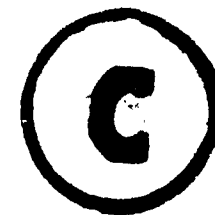


292

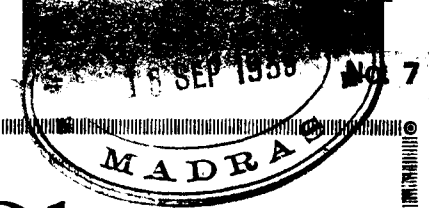
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THE Bharata Dharma

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

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चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्वा । 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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CONTENTS.

	Page.
TIRU-P-PALLANDU, BY Dewan Bahadur V. Bhashyam Aiyangar	193
"THE LION OF VEDANTA ROARS", By P. P. Saradhi, B.A., B.L.	197
SERVANTS OF INDIA SOCIETY	201
THE TAMIL NAD PROVINCIAL HARIJAN TEMPLE ENTRY CONFERENCE, MADURA	204
THE THIRD SOUTH INDIAN HARIJAN WORKERS' CONFERENCE, MADURA	212
HEROES OF THE SILENT WAY, By T. L. Vaswani	214
SIND ANTI-DOWRY BILL	215
SIVA MAHIMNA STOTRA, By S. K. Y.	217
THE INCUBUS OF THE DOWRY SYSTEM, By P. P. Saradhi	219
NOTES	222
Temple Entry.	
The late Sir R. Venkataratnam.	
Wanted, "Anti" Dowry Legislation for Madras.	
REVIEWS	196, 200
CUTTINGS	

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THE Bharata Dharma

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VOL. XVII]

JULY, 1939

[No. 7

TIRU-P-PALLANDU

(Continued from page 165).

DEWAN BAHADUR V. BHASHYAM AIYANGAR.

The three classes of men invited by the saint now proceed to meet him and join his banner.

The Bhagavat-prapti-kama, thus :

எந்தை தந்தை தந்தை தந்தைதம் மூத்தப்பனேழ் படிக்கால் தொடங்கி
வந்து வழிவழியாட் செய்கின்றோம் திருவோணத் திருவிழவில்
அந்தியம்போதி லரியுருவாகி யரியை யழித்தவனை
பந்தனைதீரப் பல்லாண்டு பல்லாயிரத்தாண்டென்று பாடுதுமே.

"Father upward, from seven generations, we have been duly serving the Lord. We would sing blessings (Pallandu, Pallayirattandu) to him who took that beautiful Lion form, in the twilight of that joyous day of Tiruvonam and destroyed the enemy (of righteousness). May பந்தனை (evil) go!

Next, the Atma-prapti-kama :

தீயிற்பொலிகின்ற செஞ்சுடராழிதிகழ் திருச்சக்கரத்தின்
கோயில் பொறியாலே யொற்றுண்டு நின்று குடிசூடியாட் செய்கின்றோம்
மாயப் பொருபடைவாணனை யாயிரந்தோறும் பொழிசூருதி
பாயச் சூழற்றிய வாழி வல்லானுக்குப் பல்லாண்டு கூறுதுமே.

"We have accepted and bear the symbol of the orb abode, where Tiruvazhi (the right hand servant and instrument of the Lord) shines with fiery glow and lustre greater far than that of any other luminary

292

and we stand for service from generation to generation. We would say blessings to the wielder of Tiruvazhi, at whose (mere) rotation, the thousand arms of Vana (Banasura), the wonderful archer (were cut off and) bled so profusely."

Then, he who had been after worldly wealth :

நெய்யிடை நல்லதோர் சோறும் நியதமுமத்தாணிச் சேவகமும்
கையடைக்காயும் கழுத்துக்குப் பூண்டு காதுக்குக் குண்டலமும்
மெய்யிட நல்லதோர் சாந்தமுந் தந்தென்னை வென்றுயிராக்கவல்ல
பையுடைநாகப் பகைக் கொடியானுக்குப் பல்லாண்டு கூறுவனே.

"I would say blessings to Him, who bears the flag of the enemy of the hooded serpent; who could favour me with food-in-clarified-butter, unfailing sustenance and employment, betel and nut from the hand, ornament for the neck, kundalam (rings) for the ears, and superior sandal (paste) for the body, and at the same time purify and ennoble my soul."

It will be observed that the sentiments expressed by the respective groups are characteristic of them. It was no pride that actuated the Bhagavat-prapti-kama to extol his lineage, but the desire to assure the saint about his own noble birth and breeding, so that the saint may have no apprehensions in admitting him into his company. It is said Brahminhood ceases after the third generation, if the study of the Vedas and the observance of Vedic rituals are discontinued. So also Vaishnavaship might be lost by the discontinuance of unselfish devotion. It was, therefore, necessary to say that such was not the case and his ancestors and himself had been glorifying and serving the Lord for generations. He would sing of Narasimha, the form taken by the Lord to vindicate His truth and omnipresence, so implicitly believed in and boldly asserted by His young devotee (Prahlada) and in the process, to crush the enemy of faith and virtue. How sinful should one be to doubt the truth of the Lord or His solicitous love towards the well being and advancement of his devotees, in spite of the several proofs thereof, furnished by the said and other innumerable descents (*avatars*) into this world of the All-High!

The transformation undergone by the Atma-prapti-kama can be inferred from the marks of the Chakra and the Sankha, with which he duly got himself adorned ere he proceeded to join the saint. This adornment is part of what are called *Pancha Samskaras* or five sacraments, which are essential for every servant of Vishnu. The earnest man will not make light of these necessary ceremonials. They may be externalities, but externalities have an important bearing on the development of

the mind and the shaping of tendencies. Ceremonials and symbols, which are invariably the chrystals of ancient knowledge and experience, have been accorded an important place in the customs and habits of every race and nation and they exercise a profound influence for good on the members of the community. The marks of the Lord's Chakra and Sankha, like the *mangilya* and other auspicious ornaments of a *pativrata* (devoted wife) commend us to the acceptance of the Lord and not merely serve to dispel all gloomy thoughts by reminding us every now and then that we belong to and are in the hands of a kind and benevolent providence, but stimulate and inspire the wearer to unselfish and disinterested service. This is why the Vaishnavas who essentially regard themselves as the servants of God attach so much importance to *Pancha Samskaras*, the marks of service. The Atma-prapti-kama, therefore, got himself adorned with the Chakra's mark and joined the saint with the resolve to stand firm by the Lord and serve Him from generation to generation. His selfishness and narrow ideal left him for ever and he joined the band of true and unselfish servants of the Lord.

And what did he come talking of? The subjugation of Banasura, in which Sudarsana or the pervading intelligence and force of the Chakra played such important part. The story of Banasura is well known: how he appeased the lesser dieties and obtained the grant of a thousand additional hands and some power and influence: how he began to use them for unworthy ends: how eventually he attempted to defy even the Lord, in his ignorant pride and folly: and how with a mere whirling of His Chakra, the Lord cut off the thousand arms of the Asura and not only brought him back to his senses, but established the undoubted and unrivalled superiority of His own Will and Power. It is not strange that when the Atma-prapti-kama who was not less proud or less selfish than the Asura, was spiritualised by our saint and started on the right track, his thought flew back to the exploit of the Lord in which Chakra, which he now adopted as his mark and badge was employed to redeem an erring soul.

The ruminations of the reformed worldly man are highly interesting. He recollects with what benevolence and grace the Lord used to fulfil his petty prayers for the grant of the means of bodily sustenance and enjoyment. They were mere trinkets which he used to ask of the Lord, for verily all temporal wealth and means of worldly enjoyment are nothing more, in relation to everlasting bliss. He is now ashamed how mercenary he was in demanding a return from the Lord, his Father, for

the worship which should have been offered for its own sake in all gratitude and love and with no ulterior motive. It is a marvellous change which the contact of our saint has made in him, for he has no more boons to ask of the Lord; he is no longer a beggar. Indeed, he now *gives* what all he can give: he showers his choicest blessings on the Lord and the Lordly in all gratitude and ecstasy of feeling. The beauty of the Lord as He lay reclined on His couch of the hooded serpent, like a blue gem set in gold, attracted this devotee and made him fancy that the flag with Garuda, the embodiment of the Vedas, was borne aloft by the Lord, just to proclaim his prowess, that He could turn anybody who might go to Him in any connection into the path of knowledge, of virtue and of selfless devotion.

(To be concluded)

REVIEW.

Aksharamalika (Garland of Letters) Sivastotra.

Edited with English translation by K. Viswanathan.

Published by The Bharati Bros. Anandasram, Matunga, Bombay 19.

We welcome this publication which is a free gift offering of a well known and popular hymn in praise of Siva. As Sri Viswanathan points out in the introduction its simplicity and melody specially appeal to children to whom it is as a matter of fact taught in many Indian Homes. The hymn is also sung by devotional groups during the daily evening worship in some of the Siva temples of South India.

The editing and translation have been done with care. The printing and get up are good. The type is large and will be liked by the readers.

We are asked to say by the publishers that through the aid of a generous gentleman they are able to reserve a large number of copies for free distribution and that a copy will be sent to any address on receipt of 2 stamps for packing and postage.

"THE LION OF VEDANTA ROARS" The Vedanta as the Saviour of the world.

By

P. P. SARATHY, B. A., B. L., (Sub-Judge Retd.)

(Continued from page 183.)

The vedanta would roar like a Lion, as the great Swami (Vivekananda) said. It is spreading its spiritualising culture in the west and America, through the Ramakrishna Vedanta Mission. Witness how it has influenced Coleridge, James Martineau, Emerson, Shelley, Emile Bronte, Browning, Henry Thoreau. "The Hindus", say Herbert, have studied the Science of the human mind for thousands and thousands of years—(psychology as a Science is only a recent growth in the west)—"not in the modern Occidental ways, of Scientific study, but by the empirical methods, where practical experience has been the chief goal—another conception of Science which is worth considering." Yet the half-baked pastor of the Church poses to educate and elevate the masses! Christian congregations day by day create wider Isolationism, and self-segregation, with the result they are lost to the perennial influence of the Vedantic teaching. They have in India no excuse to blind their eyes and stuff their ears deaf to the song of the Gita. The earlier they realise, that Christianity has already failed and the Churches are discounted as centres of true enlightenment, the better it is for them. Not only are they fanatical, but want to entrench themselves, under the cover of political rights of protection and special treatment.

Christianity is under the fire of stern and scathing criticism in the west; so much so, the Bible teachings are now interpreted in a new light. (Witness the reformation of the German Church; the movement of Rosenburg and Bach). The liberal Catholic (London), the Christian Esoteric, California have thrown overboard, the doctrines that traditionally were followed creating 300 diversions in the Churches, and that were the cause of persecution and blood-shed in all Christendom.

How imperfect are the teachings, how crude is the faith that Christian missions are trying to engulf the Hindus with, would be clear from the *repudiation of Vicarious atonement* of Jesus Christ by the Christian divines themselves. Enoch Penn for example, denies that Jesus ever taught that doctrine (see in the Christian Esoteric). He adds in the same page, "if the Bible teaches anything clearly, it is that we are judged by

our works, that the natural results of those things we do, shall come upon us." This corner stone of the Christian religion has been the ancient dictum of the Vedanta expressed by myriad forms. Still these missionaries pose—and that is how they must make a living—that there is something new and special, which they alone, in their narrow minded self-complacency, can impart to the dreary souls of the masses. Geoffrey Hodson, explains in the "Liberal Catholic" that the Holy trinity means the three angles of the triangle, which represent spiritual will, spiritual wisdom and spiritual intelligence.

That the Vedanta is intensely practical, is further more clearly understood in the postulate of personal God, Saguna Brahma-versus-Nirguna Brahma. It is in the perfection of the former conception of Saguna Brahma, whom one can invoke by Bhakti, and who has in numberless occasions has pleased the devotees by appearance, (the puranas and the Maha Bhagavat are replete with them), that the genius of Hindu race consists. The idea of God as Archa-vatara to suit the thousands of immature worshippers (imperfect still to the yogic conception of Nirguna Brahma) is unique to the Vedanta. It is upasana of Saguna Brahma, that steadies the character, fixes the vision for concentration, and enables the devotee to acquire common union with the Divine Almighty. It is mere fanaticism to stigmatise the Hindus as image-worshippers. Symbols and images are the very life and function of human psychology, and they are the very foundation of intellectual deflowerment. This truth is now realised even by the Christians. For example we find in the "Guardian a Christian illiberal organ (16-3-1939) the article of Swami Ahilananda (in Prabuddha Bharata) extracted en-bloc, where the Swami says "To the worshipper, God is ever present in the image. The image is the receptacle of which God takes possession, where He dwells in the Divine form of the image, and through that form God holds communion with the devotee and the latter sees God in the image; In the image God reveals himself to the devotee."

Let them know now at least that the whole gamut of Vedantic culture is based on this quest for the trinity Sat, Chit, Ananda, of whom God is the source and being. Therefore let it be clearly understood, that Eastern races having drunk of the springs of these ancient teachings owe as no other race can claim to the unique system of practical life-discipline. Let them be left alone, in order that they may carry the bowls of Vedantic amrit (ambrosia) to all the world.

The doctrine of Karma and re-incarnation and immortality of the soul are devoutly imbibed by the Christian countries, and they owe this re-generation of spirit in them to the Vedantic teaching. To illustrate this position we can refer to Rev. G. N. Drinkwater's paper published in the "Liberal Catholic", explaining Christ's reply regarding a child born blind "neither the man nor his parents have *sinned*, but that the works of God should be manifest in him." The learned divine says, the question also implies, that it was a reference to re-incarnation, which *was not denied its truth* and the Christ's reply means, that suffering is a process of readjustment between man and the divine purpose—means again *self evolution*—by process of Karmic reaction and re-incarnation to fulfil evolution. Thus we see the Christian divines are "carrying coals to Newcastle". That leads to disharmony, competition, strife. It is hoped that at least now these Christian divines—and we may add—Muslim divines also retrace their steps, abandon evangelisation as entirely inane and pregnant with sowing seeds of disruption and strife. *Let them evangelise themselves at the feet of the Vedanta.*

Now a word about the essence of the Vedanta as a world religion.

Man is in essence a spark of the divine that he has a Karma to discharge and that is, for discipline and introspection, to evoke the pure welling out of the true conscience, service to all.

2. That man is in numerous grades of evolution, that unless he progresses step by step by education, knowledge and preparedness to believe and act, evolution would be impeded.

3. Man has infinite capacity for progress, that he is not a born sinner but is a potential pure seed-bed for unlimited progress and growth.

4. That no one is intrinsically superior to another but one is a senior brother to the other in the march of evolution.

5. That it is unworthy of any divine to claim the monopoly of mediation between man and the one true God.

6. Karma and re-incarnation are inviolable, and works out true justice and retribution, Redemption being vouchsafed only by the grace of God sought for with the aid of the adepts and spiritual preceptors.

7. Each race by its prior karma is working out its evolution in the plane best suited, in the environment most congenial, for its evolution, and its own moorings however crude to the external eye, have the germs which impregnate the birth of a more perfected being or beings within that race, who in time would raise the level of the whole race.

8. The Vedas and Upanishads are the symposium of divine revelations, enlivened and energised by the Pranava Om! the primordial spirit—the spirit of God. They constitute the promise of redemption, not for one race or religion as we find it *stupidly taught and frantically practised* by protagonists of the one or the other, but they are eternal, universal and embracing all humanity from China to Peru and in between the Poles.

9. May Para Brahman bless the world. May His love spread peace and tranquillity to all!

REVIEW.

The Homoeopathic Outlook.

Edited by Dr. S. R. Phatak. Printed and Published by
F. L. Mack 32, Nanabhai Lane, Fort, Bombay Vol. I. No. 2. June 1939.

We welcome this new journal which seeks to serve and uphold the cause Homoeopathic as a scientific and efficient system of medical ministrations particularly suited to Indian conditions. We wish the journal every success.

Religions as they are taught and practiced to-day are calculated to promote more conflict than unity.

GANDHIJI.

on religious education & Wardha Scheme.

SERVANTS OF INDIA SOCIETY.

SUMMARY OF REPORT FOR 1938-39.

On the 12th June 1939 the Servants of India Society completed 34 years of existence. The Society suffered a great loss in the death on the 14th February last of Mr. A. V. Patvardhan, one of the foundation members and one who took a prominent part in the agitation on behalf of the subjects of the Indian States, particularly in the Deccan, and was the editor of the *Sansthani Swarajya*.

The Members of the Society, who numbered 33, were engaged in the service of the country in a variety of ways, some of which, being institutional, are of a routine character. The Hon. Dr. H. N. Kunzru, the President, was a member of the Council of State, and Mr. N. M. Joshi, the Vice-President, a member of the Legislative Assembly (Central). The Rt. Hon. V. S. Srinivas Sastri was a member of the Madras Legislative Council and Mr. S. V. Parulekar a member of the Bombay Legislative Assembly.

Several members of the Society, and in particular, Messrs. Parulekar in Bombay and K. G. Sivaswamy in Madras, paid special attention to the organisation of peasants and agitation for the promotion of legislative measures for their amelioration. Mr. Joshi was a member of the General Council and the Working Committee of the Trade Union Congress, and Mr. R. R. Bakhale its General Secretary. Messrs. Parulekar, D. D. Desai V. R. Nayanar, S. R. Venkataraman and K. S. Negi were all engaged in the organisation of labour, particularly industrial labour.

