sections 5 and 6 of the Bill do not in any way change the existing law embodied in section 3 of the Hindu Women's Rights to Property Act. Although the Act has been amended, it still requires some verbal modifications. With this object, section 3 of the Act has been recast to remove certain ambiguities arising from the expression "Same share as a son" at the end of section 3 (i).

In several systems of law in European countries also, the rights of women in property at one time were restricted, which, however, have been subsequently enlarged by legislation. In view of the modern conditions of life, it is but just and equitable that the rights of Hindu women to property should be similarly enlarged by converting their limited interest into absolute ownership.

CHARITABLE DISPOSITIONS BILL.

A Bill to provide for Charitable and other Dispositions of property

Whereas it is expedient to provide that dispositions or bequests in favour of charity, religious purposes or purposes of public utility shall not fail on the ground of vagueness or uncertainty of object; It is hereby enacted as follows :—

1. This Act may be called the "Charitable Dispositions Act."
2. It extends to the whole of British India.
3. It shall come into force on such date as it receives the assent of the Governor General.

4. No bequest, gift, trust or other disposition, whether contained in a testamentary or non-testamentary writing, shall be void on the ground of—

(i) Vagueness or uncertainty of object where some generic expression is used indicating that the object is charitable or religious or of public utility or more than one of them, though no particular object of any such nature has been specified;

Illustrations of some of the generic expressions :—

"Dharmada," "Sarakam," "Good work," "Purposes of charity," "Purposes of usefulness," "Purposes of public usefulness," "Just and proper acts," "Public benefits,"

"Good acts";

or

(ii) on the ground that such bequest, gift or trust or disposition is mixed up with other purposes of a definite or indefinite nature, whether charitable or non-charitable or religious or of public utility.

5. Such bequest, gift, trust or other disposition shall take effect as if the same were intended to be a contribution for the purpose of primary education imparted by the Provincial Government or the State within whose province or territory the place where the disbursement is to be made is situate and, where no place of disbursement is specified in such writing, the place determined by the trustees or executors of the will or settlement.

6. The Provincial Government may make rules for carrying out the objects or purposes of this Act and may by such rules delegate the powers under this Act to such person as the Provincial Government may think fit.

7. This Act shall apply to all testamentary or non-testamentary dispositions of property executed whether before or after the commencement

of this Act but nothing herein contained shall prejudicially affect any decree or order made by any competent Court before the commencement of this Act or to anything done by the Executor, settler, trustee or donee before the commencement of this Act.

STATEMENT OF OBJECTS AND REASONS

Gifts and bequests made by charitably-inclined persons for charity, religious purposes or for purposes of public utility, unless the purpose has been specified and defined, have been held to be void for vagueness and uncertainty. A gift to "Dharma" has been held to be void on the same ground. It has been held that the object meant by the word "Dharma" was too vague and uncertain for the administration of them to be under the control of a Court. For the same reason, dispositions in favour of "Sarakam" for "purposes of popular usefulness" or "purposes of charity" and for various similar generic expressions, have been held to be void. Even where one of the objects of a disposition was not certain but other object certain, there too the dispositions have been held by Courts to be void. Hence in order to give effect to the intention of a donor it is necessary to provide that such dispositions shall not fail on the ground of vagueness or uncertainty and further to provide the exact purpose for which they will be used. This Bill, therefore, seeks to provide that bequests, gifts or trust and other dispositions whether contained in a testamentary or non-testamentary writing shall not be void on the ground of vagueness or uncertainty of object where only some general expression is used indicating that the object is charitable or religious or of public utility, nor on the ground that such bequest, gift or trust or disposition is mixed up with other purposes of a definite or indefinite nature. It is further provided in this Bill that such a disposition shall be construed as if it was intended for the benefit of Primary Education imparted by the Provincial Government or the State within whose province or territory the place where the disbursement is directed to be made, is situate. Where no place of disbursement is specified in that writing by the donor, such place as may be determined by the trustees or executors of the will or settlement.

HINDU WOMEN'S DIVORCE BILL.

A Bill to give a right to divorce to Hindu Women's under certain circumstances.

Whereas it is expedient to give a right to divorce to Hindu women under certain circumstances; It is hereby enacted as follows:—

Short title, extent and commencement.

1. (1) This Act may be called the Hindu Women's Right to Divorce Act, 1938.

(2) It shall apply to the whole of British India.

(3) It shall come into force on.

Right of divorce.

2. Notwithstanding any custom or law to the contrary a married Hindu woman shall be entitled to claim a divorce from her husband under the following conditions, namely:—

(i) If her husband acquires impotency which is incurable any time after the marriage; or

(ii) If her husband changes his religion; or

(iii) If her husband married another woman while the first marriage is in force; or

(iv) If her husband has deserted her for a continuous period of three years.

STATEMENT OF OBJECTS AND REASONS.

Cases are occurring frequently in India in which a married Hindu woman's life is made unbearable under circumstances brought about by her husband. The Bill aims at removing some of these, recognizing that a Hindu wife has a human personality.

Hinduism alone is the real and all embracing expression of Indian religiosity, doing justice to all its contents and worth.

Keyserling in Travel Diary of a Philosopher.

SIVA MAHIMNA STOTRA

It is proposed to publish annotated editions of famous hymns or stotras for the benefit of our readers. It is hoped that the great spiritual treasures lying embedded in them would, by this means, become more easily accessible to the laity. We begin with *Siva Mahimna Stotra* by an unknown author, the reputed author being one Gandharva called Pushpa-danta who incurred Siva's displeasure and was forgiven after he praised Him by means of these verses—Ed. B. D.].

॥ शिवमहिम्नस्तोत्रे ॥

महिम्नः पारं ते परमविदुषो यद्यसदृशी ।

स्तुतिः ब्रह्मादीनामपि तदवसन्नाः त्वयि गिरः ॥

अथाऽवाच्यः सर्वः स्वमतिपरिणामावधि गृणन् ।

ममाप्येषस्तोत्रे हर ! निरपवादः परिकरः ॥१॥

(हे) हर !—O Lord, Siva ! ते—Thy महिम्नः (of) prowess) परं—the extreme पारं—limit अविदुषः—of one who does not know स्तुतिः—Praise यदि—if असदृशी—unbecoming [भवेत्—should be तत्—that न no चित्—wonder यतः—because] ब्रह्मादीनां—of Brahma and others अपि—even गिरः—words त्वयि—in Thee अवसन्नाः—end अथ—Then (or moreover) सर्वः—Everyone स्वमतिपरिणामावधि—To the extent of his intellectual abilities, गृणन्—Praising अवाच्यः—Not to be condemned स्तोत्रे—In praising ममापि—Of mine, even एषः—This परिकरः—Attempt निरपवादः—Irreproachable.

O Lord ! If the attempt at praising Thee by one ignorant of Thy ultimate greatness be unbecoming [there is nothing to be wondered at because] even the words of Brahma and others are inadequate [to describe Thee.] Moreover, one is not to be blamed if one attempts to praise Thee to the extent of one's abilities. [Hence] even this attempt of mine to praise Thee is irreproachable.

[Note :— In describing God the Upanishads say यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ; but that does not preclude us from making the attempt]

अतीतः पन्थानं तव च महिमा वाङ्मनसयोः ।

अतद्व्याख्याय यं चकितं अभिघत्ते श्रुतिरपि ॥

स कस्य स्तोतव्यः कतिविधगुणः कस्य विषयः ?

पदे त्वर्वाचीने पतति न मनः कस्य न वचः ॥२॥

तव च—Of Thee महिमा—Greatness वाङ्मनसयोः—Of words and of mind पन्थानं—The path (or the reach) अतीतः—Is beyond ये—Whom (which

greatness) श्रुतिरपि—Even the *Vedas* अतद्याहृत्या—Because it is beyond their reach चकितं—With fear अभिधत्ते—Speaks about सः—That (greatness) कस्य—By whom स्तोतव्यः?—To be praised? कतिविधगणः? Of what qualities कस्य—whose विषयः?—Object [of understanding] अर्वाचीने—In the recent पदे—State कस्य—Whose मनः—Mind वचः—Word न—Not पतति—Falls

Thy greatness is beyond the reach of words and of mind. Even the *Vedas* speak about it [Thy greatness] with hesitancy. By whom is such greatness to be praised? Of what qualities is it? Who is competent to understand it? [Nevertheless] in Thy recent state whose mind and word do not get attached?

[*Vedas* imperfectly describe the Nirguna *Brahma* negatively by नेति नेति. Whereas in His present state of Saguna *Brahma* everyone attracted to Him.

मधुस्फीता वाचः परमं अमृतं निर्मितवतः ।

तव ब्रह्मन् ! किं वागपि सुरगुरोः विस्मयपदं ॥

मम त्वेतां वाणीं गुणकथनपुण्येन भवतः ।

पुनामीत्यर्थेऽस्मिन् पुरमथन ! बुद्धिर्व्यवसिता ॥३॥

ब्रह्मन्—O *Brahman* ! मधुस्फीताः—Very sweet वाचः—Words परं अमृतं—Like supreme nectar निर्मितवतः—To the maker तव—To Thee सुरगुरोः—Of *Brahhaspati* the preceptor of *Devas* अपि—Even वाक्—Word [of praise] किं—Is it विस्मयपदं?—Object of wonder? पुरमथन !—O Destroyer of *Tripura* ! [अहं] तु—But I एतां—This वाणीं speech of mine भवतः—Of thee गुणकथनपुण्येन—By the merit of praising Thee पुनामि—shall purify इति—With that object अस्मिन्—In this अर्थे attempt मम—My बुद्धिः—Mind व्यवसिता—Is getting engaged

O *Brahman* ! Thou art the creator of words (the *Vedas*) sweet as nectar and hence even the praise of *Brihaspati* will not cause in Thee any wonder [of appreciation] O Destroyer of *Tripura* ! I am undertaking this work with the object that my words would get purified by enumerating Thy glories.

तवैश्वर्यं यत्तत् जगदुदय-रक्षाप्रलयकृत् ।

त्रयीवस्तु व्यस्तं तिसृषु गुणभिन्नासु तनुषु ॥

अभव्यानां अस्मिन् वरद ! रमणीयां अरमणीं ।

विहन्तुं व्याक्रोशीं विदधत इहैके जडधियः ॥४॥

[हे] वरद—O Giver of boons इह—In this world एके—Some जडधियः—

—Feeble-minded persons त्रिषु—In three भिन्नासु—Different तनुषु—Bodies व्यस्तं—Imposed or spread into जगदुदय-रक्षा-प्रलयकृत्—Creating, preserving and destroying the world त्रयीवस्तु—The subject-matter of the *Vedas* यत्—Which तव—Thy ऐश्वर्यं Divinity तत्—That निहन्तुं—To destroy अस्मिन्—In this matter [of Thy divinity] विदुषां—To the wise अरमणीं—Un-acceptable. अभव्यानाम्—To persons of low mentality रमणीयां—Acceptable व्याक्रोशीं—Opposition विदधते—Present.

O ! Giver of boons ! Thy divinity is manifested in three separate forms [as *Brahma*, *Vishnu* and *Siva*] causes the creation, preservation and destruction of the universe and it is the subject-matter of the *Vedas*. Some feeble-minded persons speak against it in words unacceptable to the wise and acceptable only to the low-minded.