Messrs. N. A. Dravid and R. S. Gupte continued their rural uplift work in Shendurjana in Berar. Mr. Nayanar was the General Secretary of the Devadhar Malabar Reconstruction Trust, Calicut, and of the Depressed Classes Mission, Mangalore. Mr. K. G. Sivaswamy was in the charge of the Mayanur Rural Community Centre and Mr. L. N. Sahu of the Choudwar Rural Centre. Messrs. Rama Shankar Misra, V. Venkatasubbaiya and K. S. Negi were also engaged in rural work in different parts of the country.

Mr. A. V. Thakkar was the General Secretary of the Harijan Sevak Sangh, Delhi, and Messrs. Nayanar, Venkatasubbaiya, Kunzru, Sahu, K. G. Limaye, K. P. Kaul, K. G. Sivaswamy, R. Suryanarayana Rao and Rama Shankar Misra were also engaged in Harijan work.

Mr. V. Venkatasubbaiya was the Office Secretary of the Madras

Provincial Co-operative Union and the editor of its magazine, the *Madras Journal of Co-operation*. Mr. Dube was the Office Secretary of the U. P. Co-operative Union. Messrs. Sivaswamy Nayanar and Sahu were also engaged in co-operative work.

Besides Messrs. Kunzru and Bajpai, Mr. Venkatasubbaiya, Venkataraman, R. S. Misra, L. N. Sahu, Dube, and Nayanar were engaged in scout work. Mr. Shahane was in charge of the Industrial Settlement at Jalgaon.

Mr. Sastri was the Vice-Chancellor of the Annamalai University; Dr. Kunzru a member of the Courts of the Allahabad, Agra and Benares Universities, and Mr. Dube was a member of the Court of the Lucknow University and of the Board of Christian Higher Education in the U. P. Messrs. S. G. Vave and P. Kodanda Rao gave Mysore University Extension Lectures. Mr. Vaze was the editor of the *Servant of India* and was assisted by Messrs. N. V. Phadke and S. S. Misra. Mr. K. G. Limaye was the editor of *Dnyan Prakash* and Mr. D. V. Ambekar was the Manager thereof. Mr. A. D. Mani was the editor of the *Hitavada* Nagpur.

Mention may, however, be made of certain special features of the year. The Hon. Dr. H. N. Kunzru was deputed by the Indian Institute of International Affairs as leader of the Indian Delegation to the British Commonwealth Relations Conference, which met at Sydney, Australia, in September last. Mr. Kunzru toured not only Australia but Ceylon, New Zealand, Fiji, Hawaii, Japan, China and Malaya to study local problems and in particular those relating to Indians settled therein.

Mr. N. M. Joshi and Mr. R. R. Bakhale fully participated in the negotiations and conferences which ultimately led to the unity of the trade union organizations in India. As usual, Mr. Joshi attended a meeting of the Governing Council of the International Labour Office. Mr. S. V. Parulekar was the Indian Labour Delegate to the International Labour Conference at Geneva in 1938 and after his return to India took a leading part in opposing the Bombay Government's Industrial Disputes Bill both within and without the Bombay Legislative Assembly.

Mr. Kunzru was appointed a member of the Army Indianization Committee; Mr. Parulekar a member of the Select Committee on the Bombay Tenancy Bill; Mr. R. R. Bakhale Vice-President of the Bihar Labour Enquiry Committee; Mr. A. V. Thakkar Chairman of the Central Provinces Municipal Sweepers Enquiry Committee and of the Orissa Partially Excluded Areas Committee; Mr. R. Suryanarayana Rao a member of the Madras Famine Code Revision Committee and of the

Madras Co-operative Committee; Mr. S. P. Andrews Dube a member of the U. P. Secondary Education Committee and the U. P. University Reorganization Committee; and Mr. L. N. Sahu a member of the Orissa Government's Deputation to study the library and primary education movements in Baroda State. Mr. Bakhale was also a member of the Sangli Franchise Committee, appointed by the Sangli Durbar.

The Bombay Branch of the Society undertook rural development at Morbad in the Thana District, under the immediate supervision of Mr. P. N. Ghate. The Rural Centre opened 33 primary schools in its first year, specially for the benefit of the Thakurs and Katkaris. Mr. Negi developed a new rural centre in Garhwal, which specialized in teaching bee keeping.

The scout movement in India created a landmark during the year. All attempts for scout unity were unavailing, and ultimately several scout organizations, and in particular the Seva Samiti Boy Scout Association led by Messrs. Kunzru and Sri Ram Bajpai, merged themselves in a new organization, the Hindustan Scout Association, of which Mr. Kunzru is the Chief Commissioner and Mr. Bajpai the Chief Organising Commissioner.

Mr. K. P. Kaul published "The Status of Women in India"; Mr. D. D. Desai published "Primary Education in India" and Mr. K. G. Sivaswami published "Legislative Protection and Relief of Agricultural Debtors" and is engaged on his book, "Tenants in Ryotwari Areas in the Madras Presidency". The Society published an English biography of the late Mr. G. K. Devadhar one of its foundation members and for some time its President.

The Bombay Social Service League organised a literacy drive in Bombay and appointed a committee for the purpose with Mr. D. D. Desai as Joint Secretary. The Committee conducted 570 classes, with the help of 2,500 volunteers and raised for the purpose the sum of Rs. 9,000.

Messrs. Thakkar and Sahu were engaged in organising relief to the sufferers from the unusually severe floods in Assam. They organised relief for the refugees from the Talcher State, and Mr. Suryanarayana Rao organised famine relief in the Ceded Districts and Coimbatore in the Madras Presidency.

THE TAMIL NAD PROVINCIAL HARIJAN TEMPLE ENTRY CONFERENCE, MADURA.

(Presidential address of Srimathi Rameswari Nehru, Vice-President
All India Harijan Sevak Sangh.)

Before I say anything else, it is my duty to express my thanks to the organizers of this conference for the honour they have done me by making me their President to-day. The conference is held with the purpose of mobilizing public opinion in favour of temple entry for the Harijans. On this occasion my mind automatically goes back to another conference, over which I had the honour to preside, held only 3 years ago with a similar object. A similar campaign for temple entry in Travancore had moved the hearts of the people when thousands of men and women leaving their homes flocked under the banner of the conference to give their support to the cause. The glorious success in which these efforts of the people culminated is well known to the world for any recapitulation here. The great proclamation which opened the temples of Travancore to the Harijans did not only revolutionize Travancore but has stirred the whole of India. The short period of 3 years between then and now have been rich and pregnant with results. It has aroused the social conscience of the Hindus who in large numbers are anxious to follow the foot-steps of Travancore. The great assembly present here to-day is a proof of the fact that in Tamil Nad as well as in other parts, the majority of the educated Hindus in urban areas at any rate have realized their mistake and are ready to make reparations. There are several other facts which provide further proofs, if such were needed, that public opinion in this province is already ripe for the opening of the temples. Below are enumerated a few of these facts.

SOME FACTS

Scores of resolutions in favour of temple entry have been passed during the past year at political, social and labour meeting, and conferences even though these meetings were wholly unconnected with the Harijan problem as such. Most of the members of the present Assembly got their votes at election time on an assurance given to the voters that the former would support any measures for the removal of untouchability including temple entry. There was not a single caste Hindu in the Assembly who voted against the Malabar Temple Entry Bill. Most important and encouraging is the fact that out of the 6 trustees of the Madura Temple 5 have signed a

pledge affirming their belief in the temple entry of the Harijans. Under such circumstances who can deny that in Tamil Nad the time is ripe for the removal of all legal disabilities in the way of the Harijans. My heart rejoices at these signs of the times and I fully hope that Tamil Nad will soon be blessed when an Act similar to the one passed for Malabar. It would not be out of place for me to put before you here a short survey of what we have been able to do in this respect during the last 6 years since the inauguration of the Harijan Sevak Sangh.

A PLEDGE BY HINDUS

It was in 1932 at a time when Mahatma Gandhi had just come out of the agonies of a prolonged fast that a pledge was given on behalf of the caste Hindus to the Harijans at a public meeting in Bombay that from that time onwards no one would be regarded as an untouchable by birth and all public institutions like wells, roads, schools and temples would be open to them on the same basis as to the caste Hindus. The Harijan Sevak Sangh has taken it on itself to implement the pledge given. It has been striving in a very humble way to serve the Harijans and to convert the hearts of the orthodox. I will not enumerate here the little service which the Sangh has been able to give to the Harijans in varied ways during these last six years. Those services may be small or may be great but there is no doubt about the fact that they are much less than we would like them to be and much less than the occasion needs. We have our own limitations. It is enough for me that we offer those services in a most humble spirit, knowing our shortcomings, with a heart full of repentance and a desire to make amends for the wrongs we have committed. The only thing I want to take stock of here is how far we have achieved our objective of giving to the Harijans complete religious equality in terms of their free admission into the temples.

It has been a long drawn out fight. Efforts on this behalf started long before the Harijan Sevak Sangh came into existence. The first Satyagrah in this connection was started at Vaikom as far back as 1926. Since then the old and famous temple at Guruvayur in Malabar has been the scene of many a battle. The Satyagrah was renewed by Shrijut Kelappan who is now in charge of the Malabar Temple Entry Campaign. During the year 1932, it culminated in Shri Kelappan's undertaking a fast into death which terminated only at Gandhiji's intervention. The fast and the Satyagrah to a great extent succeeded in converting the hearts of the people as was evidenced by the referendum taken in 1932 in Madura, Srirangam and Guruvayur where 80% of the temple going

population was in favour of temple entry. In spite of such a big majority being in favour the gates of the great temple are still closed to the Harijans. It was during the latter part of last year that the Malabar Temple Entry Act was passed. Steps are being taken to take a new referendum under the Act which will be operative only after a fresh verdict has been given by the public. I have no doubt that this time even a greater percentage of people will declare themselves to be in favour of temple entry.

I need hardly say anything about Travancore. The conversion there has been so genuine that within the precincts of the temple, it is difficult to say who is a Harijan and who is not. Parties of Harijan pilgrims have been taken to Travancore from Andhra and Tamil Nad. It must have been a red letter day in the lives of these pilgrims both caste Hindus and Harijans who after centuries of separation could offer their worship to the gods in company with each other. They have all come back full with inspiration and cannot rest till the same conditions are brought about in their own areas.

THE CONGRESS

Our cause has been greatly furthered by the Congress governments. The Temple Entry Acts of Madras and Bombay are instances in point. After the enactment of the Bombay Act in 1938, reports are pouring in of scores of temples being opened every day. I am hoping that other governments will follow suit and we shall very soon hear of other enactments in the provinces. I cannot but mention Indore here. His Highness the Maharajah Holker by a royal proclamation opened all state temples to the Harijans. A strong opposition was put forth by the orthodox. For several days there was a Hartal in the city. The implementing of the great declaration became difficult. The order was, therefore, amended by the executive to the extent of allowing Harijans only up to a certain limit. This limit was indicated by a rope tied across the court-yard. But early this year in the month of March a fresh declaration was issued by his Highness and all restrictions along with the rope were removed. The Harijans now have perfect freedom to worship the Deity on the same terms as the caste Hindus. I was happy to read the accounts I received of how the Harijans went in their crowds to the great Gopal Mandir alongside with their caste Hindu brethren. This one step has filled the whole state with a new spirit. A wave of mutual goodwill and fellowship has come over both the caste Hindus and the Harijans. The spirit is taking the form of various ameliorative measures

undertaken by the caste Hindus and the state. In many other places in British Provinces as well as the States, small temples have been opened. Lathi, Aundh, Devas, Kashmir, Sandur and others are worth mentioning. In this connection I cannot help expressing my disappointment at the recent Durbar order of the Mysore State. It was only a short while ago that by the order of the Mysore Durbar, the Harijans were given permission to go up to the limit where *non-Hindus* are allowed in two of the most famous temples in the State. That order has now been rescinded so far as the temple Ganeshswami is concerned and even the halting and tardy concession if concession it could be called, has now been taken back. It is a sad commentary on the otherwise sympathetic attitude of the enlightened Mysore State.

I must confess that what we have achieved is by no means satisfactory. We have yet a great leeway to make up. Most of the big and small temples all over India are yet the close preserve of the caste Hindus. There are bright spots here and there, which serve as beacon lights to brighten up the surrounding darkness. But very hard work and great efforts have yet to be put in before we can reach the desired ultimate goal. Orthodoxy though shaken at its citadel is yet strong enough to thwart us in our purpose. It has to be dispossessed of the place it has acquired in the hearts of people. The inauguration of the Tamil Nad Temple Entry campaign which starts with this conference today is an effort in this behalf and I wish it all success.

In the South all efforts for temple entry so far have been concentrated in Malabar. Our revered Prime Minister has also thought it fit to give that area the preference by passing the Malabar Temple Entry Act. It was perhaps due to the similarity of language and customs, ways and manners and the mode of worship with Travancoreans that this preference was shown. Or it may be due to the fact that Malabar is considered to be most difficult for this purpose owing to its reputation of being the centre of orthodoxy. But in my humble opinion these are no reasons for Tamil Nad to be left behind. It should not be punished for being the home of a large number of reformers. Harijan workers all over the country have their eyes fixed on Shri Rajagopalachari whom they rightly look upon as their leader for strengthening their hands by passing a similar act for this Province as soon as possible. He has been a great well-wisher and a true servant of the Harijans all his life. It is not therefore necessary to remind him that a temple entry measure for Tamil Nad is long over due. There is no question of forcing the pace as the Tamilians are

already ready to receive the measure with open arms. It will bring nearer by decades the day of the removal of untouchability not only in this province but in the whole of India.

UNTOUCHABILITY AND RELIGION

It is an old oft-repeated truth that untouchability has nothing to do with religion. But I must say it once again even at the risk of repetition. Any religion would not be worth the name of religion, if it sponsored the slightest trace of untouchability. It is a libel on our great Dharma to say that it sanctions untouchability. Its one great teaching is the recognition of the divine spirit not only in all human beings but even in the animal creation. The great Upanishads, the Puranas, the Bhagwad Gita teach us nothing if they do not teach us to see the unity in the vast diversity of this world. The greatest ambition of every religious minded Hindu is to acquire a "Samadrishti" for all beings. The greatest religious order of the Sanyasis renounce all caste distinctions as a symbol of their inward spiritual achievement of realizing the self in all beings. It is a wrong interpretation of the great teaching to say that such non-discrimination is not meant for ordinary mortals engaged in pursuit of the ordinary routine of life. The lives of our great religious teachers prove the falsity of this suggestion. The beautiful and inspiring hymns of the Bhaktas like Chaitanya, Kabir, Nanak, Tukaram and various others are saturated with the spirit of unity with God and God's creation. All these great teachers and reformers spent their whole lives in teaching us to be one with our fellow beings, to love them and treat them as one of ourselves. The great Ramanuja lived and worked in these parts. What a great protagonist of the Harijans he was is well known to all. Even up to this day certain temples belonging to his denomination are open to the Harijan on certain days of the year in deference to the love he had for them. How little the accident of birth counted with our forefathers can well be gathered from the stories—too numerous to be recounted—given in our ancient lore. They are so well known that practically every child knows them. In the Mahabharata one Gautama—a Brahmin—is related to have lived in the house of a mlecha for a long time. Valmiki is also known to have lived in the house of an outcaste. Vasishta, even married a Chandali. Several low born shudhras have been known to have acted as teachers to Brahmins and Kshatriyas. Amongst the Vaishnavas *many alvars* whose images are still worshipped in the temples were born of Sudhra families. Harijans have produced many great saints. The story of *Nandanar* of Chidambaram is known to all. The God himself was moved

at the faith and penance of Nanda and took steps to get him admitted into the temple. At Srirangam Temple the image of Tiruppana Alvar, Harijan by caste, is worshipped. These examples could easily be multiplied. But I do not think there is any necessity for it. It is surprising that with such note-worthy examples to the contrary so many of us still cling to the belief that untouchability is ordained by the Shastras.

Most painful of all is the fact that in many temples Harijans are not allowed to go even up to the limit to which Non-Hindus are allowed even with their shoes on. Can injustice go any further? Faithful followers of the faith who worship the deity and desire to have his darshan are refused to go even to the limits to which scoffers can go irreverently even with their shoes on. This unjust practice is not confined to the Harijans only. The Nadars who are touchables and are a prosperous, trading community are as well excluded from the temple and like the Harijans cannot go even to parts where non-Hindu sight seers are allowed. To add insult to injury there is no objection in taking the offerings of Nadars and Harijans. Degradation cannot go deeper than that. Any community in which such inhuman injustices are practised does not deserve to live. And that is the reason why the Hindus are steadily decreasing in numbers from year to year.

MIGRATION FROM HINDUISM

This brings me to the question of Harijans leaving the Hindu faith. Large numbers of them are adopting Christianity and Islam all over India mostly due to the monetary temptations offered to them. Such converts do not add to the glory of the religion to which they are converted. Conversion without conviction to say the least is immoral. For us these conversions create a great problem and have a great lesson. Being vitiated in their origin they bring down the whole moral calibre of the nation. It would not have worried me if it had been a case of numbers only. I know that the strength of a religion does not lie in the numbers of its *adherents*. But the painful part of it is that these conversions are not bonafide conversions. It is our ill treatment which is driving so many of our brethren out of our fold daily. They go away only in search of redress for the wrongs heaped on them. It is not that so many go away but that so many still remain with us that is a matter of wonder. I pay my homage to their great faith and devotion to the Hindu Dharma which I cannot help admiring and feel that it is the pure devotion of these dumb millions which is keeping the Hindu Dharma alive. The only thing we

can do to remedy this sorry state of affairs is to redouble our efforts for the removal of untouchability in all its shapes and forms.

There are many amongst caste Hindus as well as the Harijans who feel that temple entry is an unnecessary luxury, which can be easily dispensed with. Their idea is that all the efforts spent on securing temple entry for them would be more useful if devoted towards their economic and educational uplift. I am afraid that those who think this way miss the real point. A disease has to be treated at its source. Untouchability, wrong though it is, is fundamentally a religious conception. It has, therefore, to be attacked at its very source. The status of the Harijans will automatically rise, if once they secure religious equality. They will at once become our equals in spirit. Their other disabilities are in common with the rest of the people and the solution of those disabilities will also have to be common. The following words of Mahatma Gandhi in this connection forcefully show the urgency and the need of temple entry.

"Let me proclaim it for the thousandth time that for me as with my co-workers, removal of untouchability is an indispensable religious need ; and the opening of temples to Harijans being a pure spiritual act is an indispensable test of that removal. It is the one thing that alone can give a new life and a new hope to Harijans as no mere economic uplift can do. Economic and all other uplift will follow temple entry as light follows dawn. The one single act of opening temples to Harijans will purify Hinduism, and will open the hearts of both caste Hindus and Harijans to receive new light. The message of the temples will penetrate every Hindu hut ; the message of economic and educational uplift will touch only those to whom it is personally brought".

"OUR" DUTY

Those like me who have watched the Harijans go through the agony of their daily lives have seen the depths of degradation to which our tyranny has driven them. Landless, resourceless, poverty-stricken, ostracised by all, most of them drag on through their drab earthly existence to the end of their days. There is no joy in their lives, no smile on their lips, no light in their eyes. The majority of them seem to have lost all hope, yet with the exception of a handful of educated town dwellers there is no bitterness in their hearts, not a trace of desire for retaliation. They do not even feel that they have been injured, that they have been exploited. The slightest good turn done to them in love and *humility causes to sprout* forth from them a flow of gratitude and good will on their part. They are undoubtedly the best products of the Hindu Dharma.

But what about us? We know full well that they are our victims ; that we are responsible for their miserable conditions that we have exploited them and taken advantage of their helplessness and ignorance. We have to make amends for the wrongs we have done them. It does one's heart good to see that a few selfless workers have banded themselves together under the banner of the Harijan Sevak Sangh and other organizations and have dedicated their lives for the service of the Harijans. The Congress governments also have adopted many economic and educational ameliorative measures in different provinces and are rendering good service. I look upon these services merely as acts of reparation for the century old injuries done to the Harijans. They should by no means make us self complaisant. All that we have so far been able to do including the government work is only an infinitesimal part of that which is due from us to them. Our efforts have, therefore, to be ceaseless. Our work cannot come to an end till untouchability ceases to be. We cannot afford to forget the words of Mahatma Gandhi which keep ringing in our ears. When the resolution about the removal of untouchability was passed at Bombay in 1932, he made the following statement :—

"When on the British Government's acceptance of the Yerravada pact, I broke my fast, I solemnly assured Dr. Ambedkar and took a vow in the secret of my heart and in the presence of God that I would hold myself as a hostage for the due fulfilment of the resolution adopted in Bombay and the general carrying out of the pact by the caste Hindus. There can be no rest therefore for me or those who by word of mouth or show of hands silently endorsed the resolution until untouchability becomes a thing of the past."

How can we then rest when our great leader has pledged himself as a hostage and his sacred vow is unfulfilled. We have to keep on striving till his plighted word is redeemed. May God give us the strength to be true to ourselves, to him and the cause.

**THE THIRD SOUTH INDIAN HARIJAN WORKERS'
CONFERENCE, MADURA.**

(Held on 14th and 15th June, 1939.)

RESOLUTIONS.

1. This Conference reiterates the resolutions of the Provincial Temple Entry Conference and requests the States also to bring in suitable legislation for opening all their temples to Harijans.
2. This Conference notes with deep regret the recent action of the Mysore Government in having withdrawn their Order permitting Harijans into the Sravana Balagola Temple even up to the limits where Non-Hindus are allowed.
3. This Conference heartily welcomes the Prohibition programme of the Madras Government and requests them to extend the same to all the Districts in the Province, as it has conferred untold benefits on the Harijans.
4. This Conference requests the Provincial Governments and the States in South India to take immediate steps to enquire in the indebtedness of the Harijan labourers, particularly, in the rural areas and undertake suitable legislation for remedying the same.
5. This Conference, while thanking the Government of Madras for the Civil Disabilities Removal Act, is of opinion that due publicity should be given to the same and suggests the following methods to be taken:—
 - (1) To issue directions to all District and Local Boards to take active interest in carrying out the aims and objects of the Act, by putting up notices near Public Wells, Roads and other places of public resort that Harijans are entitled to the use of the same.
6. This Conference requests all public organizations and individuals working for the welfare of the country to include in their programme the speedy removal of untouchability, and advocate the same at all public meetings.
7. This Conference requests all Municipalities and Local Boards to introduce suitable conditions in the licences granted to persons keeping restaurants, Boarding Houses, Coffee Hotels, Tea Shops etc., for providing equal facilities for Harijans as those provided for Caste Hindus, and to strictly enforce the same by suspension and cancellation of their licenses for breach of the said conditions.

1939]

THE HARIJAN WORKERS CONFERENCE

213

9. Resolved that the Harijan Sevak Sangh in co-operation with the Congress and other organizations select specific disabilities to which the Harijans are subjected in spite of the recent Civil Disabilities Removal Act, such as access to Public Wells, entry into Hotels etc., and secure their actual and speedy removal.

10. This Conference conveys its heart-felt thanks to the Madras Premier and his Cabinet for the special facilities given to the Harijans in appointments, and for the provision of increased grants for their educational and economic uplift.

11. This Conference recommends to the All India Congress Committee to include amongst the qualifications for Membership to the Congress Committees a pledge for the non-observance of untouchability also. It is also resolved to communicate the same immediately to Mahatmaji and to the Constitution Committee of the Congress.

A familiar instance of inferiority complex.

"Somebody once said of Mexico that" the Germans own the hardware stores, the Spaniards own the hotels, the Americans own the rail roads, and the Mexicans themselves stand in the middle of the street, and shout "Viva Majico".

"The Central Americans"

Arthur T. Ruhl.

HEROES OF THE SILENT WAY.

BY T. L. VASWANI.

One by one they go—thinkers, seers, exponents of the Theistic Dispensation! Dr P. K. Ray, D. Sc., the philosopher with a rich mind, a radiant simplicity. Sir J. C. Bose, the scientist filled with the ancient Rishis' vision of the One Life in all; he proved, scientifically that the mineral world and the vegetable world responded to external stimuli in the same manner as the human world. Principal H. C. Maitra, a man of that true scholarship which blends knowledge with communion; he built the city college. Calcutta, with singular devotion and singular self-effacement. Sir Brajendra Nath Seal: him I regard as contemporary India's greatest man of culture. And now comes the news of the passing of Brahmarshi Sir Venkatratnam of South India. It was my privilege to come into personal contact with these five great ones, the *Panch Piaras*—to use an expression taken from the Sikh history,—of the modern Theistic Church in India. To know them was to love them. In this period of intellectual confusion and moral chaos, these great men believed in and built life in inner forces. And they all believed that Religion, not Tradition, Religion, not creeds and conventions can meet the problems created by the new forces evoked by new contacts of East and West. They recognised that the world is in a serious crisis. It is a crisis the most serious since the epoch of Sri Chaitanya in India, and the collapse of the Roman Empire in the West. Civilisation, spirituality, reverence for the *Atman*, God and the Golden Rule of Love are all challenged today as never before in the world's history.

Not one of these five witnesses to the Ancient Wisdom of the Spirit experienced what Sir Oliver Lodge in his old age calls "enjoyment of tranquility". They all lived laborious days. When I saw Sir Venkatratnam Naidu last, during my South Indian tour, some years ago, he looked very old, "prematurely old", I said to myself. He had worked hard, very hard, he had spent himself in the service of God and humanity. All the Five had a common inner atmosphere: a common weather of the soul. They all asked for space to grow like a tree. That "space" was "*freedom*". They all insisted on the infinite value of the *individual*. None of them was a politician. All of them were conscious of the limitations of the political movement in India. They rose above "credalism" communalism "narrow nationalism" to the broader vision of the Brother.

1939]

HEROES OF THE SILENT WAY

215

hood of Man. They were alive to the vital things in mind and spirit. Profoundly religious were they all; none of them believed in the ascetic ideal. They believed in life. They were in love with Life. And they, in different spheres, sought to realise the Kingdom of the One God,—"One without a second". These Leaders of Culture, also, contributed to the New Renaissance in India, to a new Renewal of Religion. This, to them all, was the very heart and centre of true national life. And they believed in the Brotherhood of Religions, the Unity of all Races, the Fellowship of all Nations.

To-day's youths growing up in cults of Godlessness may well profit by a study of the lives and writings of these great ones of the Older generation. In this period of noise and excitement, these Heroes of the Silent Way proclaimed the eternal spiritual independence of the Indian Nation. They lived in tune with the Infinite. They died serene and strong! Homage to them.

SIND ANTI-DOWRY BILL.

The following are the important provisions of the Anti-Dowry Bill recently passed by the Sind Assembly:—

No person shall give or agree to give or agree to accept any payment as a part of the contract of any betrothal or marriage.

Where a girl is betrothed or married no person shall at the time of or after such betrothal or marriage, give or accept any payment other than the payment referred to in the "list".

Provisions of this Act shall also be deemed to apply to all cases in which (a) betrothal takes place before the commencement of this Act, but the marriage is not solemnized until after such commencement, (b) the marriage has been solemnized before the commencement of the Act.

The list shall contain particulars of the nature and number of maximum payments authorized thereunder and of the occasions on which and the persons to or by whom such payments shall be made, provided that the aggregate value of such payments shall be made, provided that the aggregate value of such payments shall not exceed (1) where the list is made by a panchayat (a) from the date of betrothal until the expiry of two years from the date of marriage to the person betrothed

Rs. 500, (b) for the subsequent three years Rs. 50 per year and (c) thereafter Rs. 25 per year.

Whoever contravenes the provisions shall, on conviction, be punishable with simple imprisonment which may extend to one month or with fine which may extend to Rs. 1,000 or the value of any payment made in contravention of the sections whichever is greater or with both. Provided that no woman shall be sentenced to imprisonment.

Nothing contained in this Act shall affect any right or interest obtained or acquired by inheritance or by virtue of any will or testamentary disposition.

Notwithstanding anything contained in any law for the time-being in force any gift of settlement which is not a payment made in favour of a girl within six months of her betrothal or before the expiry of two years from the date of her marriage shall be void.

The Provincial Government may exempt any panchayat, the members of which, according to the custom of their community, give their girls in marriage to persons having their domicile outside the provinces of Sind from the operation of all or any of the provisions of this Act.

The provisions of this Act shall in the first instance, apply to Hindus and Sikhs domiciled in the province of Sind, but the Provincial Government on a motion of the Sind Legislative Assembly or otherwise, may, by notification in the official *Gazette*, direct that all or any of the provisions of this Act shall apply to members domiciled as aforesaid of any other community.

The provisions of this Act shall not apply to Muslims.

SIVA MAHIMNA STOTRA

शिवमहिम्नस्तोत्रम्॥

(Concluded from page 188)

आत्ममाप्तमिदं स्तोत्रं सर्वे ईश्वरवर्णने ।

अनौपम्यं मनोहारि पुण्यं गन्धर्वमाक्षितं ॥ ३६ ॥

गन्धर्वभाषितं—Composed by Gandharva इदं—This स्तोत्रं—Hymn आत्म-
माप्तं—From beginning to end सर्वे—Throughout ईश्वरवर्णने—Describing God
अनौपम्यं—Without a rival मनोहारि—Captivating the mind पुण्यं—Purifying

This hymn composed by Gandharva, is from beginning to end, devoted to describing the glory of God, is unrivalled, captivating the mind and purifying. (39)

श्रीपुष्पदन्त-मुख-पंकज-निर्गतेन स्तोत्रेण क्लिब्वहरेण हरप्रियेण ।

कण्ठस्थितेन पठितेन समाहितेन सुप्रीणितो भवति भूतपतिः महेशः ॥

भूतपतिः—Lord of the hosts महेशः—The first Lord श्रीपुष्पदन्तमुखपंकज-
निर्गतेन—By this that has come out of the lotus of the mouth of Pushpa-
danta क्लिब्वहरेण —(By this) which removes sins हरप्रियेण —(By this)
dear to the Lord स्तोत्रेण—By this hymn कण्ठस्थितेन—Studied by rote
पठितेन repeated समाहितेन—accepted as supreme सुप्रीणितः—Very pleased
भवति—Becomes.

The great Lord (Siva) lord of the hosts becomes mightily pleased if this hymn which removes all sins and which was composed by Pushpa-danta if it be learned by rote (and repeated) and accepted as the best. (40)

इत्येषा वाङ्मयी एषा श्रीमच्छंकरपादयोः ।

अर्पिता तेन देवेशः प्रीयतां मे सदाशिवः ॥ ४२ ॥

इति—In this way एषा—This वाङ्मयी—Of words पूजा—Worship श्रीम-
च्छंकरपादयोः—At the feet of Sankara अर्पिता—Placed तेन—By that देवेशः—
Lords of Gods सदाशिवः—Sadashiva मे—Towards me प्रीयतां—Be pleased

In this form (of this hymn) this word-worship of mine is placed at the feet of Sree Sankara. May He the Lord of Gods, Sadashiva be pleased with me. (41)

तव तत्त्वं न जानामि कीदृशोऽसि महेश्वर ।

यादृशोऽसि महादेव तादृशाय नमो ममः ॥ ४२ ॥

महेश्वर—The great Lord कीदृशः—Like what असि—Thou art [इति—That] तव—Thy तत्त्व—Reality न—Not जानामि—I know महादेव—Great God यादृशः—Whateverlike असि—Thou art तादृशाय—To Thee who art like that नमोनमः—Repeated 'salutations.

O Great Lord ! I know not Thy nature, what Thou art like. Whatsoever Thou art like, my repeated salutations to Thee in that form. (42)

एककालं द्विकालं वा त्रिकालं यः पठेत् नरः ।

सर्वपापविनिमुक्तः शिवलोके महीयते ॥ ४६ ॥

यः—Whosoever नरः Man [इदं—This hymn] एककालं—Once a day द्विकालं—Twice a day त्रिकालं—Thrice a day वा—or पठेत्—Studies सः—He सर्वपापविनिमुक्तः—Released from all sins शिवलोके—In the world of Siva महीयते—Is respected.

Whosoever studies this hymn once, twice or thrice every day, he becomes free from all sins and would be respected in the world of Siva. (43)

S. K. Y.

THE INCUBUS OF THE DOWRY SYSTEM.

P. P. SARATHI, B.A., B.L. *Sub-Judge, (Retd.)*

It is an ideal state conceived by political thinkers, that Government as such should be the least in operation ; That the public should have no cause to feel, that there is a government. But when there is a political constitution working, the general principal of wisdom very much relished is, that the Legislature refuses to interfere with the public, in their observance of social and religious principles and customs. However there arise occasions when society groans and its progress is hampered and weighted down by actions and conduct, which having no part on basis in any sacrament, or refined object of soul culture, debases the individual, and degenerates the community, and withers the communal conscience. "When wrong usages and practices are getting crystallised, it (State-legislation) is the only hammer to break them". Thus observes Dhurandhar, Legal Remembrancer Baroda. On this dictum proceeded many a piece of legislation in advanced Baroda.

The system of demanding cash payment in the name of dowry (and it is a shame that matrimonial advertisements do not hesitate making public demand for dowry), has become one of the most pernicious systems crippling the sources of happiness of both the families that make a matrimonial alliance. A demand of the kind savours of "sale and purchase", is mean and constitutes a sore eating into the vitals and ruining the economic stability of the families. It is exotic to the true aim of marriage, and even in the case of persons affluent enough to fulfil the demand, it detracts the ceremony from its solemnity and holiness. If the families are equally balanced in wealth ; these latter are submerged and forgotten in the differential calculus of (equal ?) presents on either side. If the families are not equally balanced, woe unto the family, that is in the lower rung. In the former case, draft cheques issued set in operation automatically the bankers, the silver smith, the jeweller and various others who cater to the pomp and vanity of the families, for the marriage. In the latter case heart-burning leads to the usurious money lender and the mortgage banks. Every pie out of sweated earnings is washed unto the basin of dowry demand. The couples are mere pawns in the game. They do not come into the picture. Their happiness is undermined, and this demand, when it

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could not be met, gnaws the heart and with what result? Remember the suicide of *Snehalata*! The injunction in the case of Kanya Danam to a person learned and wise with presents, does not justify the conversion of the holiest sacrament into a *money-Squeezing inquisition*. Even the rich parent of the bride groom—and he is the foremost in it—makes *demand for dowry*. The poor man shudders at the idea of offering his daughter to a rich man's son. The rich man looks down upon the less fortunate in this connection and it is a condescension, if he makes an alliance. The ox and the frog tale of emulation is repeated in the living history of many Hindu families. Public opinion in the matter is too slow to make itself articulate and potent and it is a truism of course, that there is nothing better and more effective than the stern opposition of a well formulated public opinion, to this vice. But we cannot wait indefinitely, for it has already ruined many families, and it is eating into the vitals of the economic social polity of the society. Legislation should cultivate far seeingness and over—reach the active formation of public opinion—through a definite medium and focussed on the spot that is diseased.