[The criticism in this verse is aimed at those who would not accept Saguna *Brahma*].

किमीहः किं कायः स खलु किमुपायः त्रिभुवनं ।

किमाधारो धाता सृजति किमुपादानं इति च ॥

अतर्क्यैश्वर्ये त्वद्य नवसरदुःस्थो हतधियः ।

कुतर्कोऽयं काश्चिन् मुखयति मोहाय जगतः ॥

सः—That (well-known) धाता—Creator किमीहः—Having what desire किंकायः—Having what kind of body किमुपायः—Possessing what instrument किमाधारः—Possessing what support किमुपादानः—Working on what materials च—And (so on) त्रिभुवनं—In three worlds सृजति—Creates खलु—Verily इति—In this way अतर्क्यैश्वर्ये—In Thee whose divinity is beyond dispute त्वयि—With regard to Thee नवसरदुःस्थः—Having a slender existence because there is no scope for it अयं—This कुतर्कः—Fallacious argument काश्चिन्—Many हतधियः—Perverted minds जगतः—Of the world मोहाय—For the delusion. मुखयति—Makes them vociferous.

With what object, having what kind of a body, with what instruments, sitting where and with what materials does (*Siva*) the Creator create the three worlds? This kind of vain discussion, quite inapplicable to Thee endowed with divinity of an undisputed nature, is being held by some perverted minds only for the delusion of the world.

[The self-complacent Rationalist is attacked.]

S. K. Y.

To be continued.

REVIEW.

"Prayers, Praises and Psalms".

[Prayers, Praises and Psalms. Selections from the Vedas, Upanishads, Epics, Gita, Puranas, Agamas, Tantras, Kavyas, and writings of the Acharyas and others. Compiled and translated by Dr. V. Raghavan, M.A., Ph. D. with Notes and Indexes. Published by G. A. Natesan & Co., Madras. Price. Re. 1-4-0.]

By M. S. RAMASWAMI AYYAR, B.A. M.R.A.S.

Two loves have created two cities. Love of self with no thought of God has created the city of the world: love of God with no thought of self has created the city of Heaven. Man's inclination like a pendulum oscillates between the two and on the choice hangs his destiny. Now a man is known by the company he keeps. He that walketh with a holy man will be holy. Prayer in its essence is companionship with God. When men get wirelessed with God through prayer and live in companionship with Him, human life becomes holy-godly. God is to man what oil is to a lamp and stotras are flowers that bloom in the sacred garden of the soul. With these flowers, man adores Him for sustaining him like the oil of a lamp.

Prayers, Praises and Psalms are a collection of such heart's flowers of devotion compiled by Dr. V. Raghavan and published by G. A. Natesan & Co., Madras. This attractive and handy volume contains a comprehensive collection of charming pieces of devotional lyrics in Sanskrit in Devanagari character, with a wide range of choice from the earliest Veda (Rig. Veda) down to the latest stotras by Swami Vivekananda. In the stotras of the collections, we are face to face with the Hindu soul. The joyous songs of the Yogi alternate with the fervent prayers of the devout, the plaints of the broken hearted, the hopes of simple piety and the joys of ordinary worship. In a short review it is not possible to give specimens of the selection. The Sanskrit stotras are accompanied by an English translation which shows sound literary discernment. Mahatma Gandhi contributes a foreword and Mahamahopadhyaya Prof. S. Kuppuswami Sastri of Annamalai University has added an appreciation to the collection. Compendious notes on the authors and works from which selections are made have been given by Dr. Raghavan and they are packed with information. In the Notes on works, available editions of them with the names of their publishers are also indicated for the benefit of those who feel inclined to read the originals in full. In the notes on authors, their dates, life-incidents bringing out the greatness of their devotion and details adding significance to the stotras they sang, have been given

1938]

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briefly. I shall mention a couple of incidents from Dr. Raghavan's notes that rivet my attention. There is a tradition that Lilasuka (p. 448) was deeply in love with a courtesan named Chintamani: that she once chided him that, were he half so mad of God as of her, he would have got everlasting happiness and that from that moment, Lilasuka became God-intoxicated. Such things happen all the world over, for the soul is not where it lives, but where it loves. If to the daughter of a rich merchant of Lyons in the West during the middle of a dance in the arms of her lover, the city of the world vanished and the city of Heaven rose in its place before her eyes: so similarly to Lilasuka in the East in the arms of his loving Chintamani the city of Heaven supplanted the city of the world. As Yama in instructing Nachikatas says (in Katopanishad) "Nayamatma pravachanena labhyo na medhaya na bahuna srutena: yamevaisha vrunate tena labhyastasyeisha atma vrunate tanum svayam", Paramatma reveals himself through his own grace to persons in unexpected moments. No wonder, as the daughter of a rich merchant in an hour of pleasure became the famous Nun of Lyons, so Lilasuka became the famous author of Krishnakarnamrita stotras. The world would have been poorer, if pleasure had not caught the two in its net at first. The other incident is about Sridhara Venkatesa (p. 453) who lived in Tiruvessanallur during the time of Raja Sahaji of Tanjore (1684—1710). "The pomegranate has many partitions. But the seed is equally red in them all: Do not give undue preference to a race of men, for the blood is equally red in them all" sang a Malay poet. Like that poet, Venkatesa had a large heart. For it is said that on the day of his father's Sraddha, seeing a Harijan dying of hunger, unable to bear the sight, Venkatesa gave him the food prepared for the Sraddha. To purify Venkatesa, Ganga herself with the waters it is said, appeared in the well within his house and even now on the new moon day of Kartika a festival in commemoration of this miracle is celebrated in Tiruvessanallur, when thousands gather there for a bath in the well. Man in his pride may think this one is high and that one is low. But on the last day of their lives, when their bodies crumble into dust and when the wind sweeps their dust in one commingled sweep, who can say that this is the dust of the high and that of the low? The more a man suffers in this world, the greater is God's affection for him for He is the kinsman of the forlorn. If Venkatesa had not gazed on that Great Dheenabhandu through the imploring eye of the hungry Harijan, would the people of Tiruvessanallur have the benefit of holy Ganga snanam in their village itself?

In addition to the notes two indices are given one for the deities prayed to or praised in the selections of the compilation and the other of the leading ideas in the prayers and praises selected. This index will be useful to speakers and writers to select apt quotations for use in their lectures and writings. The print and get up of the book are excellent. Messrs. Natesan & Co. deserve our congratulations on the valuable compilation brought out in this volume. It should find a place in every Hindu household and Hindu school and college.

NOTES.

WEEK OF THANKS GIVING.

Dr. Besant & Mahatma Gandhi.

The first week of October might well be called the week of thanks giving. It is the week of the birth day of Dr. Besant and Mahatma Gandhi. Of these two great servants of India one is fortunately still among us. Both have striven for the uplift of India. Both have succeeded in different ways and to different extents in their task. The time for assessing the great work of Gandhiji is not yet.

And it is not possible even now to estimate the value of Dr. Besant's services for India. Among the many thoughts that come into one's mind when we recall Dr. Besant's life and personality the most prominent is her faith in democracy. At a time when democracy is doubted as an efficient political organisation it will be useful to recall to our mind the qualities that Dr. Besant illustrated in her own life and which will enable us to assess democracy at a much greater value than other forms of Government. Dr. Besant had a profound faith in liberty and a capacity to combine power with restraint and strife with discipline. She was above all a fighter, a fighter for freedom, a fighter against wrong, injustice and oppression of every kind. But she was a fighter without vindictiveness, without rancour and with a full appreciation of the justice on both sides. She hated violent changes as intensely as stagnation. She stood for movement and progress as against sudden revolution, for order and discipline as against license and mob rule. She stood for equality and justice as against retributory injustice. A constant and loyal friend of the working classes, she never failed to warn them against the besetting temptation to resort to extreme remedies on slight provocations. We are familiar with the famous saying of hers about how authority will be always induced to check mob violence. She stood for non-violent, orderly and constitutional methods for securing the objectives of agitation be they social, political or economic.

Temple-entry :—In the last part of the Bharata Dharma we published a contribution from Diwan Bahadur R. Srinivasan, M. L. C. setting forth the view point of a section of the scheduled castes towards Temple-entry. It is an aspect that deserves consideration. It is not unnatural that the Adi Dravidas should feel that attempts to improve their condition should not be such as to rouse the hostility of caste Hindus and make their position worse than at present. While desiring Temple-entry they also desire that it shall be a free-will offering. This is legitimate. Travancore has done it so well that its example may well be followed by other Governments.

But there is another aspect that deserves equal attention. Temple-entry is only one phase of the expression of the liberal spirit in Hinduism. The movement of religious thought among Hindus is much larger than that which expresses itself in the longing to share the benefits of Hinduism with all Hindus. This struggle is a concern largely of the caste Hindus. The scheduled castes should not feel disturbed by this struggle so long as their position is not imperilled. They are entitled to ask that they shall not be brought into such conflict. But the conflict itself is one which is bound to go on for sometime.

* * * *

The Women's Indian Association :—Under many difficulties and handicaps the Women's Indian Association have achieved a record of work during 1936 and 38 of which they may be proud. They have attempted to make themselves useful in many directions of political and social work and have succeeded to a large extent. Deserving of special mention are the attempts to help women and children through the Auvvai Orphanage and Hostel which is doing valuable work and fulfills a long felt need. It was due to the Women's Indian Association and especially to the energy of its President Dr. Muthulakshmi Reddi that the Madras Province narrowly escaped a legislation which might have associated its temples with traffic in women and children. The work of the Association as is mentioned in the report, is of an international character and the Association keeps in close touch with women's movements all over the world.

Though the emphasis in their effort is more on the ideal than the practical they keep in touch with realities. Many of their members have engaged themselves in useful social activities. There is great need for trained women workers and it may take sometime before we have an adequate supply of them. If the Association can help in this field by bringing home

to the public mind the value of training for welfare work and by starting actual training courses it will help the national cause and at the same time open a new career for women. Also deserving of mention are the activities of some of its members in promoting social legislation in the cause of women. Mrs. Subbaroyan's Anti-Polygamy Bill is a conspicuous instance. We congratulate the Women's Indian Association on its work and wish it increasing usefulness in the years to come.

* * * *

A Timely Warning:—At the Muslim League Conference at Karachi, speeches are reported to have been made comparing Indian Muslims to Sudeten Germans and to a conquest of India by nine crores of Muslims. If this is intended to suggest that Indian Muslims will ally themselves with Muslims outside the country against the Hindus it only confirms the impression of extra-national patriotism which has been associated with Indian Muslims. This has to be reckoned as a grave and possibly a permanent obstacle to the building up of an Indian nation. The difficulty seems to be peculiar to India. There are Muslims and Buddhists in China, but Chinese Muslims don't seem to be anxious to invite outside Muslims to help them against Chinese Buddhists. There are free Muslim countries from Java to Gibraltar. In each country the sentiment of nationality is strongly developed. It does not appear that these countries are taking the same officious interest in Muslims outside their own country as the Indian Muslims are doing. On the other hand Turkey is developing on exclusive national lines. In these circumstances the threat that Indian Muslims will do as Sudeten Germans did can only be looked upon as misfortunes of this afflicted country. It is to be hoped that this view is not shared by all Muslims and that there are many Muslims who feel that they are Indians first and Muslims next.