To the parent, the marriage of the son or the daughter must be carried through in the spirit of *Niskama Dharma*.

But we find just the contrary in numerous cases. Marriage is looked upon and resorted to as a lever of filling up an economic deficit or make-up for a minus balance "Economics" works havoc. The cost of education and bringing up and maintaining children healthy, pure and free from temptations is tellingly heavy upon the purse, and the needy parent honestly thinks he should have some compensation for the expenditure, and looks to a parent who can give a big dowry at the the time of marriage. But he has erred egregiously. It is compensation at the cost of the daughters happiness. A happy couple is the best fruit of the bridegrooms family-efforts and the return from that happy couple is invaluable. It is more than monetary compensation. It is Ananda—bliss to the family that gives the girl and the family that takes her.

We therefore feel gratified to find that the Sind Legislative Assembly passed the Anti-Dowry Bill recently. The Bill exempts Muslims obviously because the dowry (called Dower) (prompt or deferred) has a different significance. It is a security against "Talak" or divorce.

It exempts wisely enough a long list of payments regulated both by the quantum and the period of time, 2. gifts and legacies by inheritance and bequests, 3. gifts and settlements in favour of a girl after expiry of six months from the betrothal and two years from the marriage. The Bill is

in the nature of an economic mandatory, a standard by which the mutual economic position of the parties could seek adjustment without torture to either. All the same, we look forward to the betterment of society, not because the Bill has been passed, but because it compels every one to look inward, purge oneself of avarice and the vile materialistic considerations which make marriage a hunting ground for mines of wealth, a game for earning unearned increment to one's coffers; but purify ones soul and thus heighten the beatitude of the marriage couple. Marriages have been brought down to disrepute, and there are already scoffers and cynics who have been traducing our holy institution. The Dowry is the *nightmare of marriage*, and let it be exorcised once for all.

The Dowry is the breeder of more avarice. It insidiously warps conjugal bliss. The very thought of it chills their bones and freezes the wells of true love. The Devas would not bless such a marriage. They would not accept the sacrifices before the *Fire*. Let there be no prostitution of their sacred institution of marriage, either by the desire to create an occasion for a feast, or to gratify one's own personal vanity or introduce commercial motives.

Let public opinion assert itself in order to devise effective means to put down the *Dowry System*.

"I have seen wicked men and fools, a great many of both; and I believe they get paid in the end; but the fools first."

R. L. Stevenson.

NOTES

Temple Entry :—Steady progress continues to be made in Temple-Entry. The public or that section of it that is interested in the growth of Hinduism is taking more initiative. This is as it should be. Temple entry is really the concern of the Caste Hindus. It is for them to repay a debt which has been long over due and the discharge of which will remove one of the obvious contradictions between theory and practice in Hindu religion.

While the advance made is encouraging, there is reason to fear that when it comes to actual entry into some of the leading temples by pious worshippers of the scheduled castes, resistance may be encountered from groups among whom propaganda has not been either adequate or successful. There are sub-castes and communities who may consider their social status imperilled by the admission of Harijans into temples. Some of them look upon the place assigned to them in temple worship as proof of their precedence in society. It will not be unnatural if a disturbance of the old arrangement is resented by them.

In this as in some other matters of social adjustment the residuary prejudice can be overcome only through the sanction of legislation. Temple Entry is really the first of many steps in the democratisation of Hindu religious ministrations. The potentialities of such a movement for renovating Hindu society are much greater than its ardent supporters may think at present. For that very reason perhaps that there is opposition from some quarters from which a liberal attitude is due. While every step should be taken to conciliate opposition, to appease sentiment and not unduly rush the pace, there can be no going back on the principle of the equality of religious opportunities in Hinduism of which Temple entry is the most conspicuous symbol.

Is it possible to introduce Temple Entry with the same speed as prohibition? It is an attractive thought. But it will involve tremendous strain on the Government and especially on the Prime Minister on whose devoted head are poured vicariously all the venom which unreasoning hatred, communal prejudice and vested interest can conspire to generate. A lesser man than he would have quailed. His mental strength and discipline and the tapas he has been undergoing all these years for India's uplift has enabled him to stand firm in the face of the vile personal calumny and attack to which he has been subjected by the more virulent

among his opponents. These have not scrupled to make life unbearable to him in a manner that makes one despair of the future of democracy in India. Among the opponents of Temple Entry also there may be persons who will not hesitate to use every weapon right or wrong. They may think that they are doing the right thing and that they will be supported by the Deity to preserve whose sanctity they are fighting. In such matters ordinary ethical rules are abrogated. We are relegated to the conditions of primitive warfare where each of the opposing tribes calls upon its God. The battle becomes one between Gods as much as between men.

* * * *

As the prospect of Temple entry draws nearer its difficulties loom larger perhaps on account of the excessive anxiety of those for whom it will be the fulfillment of their lives, dream. But there are real difficulties in the way apart from what our imagination may conjure up. In a sphere of life where faith predominates any action which may have a tendency to undermine it must be scrupulously avoided. In temple worship as in some other activities a devotee benefits according to the extent of his faith and that of the congregation of which he is a member. It would therefore be helpful if during the actual entry into temples there were bands of caste Hindus devotees regularly worshipping along with the new worshippers. Ballot box methods though necessary to ascertain the existence and extent of support for temple-entry are not enough. The good will that they reveal must be translated into enthusiastic religious service. This will also help in reducing the bitterness of the opposition and to dispel the fear that the newcomers are out to destroy the last vestiges of Hindu religion and deprive caste Hindus of the blessings of Temple ministration without any gain to themselves. We are not suggesting that Harijans should go out of the way and specially qualify themselves for temple-entry, but only that it will make it better for all to reduce as much as possible the causes of disharmony. Old and regular temple goers are as much part of the basic structure of temple worship as earnest and zealous converts and it should be the aim of every one to make all reasonable concessions to their sentiments and make every effort to retain their goodwill.

* * * *

The late Sir R. Venkataratnam :—In the death of Sir R. Venkataratnam Hinduism has lost one who for more than two generations worked for the liberalisation of Hinduism and brought into it some of the highest spiritual values of the age. He was a true pioneer filled with zeal and courage and endowed with a vision that saw beyond temporary difficulties and turmoils. He had an invincible faith in the future of Hinduism.

It is difficult to assess correctly the contribution of a life which as much by example as by precept exhorted its country men to tread the path of new righteousness. The influence of such a life is much more unseen than direct. For a long time to come he will continue to inspire efforts for the amelioration of a people whom he loved with a true paternal love.

* * * *

Wanted, "Anti" Dowry Legislation for Madras :—The marriage season will be over with the 15th of July. Looking at it from the point of dowry it can be safely said that in spite of "the tightness of the money market", the prevailing economic depression and unemployment, the uselessness of academic degrees, things are going from bad to worse. It has become like the drink evil. Every one condemns it including the giver and the taker. But nearly every one gives and takes dowry.

Few can afford it. It impoverishes the bride's family without enriching the bride-groom or his family. It is difficult to recall any notable instance of bride-grooms who have prospered after taking heavy dowries. A few have been able to discharge the loan borrowed for their education including the I. C. S. course. But that is about all.

There is a unanimity of public opinion about the evil of the system. It is also a unanimously admitted fact that its victims are utterly unable to protect themselves against it. What more is wanted to invoke legislative aid? The exact form legislation however will need careful consideration. Sind has adopted a procedure akin to prohibition. The exact form of the Behar Bill against dowries is not known.

When is Madras going to legislate? Like those addicted to drink the public answer when they are asked why is the evil growing when the remedy is in their own hands, "why does not the government prohibit dowries". It may seem childish. The community has not developed the necessary moral resistance and needs external protection.

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चित्रं ब्रह्मसूत्रं ब्रह्माः शिष्या गुरुर्ब्रह्मा । गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिनसंशयाः॥

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

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CONTENTS.

	Page.
ESSENTIAL HINDUISM, By K. S. Ramaswami Sastri ...	225
ALL GLORY TO SREE GURU AND GAURANGA. IS ALL ACTIVITY WORSHIP? By Prof. Nishi Kanta Sanyal, M.A.	229
TIRU-P-PALLANDU, BY Dewan Bahadur V. Bhashyam Aiyangar	231
THE MADRAS TEMPLE-ENTRY INDEMNITY ORDINANCE. ...	234
REGISTRATION OF CONVERSION, Declaration Before Magistrate... ..	236
THE MESSAGE OF "ADITYA HRIDAYAM", By P. P. Saradhi, B.A., B.L.	246
VOLUNTARY EUTHANASIA, Is it Criminal?	249
REVIEW	252
INVOCATION TO THE GREAT ONE	256
NOTES	254
The descent of temple-entry. Temple-entry in theory and in practice. The law of Temple-Entry.	

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ESSENTIAL HINDUISM.

By

DEWAN BAHADUR K. S. RAMASWAMI SASTRI.

I. ITS SOURCES.

Hinduism has no founder like other world religions. Its source is the Veda. Swami Vivekananda has defined the Veda as "the accumulated treasure of the spiritual laws discovered by different persons in different times". Just as the law of gravitation existed before Newton discovered it, the spiritual truths enshrined in the Vedas are eternal. Nay, the Hindus believe that the words of the Vedas also are eternal. The teachings of the Vedas are implemented and illustrated and explained and amplified by the Smritis and Itihasas and Puranas and Agamas and Darsanas, The Vedanta is the thread running through them all. To an outsider Hinduism may seem to speak with many voices but to the initiated Hindu it speaks with only one voice.

II. ITS TOLERANCE.

It is the only world-religion that does not actively proselytise, because it affirms that all who love God will attain salvation, whatever their human labels may be. Sri Krishna says that whatever aspect of Godhead is loved by a person. He would intensify such love and grant its fruition. While other religions pride themselves on the number of their adherents, it does not do so; but it does not like its own children to leave its protection. Why should they leave it when it has got a richer philosophy and an ampler store of *sadhanas* than any other religion in the world?

III. ITS FUNDAMENTAL ARTICLE OF FAITH.

Hinduism looks complex but is in reality exceedingly simple. Its greatest manual is the *Bhagavad Gita* which every sect of Hinduism honours as the essence of all the Hindu scriptures. The fundamental article of faith in Hinduism is that the universe has proceeded from God and is a mode of His being and that He is immanent in it and upholds it and is yet beyond it and that it will at the time of pralaya or involution be withdrawn into Him. If we view God apart from the universe, He can be described only as Bliss. (Sachchidananda). If we view Him in relation to the universe, He can be described as the creator and preserver and destroyer of the universe. The special doctrines of Hinduism in regard to Godhead are its affirmation of God's immanence along with His transcendence, its teaching about the Mother aspect of Godhead, its insistence on the truth that God is not only the Ruler but is also our beloved friend, and its doctrine of the Avatars (Incarnations) of God to protect the righteous and punish the unrighteous and to establish righteousness once again. The destiny of all living creatures is to attain the eternal infinite bliss of God at some time or other, in some form or other and in lesser or greater measure. The different sects of Hinduism merely give us different aspects of Godhead and diverse levels of Godrealisation.

IV. ITS CONCEPT OF THE UNIVERSE.

As the entire Universe is thus an aspect of God and as God is immanent in it, we must look at the world not as mere matter but as matter ensouled by God. Whatsoever is grand, auspicious, and noble therein is a manifestation of God—is a *Vibhuti* in the language of Shri Krishna. Other religions ask us to rise from Nature upto Nature's God. But Hinduism asks us to realise the Infinite Glory of God immanent in and ensouling Nature. The evolving categories are described variously but are best described by saying that the Universe is the progressive manifestation of the *Shakti* (power) of God.

V. ITS CONCEPT OF SOUL.

Besides inorganic matter, we have organic matter or embodied souls. The Macrocosm consists of many worlds, each instinct with angelic life and divine glory. The microcosm is the living body from the amoeba to the angel. Hinduism has contributed the great ideal of Karma and Reincarnation to account for birth and death and the endless dance of life—our "little life rounded with a sleep". Buddhism which is a stem of Hinduism affirms these doctrines but other religions do not do so. The doctrines give us the most satisfying explanation of the diversities and

inequalities of life. The other religions believe in the post-mortem existence of the soul. But the very logic that accepts such a view must say also that there is no ground for denying the prenatal existence. The Karma doctrine is thoroughly logical because otherwise we would have to posit a world of effects without causes and of causes without effects.

The souls can, however, get out of the rolling wheel of samsara (recurrent births and deaths). This can be done only by knowledge and love of the Infinite and eternal and Supreme Iswara. Hinduism stresses also the need for *Mantra*, *Japa* (repetition of God's name) and *Dhyana* (meditation on God).

But a person can successfully practise these higher disciplines only if he leads a thoroughly ethical life. Hinduism has specially stressed *Ahimsa*. *Ahimsa Paramo dharmah*. In the course of many centuries it has slowly secured abstention from flesh and wine. A great Western writer has called it "the gospel of Mercy". We have never heard of any *abattoirs* in India. The Gita emphasises the performance of *Swadharma* by every man, and Sri Krishna says that to show the vital need for such an attitude. He himself showed the way by treading the path of Dharma. He says: "He who treads the path of pleasure giving up the duties inculcated by scripture will not attain the fruition of his endeavour and will not get happiness or salvation. Therefore scripture is your guide and authority to tell you what should be done and what should not be done. Knowing the command of the shastra as to what should be done, you must do your duty."

Sri Krishna has analysed our dharmas as Yagna, Dana and Tapas. These define our relations to the Gods, to other human beings and to ourselves. We must deserve and attain the blessings of the Gods who are the guardians of the Universe. We must give out of our abundance to our less fortunate brethren. We must by our purity and austerity keep the light of divine knowledge and love in our hearts.

In a memorable passage Sri Krishna defines such Tapas (austerity) of the body and of the tongue and of the mind: "The austerity of the body consists in reverence for the Gods and spiritual persons and teachers and wise men, purity, straightforwardness, sexual self-control and non-injury. The austerity of the tongue consists in speaking words which do not hurt and rankle and which are true and sweet and helpful and in reciting the words of God. The austerity of the heart consists in clarity of mind, wishing the good of all, fortitude, self-control, and utter purity of heart."

V. SOME DIFFERENTIA OF HINDUISM.

Like other religions, Hinduism also has rituals and hagiologies of its own. It insists on the regulation of the daily life. Every person must rise at 4-30 A. M. and pray to God and ponder over the means of his spiritual welfare after answering the calls of nature and clean his teeth and bathe in cold water before dawn and perform the worship of the Sun by prayers in one form or another and by Suryanamaskara. He must know *Asana* (Yogic posture) and *Pranayama* (rhythmic breathing) after knowing and practising a virtuous life (*Yama* and *Niyama*). This will give him a healthy mind in a healthy body. Only then can he go further in the path of *Yoga* (*Pratyahara*, *Dhyana*, *Dharana* and *Samadhi*). The path of yoga is one of the special *differentia* and great glories of Hinduism. It alone teaches the practical path to meditative ecstasy.

The rituals are for all sections of the Hindus, though they are more numerous for the Brahmins. But all rituals have the same value. They help to purify the body and the soul. The ceremonies consisting of oblations in the fire, the daily worship of images, the *Vaiswadeva*, the feeding of learned and holy persons, etc., are the means of spiritual uplift. But rituals should come in along with righteousness of life. No rituals will help a person if he leads an unethical life and indulges in drink or debauchery.

A word may be said here about some external aspects which strike the eye of the outsider. Image worship is resorted to only after enkindling spiritual power in the image by *mantras*. It is useful for the stilling and concentration of our erratic minds. But it is not necessary after a certain stage of the spiritual life is reached. The veneration for the cow is again another symbol of our bias for *ahimsa*. The cow is the only animal that is all help and no harm. It is the most *Satvic* of animals. But for its milk and the products of such milk, no ritual or worship can be performed. The cow is therefore a link between us and our goal. Hinduism emphasises also the need for a *Guru*. The flame of spiritual knowledge can be kindled in us only by contact with such flame in a higher personality. The Guru is thus a divine link between us and God.

ALL GLORY TO SREE GURU AND GAURANGA.
IS ALL ACTIVITY WORSHIP?

(PROF. NISHI KANTA SANYAL M. A.

General Secretary of the Gaudiya Mission).

There is distinction between worship and work. The difference is in regard to method, purpose and agency of the respective forms of activity. Worship is the activity of the unconditioned soul serving the Absolute on the plane of the Absolute. Work is the activity of the conditioned soul, misidentifying himself with the physical cum mental tabernacle, on this mundane plane towards his misconceived self and its supposed sphere of activities for the satisfaction of his misconceived self.

The belief that work is worship would thus be found to be both too wide and too narrow in different ways.

The distinction noticed above between work and worship is supplied by the spiritual scriptures (*Satwata Shastras*) of India.

Activism or work in the secular sense is called 'Karma' in the *Shastras*. It is not possible for a human being to live without performing any work. The *Shastras* do not teach us to give up work. It is not possible to give up work. But the *Shastras*, however, tell us that it is possible to perform work for pleasing the Absolute and that no work need be performed except for this purpose. The *Shastras* also teach us that work performed for pleasing the Absolute is worship and that such work should be performed with energy and intelligence.