Internal grievances have to be redressed by internal adjustments and can never be a justification for inviting people from outside merely on the ground that they belong to one's own religion. There is as much to be said though in a different degree for Hindus inviting help from Buddhists as for Muslims inviting Muslims from outside for the same purpose.

Anyhow this is a timely and necessary warning to the Hindus to close their ranks and not to continue in the condition of helplessness and disunion that they are at present. There are many lessons to be learnt from our Muslim brethren. It is worthwhile to learn them. The foremost lesson is of course the promotion of fraternity and solidarity within the

Hindu ranks. The least among the Hindus ought to be entitled to participate in the highest ministrations. Until this comes about it will be difficult for certain groups to take as much pride in their religion as the rest. In a unified Hindu society working a democratic constitution and bearing the burden of national defence and participating in national service without distinction of birth, caste will be relegated to a secondary position. The right to bear arms will be the right of every one. The right to elect representatives will be the right of every one. The sovereignty will reside in the people. Equality of opportunities is bound to result in the distribution and pursuit of professional work on non-hereditary basis. In these circumstances caste in its professional and in its social sense is bound to disappear.

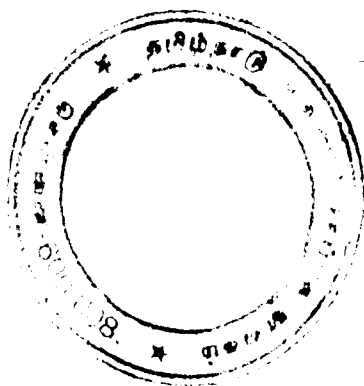
It may be that the pressure of the new and menacing forces will weld Hindu society into an efficient unit and help it to function with greater strength. In that case Hindu religion will gain a more power than it has had in the past. A divided and defenceless Hindu society is a grave obstacle to the peaceful evolution of India.

* * * *

Social Legislation in the Central Legislature.—We are publishing in this part two Anti-Polygamy bills, one Divorce Bill, the Hindu Women's Right to Property Bill and the Charitable Dispositions Bill. These Bills are of interest as indicating the activity of our Legislators in redressing what are felt to be social wrongs. Three of them deal with marriage. Including Mrs. Subbarayan's Bill in the Legislative Assembly, we have a group of 4 bills which have to be considered carefully before the final conclusions take legislative shape. We are deferring our detailed consideration of their provisions. One observation may be hazarded. If the right to divorce is to be conferred upon a wife because her husband marries another woman, the Anti-polygamy Bills becomes superfluous. It is undoubtedly necessary to promote social happiness by preventing mismatches. But a monogamous community in the midst of polygamous environment has its own dangers. Unless such a law is territorial it is likely to have undesirable results. The sociological aspect of the problem cannot be altogether ignored. Polygamy had its origin in the pressure of social conditions. If it has fallen into desuetude it is largely owing to the disappearance of the conditions themselves. In many polygamous communities monogamy is the rule and polygamy the exception.

The Bill to amend the Hindu Women's Right to Property is another piece of legislation with respect to women's rights under the Hindu Law illustrating the need for fuller consideration of the subject of women's rights under the Hindu Law. The Charitable Dispositions Bill seems to be devised to replenish the depleted coffers of the National Exchequer by providing a valuable source of income. The object is laudable though the method is not above criticism.

The Travancore Maharaja's Birth Day :—The celebration of His Highness's Birth Day this year is more significant on account of the fresh proof that His Highness has given to the public of his solicitude for the welfare of his subjects. It needs great courage to invoke the exercise of necessary powers for the preservation of law and order in the face of a movement of which lawlessness is an essential part. It requires even greater courage to revoke the exercise of those powers after it is felt that they had served their purpose. It seems to be fairly clear that it is difficult to keep the movement of civil disobedience in Travancore within the bounds either of non-violence or of truth. The stories of violence and the contradictory versions that have been published as regards their origin are ample proof of this. It is fervently to be hoped that the State will be spared a recurrence of the scenes that have marred the reputation of Travancore as one of the most progressive of the Indian States. We join in the universal felicitations of which the Maharaja and his trusted Dewan have been the recipients during this week.



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

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DECEMBER, 1938

[No. 12

THE HINDU TRADITION REGARDING THE STUDY OF LITERATURE.

A STUDENT.

An old race like ourselves (the Hindus) with a civilisation running back into tens of centuries have built up certain traditions and practices which deserve to be sympathetically examined and practised if found useful. In the matter of literary studies the attitude of our ancestors has been clear. They look upon literature as a subject of serious study only for the young. According to the time-honoured custom, boys were taught *Amarakosha* and *Sidha-roopa* to start with and then were taught (in this Province at least) such a simple *Kavya* like *Sri-Ramodanta* and were put on to more difficult *Kavyas* like *Raghuvamsa*, *Sisupalavadha* and *Naishadha* later on. The third stage was reached when the study of *Natakas* began leading in time to the study of *Alankara Sastra*. With the basic training of the enriching the vocabulary and understanding the complicated declensions of substantives and the conjugation of verbs the super-structure of the study of *Kavya-Nataka-Alankara* was constructed and this constituted what may be called the minimum education of the average cultured man of old in India.

What may be called higher studies came later and they consisted of specialisation in some subject like *Vyakarana*, *Tarka*, *Vedanta* and others; in many cases even the study of the first two was considered an indispensable preliminary training for the third so that in course of time the study of *Vedanta*, consisting mostly of the study of *Prasthanatraya* with

their commentaries according to the particular school of one's allegiance, came to be looked upon as *the* subject for life-study. It is true that some specialised in Grammar or Logic and became a *Sushka-Vaiyakarana* (dry Grammarian) or a specialist in *Nyaya-Sastra*. This, we may take to be, was the general course of study.

Except by a few who specialised in *Alankara-Sastra* or Rhetoric, Literature as a serious subject of life long study was not thought of by the average run of scholars. A *Maha-mahopadhyaya* specialising in Literature and delivering a course of lectures, say, on *Raghuvamsa* would be a curiosity and he would not be regarded as worthy of the company of pandits who could argue for days together on recondite points of Metaphysics and were ambitious of winning such significant titles like *Prativada-Bhayankara* (Terror to the opponents in dispute).

But should such be the case? Is not literature a worthy subject to be taken up for life study as Grammar or Logic or Metaphysics? Whatever the attitude of our ancestors was regarding the matter, we moderns can have no objection to such a specialisation. In fact with such illustrious examples like the late Professor Saintsbury and Elton whose monumental works bear witness to their capacity for study and appreciation, we ought to welcome and encourage such a re-orientation among our scholars (Professional and Amateur, if we may adopt that convenient classification).

Sanskrit criticism has been concentrating its attention on what "ought to be". The famous lawgivers of rhetoric started with defining in the abstract what poetry is, what *Kavya* is, what is *Nataka* should be, how the hero and the heroine should behave under particular circumstances and so on, with the result that people with creative instinct in them felt their wings clipped and instead of giving free vent to their genius under the restraint of the natural rules of their own arts, they unconsciously tried to approximate to the ideals fixed by rhetoricians. Not only had this a deleterious effect upon the creative artists, but the department of criticism itself came to have a dwarfed development. We have not many works to compare with the critical essays of Coleridge, Hazlitt, Mathew Arnold and Bradley.

It is time, therefore, that Literature is made the serious object of life study and appreciative criticism be developed. If Amateur students of our ancient classics cannot express themselves freely in Sanskrit, they would do well to develop the new branch of literary criticism in simple prose either in English or in the mother-tongue.

I was led to this line of thinking when I had the pleasure of reading

Modern Essay in Criticism published by Messrs. Macmillan & Co. in their admirable series known as The Scholar's Library.

The other tradition of ours which we would do well to continue is what is popularly known as *Parayana* or the daily reading of a classic, usually the *Ramayana*. No doubt in some cases it was done in a very mechanical way and done as a religious duty rather than as a case of literary study, appreciation or relaxation. There are popular jokes about people falling asleep the moment they take up the book for perusal so much so the wife of a Pundit who was noticing the soporific effect of the book once appealed to him to pacify a crying child and lull it to sleep by putting the magical book in its hands! Jokes apart, the practice did enable the practitioners to keep up their literary studies and there is a distinct gain in communing with a master-mind of a remote past and forget for the time being the present and its worries. The late Viscount Morley prescribed a similar course (of half an hour's study of some great classic) to an audience of English workers. I know that many persons in this country have developed a taste for the study of Sanskrit literature by starting with the *Parayana* of *Sundara Kanda* of *Ramayana* as a religious duty.

In these days of cinemas, radios and newspapers with headlines the idea of hard study and daily renewal of acquaintance with the classics is generally at a discount, but the old habit deserves to be continued though we are at liberty to claim our independence in the matter of choosing the classics to be read. All need not necessarily read the *Ramayana* only. Macaulays' custom (though few of us can follow his pace) of reading over again periodically all his favourite authors is one which young India will do well to follow.

So of the two customs I plead for the giving up of one, i.e., putting an end to literary studies at an early stage and devoting attention only to *Sastras* later on. I plead, with all the emphasis at my command, for a continuous and life-long study of Literature. The other custom of daily *Parayana* is to be retained or revived if given up.

In this as in so many other things we would do well to remember what the great poet said about a poem though the matter is of universal application:—

पुराण इत्येव न साधु सर्वं नचापि काव्यं नवं इत्यवयं ।

सन्तः परीक्ष्यान्यतरत् भजन्ते मूढः परप्रत्ययनेयबुद्धिः ॥

"A thing is not acceptable simply because it is old; nor is a new poem. [For that matter, anything new] is to be condemned because it is new. Wisemen choose after critical examination. It is the fool that is led by the opinion of others."

VEDIC NATIONALISM

P. P. SARADHI, B.A., B.L.,

Sub-Judge (Retd.)

The Vedic conception of Nationalism is unique, in that it is based on truths that once realised lift the individual to a plane where in his consciousness the man the micro-cosm meets the universe the macrocosm and always under the beneficent rays of God. He reaches a level where his country and his nation demand incessant attention and action, and while he pours forth his devotion to the emancipation of his race or nation, finds no solace until he emancipates humanity as a whole. At this later stage, the boundary of outlook and vision of his nation vanishes, and he covers the whole world. His strength and inspiration are derived from this universal outlook. He cherishes no anger against the so-called "foreigners," for in his daily prayer, he blesses the whole humanity with prosperity, the one token by itself of the universality of the *vedic religion* or *Aryan religion*.

The foundation for this prayer is his firm belief that humanity and the world of all sentient and non-sentient existences, are but manifestations of God spirit in the course of evolution, which is helped or thwarted by man's will and karma.

To him there are no class distinctions or castes which are for mere conventions created by difference in function (Vyavahara); Nor is there any question of high or low, poor or rich. When he, that is both high and low is seen, the knot of the heart is untied; all doubts are solved; and all his karma is consumed says (Mund : Upanishad). This knot of the heart contains groups of tendencies in the mind due to ignorance, the desire which clings to the intellect or heart. This is the key by which all acts of national regeneration are carried out.