The contact of work with the Absolute is established by the awakening of one's soul to the experience of his unconditioned existence. The awakened soul thereupon no longer misidentifies himself with the mind cum body. He is, then, in a position to use the mind and body in the service of the Absolute. This knowledge belongs constitutionally to the awakened soul. The knowledge that the conditioned soul acquires through his misidentified self, is the cause of his spiritual ignorance. The activity that is performed by the conditioned soul, actuated by such spiritual ignorance, is 'Karma' which has no connection with its real self, and which is, on the contrary, opposed to the interests of his real self.

Secular activism resting upon the resources of the misidentified self is thus bound to produce and multiply ignorance, confusion and discord.

If one lives for the body by the resources of the mind, one soon finds oneself in the position of chronic dissatisfaction and the necessity of

exploiting one's surroundings for securing one's physical wellbeing, efficiency and capacity for their own sake which necessarily disconnect one, in the issue, from those from whom the results has to be derived. The most civilised man is thus found to be the most severely isolated from his species. The contradiction in terms that faces us in every form of the secular activity is the real problem of existence. From this point of view it may be said that the railways and the airways make all of us greater strangers and greater enemies to one another than ever before. It is spiritual activity which can secure the fullest scope for really assorted individual and collective life. Acquaintance with one another for secular purposes is the sensest spiritual ignorance and disassociation. A society which is sought to be based upon the economic purpose is like railway passengers waiting the 'Mussaphirkhan'.

I am not drawing an exaggerated picture of the difficulties of the modernest man-made civilisation. It is claimed to thrive by war. Every one has to be regarded as a possible enemy, an incendiary or a pick-pocket, just as we find on the notice board in the Mussaphirkhana. Sometimes, of-course, very soft language is used in praise of this civilization. But that is no reason why the disease of civilization, if it happens to be such should not be properly diagnosed and treated.

Solon was a very wise man because he knew this and taught the world that the proper purpose of the life of every man should be to really know oneself.

Religion is no doubt at this monent in official existence all over the world but even the Church may become the Musafarkhana. The treatment of the disease by a quack religionist will only aggravate the same. Any form of misactivity, either secular or in the garb of religion, need not be called worship.

TIRU-P-PALLANDU

(Concluded from page 196).

DEWAN BAHADUR V. BHASHYAM AIYANGAR.

In the next three stanzas, the saint blesses the Lord as the spokesman of the three classes of people who were invited by him in stanzas 3 to 5 and joined his banner in stanzas 6 to 9.

The Bhagavat-prapti-kamas :

உடுத்துக்களைந்த நின் பீதகவாடை யடுத்துக் கலத்ததுண்டு
தொடுத்த துழாய்மலர் சூடிக்களைந்தன சூடுமித் தொண்டர்களோம்
விடுத்த திசைக்கருமந் திருத்தித் திருவோணத் திருவிழவில்
படுத்த பைந்நாகனைப் பள்ளிகொண்டானுக்குப் பல்லாண்டு கூறுதுமே.

"We wear the clothes sanctified by Thy use ; we take the remains of Thy food ; we bear on our heads, the wreaths of Tulsi flowers used by Thee ; Such servants are we. We do Thy bidding in whatever direction it may be and we say blessings to the sacred day of Tiruvonam and the beauty of Thy pose, when reclining on the bed of the broad hooded serpent".

The Atma—prapti—kamas :

எந்நா னெம்பெருமானுன் றனக்கடியோ மென்றெழுத்துப்பட்ட
வந்நாளே யடியோங்களடிக்குழல் வீடுபெற்றுய்ந்ததுகாண்
செந்நாள் தோற்றித் திருமதுரையுள் சிலைகுனித்தைந்தலைய
பைந்நாகத்தலைப் பாய்ந்தவனே யுன்னைப் பல்லாண்டு கூறுதுமே.

"Our Lord ! what day the sacred words 'we are Thine' were uttered by us, that very day we became Thy servants and our households were freed and became blessed. Thou put forth Thy appearance (in this evil world)—what beautiful (sacred) day it was—and broke the (enemy's) bow at holy Madhura (the enemy's stronghold). Thou jumped on the head of the hooded five mouthed serpent. To Thee we say blessings."

The man of the world or Ayswarya—Kama :

அல்வழக்கொன்று மில்லா வணிகோட்டியர் கோன்பிமானதுங்கள்
செல்வனைப்போலத் திருமாலே நானுமுனக்குப் பழவடியேன்
நல்வகையால் நமோ நாராயணவென்று நாமம் பலபரவிப்
பல்வகையாலும் பவித்திரனே யுன்னைப் பல்லாண்டு கூறுவனே.

"Oh Lord of Sri (Lakshmi) ! the All-Pure ! Same as Selvan, the blemishless Prince of beautiful Goshtipur, who stands high in regard, I too am Thy old servant. With all my heart, I will shout Thy numerous

names (signifying) 'Not for me (but) for Narayana' and give my blessings to Thee".

Much comment is unnecessary to understand these stanzas. It will be perceived that the Bhagavat-prapti-kama has nothing but service, humble disinterested and loving service, to talk of. He wants nothing for his selfish enjoyment. Everything rightfully belongs to and is for the Lord, and what He chooses to give is sufficient and ample. This is what is laid down in the very first of the Upanishads :

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृध कस्यस्विद्धनम् ॥

"All this, whatever moves in the moving world, is dwelt in and pervaded by the Lord. Keep yourself by whatever is gifted by Him. Do not covet the property of another."

The Bhagavat-prapti-kama will, therefore, gladly sustain himself with whatever is vouchsafed to him and do his duty in whatever direction it is cast and ordained by the Lord. Service indeed in the test of a true servant and its real merit in the eye of the Lord consists not in what it is, but how it is done, for verily unselfish and sincere work in a humble walk of life, even if it be not recognised and appreciated here is intrinsically immeasurably better than the most showy work which lacks the proper spirit.

The erst while Atma-prapti-kama and Ayswaryarthi (man of the world) could see nothing to their credit in their previous history and, therefore, simply harped on the benefits they instantly obtained by the mere inscrutable greatness and mercy of the Lord. It is quite natural that the Atma-prapti-kama glorified the day when by the simple utterance of the sacred expression, whose significance he hardly realised, he found himself and his household freed from the trammels of base bondage. It is a red letter day when the loose tongue of man is fortunate enough to hit on the right expression, that conceals such potentiality to lift him from the depths of pride and self-conceit. The Atma-prapti-kama proclaimed the benefits he obtained by the lift he had to the rank of a true servant and then proceeded to bless the Lord in His incarnation as Krishna of the super-human deeds, to wit, the jumping on the head of the five hooded serpent and the breaking of the bow at Madhura.

The worldly man also discovered after his reformation that he too was an eternal servant of the Lord even as the well known Selvanambi of Tiru Goshtipur, who was free from the six vices, these being (1)

identifying the garment of the body with the luminous soul (2) believing that the soul is *swatantra* or independent, whereas it is really *paratantra* or dependent on the Lord (3) enslaving the soul to finite deities (4) worshipping the Lord for or with an ulterior object (5) venturing to attain the Lord by means other than His gracious will and mercy and (6) retaining selfishness in bliss, that is, appropriating the joy of bliss to himself in whole or in part, whereas it properly belongs to the Lord. All souls are in their nature and essence the attributes, the organs and the servants of the Lord and although this is not realised so long as ignorance and folly hold their sway, the dawn of true knowledge dispels all ideas of mistaken independence and lays bare the true and eternal relationship. This explains why the man of the world spoke of himself as an old servant of the Lord even the next moment after his eyes were opened by the spiritual influence of the saint. And he too would proclaim the various names of the Universal Refuge and sing the glory of the Holy of Holies and Sanctifier of all.

We have reached the end. The twelfth and last stanza simply winds up the poem. It says that its subject matter is the Holy Celestial Lord, the Wielder of the Saranga bow. It also refers to the author, Vishnuchitta of Villiputhur and closes by saying that all those who recite this poem with zest will be blessed with eternal and unselfish service in the close proximity of the Lord.

பல்லாண்டென்று பவித்திரனைப் பரமேட்டியைச் சார்ங்கமென்னும்
வில்லாண்டான்மனை வில்லிபுத்தூர் விட்டுசித்தன்விரும்பிய சொல்
நல்லாண்டென்று நவின்னுரைப்பார் நமோ நாராயணய வென்று
பல்லாண்டும் பரமாத்மனைச் சூழ்ந்திருந்தேத்துவர் பல்லாண்டே.

The greatness of this poem may be gathered from the following appreciation of it by the great Sri Manavala Mahamuni :

உண்டோ திருப்பல்லாண்டுக் கொப்பதோர் கலைதான்
உண்டோ பெரியாழ்வார்க் கொப்பொருவர்—தண்டமிழ்நூல்
செய்தருளு மாழ்வார்கள் தம்மிலவர் செய்கலையில்
பைதல் நெஞ்சே நீ யுணர்ந்து பார்.

The poem and its commentaries must be read in the original for a proper understanding of its full significance and import, but these lines will not be in vain if it at least serves to stimulate some interest in the sacred Tamil literature of the Vaishnavas, of which this poem is the proper beginning.

THE MADRAS TEMPLE-ENTRY INDEMNITY ORDINANCE

MADRAS ORDINANCE NO. I OF 1939

An ordinance to indemnify officers of Government and certain other persons in respect of acts done or omitted to be done, in respect of entry into and offer of worship in, Hindu temples by certain classes of Hindus who by custom or usage are excluded from such entry and worship.

Whereas the Madras Legislature is not in session ;

And whereas a situation has arisen in which it has become necessary to protect and indemnify against legal proceedings certain persons who in good faith have taken steps for the peaceful realization of the aims and objects underlying the Temple Entry legislation already enacted in the Province of Madras ;

And whereas the Governor of Madras is satisfied that circumstances exist which render it necessary for him to take immediate action to protect and indemnify the said persons and to prevent vexatious suits and other proceedings until such time as the Legislature can consider the Bill published for the purpose or any other suitable measure ;

And whereas the instructions of the Governor-General under the subsection (1) of section 88 of the Government of India Act, 1935 have been obtained ;

The Governor is pleased to make and promulgate the following Ordinance, namely :—

Short title, extent and commencement.

1. (1) This Ordinance may be called the Madras Temple Entry Indemnity Ordinance, 1939.

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

(3) It shall come into force at once.

Indemnification of officers and other persons for certain acts etc.

2. No officer of Government, no executive authority, officer or servant of any Local Board or Municipality, no trustee, officer or other authority constituted or acting under the Madras Hindu Religious Endowments Board, no priest or person officiating as such, no person assisting or acting under the authority of or with the permission of such officer, servant, authority, trustee, priest or person and no person offering worship, shall be prosecuted, sued or otherwise proceeded against in respect of any act done or step taken or any alleged failure of duty on the 8th day of July 1939 or on any subsequent date up to the commencement of this Ordinance, in furtherance of, or in connexion with, the entry into, and offer

1939] THE MAD. TEMPLE ENTRY INDEMNITY ORDINANCE 235

of worship in, the Sri Minakshi temple in the city of Madura or any other Hindu temple in the Province of Madras by any person belonging to classes of Hindus hitherto excluded by custom or usage from such entry or worship in the said temple ;

and all officers, servants, authorities, trustees, priests and other persons aforesaid are hereby indemnified and discharged from all liability in respect of all such acts, steps and alleged failure of duty.

Sanction for institution or continuance of action.

3. No suit for damage, injunction or declaration or for any other relief, no prosecution for any offence, and no application or other proceeding under the Madras Hindu Religious Endowments Act, 1926, or any other law shall be instituted in respect of any entry into, or worship in the said Sri Minakshi temple or any other Hindu temple in the Province, which was permitted or which may hereafter be permitted by the authorities in charge of the temple, on the ground that such entry or worship is against the usage or custom which excludes certain classes of Hindus from such entry or worship, without the previous sanction of the Provincial Government and no such suit, prosecution, application or proceeding already instituted before the commencement of this Ordinance shall be continued thereafter without the sanction of the Provincial Government.

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UNITED CONCERN, 54, BUNDER STREET, MADRAS

REGISTRATION OF CONVERSION.

Declaration Before Magistrate.

NON-OFFICIAL RESOLUTION IN MYSORE LEGISLATIVE COUNCIL.

The resolution which was moved by Mr. D. V. Gundappa (University) stated: "This Council recommends to the Government of H. H. the Maharaja that they may be pleased to take in hand the framing of a law to require that a person intending to change his religion and obtain the recognition of law for that change should have made, at least 15 days before the day of the actual change, a declaration, in prescribed form, of his intention, before a magistrate or other public authority appointed by the Government, and another declaration, within seven days after the change, reporting that change."

Mr. *N. Madhava Rao*, First Member of the Executive Council, presided in the absence of Sir Mirza M. Ismail, Dewan.

Moving the resolution, Mr. *D. V. Gundappa* said:

"In venturing to ask the House to adopt this resolution, I am sustained by the hope that if Government were persuaded to grant the request embodied in it, a powerful cause now existing for suspicion and misunderstanding among the various religious communities in the State would have been removed. The principal religious communities of Mysore are three—Hindus, Muslims and Christians. These three communities live in mutual tolerance ordinarily—that is, so long as their respective religious susceptibilities are not touched. But when anything happens that could be interpreted, whether rationally or imaginatively, as a danger or a threat to the safety or the importance of one of the religions, the entire community that professes it becomes agitated; and this agitation affects unfavourably not merely its relations with the other communities, but also the general harmony of public life.

FEARS OF HINDUS.

"The communities are most apprehensive with regard to questions pertaining to their relative numerical strength because, among other considerations, the share of secular benefits to be received by a community at the present time depends upon its numerical importance more than on any other factor. And this apprehensiveness is felt most deeply by the Hindu community because Hinduism alone is a non-proselytising religion. Islam and Christianity admit converts and have agencies engaged in

securing converts. It is only the Arya Samaj, which is a schismatic body of comparatively recent date, that has taken to the work of conversion to Hinduism. The Arya Samaj is not so powerful and widespread an organisation in this part of India as it is in the North.

"It is not proposed that the freedom of preaching a faith and of gathering the fruits of such preaching should in any manner be curtailed or abridged. It is not suggested that proselytism should even be regulated. All that is desired is registration—that changes of faith should publicly be recorded where such changes are meant to be recognised by the public. "Recognition of Law" is the phrase used; and it is used as synonymous with "recognition by the public." The public recognises what law recognises to be a fact.

"What, it may be asked, is the connexion between this suggested registration of conversions and the anxiety felt by a community about the proselytising activities of another community? The followers of the non-proselytising religion fear that all is not right with the methods employed by the missionaries of other faiths. They fear that utterly unspiritual and even anti-spiritual influences are exercised over the immature and the unwary; that disgruntled and ill-balanced young persons are kept amidst allurements of kindness and friendship; that they are made to listen to strong denunciations of the religion into which they were born; that even physical coercion is secretly resorted to for accomplishing a practical conversion preparatory to the formal one by making the victim swallow food forbidden by his religion and go through other forms of abjuration of the old faith; and that poverty and helplessness are exploited.

"It is no answer to say that those suspicions are unfounded. What is of consequence to the public is not the truth of the falsehood in a suspicion, but the very existence of suspicion, whether true or false. One man's suspicion is not to be removed by another man's persistent protests against it. And while the suspicion lasts, it works harm. This is the evil to be attacked; and it is an evil made possible by the absence of a law that the change of faith should take place openly. Take away the room that now exists for the veil of secrecy and the voice of ominous rumour and remove the possibility of clandestine action. Let the transaction take place in the open; and whatever is open is sure to be received as fair and square.

"If a person would change his religion as a result of his conviction and deliberate preference, he should have no objection to letting the

public know about his conversion; for in reality that conversion has already taken place within himself and what remains for him to do is only a public affirmation of it. The resolution suggests that in such a case, the person should make this affirmation a few days earlier. I have put down 15 days; but it may be 10 days or a week before the formal ceremonial change. This interval between the announcement of the intention and the event would be time for those interested in the conversion in any way to make inquiries and satisfy themselves that the hunger for new spiritual meat is a genuine, inborn hunger of the soul. The opportunity provided to the others concerned—relatives, friends of whoever else it be—of ascertaining the true nature of the new ardour of the would-be convert would root out suspicion and put down slander.

"The provision I have suggested of a final report to be made after the formal change of religion has taken place is merely to have a record.

"The need for some legislation of the kind I plead for has been proved by our experience. We have often heard complaints against alleged attempts of missionaries to obtain converts. Charges of kidnapping and concealing and using improper influence have often been hurled by Hindu religious enthusiasts against their rivals, though in terms too vague and general to admit of legal action. To prevent the levelling of angry charges and counter-charges by the communities involved in a religious conversion is all my purpose; and I venture to think that legislation such as that suggested will go some way in that direction.

"The importance of this subject is bound to increase with the progress of years. Seats and scholarships in schools and colleges, representation in the legislative and other public bodies, and in the public services—these and other privileges will necessarily depend upon the numerical importance of a community. There is every likelihood of campaigns being organised by the enthusiasts of every religion for securing converts to itself. That will arouse passions and during such times, the measure now proposed will be a sure safeguard.

"Two years ago when the Bill for the Removal of Religious Disabilities, which has since become law, was placed before this House. I submitted that a law of that kind should have been preceded by such legislation as that I am now suggesting.

Mr. Belur Srinivasa Ayyangar (Bangalore) seconded the resolution.

OPPOSITION.