But this nationalism is not operative in the manner nations now act towards one another; it is not diplomatic with duplicity lined; it is not for monopolies and rights to the detriment and deprivation of equal means of existence and improvement to others. It respects the sanctity and seriousness of life where it is manifest. It recognises only the inequality born of one's karma heredity and make up. If fight and force are inevitable it is only between those who are responsible for declaration of war, and it would not affect those who do not seek or try to live by it. It is *vedic outlook* worked out as a system leavening man's conduct, that

alone would solve the riddle of the world's economics and tangle of competition for trade-monopoly. This synthesis, social, moral, and practical (Loukie) views all in one organic conception of man, Nature, and God and therefore affords the world a truly scientific basis. I am sure the latest and wisest exponent of the economic principle *Sir Josiah Stamp* will greatly advocate this *vedic principle* if he turns his attention to this law of *vedic cosmogony*.

The inspiration to the worker is not to satisfy the party requirements or he obtains a title or the popular demonstration in praise, but because he feels an urge from his soul-consciousness that so long as his compeers are in distress, he cannot feel happy. To such a man offers of leadership come without seeking. The doer of service has, while he does karma carrying with him an eternal touch with the Atman—which in the cosmogony of creation, sustenance, and destruction operates universally alike. The upanishads proclaim the highest truth *Atmacreedah Atma Ratih*.

He does Karma while all along he is devoted in love to the *Atman*. Such a being is called *Supreme Varishtah*. This light of the immense potency of the atman that hardens the nationalists in their struggle with the bare arms of Satyagraha and non-violence, when in fundamentals any wrong is perpetrated. It explains the scoffing at titles and names. Resentment at the treatment of Indians is met by abstinence from party functions, boycotts and the like and that is more telling than bullets. Mahatma Gandhi was right when he applied this as the solution of the Czecho imbroglio. It is this consciousness of the fact that Humanity owes everything, birth, growth, ambitions, and acquirements, decay, and destruction to the same constituent elements which are coeval with that Brahman, that is ever giving every atom, body, mind and material, that is at the base of such soul thrilling acts as the restoration of confiscated land in *Bardoli*. Addressing the peasants Sardar Patel said 'usurpers have abandoned for ever their ill-gotten gains, and they will feel ashamed for their acts of treason and disloyalty to the nation for the rest of their lives.

But what stands in the way of brotherhood or fellowship (despite all pious organisations of Internationalists intellectual, moral, economic) is ignorance between one national and another national who both grovel in the darkness about each one's real mettle and character. There is the impression wrongly followed hereditarily and by tradition that one race is divinely ordained to rule or exploit another or that it is superior in some-

thing that is most coveted in the mental or moral and spiritual plane. But it is forgotten that there is no monopoly of intelligence in any one race. The Paleolithic man manifested striking originality that baffles modern artists. The virtues of the primitive classes have been bespoiled by the invading or migrating tribes who substituted nothing better. Vedic nationalism aims at the spread of culture taking stock of the root and the root germ or seed as it is found evolved by *karma* and sympathetically developing the fruits, flowers on the same *race tree*. It does not handle man as one would wish it be but takes him at his *worth as he in fact appears to possess at present*. It is want of sympathy and a spirit of ruthless exploitation at the point of the sword that is the cause of the international unrest. It is these vices that are the basic cause of quotas, tariff walls, and exchange manipulations to put down the economic advance of the needy populations.

Discussing colonial expansion (in which racial sympathy and understanding are conspicuous by their absence). Morley observes in the "Contemporary Review", that freedom for the inhabitants in the colonies to find their markets is frustrated by the above artificial barriers and by the full of economic relationship with the mother country, currency groupings prohibition of free transport etc. But the vedic prayer is 'oh Indra, if I were the Lord of riches ample as thine own, I would support the singer and not abandon him to woe'. Civilisation has proceeded on a contrary basis—"Devitalise the poor, so that they may ever enrich you." That is by way of illustration what is required by vedic culture is intelligent understanding. The face of thought modifies our life and the life of others. Force cannot resist intelligence; in spite of force, in spite of men, intelligence even of the *oppressed passes on and triumphs*. There is nothing that man's intelligence cannot attain, annihilate or accomplish. "Try but thou shall not find frontiers of the soul, even if thou scourest all its ways; so profound is the extension of its reasoning being" (Paul Richard). This intelligence again is in the logic of thinking that there is one integument binding and projecting every atom and unit of that which is manifest, *into one universal organic whole* in the same manner as every seed and skin, every line or chord between part and part, every capillary running in regular symmetry, in fact all that has been evolved from the roots and shoots say of a citrus-tree, are all secured by layers of rind in a fruit every bit contributing, its essence to the whole and securing within its morphology the germs of reproduction and distribution by means of filament and pericarp. The universe is conceived as an Egg. Every race is

a capsule in the "world-orange". The capsules are many chambered, still the juicy part of the pulp is the growth from their walls (*Loculi*) indicating the contribution to culture every race makes.

It is by the inculcation of this principle, that civilisation is found to progress, that mutual understanding develops and nationalism is deprived of narrow-mindedness, bigotry and covetousness. Will the leaders in power look to this?

Artistic culture can only grow and flourish on the background of erotic culture. The puritanical soul appears mean compared with the Catholic one; fanatics of morality are always cripples, nonsensuous natures incapable of religious profundity.

* * * * *

'Character' is, and remains, a limitation; all higher humanity begins above it. But since higher humanity is not in question for the masses, it would probably be well if these at any rate had character; if all simple, uneducated people believed in God in the way in which Moslems do.

* * * * *

The comparison with Indian tradition and life makes me realise very clearly what Occidentalism really consists of. It is characterised by two things: its worldliness and the energy by which it fashions appearance. This differentiates it radically from that Orient, which finds its *extremest* expression in India. The consciousness of the Hindu is turned towards being; he therefore turns his back on appearance. If he despises individuality, fails in the processes of this life, attaches little importance to earthly success, scientific recognition, technical mastery, if he *strives* towards Nirvana, seems extraordinarily spiritualised, then all these things are so many expressions of his typical attitude to life. All Westerners—Mahomedans always included—look in the opposite direction; their typical ideals find their *extremest* and, simultaneously, their most pregnant expression in the Christian concept of the infinite value of the human soul and the commandment to realise the kingdom of God upon earth.

Keyserling in Travel Diary of a Philosopher.

AS OTHERS SEE US.

A STUDENT.

Wandering as usual in the University Library I came across a novel called "*An Indian Day*" by Edward Thompson. I have read his *Krishnakumari* and the book on Tagore. I had therefore, a desire to read his novel which had a suggestive title.

I found the book to be a story connected mainly with Anglo-Indian life of Bengal in the recent past just about a decade ago; Anglo-Indian in the sense of dealing with Englishmen and women working in India. The great feature of the work was the attempt to understand the Indian mind and its working. Thompson is known to be a pro-Indian. His understanding of Indian life and the fundamental view points of our people is characterised by shrewdness and sympathy.

The story centres round one Vincent Hamar I. C. S., District and Sessions Judge who by acquitting the accused in a conspiracy case at Lambertgarh incurred the displeasure of the powers that be and was transferred to an out of the way district called Vishnugram. European society in this place was composed only of Nixon, the Superintendent of Police, Douglas, the Principal of the local Missionary College, Alden, a Professor in the College, Jacks, a young Missionary teacher and their household with John Findlay working in an out of the way place among the jungle folk. Romance is supplied by the presence of Hilda Mannerling, Mrs. Alden's sister. Neogyi I.C.S. the Indian Collector of the district is also a member of this Society and the novel deals with the lives of this Anglo-Indian group and ends with the marriage of Hamar and Hilda.

A general election, a Famine with Relief work organised and run mostly by the missionaries, a visit to the place by an English visitor Sir Tomlinson, prospective Secretary of State for India, the unearthing of a secret store-house of contraband arms by Hamar and Nixon and the trial of the persons implicated constitute the main incidents in the story.

Headley the Chief Secretary, efficient and not over-scrupulous, Major Henderson who threatens at one stage to be a serious rival to Hamar for Hilda's hand, Deogharia, the unscrupulous Indian Commissioner and Jagannada Sadhu a former civilian turned an Ascetic and Nilakamal, a half witted youth who has his own views about the United English Nation, these hover around the central group. Tea and Tennis, visit to Darjeeling to recoup health, an Agricultural Exhibition organised

by the Collector are there to lend variety to an otherwise simple plot. The Province of Bengal at the end of the second decade of this century supplies the background of the picture.

The distinctive feature of the book is the sympathetic understanding of Indian life and what may be called the Indian point of view in matters of political controversy. The understanding begins with the appreciation of the country with its peculiar trees and flowers and the varying and well-marked seasons. The Indian jungle surrounding cleared spots colonised by jungle tribes looked after by the missionaries, with its leopards and panthers, serpents and bears, its varying flora and fauna is well depicted in many places and more even than the appreciation of physical beauty is the understanding of what may be called the spirit of the forest, the healing spirit of *Santi* (peace) as contrasted with the never-ending hurry of a city like Calcutta.

In many a conversation the radically opposed views of the European community in India and of the Indians are well brought out and the European is made to see that there is plenty of justification for the discontent of the educated Indian; but above all there is a genuine attempt at understanding our religion. Findlay working for his flock even to the extent of neglecting his wife and child and then working more rigorously than before in famine relief just to forget the sorrow (caused by the simultaneous deaths of his wife and child) is a real Karma-Yogi. An almost perfect contrast to him is Jayananda formerly Ramasaran Chakravarti, I.C.S., who gave up the world and "doing" and was living in the forest like a *Vairagi* though he was all eyes and ears and knew more than anybody else as to what was happening in the country and was suspected to be the arch-mischief maker by the Government. The meeting between Findlay and Jayananda and the later meeting at Jayananda's cottage of Alden, Hamar and Neogyi give the author fine opportunities for reviewing things from the points of view of East and West.

Still more impressive is the last meeting of these two representatives of apparently different though ultimately similar religions. Findlay gives up the world and wanders into the forest. Jayananda meets him and takes the dust of his feet.

"Seeing thy face, Brother," said the Vairagi, "no man need ask. Thou hast found the bliss of victory; and I need no other witness than the same the ascetics found who came to the Lord Buddha. Henceforward thy home is in the universe, and thou and I are one. I serve the Lord

of the Ascetics, Siva the Naked, whose dress is the Ten Directions and Four Quarters of the sky."

"I follow my friend and master," said Findlay," who walked the shores of a lake, and whose days and nights were spent at His Father's side. His home was in the upland fields of lilies, and where the glow-worm shone beneath the olives of a garden."

Let us leave them together in peace and happiness. Quite a good book with many spicy dialogues. The attempt to understand us is genuine and that is the great merit of the book.

In order to be pious in the Indian sense one has either to be born an Indian or a Russian. One must have a need for devotion in one's blood; the capacity for reverence has to be developed very highly. The soul must long to surrender itself, to renounce self-will, to experience passively; it must be feminine in form.