Khan Bahadur Mahomed Abbas Khan (Nominated) opposed the resolution. He said that it would be most unfortunate if the proposed legisla-

tion were enacted in a model State like Mysore. It would surely provoke inter-communal struggle. Mr. Gundappa had based his arguments more on imagination than on facts. He had spoken of clandestine conversions and kidnappings.

The Muslim community did not have any agency for obtaining converts and was indifferent how many converts it attracted or did not attract.

The resolution before the House was opposed to freedom of conscience, a right which was zealously safeguarded by every civilised community. Mr. Gundappa had referred to cases where converts were coerced into eating things which were forbidden by the religion to which they had belonged. That was a thing which the speaker had never heard of in any part of the State. Mr. Gundappa had not cited one concrete instance and had failed to make out any case at all in support of his dangerous resolution.

"I do not think there has been a single proved instance of a missionary having adopted questionable methods in conversions. Their chapels, services and churches are all open and so are their methods" added Mr. Abbas Khan.

"Mr. Gundappa's resolution seems to me, if he will excuse me for saying it perfectly ridiculous. The Government have nothing to do with the religion of any of its subjects. If I claimed to be a Hindu I should be treated as a Hindu by the Government."

SUSPICIONS.

Mr. K. R. Subbannachar (Hassan) said, it struck him that Mr. Gundappa had based his case for the resolution on mere suspicions and nothing more. Before any attempt was made to introduce the legislation intended they had to ask themselves whether there was any need for it and whether any such legislation would have tangible results. He felt that the member for the University had failed to make out a case for his far-stretched resolution. He was sure that Mr. Gundappa's stories of "allurements of friendship and kindness," were quite exaggerated.

What was the point in the time limits stated in the resolution? If a person decided to embrace another religion, even for the sordid motives described by Mr. Gundappa, a few days' time would not make him change his mind. There was no country in the world which had such legislation.

Mr. Gundappa Gowda: In no other country is there a non-proselytising religion!

Mr. Subbannachar went on to say that he failed to understand the real object of the resolution.

He thought it was intended to serve as a counterblast to a recent measure for the removal of disabilities arising out of conversion, with regard to succession to property. The resolution aimed at minimising the advantages conferred on converts by the recent legislation. He did not think that legislation on the lines suggested would help Hinduism in any way.

They would be stultifying themselves by passing a measure which did not have any chance of attaining its objective. A great majority community like the Hindus should not suspect minorities and restrict their freedom in any manner.

Dr. F. X. De Souza (Nominated) said that as the representative of the Indian Christian community in that House he considered it his duty to oppose Mr. Gundappa's resolution with all the emphasis he could command. Mr. Gundappa had not stated what class of persons desired recognition by law of the change of their religion. From the point of view of the State a man's religion was of no interest at all. So far as the State was concerned, a man might change his religion as often as he changed his shirt!

It might be argued that a person intending to change his religion wished to have that change recognised in law in order to safeguard his rights of succession. But there had been no need for that procedure since the introduction of the Religious Disabilities Removal Act. Even if that Act did not apply to it the question of succession was a purely individual concern and did not either interest or concern the State. What did it matter to the State whether A or B succeeded to C's estate?

He did not think it was a matter in which the State had any concern whatever unless the State desired to discriminate against a certain community or persecute a community as Roman Catholics were stated to be persecuted in Hitlerite Germany. Only in such a case would legislation of the type advocated by Mr. Gundappa be of any use. But that state of affairs was quite unthinkable in a modern and model State like Mysore, Perhaps when Mr. Gundappa became a premier in a Swaraj Government.

Mr. D. V. Gundappa: I object to any such personal remarks. Least of all did I expect an aged gentleman like Dr....

Dr. DeSouza: I did not make any personal observations against my friend at all. The resolution aims at hitting the two great proselytising religions in the State—Christianity and Islam. I protest most vehemently against the insinuations and allegations made by Mr. Gundappa against missionaries, be they Muslim or Christian.

"Even supposing there is a stray case of clandestine influence for a conversion," Dr. DeSouza added, "why have a steel hammer to kill a fly? If immature youth is thought to be endangered by clandestine influences there is the Guardians of Wards Act and it can be used quite effectively. You will all remember the famous case of Krishnamurthi versus Annie Besant and Leadbeater."

Dr. DeSouza next said the aspersions cast on missionaries were most offensive and he felt wounded and hurt. Mr. Gundappa should either substantiate his allegations or apologize.

Obviously the object of the resolution was to check any reduction in the numerical strength of the Hindu community by conversions into Islam or Christianity. He understood the solicitude of the majority community in that matter and confessed he would do the same if he were a Hindu. But he would never for that purpose attempt to check the fundamental freedom of conscience and religious conviction. The rule of the majority should not be a tyranny of the majority.

If Mr. Gundappa's intention was, as he had claimed to create communal harmony in the State he had not helped that cause by his attitude during his speech and his aspersions on missionaries—especially in a State where the Ruler, though he was staunch and orthodox Hindu was most tolerant. "To-day His Highness endows a Christian church, tomorrow he supports a Muslim mosque and every day he worships in a Hindu temple. Should legislation of the type envisaged be advocated in Mysore by a member who represents the most enlightened constituency in this Council, namely, the University of Mysore? I hope that the University member will see how wrong he is in sponsoring a motion of this kind."

Mr. P. Sabbarama Chetti (Mysore Chamber of Commerce) supported the resolution and expressed his surprise that questions of freedom of conscience and the like should have been raised over a resolution which did not even in the remotest way offend against the susceptibilities of any religion.

To say that the resolution was moved because of apprehensions that the strength of Hinduism would be affected by the conversions was wrong. Hinduism relied for its strength on its intrinsic merit.

It had survived numerous attacks during several centuries and would continue to survive even greater attacks.

A PROTECTIVE MEASURE.

Mr. T. Ramachandra (Labour) said the resolution was not aimed against the tenets of any religion. It was a purely protective measure and

did not in any way refer to the merits or demerits of any religion. He knew of many great and good missionaries.

In Bangalore a Hindu woman aged 24 and her two children were converted. They lived in a local Protestant mission home and were quite happy and well cared for. That woman had left her house in the mofussil and came to Bangalore and was helpless until she was taken into the mission. If there had been any legislation like that proposed in the resolution, the relatives and friends of the woman would have had an opportunity of knowing her plight and helping her. As it was, she was converted without the knowledge of any of her friends or relations.

Mr. M. L. Nagappa Setty (Indian Planting) supported the resolution.

Dewan Bahadur K.R. Srinivasa Ayyangar (Nominated) said that resolution raised a matter of the greatest importance. Some members had pleaded that it violated the freedom of conscience. That was wrong because the resolution did not seek to place any obstacle in the way of a convert who was convinced of the need for his conversion. What it did was merely to suggest the procedure to be adopted in the matter of conversion.

It had however, to be considered whether the procedure proposed was necessary, just or proper. Apparently the resolution referred only to adults and not minors and immature youth. He could understand the resolution if it was intended to apply to minors and immature youth who were susceptible to "influences."

In the case of an adult who had made up his mind of his own free will to change his religion, for whatever causes it might be, did Mr. Gundappa think that a grace period of about 15 days would make for a change in decision? The speaker wondered whether the suggested legislation would be of any practical use. Among problem was the penalty to be imposed. If legislation was introduced, to make it effective there should be penal clauses. What penalty was to be inflicted on persons who converted themselves in contravention of the provisions of the proposed measure? Was it to be a fine or imprisonment or a declaration that the conversion as null and void? There were objections to all those alternatives. If a person wished to become a Christian no legal declaration of his conversion being null and void would be of any use!

The member concluded by saying that he opposed the resolution solely on the ground that the legislation suggested was not likely to serve any useful purpose. It did not interfere in any manner with freedom of conscience and his opposition was not based on that argument.

LAW SECRETARY.

Mr. C. Subramania Ayyar, Secretary to Government (Law Department) said they had been told that the suggested legislation was necessary to record changes of religion. If that was designed for purposes of legal questions connected with succession rights it was unnecessary in view of the Religious Disabilities Removal Act recently passed in the State. It was claimed that the adoption of the suggestion contained in the resolution would remove suspicion from the public mind regarding the manner of conversions and by making them quite a public matter, make conversions appear genuine.

He failed to understand how a public declaration before a magistrate about a person's desire to change his religion would free him from the suspicion that the conversion was for temporal advantages.

A conversion was a matter of conscience. It might be repugnant to many people to have publicity turned on to the fact of their conversion. In India even marriages were not registered; how could they then insist on the registration of conversions, which formed a much more personal thing even than marriage?

Liberty of conscience was recognised as a fundamental right in all jurisprudence. There was no legislation anywhere to the effect that a man's faith should require recognition by law. There was no such law anywhere either in England or in India.

Mr. Gundappa had made some allegations, but instances of that character were quite rare and in recent years there had been no such instance at all.

Further, *Mr. Subramania Ayyar* felt without exercising his imagination too much that the legislation proposed might, instead of creating communal harmony, result in fostering communal discord.

The occasion on which a convert made his declaration before a magistrate might provide an opportunity for canvassing by rival faiths and result in riots. The interval of 15 days suggested might lead to picketing of the intending convert's house by rival factions.

Mr. Subramania Ayyar concluded by saying that it was not practicable to legislate on the proposed lines.

Mr. D. V. Gundappa: May I know, Sir, if the views of the Law Secretary represent the views of the Government?

President (Mr. N. Madhava Rao): In a general way they represent the views of the Government.

Replying to the debate, *Mr. Gundappa* said that he was unrepentant

in spite of the vehement speeches made by Mr. Abbas Khan and Dr. DeSouza. Dr. DeSouza had remarked to the speaker that he expected that that day's session would be a "heated" session and Dr. DeSouza had kept his word!

Dr. DeSouza, continued Mr. Gundappa had not advanced any weighty reasons against the resolution. He had partly misinterpreted the speaker and partly preached to the converted.

FREEDOM NOT RESTRICTED.

During the discussion much was made of the idea of freedom of conscience. The Law Secretary had thought it fit, even after hearing Mr. K. R. Srinivasa Ayyangar, to repeat that illusory argument. Perhaps that was because the Law Secretary had his speech typed out before hearing Mr. Srinivasa Ayyangar! The question of freedom of conscience did not in any way enter into that controversy. It was not the object of his resolution to restrict in any manner the liberty of preaching or obtaining converts.

Mr. Abbas Khan had challenged him, continued Mr. Gundappa, to cite instances of coercive conversions, etc. Though he was in a position to oblige Mr. Abbas Khan he would, in the interests of the peace of the State, refrain from giving instances. He might, however, give a hint to Abbas Khan and request him to review the history of the State between 1928 and 1938.

The neutrality of the Government in religious matters was not in any way affected by the resolution. Dr. DeSouza had concluded with an exhortation to the speaker to confess that his resolution was a wrong move and to withdraw the resolution. He proposed to do nothing of the kind.

There was nothing for him to apologise for. He had said that there were many suspicions, rumours and allegations relating to conversions in the State. Nothing had been further from his mind than to be uncharitable to any missionaries.

Dr. De Souza had said that the State did not care what religion a person professed. But the State was very much interested in the maintenance of peace and order. "It is because conversions threaten the public peace that I consider some move on the part of the Government is necessary. Government are or ought to be interested in this matter," added Mr. Gundappa.

PENALTIES

The question of penalties was merely a matter of detail and could be considered when the Bill was being framed. No heavy penalty need be

prescribed and something in the nature of the penal clauses of the Sarda Act in British India or even more lenient, would suffice. He did not understand why any convert should object to publicity about his conversion. Was a convert ashamed of his new religion? Did not Brahmins wease their caste marks?

It was, however apparent to Mr. Gundappa that the Government did not wish to make themselves unpopular with certain sections of the public. They were obviously inclined to consult the humours and attitudes of certain powerful though small sections. If what the Law Secretary had said represented the Government's views he could not but sorrowfully make that inference. Let the Government take the spirit of the resolution into consideration and see if some such action as he had suggested was not necessary.

"Let the Government of Mysore recall the present struggles in Hyderabad and elsewhere. You cannot expect everything to go for ever in a rosy way. There are signs of storms brewing. It is part of statesmanship to be prepared for those threats and for those contingencies" concluded Mr. Gundappa.

When the resolution was about to be voted upon Mr. Gundappa asked: Are Government officials free to vote according to their conscience?

President: No they have to vote with the Government.

On a show of hands the resolution was declared defeated. A poll was demanded and the resolution was lost by 23 votes against 15. Of the non-officials fifteen voted for and five against the resolution.

THE MESSAGE OF "ADITYA HRIDAYAM".
(The Hindu's eternal touch with God).

BY

P. P. SARATHI, B.A., B.L. *Sub-Judge, (Retd.)*

It is a living kinship with God that the Hindu shastras have bred in the Hindu to the marrow of his force and nerve; It is not a mere faith, a philosophy nor even a matter of speculation about the presence of God, with the individual, with everything with-in him, without him and all and everything about him. It is on the other hand, like an instrument in His hands, he feels every second of his life, the instrument vibrating to the etheric thrill and flow of God's spirit. He spurs the individual, the race, the elementals to activity. None can therefore afford to be inactive. For there could be no stillness in the flow of life's current. Even a moment's stillness means complete break down of the rhythm of the universe, catastrophe and chaos. This can be avoided by man's high spirited and righteous conduct without any break. The sins of individuals accelerated the world's destruction, and the deflowering of divinity in man to his own advantage and redemption, would be postponed in favour of more earnest individuals, who would create a new humanity in fulfilment of the Law (the chit) of God. This intimate kinship with God is gloriously facilitated by *Aditya Hridayam* consisting of 108 hymns. They are not mere praises in worship, but every word in every hymn, is the quintessence of that knowledge of God by which he grows in man an eternal consummation of his life in fulfilment of God's mighty love and order, an awareness of God's presence which acts as an inspiration as a Mentor and Judge. Man's perpetual awareness of God's presence makes God the witness of his progress the wellwisher and fountain of bliss. Self purification of individual is a preliminary ordeal. Severe introspection and dissolution of dross, which does not count is the method.

The world at present needs searching of the conscience (individual and national) and that is the first step for spiritual armament of the world. It is *Aditya Hridayam* that should be taught and repeated by millions of mouths. How? God is witness of every act good and bad (*Loka satchi*).

Nothing passes without His spirit operating (*Viswa karmave*)

He is in everything, Fire, air, water and earth, etc.

He creates detestation to selfish desires in the devoted beings (*sat Bhakta Samsaramiti Vajaya*).

He is a terror to evil doers (*Roudraya Vapushe*).

He gives prosperity to those who feel His presence. (*Jaya Bhadraya*.)

The heavenly bodies all move in rhythm because of His spirit.

He rules and stabilises his Law (*Adipho*) (*Viswa-Bhavan*).

He is Matter and energising spirit in it. (*Asya Mruthu Sariram*).

He gives the motive and impulse for every action and the cause for it. (*Sarva Bhavoth bhava*).

The enemies of His devotees feel self-mortification (*Thapana*) (See how even the persecutors of the innocent and weak suffer mental anguish. Creation and transformation of forms are His (Science professes ignorance) (*Sarvani Roopani Twatcha Titanookaroti, Titwashta*).

He is spirit, He is Life in everything. Death means separation of the spirit. He moves in ether, to every nook and corner to help and save the world (*Khegachehatiti Khaga*;) We owe every act we do to Him (*Kartha is He*). How much this aphorism itself is likely to alter the face of the world, one can rationalise. If all phenomena owe their movements to Him, would it not strike even the worst individual to mend his character? He punishes by the *rod of retribution* (*Yama*). He thinks eternally and no other (*Manu*). How profound is this description? (*Nanyatosti Manta*).

Every other sloka is pregnant with deep significance. The Solar Universe has the sun in the centre and in the centre of the sun (the heart) is God, the *Parama Purusha*. So *Aditya-Hridayam* means *Para Brahman*.

The hymns are the creation of the Teacher *Agastya* who taught them to Sri Rama. The hymns describe the all pervasiveness of God as energising every cell and every action of the cell, that is both matter and spirit, as father, as mother, as friend, guide and source of inspiration, cogitation, strength and resolutions. Only we have to feel it and everybody feels it everyday at some moment or other. Does the Nihilist who conceives he is all powerful, and he can make or mar anything, the Scientist who is sure that he can produce grafts and hybrids in the plant or animal world, and nothing lies outside his laboratory, and his ratiocination the voluptuous cruel tyrant, whose life blood flows through streams of hideous bloodshed, rapacity and plunder, the forlorn who curses his parents for begetting him and affirming it is better to suppose, that there is no God than postulate God and attribute blindness and cruelty to Him as the author of all that parades as persecutor, drunkard, and debauchee, do all these types of persons believe in the Almighty? I say yes, for every

one of these had glimpses of introspection, when repentance and remorse were felt, where the expected was a disappointment, when all his prescience fails, but the same purged of egotism, yields him the desired result, when the more he suppresses his egotism, he feels a better sense and joy. This leads him perforce to the essential cause and the *causa-causans* of that cause. Finally the shedding down of self-obsession and the vision of a mighty force behind occur.