The Indian philosophy of religion and ritual is a rich store house of psychological and metaphysical wisdom. It contains real treasures of recognition which, when they have been unearthed and sifted, will in all probability modify the scientific concept of psychic reality.

The most essential technical feature of all Protestant reformers is that they have simplified the apparatus which serves spiritual progress. Whereas Catholicism employs every means which seem calculated to stimulate religious feeling. Protestantism sanctions only a few and impresses upon the soul to enter into relation with God, in all simplicity and candour, without external assistance. This would be all very well if communion with God could be attained by this less circuitous route with the same degree of perfection. This is the point on which the Hindus differ. According to their experience, only the highest man has the inner right to choose the path of Protestantism, for he alone can hope to find God in seeking him in his own way. The others do not find him. For them it is better to avail themselves of the whole apparatus of assistance which the wisdom of generations has developed, and to travel along the broad road which it has marked out for all.

Keyserling in Travel Diary of a Philosopher.

HINDU CULTURE AND GANDHIJI'S TECHNIQUE FOR ABOLITION OF WAR.

BY A. RANGASWAMI AYYAR.

"Whenever there is decay of Dharma" Oh Bharata! and there is exaltation of Adharma, then I myself come forth.

For the protection of the good, for the destruction of evil doers, for the sake of firmly establishing Dharma I am born from age to age".....

Gita IV, 7 & 8.

In the presence of the Yogi established in Ahimsa enmity ceases.....

Patanjali's Yoga Aphorisms II, 35.

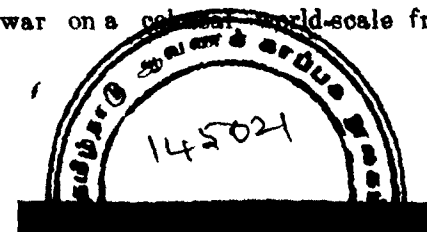
Hindu culture in its evolution through ages came to recognise the principle of Ahimsa as an eternal verity and also recognised the limitations to its applicability to the several departments of wordly activities and amidst the relations—obtaining among individual men and women engaged in those—activities in different walks of life and also between communities and nations; for it is the unique characteristic of Hindu culture that it did not satisfy itself by merely propounding ethical principles as abstract truths for mere academical reasoning but utilised them as guiding factors for solving the problems of practical life. For according to all the various system of Indian Philosophy owning allegiance to the Vedas as the final authority or not accepting them as such as in Buddhism and Jainism, their end and aim is not merely to give comfort and satisfaction to the inquiring mind in the pursuit of truth but to be of practical use in putting an end to pain and suffering. So, it was recognised that the ultimate sanction for the protection of Dharma after exhausting all the means of safeguarding it by, for example persuasion, appeal to reason, rousing innate Divine spirit in man, however low he may be in the scale of evolution, by precept, example, and the like, lay in physical force. So, it is said in the first of the two quotations cited at the head of this article that when unrighteousness reigns unchecked and supreme on this earth, and humanity is unable to tide over it without special aid, the Lord incarnates Himself and destroys the wicked for the protection of the good by the use of physical force and by the material weapons; so we have stories and legends of several avatars of Vishnu like Sri Rama and Sri Krishna vanquishing the wicked and restoring righteousness. Nevertheless the second quotation from Patanjali's Yoga Aphorisms indicates that Ahimsa is the ideal course of conduct for every individual; for as

each person forms a fraction of the One Divine life and therefore is identical in his inmost essence with his neighbour, Ahimsa is the inherent Dharma of every being as its opposite would contravene the bond of unity which binds him to his brethren in the innermost core of his being and is, therefore, the negative of his true Dharma. But, as in manifestation the stages of evolution at which different individuals stand vary from the highest to the lowest and as the Dharma of each individual and groups of individual whether they form communities, nations or states differ from one another, the application of this fundamental truth of Ahimsa will vary in its outward expression. The Dharma represents the bundle of duties which are indicated for a person by his present stage of evolution and suitable for helping him to evolve further without breaking. Hindu culture took note of this difference in the Dharma of individuals and groups of individuals and did not expect unqualified practice of Ahimsa equally from all these. While a Sanyasi or a Sage who has renounced all his worldly attachments is expected to practice Ahimsa towards all beings without any limitation or qualification even at the cost of his life which he has dedicated to the service of the world, the householder who was charged with the duty of protecting his family and dependents from external aggression would not be doing his Dharma in the performance of his duty if he omitted to repel by force, if necessary, any attack on those whom he was bound to defend, by evil-minded people or wild beasts or poisonous reptiles or other similar agencies. For the same reason the king or in modern times the state would be bound to defend the country against aggressions from outside by waging war in self defence and therefore in using force to repel force. The state is also bound to use force in maintaining internal peace or in restraining criminally-minded from doing criminal Acts. The Hindu culture recognised this truism in the application of the truth of Ahimsa to practical life in that, in its arrangement of society into castes, it organised a single caste—the caste of the Kshatriya—entrusted with function of using force in the defence of the country or in the safe-guarding of righteousness, though it hedged the exercise of that force with conditions and limitations to make it a righteous exercise. Sri Krishna says to Arjuna "Nothing is more welcome to a Kshatriya than righteous war (Gita II. 31).

So much so the art of Government was developed into a Shastra called Niti Shastra; for the Hindu culture had to reconcile Ahimsa with justice which is another eternal truth; for it recognised the maxim expounded by Confucius the great Chinese Philosopher, who applied rules

of ethics to practical problems of Society according to the maxim 'Return good for good and mete evil with justice'.

The recent state of affairs in Europe is an apt illustration as to the limitations under which the truth of Ahimsa had to be applied to the complicated problem which arose amongst the nations in that continent. The Republic of Czecho-Slovakia was created including different races after the Great War with the help of the victorious Powers. France guaranteed its integrity. Russia was bound by treaty obligation to support France in case she went to assist Czecho-Slovakia against any aggression from outside. England, as an ally of France, and in her own interest thought herself bound to go to the help of France when the latter went to assist Czecho-Slovakia to fulfil her treaty obligations. Germany was determined to incorporate Sudetan region in Czecho-Slovakia predominantly inhabited by Germans into her Reich by marching her armies if necessary, and she expected the help of Italy in this act of aggression. France and England were not fully prepared to save or to defend Czecho-Slovakia from being successfully overrun by Germany. After the last Great War a world opinion came to be developed recognising war more and more as an ill adopted irrational machinery for the adjudication of conflicting national rights, and public opinion came more and more arrayed on the side of arbitration, judicial determination through an International Court of justice, discussion and negotiation, and diplomacy for solving such conflicts. Nevertheless just as there are individuals in different levels in the scale of moral evolution from the savage to a highly altruistic amongst men even at the present time, so we have even now states like Japan, Italy and Germany which believe primarily in physical force as the means for enforcement of rights or for acquisition of territories against others. The United States of America with a bit of her experience of the result of her intervention in the Great War and seeing the undependability in the play of forces working for War and Peace in the old world kept herself studiously aloof and abstained from joining and pulling her weight in favour of the League of Nations or in association with the powers of Europe. It was apparent to England and France that owing to the peculiar geographical situation of Czecho-Slovakia there was every chance of her being completely overrun and destroyed by Germany before France and England and perhaps Russia could be in a position to give succour to her. So, both to avoid war and in their own interests knowing full well all the implications of the destructive results of a modern war on a colossal world-scale from the bitter



experience of the last Great War, and with a full anticipation of the huge destruction which the latest developments in military art would cause, and also with a view to jettison and save as much as possible Czecho-Slovakia they came into agreement with Herr Hitler and exercised pressure on Czecho-Slovakia to concede voluntarily what Herr Hitler was determined to take by force. So the English Prime Minister had to meet the German Fuhrer thrice in his own country to accomplish this result. Here we see the play of the two opposing forces playing for war and peace complicated by many wordly, prudential, and even selfish considerations. Germany illustrating the method of wresting by aggressive force was opposed by the desire of England and France to maintain world-peace. Himsa opposed to Ahimsa. If England and France were able to marshal all the other civilised nations in a grand and powerful league to oppose Germany and prevent her act of aggression and defeated her if she persisted in it, it would have been a grand achievement for humanity and for the promotion of Ahimsa in the long run. But as the world was not ready for it, Himsa prevailed over Ahimsa. But nevertheless there was a minor good achieved by England in avoiding war for the present and helping Czecho-Slovakia as far as it could be done. Nevertheless one could not but reflect that if after the close of the Great war the Sudetan land which is predominantly German had not been included in the new Czecho-Slovakia republic or if England and France had maintained a consistently determined attitude from the very beginning of these successive acts of aggression taking place in Asia, Africa, and Europe during recent years, the present crisis would have been solved in a more satisfactory manner, and war would have been avoided in a manner more helpful to Czecho-Slovakia. If England had taken a more resolute stand when Japan attempted to wrest Manchuria from China, it is probable she would have secured the effective co-operation of America in that course of action which would have continued to be helpful in subsequent instance of aggression including the present case. Similarly, if her stand had been more resolute in Italy's war of aggression against Abyssinia and in the Spanish Civil War, Hitler would not have faced her with so much intransigence as he has done on the present occasion. The supineness of England on former occasions when Japan wrested Manchuria from China and set up a puppet kingdom there, when Italy invaded and conquered Abyssinia in a barefaced manner, and when Germany and Italy participated without let or hindrance on the side of General Franco against the legally constituted Republic in Spain, and the withdrawal of

Germany, Italy and Japan from the League of Nations, all these led to a climax which together with England's comparative unpreparedness to wage successful aerial warfare with Germany and Italy placed her at a disadvantage in meeting Herr Hitler's terms for the cession of Sudetanland by Czecho-Slovakia. So, it is not surprising that after the recent Crisis passed, Mr. Chamberlain declared that England should arm speedily and that increased armament in the future would be a valuable help to diplomacy for the maintenance of peace. Lord Halifax the British Foreign Secretary in his recent speech in Edinburgh also said that just as in Dante's Inferno the way to Heaven lay through purgatory, the haven of peace could only be reached by way of increased armaments and preparedness of war. If pacifism represents Ahimsa in International relationships, it cannot be attained simply by yielding unconditionally to the aggressive action of the evil doer, but, by detailed consideration of all the complicated factors including the varying bellicose attitudes of particular nations and their relative strength and duly adjusting the various factors in favour of peace and war with each other so that permanent peace may result as the out come of such adjustment.

The above reflections are of special significance to our country at the present time. For nearly two decades, Gandhiji as a Great Exponent of Truth and Non-violence is striving to apply those truths in the attainment of India's Political freedom and in advocating the maintenance of that freedom in future after it has been so obtained. He is of opinion that a standing army which in modern times is deemed to be necessary for defending a country from foreign aggression should yield place to an army of peace which when facing the invading force armed with all the modern machinery of destruction should offer itself to be exterminated without repelling force with force. Gandhiji's position is that the aggressors would as a result of the actual or impending slaughter of these volunteers believing in the truth of Non-violence would be so struck with remorse and their hearts would melt with generous pity that sooner or later permanent peace would result and war would cease to operate as the arbiter of national disputes. Though Gandhiji is no doubt conscious that his experiment has not been tried up to now in so large a field as the affairs of a nation, yet he would present his scheme to the Indian Nation for adoption. If in the presence of a Yogi or a great Sage a tiger and a cow can be friendly why not warring nations be made friendly by Satyagraha. In a recent article in his paper Harijan he writes as follows :

" I am myself daily growing in the knowledge of Satyagraha, I have no text book to consult in time of need ; not even the Gita which I have called my dictionary. Satyagraha as conceived by me is Science in the making. It may be that what I claim to be a science may prove to be no science at all and may well prove to be the musings and doings of a fool, if not a mad man. It may be that what is true in Satyagraha is as ancient as the hills ; but it has not yet been acknowledged to be of any value in the solution of world problems or rather the supreme problem of war. It may be that what are claimed to be victories of Satyagraha *i. e.*, Ahimsa were in reality victories not of truth and non-violence, but of fear of violence. These possibilities have always been in front of me. I am helpless" (Harijan Vol. VI 33.)

Again he has said quite recently in the Harijan of the 22nd October 1938 in advocating the adoption of his method by the Indian National Congress that there are four basic principles underlying his doctrine of Satyagraha.

1. There must be calm honesty among Satyagrahis, though it is necessary that there should be complete appreciation and assimilation of the doctrine in all its implications on the part of every one of them.

2. They must render hard discipline to their Commander without any mental reservation.

3. They must be prepared to lose their all including personal liberty property of themselves and their families ; must be really cheerful to face bullets, bayonets or even slow death by torture.

4. They must not be violent in thought, word or deed towards the enemy or amongst themselves.

Gandhiji is frank. In asking the Congress that if it feels any doubt about the final efficacy of non-violence, he says that it would be far better for the Congress to revise its policy and invite the nation to a training in arms. His frank question should be responded to in an equally frank manner. It will be doing a great injustice to a sincere leader like Gandhiji for the Indian National Congress or for the matter of that the Indian Nation to give a reply in the affirmative and at the same time to retain a mental reservation that that reply was given as a matter of expediency under the present conditions and may be modified or abrogated later on. My object taking up this thesis lies in finding out the kind of reply which can be given to Gandhiji's question from the stand point of Hindu culture. It is acknowledged on all hands that Sanatana

Dharma and the culture based on it developed the theory and practice of Ahimsa to its extreme logical extent flowing from the truth that there is but One Existence or One Life permeating the moving and the unmoving as the Gita says. Yet, Hindu culture believed that in our present age or kalpa of competitive civilization, Dharma or righteousness ultimately rested on physical force for its protection when all other means were of no avail. This is illustrated by the symbolic story of earth that when she was—over-burdened by the sin and wickedness of men, she resorted for its lightening by appealing to Devas and Brahma who in their turn resorted to Vishnu who deigned to incarnate on earth and destroy the wicked in actual battle.

It must be recognised in the first place that Gandhiji is by instinct and training a Great Leader of masses. He has succeeded in inspiring huge multitudes of average humanity, men and women, poor, forlorn, timid and oppressed, into heroes as has been seen from his work in South Africa and India. The cause for this capacity to inspire ordinary people to feats of heroism, suffering, and sacrifice should be traced to his transparent sincerity and self-sacrifice, his easy participation in the sufferings and hardships of the poor ; his considerations and ready sympathy with them in their woes, and his readiness to leap forth in support of the miserable and the down-trodden against the oppression of the rich and the influential. But the answer to the question does not depend on the height of the moral fervour of its propounder but upon other consideration relating to the state of evolution at which humanity stands at the present time.

The defects and fallacies relating to his experiment can be examined from different stand points :

1. Gandhiji acknowledges frankly that the science of Satyagraha of which he is such a vigorous and enthusiastic exponent, as applied to huge masses of men is a science in the making and he is the first person to apply it to the solution of world problems, rather, the one supreme problem of war. He confesses that it may be either a failure or a success. In such an experiment on so vast a scale affecting the welfare of millions of people, where failure would have far reaching consequences on the safety, welfare or progress, ordinary prudence would dictate the testing of the soundness of the experiment in comparatively smaller fields at first where the risk of failure would not give rise to disastrous consequences affecting the welfare of millions ; and if the experiment succeeds, to apply it to more and more extensive fields especially where it concerns the

psychological reactions of humanity. That is the usual way of testing the soundness of any scheme first by its practical results in a limited region on a small scale. An Anglican Bishop Dr. Magae of Peterborough remarked some decades ago that if the teaching of the Sermon of the Mount, of showing the right cheek if the left cheek be slapped, be given effect to in the practical conduct of European nations, Europe could not survive for a week. If the practical application of "Resisting not evil" in national affairs is not feasible on the part of powerful modern nations it is not wise to handicap a weak country like India just trying to lift herself to a level of freedom and equality with the other nations on the earth in spite of great odds, to be asked to apply this hitherto untried method of abstract Ahimsa to the problems of her defence. This argument is merely based on ordinary prudential considerations applied to the solution of problems of every day life.

2. But a more weighty answer against the adoption of the experiment can be found in a close study of human psychology as seen from the history of men and nations. It is difficult to expect average men and women of our time to retain always or for a considerable period the same attitude of exaltation of mind, lofty spirit of heroism and self-sacrifice, and a high-flowing enthusiasm, once when they rise to that level in response to inspiring leadership. A National Campaign of peaceful Satyagraha needs for its successful fruition, the manifestation of these qualities for a long period in a sustained manner, assuming for the sake of argument that a succession of such inspiring leaders would be forthcoming one after another after one drops or disappears on the way. History shows that even the heroic minded, unable to bear the suffering of oppression have recanted or backslided. The re-action will be greater in the case of ordinary men and women. Action would be followed by re-action. Gloom and despair would be correspondingly great when the mood of exaltation is succeeded by the mood of depression. Gandhiji even admitted after the violence at chauri-chaura that a 'Himalayan blunder' had been committed.

To be continued.

SIVA MAHIMNA STOTRA

॥ शिवमहिम्नस्तोत्र ॥

(Continued from page 347)

अजन्मानो लोकाः किं अवयवन्तोऽपि जगतां
अधिष्ठातारं किं भवविधिः अनादृत्य भवति ॥
अनीशो वा कुर्यात् भुवनजनने कः परिकरः ।
यतो मन्दाः त्वां प्रति अमरवर । संशेरत इमे ॥ ६ ॥

अमरवर ! Chief among the Gods ! —अवयवन्तोऽपि—Though having bodies लोकाः—The worlds किं—What अजन्मानः—Without creation ? भवविधिः—Creation जगतां—Of the worlds अधिष्ठातारं—The Prime cause अनादृत्य—Disregarding किं—What भवति ?—Can happen वा—Or अनीशः—One without possessing divinity like Thee कः—Who भुवनजनने—In creating the world परिकरं—Attempt कुर्यात् —Would do ? यतः—Because इमे—These (who doubt Thy existence) मन्दाः—(Are) Fools [ततः—Therefore] त्वां प्रति—About Thee संशेरते—Have doubts.

O Siva, chief among the Gods, can the world which has body (or parts) be without an origin ? Is the creation of the world possible without a First Cause ? Who else but Thee can attempt to create the world ? People have doubts about Thee because they are fools. (6)

त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति ।
प्रभिन्ने प्रस्थाने परं इदं अदः पथ्य इति च ॥
रुचीनां वैचित्र्यात् ऋजुकुटिलनानापथजुषां ।
नृणां एको गम्यः त्वं असि पयसां अर्णव इव ॥ ७ ॥

त्रयी—The Vedas सांख्यं—The Sankhya system (of Kapila) योगः—The Yoga system (of Patanjali) पशुपतिमतं—Saivism वैष्णवं—Vaishnavism इति—In this way प्रस्थाने—Path प्रभिन्ने—Different [सति—Being so] इदं—This परं—Superior अदः—That पथ्य—Acceptable इति च—And other such views रुचीनां—Of Tastes वैचित्र्यात्—Owing to variety ऋजुकुटिलनानापथजुषां—Of all persons following paths straight or crooked नृणां—Of men पयसां—Of water अर्णवः—The Ocean इव—Likewise त्वं—Thou एकः—Alone गम्यः—Reachable or the goal असि—Art.

There are various religions in the world, Vedic system, the Sankhya the Yoga, Saivism, Vaishnavism and so on. There being different paths if

people hold one to be superior or another preferable, it is due to their difference in taste. To all persons following all kinds of paths, straight or crooked Thou art the only goal [All paths finally lead to Him.] (7)

महोक्षः खट्वाङ्गं परशुः अजिनं भस्म फणिनः ।

कपालं च इतीयत् तव वरद तन्त्रोपकरणं ॥

सुराः तां तां ऋद्धिं दधति तु भवद् भूषणहितां ।

न हि स्वात्मारामं विषयमृगतृष्णा भ्रमयति ॥ ८ ॥

वरद !—O! Giver of boons महोक्षः—A big bull खट्वाङ्ग—A club with a skull at the top परशुः—An axe अजिनं—Skin भस्म—Ashes फणिनः—Serpants कपालं—Skull च—And इति—All these इयत्—Thus तव—Thy तन्त्रोपकरणं—Instruments (for the creation of the world) [अस्ति—Exists परन्तु—But] सुराः—Gods भवद्भूषणहितां—Sent by a mere twitching of Thy eye-brow तां तां—Many and famous ऋद्धिं—Forms of wealth विदधति—Enjoy हि—Because विषयमृगतृष्णा—The mirage of sensuous enjoyment स्वात्मारामं—One whose delight is (आत्मा)—in the self भ्रमयति—Deludes. न—Not.

O! Giver of boons! What are Thy instruments in the creation of the world? Thy possessions consist of a bull, a club, an axe, a hide, some ashes, serpents and a skull, these only. Yet gods in heaven enjoy many forms of wealth given to them by a mere twitch of Thy eye-brow. The mirage of sensuous enjoyment does not delude one (like Thy Self) whose sole delight is in Self. (8)

ध्रुवं कश्चित् सर्वं सकलं अपर स्त्वध्रुवं इदं ।

परो ध्रौव्याध्रौव्ये जगति गदति व्यस्तविषये ॥

समस्तेऽप्येतस्मिन् पुरमथन तैः विस्मित इव ॥

स्तुवन् जिहमि त्वां न खलु ननु धृष्टा मुखरता ॥ ९ ॥

पुरमथन !—O! Destroyer of Tripura कश्चित्—Some one सर्व—All इदं—This [जगत्—World] ध्रुवं—Permanent गदति—Declares अपरः—Another सकलं—All अध्रुवं—Impermanent [इति वदति—so declares] परः—Yet another समस्तेऽपि—Everything एतस्मिन्—In this जगति—World ध्रौव्याध्रौव्ये—Permanent and non-permanent व्यस्तविषये—With different natures [इति गदति—So declares [अहं तु—But I] तैः—By these (differences of opinion) विस्मितः—Bewildered इव—As if त्वां—Thee स्तुवन्—Praising जिहमि—Feel ashamed ननु खलु—Indeed certainly [मे—My] मुखरता—Talkativeness न—Not धृष्टा—rash?