Hinduism does not leave anything to chance occurrences and fatalism; but it has analysed everything, found the truth and disciplined the individual to follow the truth as revealed to the greatest of thinkers, yogis and saints form Brahma the creator, who as personal God loved the Bhaktas and as Nirguna-Brahman moved every atom to action and inspired every motive. Every moment he realises that his powers are finite, that his knowledge and his own importance are nothing in the sea of the world's consciousness, moving the tiniest speck of dust, and the mighty mountains, that just as an atom of dust, swimming in a beam of Sun-light acquires illumination, so man by himself acquires merit by the illumination reflected upon him by the self-luminous God of all Suns; that illuminating centre is in himself, but it would not shed a single ray unto him, unless he practises inward analysis and retrospection and dissolves the phantasies created by himself as to the true causes of suffering.

Sir Thomas Brown in his *religio Medici* stated that if there was anybody to blame, it was himself. That means, man has no legitimate right to complain against the environment, and as a corollary, it implies man can, if he divests of conceit born of self importance and does his karma without the shadow of doubt or fear crossing his vision, but in trust that he is safe in the hands of Para-Brahman, do wonderfully mighty deeds. Consciousness of God's might and law and love is ever before him by virtue of the Dharma-sutras prescribing numerous duties of a quasi-religious or entirely religious nature.

It is self-consciousness that one is guided by a power seated in the most delicate and most respected centre of a man's being, that gives one sustaining strength. The rejection of that consciousness and substitution of Ego-spurting fullness mars man's health and cheer. In the former case he soars in heights of newer life and sensation and cares naught for death. In the latter case he is dreading death every moment. If spirit of God pervades everything around us manifested or not, sentient or not, and we own our being to the Solar rays and their creative and sustaining

quality, then it is clear, that the Sun is the sole medium of cosmic influence of God that is conveyed to us. Aditya Hridaya derives supreme importance on that count.

Mr. Geoffrey Hodson in the "Liberal Catholic" throws an interesting light on this sun, as a symbol. "There is said to be a point of entrance for consciousness into and egress from the brain. This opening is situated at the top of the head, at the anterior fontanelle which is open at both, presumably to admit the incarnating soul. The source and centre of human consciousness—symbolically man's intellectual light or sun—may be regarded therefore as situated vertically above the head, the light itself entering through the fontanelle".

This symbolism is honored by the Christians' anointing ceremony on the top of the head, by the Hindus, tonsure ceremony. The Brahma Randram (the hole through which Brahma spirit enters) is significantly realised by the Hindu shastras, both by the Brahmacharya and the Saint and all the Yoga-asanas are in a line with this vertical path, coeval with the spinal chord of the human system and the sprouting of the *Kundalin*, of the *Samadhic Yogi*.

VOLUNTARY EUTHANASIA

Is it Criminal?

People shouted "murder!" during an uproar at a public debate at Westminster, when Sir James Purves-Stewart, the famous doctor, told of the "mercy killing" of four victims of a boiler explosion.

A letter from a "distinguished surgeon" which Sir James read, stated that two of six men brought into hospital scalded from head to foot were dead, and told of the terrible condition of the other four.

"We gave each of them a huge injection of morphia and did not measure the quantity," continued the letter.

Three of the men died within an hour; the other took four hours to die.

When Sir James asked: "Was that a crime or an act of mercy?", a roar of conflicting answers came from the audience. Some shouted "crime" and others "mercy."

Mr. Leslie Pocock, who lead the opposition, said that if the Euthanasia Bill were passed, doctors, nurses, hospitals and medical research workers would all take their part in a "ministry of death."

The question "for or against euthanasia?" was not put to the meeting.

SAFEGUARDS

Sir James said that legalised voluntary euthanasia meant that people who had reached an age of discretion and who were dying from an illness which must prove fatal, attended by pain which reached or overreached the bounds of human endurance, should be permitted by law, if they so desired, to substitute a swift and painless death for a slow and painful one.

He explained that supporters of euthanasia wanted strict scrupulous safeguards to prevent abuses.

Sir James declared that hidden from the knowledge of the law, many doctors had practised voluntary euthanasia.

"Many of my medical colleagues have already had the courage unobtrusively to act in accordance with the principles of voluntary euthanasia," he said. "They have deliberately shortened the process of painful dying."

"I have had numerous letters and personal communications from doctors who have had the courage so to act. These doctors do not go about seeking for victim whom they can destroy, nor do they perform unwanted euthanasia, much less compulsory euthanasia."

"When the emergency arises, many doctors allow their humanity to override their fear of legal risk and of the law as it stands at present."

DANGEROUS POSSIBILITIES

Leader of the case for the opposition, Mr. Leslie Pocock, a barrister and legal assistant in the Customs, maintained that the right name of the Euthanasia Bill should be the "Bill to legalise murder and suicide."

He described the bill as "absolutely pregnant with criminal possibilities."

He argued that voluntary euthanasia would tend to check medical research.

Doctors, nurses, hospitals and medical research workers would all take their part, if such a bill were passed, in a new "ministry of death".

He said: "All those who have been dedicated to preserve life will serve death."

"What barbarous philosophy is this which says that when it cannot cure it is willing to kill?" asked Mr Pocock.

"It is the supreme presumption, the last impertinence, to seek to usurp the prerogative of God."

Sir Arnold Wilson, M.P., second speaker for voluntary euthanasia, dealt mainly with religious objections to it. He said that he was not satisfied that there was anything which could be quoted from the words

of Christ which would justify anyone in saying that there was a clear and definite case against euthanasia on Christian grounds.

Referring to opposition to the Bill by two doctors in the House of Lords, Sir Arnold said: "It is no reflection on the House of Lords to say that those doctors who are most conservative and most cautious are most likely to reach that eminence."

Supporters of euthanasia, he said, were not less devoted than others to the cause of human justice, human kindness and the religious outlook upon life. They were not materialistic or atheistic.

"As a humble follower, in the communion, in the Church of England, I am content to believe that we are not less Christian in outlook than those who take the opposite view."

OPPOSITION CASES

Opposing euthanasia, Dr. Halliday G. Sutherland, Honorary Physician to the Queen Alexandra Sanatorium Fund, said that both he and Mr. Pocock were converts to the Roman Catholic Church.

"In my experience," he said, "I can recall only one person who asked for an overdose. Most doctors or nurses whom I have consulted have had similar difficulty in thinking of more than a few cases."

Dealing with the question of pain or death, Dr. Sutherland said: "I have been half drowned myself, and I can certainly say there was no pain. I regret to explode the idea that your whole life comes in front of you. It does not. You begin to think of yourself in a very impersonal way".

Another point by Dr. Sutherland was: "You can measure a patient's temperature with a thermometer. I know of no instrument for judging pain. Pain is relative. In my experience the Northern races of Europe suffer pain better than the southern, woman better than man, and Gentiles better than Jews, who are most sensitive and have a positive horror of death".

An Euthanasia bill was not a necessary; they could get all they wanted by making the law in England the same as in Scotland and in some other countries.—*Reuter*, by mail.

REVIEW.

Soundarya-Lahari of Sri Sankara-Bhagavat-Pada

With Transliteration, English Translation Commentary, Diagrams etc.,
 Edited by Pandit S. Subrahmanya Sastri and T. R. Srinivasa Aiyangar ;
 published by the Theosophical Publishing House, Adyar, Madras.

The editors are to be congratulated on their having brought out a fine edition of this great classic of Saktism. The editors have given 103 verses as against the 100 verses given by Lakshmidhara the most renowned among the commentators of this work. Each verse is translated into English and there are helpful notes based on Lakshmidharaya and many other commentaries, as in the case of notes on verse 1, to give just an example. The editors have given much useful information to the *upasakas* who look upon each verse as a *mantra* and the appendix at the end gives fuller information regarding further details about the use of these verses as *mantra*.

One word of special praise is due to the editors for their clear exposition of the method of drawing the complicated *Yantra* or diagram known as *Sri Chakra*, which is the very foundation of the cult. Verse 11 of the cartum and the well-known verse quoted in the notes under it are the authorities on the subject ; but the ordinary reader not initiated into the mysteries would find it difficult to draw the diagrams with the hints given in either of the two verses.

The editors have come to the conclusion that the reputed author Sri Sankaracharya is, most probably, the real author of this work. The present writer has discussed the point in an article published in the *Bharata Dharma** and he still clings on to his doubts about the great Acharya being its author. To the many points suggested in the article the following may be added. The description of the Holy Mother is at times so realistically sensuous that it is very doubtful whether a celebrate like Sankara could have been the author. When Jayadeva describes Krishna as गोपी-पीत-पयोधर-मदन-चंचल-करयुग-शाली we would be perfectly justified in inferring that the author of *Gita Govinda* was certainly no celebrate. There are many such verses in the *Stotra*.

It is unnecessary to say anything about the great classic itself. It has been looked upon as one of the most important and significant *stotras* in Sanskrit literature, an authority on the school of Indian Thought and

*See *Bharata Dharma* for June 1939.

Religion that approaches God as Mother. To the present writer the great work appeals as a great literary masterpiece and a Theistic work. Students of Indian religion are familiar with the phenomenon of the followers of a sect looking upon its own *Devata* as the Supreme manifestation of *Brahman* ; and in conformity with that practice the author looks upon Mother as being superior to the Trinity. “*Ekam sad ; viprah bahudha vadanti.*” i.e. “That which exists is One : wise men speak of it in various ways.” This fundamental truth of the Upanishads justifies such varied approaches to God, instead of one uniform method. The present writer is satisfied with studying the classic as a *Stotra* and not as a *mantra*. He does not care, for example, to repeat the famous thirteenth verse a number of times and make his neighbours’ wives run after him in picturesque *deshabille*. The verse appeals to him as a highly figurative poetic masterpiece.

As a piece of literature it is even superior to *Sivananda-Lahari*. In the latter there are different levels of emotional fervour and literary excellence ; whereas in *Soundarya-Lahari* the very high level reached in the first verse is maintained throughout.

This particular edition of it with its high class printing and get up characteristic of the T. P. H. would, we hope, become popular throughout India as it well deserves to be.

S. K. Y.

The Soviet worker is tied to his factory as the agriculture labourer to his sovkhose or his kolkhose, and as Ixion to his wheel. If for any reason, because he hopes to be a little better or a little less ill off elsewhere, he wants to change, let him beware. Regimented, classed, caged, he runs the risk of being refused everywhere. Even if he leaves his factory, without changing his town, he is deprived of the lodging to which his work entitles him (not that he gets it free) and which is extremely difficult to procure. On leaving, he is docked of a large part of his salary if he is a factory worker, and if he is a kolkhosian, he loses all the benefit of his collectivised work. On the other hand, a worker cannot refuse to move when he is ordered to. He is free neither to go nor stay where he pleases, where perhaps he may be drawn or held by love or friendship.

[After thoughts on the U. S. S. R. by Andre Gide.]

NOTES.

The descent of temple-entry :—When we uttered a heartfelt prayer in the last issue of the Bharata Dharma that temple entry ought to come soon we little dreamt that we were so near this auspicious event. On 8th July the Sri Meenakshi temple Madura, one of the most famous temples in India was thrown open to the Harijans. Following closely upon this many other temples including the ancient Brihadeswarar temple at Tanjore have been opened to them. The whole Hindu society should rejoice and render grateful thanks to God that it has been possible in the abundance of His grace for such a great religious revolution to take place so quietly. It is one more confirmation of the greatness of Hinduism and of its unique genius for adjustment, and for placing its priceless treasures at the service of its members to suit the needs of altered times.

* * * *

Temple-entry in theory and in practice :—That temple-entry in practice cannot be so smooth as in theory is to be expected. Many whose sympathy might have been with temple-entry in the abstract, many who do not feel sufficiently strongly the injustice of temple-denial, many who think that pollution by Harijans is more heinous than the daily pollutions that take place in a temple, many who feel that temple is an institution embodying order of precedence in Hindu society must feel disturbed by the actual sight of the Harijans entering temples and taking their place along with them in a general temple congregation. It is therefore natural that there should be much emotional disturbance among some groups.

The whole country is witnessing the pangs of the birth of a new idea in Hinduism, viz., the equality of religious opportunities to all Hindus. It is not to be expected that this will come without any excitement or pain in the body politic. If we are to follow the traditional method of interpreting this new event we may say that generations of Harijans and caste-Hindus have been performing tapas and they were told that a great man will come in the early part of the 20th century who will bring temple-entry for the Harijans. We might go further and say that the infant child when it was born was about to be strangled by the accumulated inertia, superstition and prejudices of the past and that it was necessary for an exceptional protection to be given to it by its friends in

the shape of the Temple-Entry Indemnity Ordinance. There is no doubt that some such legend will grow about temple-entry in the distant future.

* * * *

The stabilisation of daily Harijan worship in the temple as a normal feature of temple life and the training of Harijans in temple mindedness and in the temple etiquette must necessarily take time. Alternative forms may have to be tried before one of them is finally adopted. There are certain conformities in temple worship binding on all communities. The Harijans will have to observe them as much as the other castes. At the same time they cannot be subjected to special obligations which may suggest any discrimination against them. The Harijans must be permitted to take their part in the temples peacefully, without any disturbance of the existing arrangements and without the slightest injury to the great structure of faith that the temples represent in Hindu religious life

* * * *

The Law of Temple-Entry :—On the law of temple-entry, much has been written and spoken during the last few weeks. All the weapons in the armoury of constitutional law have been brought out and used. It is right that there should be a full discussion of the proper legal procedure to be followed in the introduction of temple-entry. The object is so righteous at least in the eyes of those who advocate it, that they cannot afford to have it criticised with respect to the form or the method by which it is introduced. Though democracy and western constitutional theories have had only a brief existence and trial in this country, and though the traditional theory in Hinduism is that of the King as the promulgator of the law as happened in Travancore to suit the times, and though the Congress Ministry for the time being may be said to represent the sovereign, much criticism has been levelled against the Temple-Entry Indemnity Ordinance and against the proposed legislation from the point of view of strict constitutional proprieties. The public have been referred to referendum, to ballot, to local option, to the vesting of power in temple committees, trustees and the Endowments Board and lastly to the need for safeguarding public rights through judicial tribunals. We may be sure that all alternative methods will be fully explored and that the method finally chosen will be the one which is the least objectionable from every point of view and which at the same time will ensure the steady fulfilment of the temple-entry programme within a reasonable time. Given peace and goodwill on both sides, given genuine non-violence on the part of congressmen and a sincere desire to conciliate the Sanatanists

at all reasonable points, given a sense of give and take on the part of Sanatanists and the perception of the inevitability of temple-entry and of the advantage of settling the lines on which temple-entry can be established with the least friction and disarrangement of the existing order, there is no reason why the whole difficulty should not be solved in a manner satisfactory to all parties and conducive to the best interests of Hinduism. Let us hope that this great transformation in Hindu religion will take place without dangerous haste or undue delay and that the blessings of temple worship will be made available to all who cherish the name of Hindus and of Hinduism.

INVOCATION TO THE GREAT ONES

Sanskrit Translation by Pandit Subramanya Sastri.

We pledge to You our faithfulness,
knowing that only love can redeem the world
We invoke Your Blessing upon all
who strive to serve You.
We invoke Your Blessing upon all
who are enduring cruelty, that they may
discover their enfoldment in Your Love
even in their misery.
We invoke Your Blessing upon all
who are inflicting cruelty that they may
be moved to return to You and serve You.

*प्रेमाधिदेवता युष्मांशरणोर्कुर्महे वयम् ।
प्रेमैव जगदुद्धतुमलमित्याप्तनिश्चयाः ॥ १ ॥
युष्मत्सेवापरा ये ये यतन्ते भवितुं भुवि ।
सर्वीस्ताननुगृहीतेत्येवं वो ऽभ्यर्थयामहे ॥ २ ॥
दुःखान्तः प्रेमकवचानुसंभानप्रसादतः ।
हिंसिताननुगृहीतेत्येवं वो भ्यर्थयामहे ॥ ३ ॥
अपि हिंसा निवृत्त्यस्युर्थथा वः सेवकाः स्वयम् ।
सर्वीस्ताननुगृहीतेत्येवं वो भ्यर्थयामहे ॥ ४ ॥

George S. Arundale
From the Indian Theosophist.

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The Passing away of Untouchability

K. V. SESA AIYANGAR. M.A., B.L.

Bharata Dharma Pamphlet No. 1.

This pamphlet will indeed go a long way towards the removal of untouchability in India, a cause for which the whole enlightened population of India is striving. (The Hindu.)

This pamphlet puts in a nut shell the case for the Untouchables. (The Swarajya)

Do Sastras justify Touch Pollution ?

MR. B. SITARAMA RAO

Bharata Dharma Pamphlet No. 2.

The pamphlet is calculated to bring an assurance of conformity to those working for social uplift as showing that Hinduism without untouchability is not less orthodox than present day Hinduism. (The Hindu)



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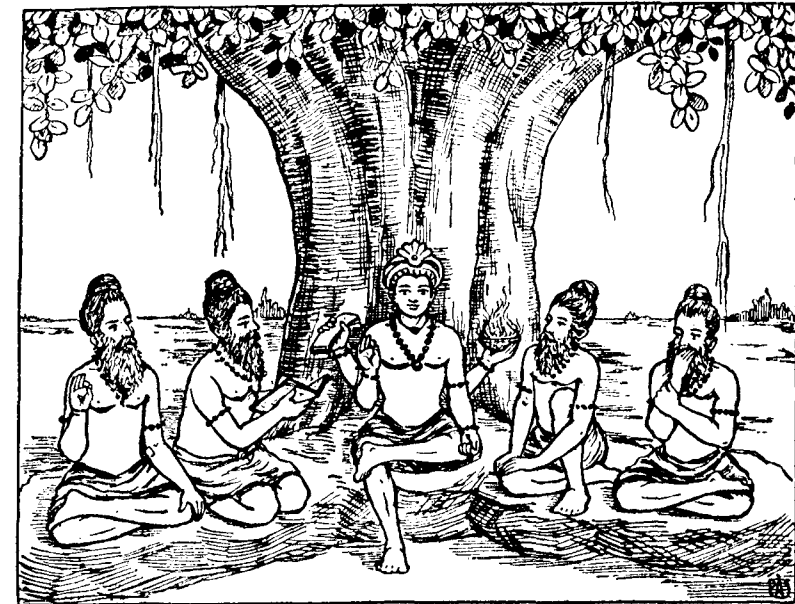
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चित्तं वटतरोर्मूले वृद्धाः शिष्या गुरुयुवा । गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः॥

«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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CONTENTS.