Some declare the universe to be eternal; some, non-eternal; some others as being both eternal and non-eternal. Bewildered by these (differences among the Metaphysicians) I feel shy to praise Thee (and yet do so.) Is not my talkativeness (this attempt to praise Thee) some what rash? (9)

तवैश्वर्यं यत्नात् यदुपरि विरिचिः हरिश्च ।

परिच्छेत्तुं यातौ अनलं अनलस्कन्धवपुषः ॥

ततो भक्तिभ्रद्वाभरगुरुगुणभ्यां गिरिश यत् ।

स्वयं तस्ये ताभ्यां तव किं अनुवृत्तिः न फलति ॥ १० ॥

गिरिश—O Lord, dwelling in the mountains अनलस्कन्धवपुषः—Possessing the form of a column of fire यत्—Which तव—Thy ऐश्वर्य—Divinity तत्—That यत्नात्—With effort परिच्छेत्तुं—To find out उपरि—Above विरिचिः—Bramha अधः—Below हरिः—Vishnu अनलं—Unable यातौ—Became ततः—Thereafter भक्ति भ्रद्वाभरगुरुगुणभ्यां—To them who praised Thee with great devotion and faith यत्—Because स्वयं—Of Thine own accord तस्ये—Appeared (before them) तव—Thy अनुवृत्तिः—Service किं—What न—Not फलति—Frustrates.

O! Lord dwelling in the mountains! With the object of finding out Thy limits when Thou manifested Thyself as a Pillar of Fire, Bramha went up and Vishnu went down and they did not succeed. Later, being pleased with their praise of Thee full of devotion and faith, Thou appeared to them. Does not Thy worship bear fruit? (10)

Notes.—(i) Reference is to the well-known episode in Skanda Purana, and Thiruvannamalai (in N. Arcot Dt.) is usually said to be the place where this miracle happened.

(ii) The question at the end of the verse implies a positive answer.]

S. K. Y.

To be continued.

Hinduism, of course, excels even the wisest Christian Catholicism a hundredfold in psychological insight. I do not know any condition of the soul to which it would not do justice from the point of view of its own possibilities. Blessed are the people whose prophets and spiritual teachers were sages!

Keyserling in Travel Diary of a Philosopher,

19th November, one hundred years ago saw the birth in Calcutta of Keshub Chunder Sen,* one of the greatest personalities of the 19th century. As a social and religious reformer who has profoundly influenced the thought and life of India of his day and the subsequent generations he occupies a somewhat unique position even in this ancient land of rishis and reformers. Arrangements are being made in many parts of India and abroad to celebrate the Centenary of his birth in a manner worthy of this great man, the central celebrations being organised in Calcutta in the months of November and December 1938, by a representative committee of some of the prominent Indians, with Dr. Rabindranath Tagore as the President. It will be in the fitness of things that this celebration, wherever it takes place, should partake of the nature of what Keshub himself called "Sadhu Samagam" or "Pilgrimage to saints and prophets" which was nothing other than an intense spiritual effort to realise by means of close study, meditation, introspection and prayer the great principles which Keshub had preached and practised in his life, not only with a view to the mere intellectual appreciation thereof but to spiritually assimilate and make them living facts of our consciousness, so that the spirit of Keshub may be drawn unto our lives and character and made to live and grow in us. It would indeed be a respectful attempt to imbibe the spirit and to assimilate the divine character reflected in the nature of Keshub which had rendered his life and work, a valuable piece of spiritual heritage to India. Without doing this, the Centenary celebrations would be incomplete and cannot be a fitting tribute to his sacred memory.

Just a few months before the birth of Keshub, Rishi Emerson had struck an uncompromising note of spiritual emancipation in far off America while delivering, on 15th July 1838, his memorable Divinity School address, which was regarded as "perhaps the most famous and enduring single sermon delivered in the past century", by openly expressing his revolt against all forms of hearsay religion and second-hand acquaintance with God. Emerson's longing was for a New Teacher who would be the high priest of Spirit—a true mediator between God and man—who can preach the live message of the living God, "the man on whom the soul descends and through whom the soul speaks". As if, in answer to this saintly aspiration of Emerson, was born Keshub Chunder Sen in India barely four months thereafter, with exactly a similar message to deliver. Keshub's God was "neither a logical nor a historical divinity" or

* For a brief sketch of Keshub Chunder Sen's life and work refer to Volume I—No. 11 (January 1936 issue) of "Sadhana".

a God "that was but not is" but He is an ever-living and ever present Reality that can be seen and felt. With Keshub "Faith is direct vision; it beholdeth God and beholdeth immortality. It relieth on no evidence but the eye-sight; and will have no mediation." Faith in and vision of this tremendously real God in his soul was the foundation on which his whole teaching and his great work were based.

Born in affluent circumstances in one of the reputed Vaidya families of Calcutta with a fair prospect of himself rising to secular fame and wealth it was somewhat remarkable and rather out-of-the-way that there should have been a dawning of religious consciousness, with it chastening and purifying influence, on Keshub even at the early age of fourteen which first made him abjure all animal food and led him on later, untaught and imperceptibly, to prayer. As Keshub himself has said in his Jeevan Veda "The first lesson from the scriptures of my life is prayer". At a time when no one helped him, when he did not join any religious society, did not examine the merits of religious systems or adopt any as his own and even when he did not resort to the company of any believers or devotees, in that dawn of his spiritual life the voice that sounded in his heart was "Pray, Pray". He says he prays because the deep wants of his soul drive him to the necessity of praying to Him who is his Father and his Friend. It appeared to him "as if the word "Prayer" was written in golden letters on the gate of the Kingdom of God—showing that none entereth God's Kingdom except he pass through the gate of prayer—none conquereth sin and temptation unless he humbly, earnestly and fervently pray". Without wavering or hesitation he at once began to pray. He prayed for what his being needed—faith, love and purity. He prayed for what his country needed—catholic love and national unity. He prayed for what the world needed—Universal Brotherhood. Thus prayer was to him not only his light and strength in everything that he did but the means to remove every kind of want. In one of his tracts "Be prayerful" he says "Prayer forms the very gateway of Faith" and this faith by which spiritual verities are directly perceived comes through prayer. He further says "Prayer is the life of religion.....Prayer makes the weak powerful, the timid heroic, the dejected hopeful, the corrupt righteous and the ignorant wise. It lifts the soul above the platform of all that is earthly, corrupt and mean and ushers it into the presence of the All-Holy." Thus Faith becomes the direct vision of God and immortality. It is neither blind nor unreasonable, irrational or contrary to reason.....As outwardly in all objects, so inwardly in the recesses of the heart faith beholdeth the living God. Thus it was the earnestness of his prayer and

the strength of his faith that gave him the almost superhuman energy in all the great and good work he had done, be it the purification of religion, the eradication of social abuse, the emancipation of women, the diffusion of knowledge or the uplift of the masses.

When he felt the need for joining a church, he found none which would answer his spiritual cravings. Accidentally he saw a publication of the Calcutta Brahma Samaj and reading the chapter therein on "What is Brahmoism" he found that it corresponded exactly to the inner conviction of his heart, the voice of God in his soul and at once determined to join the Brahma Samaj and quietly became a member thereof by signing the prescribed covenant at the early age of nineteen. This brought him into close, intimate and affectionate relations with Maharshi Devendranath Tagore who was then guiding the Samaj. In close association with the Maharshi, so far as they could go together, and independently when they could not agree, Keshub made his connection with the Brahma Samaj an instrument for carrying out far-reaching reforms in religion and social reform by giving the spiritual tenets of the Samaj their widest application in individual and social life, cutting it off from the conservative moorings within, which it was confined by his predecessors Ram Mohan Roy and Maharshi. Thus Keshub became the third great leader of the Brahma Samaj and to him the Brahma Samaj owes its broad catholicity, its comprehensive human outlook, its universality, its social and religious liberalism and its spiritual harmony. Keshub was an apostle of harmony. In the life he lived, in the religion he preached and practised have been reconciled and harmonised ancient wisdom and modern science, the teachings of all prophets and saints, the scriptures of all religions, reason and faith, yoga and bhakti, asceticism and social duty. His was a message of Faith and Prayer, of Unity and Harmony and his mission was, on the basis of that message, to infuse new life into the disintegrated mass of his countrymen and weld them into a regenerated homogenous nation.

India is blessed in having produced a Gandhiji in the wake of Keshub Chunder Sen to spread his message and carry out his mission. Who can say that, *in essence*, Gandhiji's efforts today are not directed towards the same end which Keshub had aimed at and strenuously worked for within the brief period of his memorable life? Let therefore the sacred occasion of the Centenary be availed of to rouse up all educated Indians to live up to the message of Keshub and to enthuse them, individually and collectively, to cooperate in the carrying out of his noble mission in all the ways that may be open to them.

[From the Sadhana.]

A HEALTHIER MADRAS PROVINCE

By K. V. S.

For a long time many educated Indians have been dreaming of a cleaner India and healthier Indians. It looks as if their dreams may come true in Madras. The Province is going to have a Public Health Act. Not an Act like the one the provisions of which are to be found in the Local Administration Laws, which have been honoured more in the breach than in the observance and which have made our Municipalities a by-word for negligence and irresponsibility in the matter of civic cleanliness. But a real Health Act with dependable machinery for its enforcement and above all with sanctions which are to be enforced. At another page we have published an extract from the Statement of Objects and Reasons. It gives a rough idea of the scope of the legislation.

The sights which one sees even in the metropolis of the province are disgusting. People with loathsome and contagious diseases are allowed to roam at pleasure without check. Very few have any idea that they should place the patients in isolation in case of infectious diseases. The roads are positively dangerous to walk along the sides though the advent of fast moving traffic has made it necessary for pedestrians to keep to the sides and avoid the centre.

It is a matter for gratification that the new legislation not merely enjoins a duty on the public but also provides municipal facilities for obeying the injunctions. It is too much to expect our local bodies to suddenly show improvement in their outlook and administration. But they may improve gradually. The new legislation will help to hasten the pace of progress.

It will be seen that for a legislation that begins a great public movement towards better health of the citizens it errs more on the side of moderation than of ambition. Hitherto the main handicap in the way of enforcing health laws was that they were entrusted to the municipalities. Municipal representatives invariably stood up against the enforcement of the sanitary laws by prosecution in Courts. The result was that municipal zeal was discouraged and insanitation went on unchecked. This will no longer be. The Act not merely provides sanctions but also a separate staff for enforcing laws. It will not be easy to create a deadlock in their working.

Legislation is in one aspect merely the expression of the collective will towards self betterment. With the best determination it may not be possible to make any progress unless the public desire to improve their condition. It is hoped that the new legislation will be followed by intensive education on public health and by steady propaganda stimulating the dormant desire for healthy surroundings and healthy life. The new broadcasting centres ought to help in this.

It has to be observed that these laws intimately affect at certain points the lives of the public and make it difficult for ignorance and prejudice to have their accustomed way. Inconvenience will be caused to the pursuit of traditional routine of daily life of the people. Many practices hitherto tolerated are bound to be banned. It may be possible therefore for any interested group of opponents to organise agitation against the legislation and its enforcement. Let us hope that partisan and communal antipathies will not get the better of people's reason and smother their desire to make the Madras Province a happier one.

In the enforcement of this legislation the task of the Government is not going to be smooth. Moral inertia masquerades in several guises. Religion is one of them. In a country where the conception of religion as Dharma is that it pervades every department of life the enforcement of a legislation interfering with the daily personal habits of the people is bound to arouse antagonism. Some habits which are anti-social and highly dangerous to the public health are invested with ceremonial sanctity. Prodigious effort will be needed to lift the country from the ruts into which it has fallen in the matter of ceremonial uncleanness. But it is a situation that will have to be faced sometime. The sooner the better.

The provisions of the Bill will in due time be subjected to constructive criticism in the legislature and outside. We would like in this note to draw attention to one or two aspects. Special provisions have been enacted for the protection of the community against the ravages of venereal disease. But these provisions are capable of amendment.

While the Bill recognises that treatment of venereal diseases has to be confidential, it has not carried out this principle adequately. It is not expected that those suffering from such disease will be willing to reveal it to others. The treatment in venereal clinics has also of necessity to be confidential. Two courses are open. (1) Compulsory treatment by coercive methods (2) Inviting those affected to get their diseases effectively treated by giving every facility for confidential treatment. The latter

course is to be preferred for several reasons. Firstly, mere compulsion cannot avail to bring about complete cure in a person suffering from venereal disease. This is borne about by actual experience. Patients get treated for a little time and when they are partly cured drop off. Secondly in the case of women the compulsion to undergo such treatment is attended with possible abuse of the power. In the case of women of loose character it comes dangerously near regulation. It amounts to giving them a certificate to practice the trade with the approval of the Government.

In this connection, one would like to suggest that as part of the scheme for the promotion of public health there should be established shelters and homes in which women who want to undergo venereal treatment may come and live without having to betray their infection. The apathy of local bodies in this matter is most regrettable. The number of cases may not justify a home in every municipality and for a time a Central Home in Madras may be sufficient. But there should be a shelter in every town.

The provisions relating to maternity and child welfare should be more adequate. There is woeful ignorance in the country on this subject. While population grows rapidly the quality of the race deteriorates. If the responsibilities of parenthood are recognised it may indirectly check the growth in the number of neglected children, which are more a liability than an asset to the country.

The Provincial Health Board should also contain suitable women representatives.

REVIEW.

Freedom in Twilight

This is a stimulating address by Sri M. V. V. K. Rangachari on Freedom and Authority in the modern state. Sri. Rangachari is known to our readers as one who tries to reconcile the old and the new and lays special emphasis upon rational approach to the problems of life and society. In this address Mr. Rangachari has taken as his theme the adaptation of the principle of individual liberty to the social ideologies of the present time.

THE MADRAS PUBLIC HEALTH BILL

Salient features of the Bill

- (1) The constitution of a Public Health Board for the Province ;
- (2) The statutory recognition of the Director of Public Health and the vesting of adequate powers in him for the effective discharge of his duties ;
- (3) The taking of power—
 - (a) to compel the employment of Health Officers by important local authorities ; and
 - (b) to fix the scales and the conditions of service of the public health establishments employed by local authorities ;
- (4) Provision that local authorities should earmark a definite percentage of their income for public health expenditure ;
- (5) The imposition of an obligation on local authorities at the discretion of the Government to provide a sufficient supply of drinking-water ; and provision for the compulsory levy of a water-tax for financing water-supply schemes ;
- (6) Effective provisions for securing proper drainage, and a sufficient number of public latrines, etc. ;
- (7) The prevention and abatement of nuisances ;
- (8) Adequate measures for the prevention and eradication of infectious diseases :
 - (9) The prevention, treatment and control of venereal diseases ;
 - (10) Maternity and child-welfare measures ;
 - (11) Mosquito control ;
 - (12) The reservation of areas for residential purposes ; control over insanitary buildings and the abatement of overcrowding ;
 - (13) Registration of lodging houses ;
 - (14) Food control ; and
 - (15) Special provisions regarding fairs and festivals, including the levy of a pilgrim-tax in the case of water-borne traffic and of tolls on vehicles.

THE BISHOP OF MADRAS ON JEWS IN GERMANY.

The whole world is horror-struck at the accounts of the brutalities which are being launched against the Jews. Protest meetings are being held and resolutions are being passed expressing horror and detestation. And one cannot help asking oneself what the object of it all is and what result is to be expected from the resolutions? I write to suggest that there may be very salutary and useful results, if we take the meetings and the resolutions seriously and are prepared to back them up with deeds.

And first, I notice that a recent protest meeting in England had the immediate result of collecting on the spot over Rs. 13,000 for the relief of the sufferers. I see that an appeal is being made for the admission of homeless Jews into the various countries of the world, where they may hope to make a home and earn a living. That is certainly a step in the right direction, for it does involve some sacrifice and some service for those about whose wrongs we are indignant. Nothing is more futile than expressions of condemnation of wickedness, if they are unaccompanied by any sacrifice on the part of those who condemn.

I ask myself what we in Madras are prepared to do as the result of our protest? Subscribe to relief funds? Admit Jewish professional men to practise as doctors, lawyers and business-men in India? There must be some sacrifice, some practical help from us to accompany our condemnation of these horrors, or else the whole thing is futile, if not something worse.

Then I think we have to examine our own conditions and reflect whether in some (less logical and more discreet) form, we are not committing the same kind of error, which we condemn in Germany or Italy. Germans are trying ruthlessly and logically to purify their race and remove all alien elements from their country. We may consider them utterly mistaken and wrong in that policy. I do myself. But I also ask myself whether there are not in our own countries any seeds of this evil—any practices which will not bear the light of day—any things which could quite easily grow into the same sort of errors that we are now condemning in Germany.

Our protest must be accompanied by practical steps to set right similar wrongs in our own countries. We have to examine and put right such things as pride of race, social oppression, religious faction, selfish discrimination against classes of people because they are different from

us and because we are strong enough to crush them down. If we are not prepared to think these things out, and to make efforts to put right what is wrong. I cannot feel that our protests will have much effect or even be very honest.

Lastly, there is the big eternal question. Does God rule the world? And do we try in all our dealings to carry out His purposes? Or are we (like those we condemn) simply trusting in force to rule things and to enrich ourselves. So long as we ignore God and pursue our own clever human devices we shall experience these disasters. Force will be the only criterion of right and wrong. Cities will be bombed, peoples will be ill-treated and robbed, there will be perpetual wars and unceasing barbarities; there can be no peace, for we have dethroned the Prince of Peace.

The only worthy protest against barbarity is a genuine removal of the seeds of barbarity in ourselves. That would be a protest worth making.

The Women's Movement

"At the present stage of history, whether in the East or the West, civilization is still largely masculine and woman has not taken her rightful place in the realm of affairs. I am one of those who believe that the Woman's Movement is an anachronism in the modern civilized society. The woman's cause is man's and in this century of progress, women should not require organizations to voice forth their grievances. There should be no necessity for them to claim their rights. These should be given to them unasked. Women demand no favours, they look forward to no concessions, they want no privileges. All that they ask for is the right to serve on equal terms of efficiency, and the full reward of their labours because they accept fully their burdens and their responsibilities. To-day women are coming into public life not for the purpose of self-aggrandisement, but to contribute what the world has lost by reason of their aloofness. They wish to introduce into public life high and noble ideals—to bring moral, ethical, and spiritual values to the forefront, which are the only hope of salvation for mankind."

From the Presidential Address at the Madras Women's Conference.

NOTES.

The Gandhi-Rajah correspondence: The correspondence between Mr. M. C. Rajah and Mahatma Gandhi on Temple-Entry legislation in the Madras Province illustrates the tension that is bound to exist for sometime between ends and means, between the impatience of fresh idealism and the available means of fulfilment under the present conditions. Mr. M. C. Rajah has used strong language though it may be explicable in the light of his zeal. Mr. Rajah, like many others, must have been looking forward to the advent of the Congress ministry for the righting of the wrongs of his community. The Poona Pact entitled him to ask that the promises then made shall be fulfilled at the earliest possible opportunity. Though his correspondence is marked by more acerbity than is necessary, it is not more extreme than the language that was sometimes used in Congress propaganda when in opposition with respect to what the Congress conceived to be the national grievances.

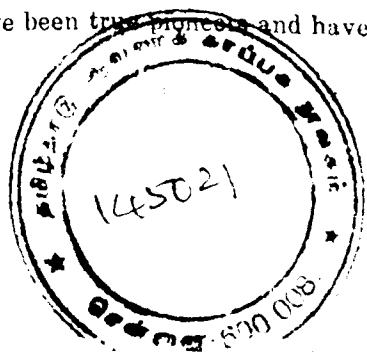
The fact appears to be that the Congress like the British Government has made promises under pressure which it is not easy to fulfill at one step. It is necessary that this should be realised when demands are made for "the immediate and complete fulfilment of all promises according to their spirit and letter". Even if the entire resources of the country are marshalled on the immediate carrying out of the Temple-Entry programme the object is not likely to be achieved at once. On the other hand, success may be postponed.

But efforts at temple-entry ought not to be a mere camouflage. They should be steady and adequate. Risks must be faced and not evaded. Difficulties and opposition must be fought and overcome. It is quite possible to do nothing and take shelter under the plea that there could not be compulsion in matters of religion. Compulsion can be of many kinds and operate in many spheres. Organised propaganda can make that appear voluntary which in the ultimate analysis can be traced to compulsion. The boundary between obligatory and permissive legislation is so vague that it is quite possible to postpone all legislation on this ground and equally possible to achieve one's object while giving effect to all accepted principles of religious liberty and the limits of legislative action in religious matters.

Mr. M. C. Rajah has compared temple-entry with prohibition. He is perfectly right. Both are of immediate urgency. A country which is being saved from the curse of drink needs the positive blessings of divine grace at the same time.

Madras Women in Conference: The public ought to be thankful to the women of Madras for the efforts they are putting forward to focus public attention on their wrongs. It is a sign of their awakening and indicates that the time is not far off when they will be better organised and make valuable contribution to the solution of our social problems. The proceedings of the Women's Conference that met in Madras on the 12th November shows that they are not merely discontented with their present condition but are also able to see the practical methods for their amelioration and that some of them are willing to work and sacrifice in that behalf. This is gratifying. There are many lines of welfare work for which suitable women workers are needed. Nursing is one. Anti-tuberculosis work, maternity, child welfare and rescue work are others. There are of course the teaching and medical professions. We need facilities for training women workers and a public opinion which encourages women to adopt these vocations instead of merely tolerating them. A certain amount of change and unsettlement are bound to be and have to be risked. It is better to face them instead of turning our eyes away.

Keshub Chander Sen: 19th November 1938 was the Centenary of the birth of Keshub Chander Sen. Elsewhere we are publishing a brief sketch of his life from the Sadhana. It will be seen that Keshub was among the first to tread the path which many in India are now treading and more will have to tread in the future. The problem of the conflict between the new and the old is going to be a recurring conflict. Whatever may be the ultimate solution, it has to be recognised with gratefulness that the early reformers in Bengal were the first in India to catch the vision of the future and face the conflict in their own lives. They have been true pioneers and have given us a heritage of immense value.



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