	Page.
MAHATMA GANDHI, By P. Nagaraja Rao, M.A. ...	257
CONDITIONS FOR EFFECTIVE SOCIAL SERVICE, By Rabindranath Tagore ...	261
CONVERSION OR PERVERSION? By P. P. Saradhi, B.A., B.L. ...	262
SAGE, THE IDEAL OF HUMANITY, By Swami Rajeswaranand ...	265
FROM MR. CHAMBERLAIN'S BROADCAST TO THE GERMAN PEOPLE ...	267
INTERNATIONAL FELLOWSHIP ...	268
KING'S APPEAL TO EMPIRE ...	271
VICEROY'S CALL TO INDIA, "SAFEGUARD PRINCIPLES VITAL TO FUTURE OF HUMANITY ...	272
REMEDY FOR SOCIAL ILLS ...	273
THE MADRAS TEMPLE ENTRY AUTHORIZATION AND INDEMNITY ACT ...	277
RAMMOHUN'S RELIGION ...	280
THE MADRAS TEMPLE-ENTRY ACT, By K. V. S. ...	283
A PATHETIC CONFESS1ON, By K. V. S. ...	285
NOTES ...	286
War.	
War and India's Dharma	
The Curtain drops.	
The Temple-Entry Bill.	
Hinduism and the great Hindu Maha Sabha.	
Sadhu Vaswani.	

CUTTINGS

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MAHATMA GANDHI. (The Prophet of Liberal Hinduism).

BY

P. NAGARAJA RAO, M.A.

The great saint-politician of our beloved land, Mahatma Gandhi is completing his seventieth birthday on the second of next month. His view of life and the way of treating it is fundamentally Hindu in the most significant sense of the term. Mahatma Gandhi is the living embodiment and the typical product of Hindu culture and Indian Philosophic thought. The comprehensive nature of the Hindu spiritual ideal covers the ideals envisaged by the several other religions, Asiatic and continental. That is why the Christians, Muslims and others claim the Mahatma as the exponent of what is best in their cult. Not infrequently he is called the Modern Christ taking upon himself the crown of thorns for the freedom of his countrymen. Religion to the Mahatma is that central, ineffable experience that arises through the fellowship with the Lord. Lack of it death. Spiritual experience is central to religion. The different religions of the world are different modes for the realisation of spiritual experience. Hence there is no fundamental discord between the different religions of the world.

Such a genuine concept of religion is the avowed enemy of intolerance. The Mahatma said the other day "intolerance is irreligion". True to the tradition of the great system builders of Indian Philosophy the Mahatma states that the ultimate value of human life is God-realisation. It is the *parama-purushartha*. All the other *purusharthas* i.e., possession

(*artha*) passions (*Kāma*), and Dharma subserve the ultimate value Moksha. To speak in the language of the value, philosophers Moksha is the ultimate absolute and intrinsic value and other values are instrumental to it. Hindu philosophy is not in sympathy with the doctrines of aesthete, 'art for art's sake', Truth for Truth's sake, etc., because all the other values excepting the last (spiritual experience) are only means to it. Spiritual experience is an end in itself. Mahatmaji believes in the ultimate nature of spiritual experience, because he has realised its certainty through his individual experiment intermitently.

Besides positing and defining the ultimate value that men ought to pursue, he points out that it is within the reach of every human being. He believes in spiritual educability and perfectibility of mankind. Judged by this great hope he is a rationalist (not in the laboratory sense of the term) *par-excellence*. He said the other day 'there is not a single person in the whole world who does not deserve our love. Universal salvation is not a mere possibility. It is organic to Hindu thought. From the declaration of the reality of the spirit it follows that anything which militates against it is to be scrupulously avoided. He said on a memorable occasion 'that he prefers truth to the deliverance of his countrymen.'

It is most important for us to know Gandhiji's definition of man. The Human being to him is not a mass of unsatisfied conscious and unconscious appetites (or complexes to use a modern term), not a collocation of atoms, nor an organic machine ready to run according to the laws of mechanics, nor is it body plus a fine intellect with capacities to proclaim new programmes and fashion out new appropriate techniques to it. Man to the Mahatma is body plus mind plus an imperishable soul that is free to work out its destiny though not to control outside nature. This soul aspect is the divine in man. Fellowship of this aspect with the universal divine is spiritual experience. Such an experience at once makes us realise that the several human beings of the world are not enemies of us nor are they different from us. No doubt, all of us have an intellectual realisation of it. It is the immediate and integral realisation of the divine that has the power to impel us to translate it into action. It is such a realisation that is behind the words "so long as one man is in prison, I am not free and so long as one country is not free, I belong to it". To achieve the unity of all souls is the goal of life. To accentuate the accidental differences of men and erect barriers between man and man, scriptures are cited to-day by a section of the Hindu community. They are purely the literalist section of Hindu thought. This school of thought have

defended the existing inequalities in the Hindu society in the name of scriptures and on the ground of *adhikara bheda* (differences in the attainment of men). The Mahatma repudiates them and still points out that he is not a revolutionary. He believes in the *Varna-ashrama-dharma* scheme as embodying a rational and sound, economic and social organisation, enabling individuals to achieve spiritual realisation. But he does not base these divisions on the mechanical and accidental claim, *i.e.*, birth.

He believes in the doctrine of detachment (*Vairagya*). The way of life advocated by Gandhiji insists on a severe discipline very nearly bordering on acesicism. The ideal satyagrahi to begin with should have faith in God. An agnostic, or an atheist cannot be a satyagrahi. So Mahatmaji has addressed himself to the task of the eradication of untouchability. He has almost fought it to a successful finish. As against those who cite scriptures in favour of untouchability he has said "I would far rather than Hinduism died than untouchability lived." His religion is to strive to successfully to efface the empirical sick and false self and *vairagya* is its prime tenet. The *vairagya* aspect of Gandhian Philosophy is too severe. The fourfold injunctions laid down are (1) adopt poverty (2) cultivate fearlessness (3) follow truth and (4) believe in God. The Gandhian insistence on the vow of poverty as an inevitable step to spiritual realisation is not a cent-percent Hindu outlook. There are strong currents of Jainistic and Buddhist elements in the severe nature of the training prescribed by him. The Hindu view is that neither wealth, nor pleasure, nor power are bad in themselves. They are in themselves *amoral i.e.*, ethically neutral. Their ethical nature is determined by the use to which they are put to. There is further the view attributed to Manu "that one who rejects such of those pleasures that are not prohibited is a fool." The Hindu view of life was not entirely world-negative or other worldly.* They pleaded for a harmonious development of man. They no doubt admitted "that samsara was a succession of spiritual opportunities". They knew that suffering was not bad. The Mahatma lays a great stress on the need for suffering as a necessary step for purification. "Suffering is the mark of the Human tribe. It is an eternal law. The mother suffers so that her children may live. Life comes out of death. The conditions of wheat growing is that the seed grain should

*The Indian conception of Values by Prof. M. Hiriyanna Annals of the Bhandarkar, Institute Vol. XIX Part p. 10-24.

perish. No country has ever risen without being purified through the fire of suffering. The purer the suffering the greater the progress."

Gandhiji identifies God with Truth. God and Truth are convertible terms in his outlook. In his article in the contemporary Indian Philosophy he identifies Truth with God, because we know of none that has denied truth. Once we grant the omnipotence and goodness of God there cannot be the persistence of the problem of evil. Mahatmaji does not feel shy of the problem. He says, 'I cannot account for the existence of evil by any rational method, to want to do so is to be co-equal with God.' That he shudders to do. Nothing important can be proved.

In this background we must estimate the politics of the Mahatma and his weaponless struggle with the great British Empire. He does not believe that what is good for the individual will not be good for the Nation. He wants to deeply graft his high moral principles and god-sense on politics. Politics and morals ought not to be divorced for him. He says "in my philosophy" ends and means are convertible arms. He does not hold the utilitarian view, *i.e.*, "that it would be dangerous to do to the nation what is good to the individual." Ends are tainted by the bad means. The means must be as moral as the end.

Gandhiji is an absolute pacifist and treats justifiably 'violence of any type as immoral'. He does not justify the use of violence even in defence of a right principle (why, not even in self-defence). Times without number he has repeatedly told us that the strong alone can be non-violent. Non-violence is not for the coward. In his Amritsar speech he said "I prefer violence to cowardice, but non-violence is better than violence". He has no personal hatreds but only hatred of bad principles. He said "I would be a proud citizen of the British Empire, but not a slave subject to it." His non-violent struggle requires of us to say boldly "Take me before you take my country." The fastidious avoidance of physical violence will certainly usher in an era of peace and civilisation. It would not be an exaggeration to hold the view that the Gandhian doctrine of non-violence is an advance on the Gita. The Gita is *frankly sanctionist* and not pacifist.

The Mahatma ranks with those political philosophers that have desired to establish the city of God on earth, *i.e.*, Rama Rajya. Out of the great richness of his spiritual experience Pride, Prejudice and Privilege have disappeared, and, a new humility is born in his soul. This new humility of the Mahatma is illustrated in his recent utterances relating to his experience at Rajkot. The politics of the Mahatma is a part

of his larger philosophy of life. To view it apart from its setting makes no meaning. His invention of the Satyagraha is far more important to mankind than the entire output of modern scientific discoveries (which have failed to make us live amidst our brethren in amity). "Satyagraha is spiritual aero-nautics." Gandhiji does not want any of us to change our religions, but asks us to vitalise the one in which we are. He has emancipated religion from its great foe, institutional trappings. No institution however elaborately it might be planned can express the spirit of the idea behind it. Religion is greater than the institutions that express it. In the mode of God realisation he has proved that intellect alone is not the only way, "the melting of the heart in love is not less noble than the expansion of it in wisdom." The Hindu view of life looks to the integrative synthesis rather than an intellectual dominance. The one great message of the Mahatma is "Man, turn back, foreswear thy evil ways." This great political sannyasin is the "one man that stands today between obstinate Britain and impatient India". He has added to the sweetness of Hinduism and has raised its stature. He is not, to use his own words, a visionary but a practical idealist. He is one of those heroes in long spiritual history of India with a message not only for his land and his age, but with one for all ages and all times.

CONDITIONS FOR EFFECTIVE SOCIAL SERVICE.

BY

RABINDRANATH TAGORE.

Remember that the very first condition of social service is that love should provide the motive impulse. I may assure you that the villagers have nothing but contempt for those half-baked philanthropists whose services smack of lofty condescension. But I should also add that love alone can achieve but little unless it is fortified by strenuous preparation based upon a close study of the many problems of village life. Nothing can be more harmful than ignorant service. You have now heard what I consider essential factors of an enduring piece of good social work. Those are love as well as understanding and the two are mutually dependent. That is why my son Rabindranath and the late Santosh Majumdar were allowed by me to study the science of agriculture and dairy-farming before I could seriously think of taking up rural reconstruction work.

From the Viswa Bharati News.

CONVERSION OR PERVERSION?

BY

P. P. SARADHI, B.A., B.L., *Sub-Judge, (Retd.)*

The decision of the Madras High Court as to whether a convert to Christianity could, without performing a formal and expiatory ceremony come back to Hinduism and to Hindu law is pregnant with numerous side lessons to the unwary persons, who are converted to an alien faith and to those who profess authorship to the deed of so-called conversion.

The decision arose out of an appeal to the High Court from the judgment of the District Court of Berhampore, in which the Court held that the appellant's father whose conversion at the age of 13 was effected, must be deemed to have lived and died as a Christian, despite the facts well established in the case, that he was adopting Hindu manner of life throughout. It is stated "It was scarcely likely that Appalaswami embraced Christianity out of any religious conviction. His age at the time, and his life and conduct afterwards, seemed to suggest the contrary. It was however undeniable, that his outward bearing and habit from the very beginning were more those of a Hindu than of a Christian. And as he advanced in life, he drifted more and more to his old faith, though it was difficult to fix any point of time, at which he could be said to have definitely abjured Christianity and re-entered the religion of his forefathers". There was no proof of any contact of Appalaswami with the Church or the Padres. The second marriage took place not in the Christian form, but according to the form prevalent among the Baliya community."

As regards expiatory ceremonies, their Lordships held they were not inevitable. In matters affecting the well-being and composition of a caste, the caste itself was the *Supreme Judge*, and if the caste itself had thought fit to give up old notions, not in any way repugnant to morality such new usages should be respected. "The Court should not", the Judges proceed, "shut its eyes to changes almost revolutionary in character and in extent, which had been for a considerable time past taking place in the structure of the Hindu social order, and in the ideas and sentiments which governed it."

This judgment should be a source of encouragement to hundreds and thousands of people, who out of ignorance and temptations of material pleasures were counted as converts. It is almost impossible of belief, there

1939]

CONVERSION OR PERVERSION

263

could be a single conversion traceable to religious conviction in the case of *Hindus at least*; for this Hindu traces his culture and evolution for aeons that passed by to an immemorial pre-historic past, when the other races were mere barbarians, their foundations of faith were rooted not in man-made theorising but in revelations from the spirit of cosmic life, coeval with the greatest of Divines, *God himself*. Necessarily it would take aeons for one to feel convinced, that that religion is not sufficient. If conversions of immature ignorant, and fancyridden individuals blinded for the nonce by external influences are made, society must recognise in duty bound towards the erratic, that they must without any formal Samskara or ceremonial, be allowed to fall back upon the generous capacious bosom of their own hallowed faith and to feel renewed vivification of their mother-instinct and propensity and render the Sacrifice or Yagna of their selves for the beatitude of their own ancestral and living spirits and beings—all integumented by the all-pervading spirit of Brahma, whom to propitiate and seek for grace is the foundation of the Hindu culture.

Surely there is no purpose in the attempt to stultify the deflowering of one's own natural genius. It is worst, it is a sin against the Society in which anyone is born. It leads to graver temptations on the part of those who are responsible for the conversions. It secures secular power and authority. It launches upon a campaign of falsehoods and misinterpretations, against the state which is either neutral or is wedded to support a particular religion. It creates seditionists and reactionaries. It creates a ferment but cannot easily quiet it down. It inspires aggressiveness and opposition. Mr. Clayton Dove says in regard to Christians at the time of Emperor Marcus Aurelius, that it is the Christians who were intolerant though Romans tolerated all religions of the Empire, that the Christians entered into a bellicose attitude, and thus came in conflict with the authorities, that they were a danger to the liberty of conscience. The church and State war in modern Germany and Spain is clearly traceable to the Church's tendency to grab at political and secular power and interfere with individual conscience. Referring to Christian persecutions Mr. Clayton says, it was due to their own misconduct. They were seditious, they committed treason, they declined to participate in public games, they destroyed statues of ineffable beauty, libraries and monuments of stately splendour. The mental servitude which followed the ignoble triumph of the cross was followed by the fall of the Empire, and then a period of darker ignorance and sordid vice, that had not been seen before. Clayton is a historian. But whatever it is, we feel bound to point out

that there should be no more need for the Christian converts to look to any expiatory ceremonies as compulsory, that they can by a mere announcement before their own people go back and trace their passage to the haven of the vedic religion; that even without any such declaration they can again lit the sacrificial fire, and merely invoke the Devas to witness their devotion to their religious parents, or adopt at once the few necessary changes that indicate renewal of connection with their kith and kin, worship of Para Brahman in the manner best suited to each one's capacity mental, moral and physical means available. The Gita is universal and lays down the true doctrine that God is not partial to any race, but protects, helps and loves whoever by self-discipline and control seeks His grace without any jerk of scepticism. This takes us to the question of other races than the Hindus desiring to enter their fold. By all means the Hindu Society must facilitate the entry of such devout beings, for it is quite in keeping with Hinduism being the mother religion. Even so let the Buddhists be again within our fold and what more catholicity can there be than that to the Hindu, Buddha also is an incarnation of the God-head?

In passing may it be, that the following admonition by Walter Belasco J. R. in the "Christian Esoteric" be followed by the Christian divines of this country!—"Annually thousands of dollars are spent to convert the heathen and to give them copies of the Holy writ. Yet the missionaries themselves, despite their sincerity and good intentions are as benighted of its verities as the poor heathen, they are trying to save. It should behove the clergy to spend less time on evangelism and revivalism or mere talk and more in *personally practising Christianity*."

SAGE, THE IDEAL OF HUMANITY*

By

SWAMI RAJESWARANAND.

A sage is he who is no journeyman of nature. He is master of nature and embodiment of freedom. He is the ripest and sweetest fruit on the tree of the universe. He is the very flower of humanity. His silent example speaks volumes. His acts speak louder than words. The great reformers, philosophers, doctors, scientists, poets, workers and the like are all his servants rendering his thoughts into deeds. It is said that a thought of a sage, though he may be seated in a cave in the heart of a jungle, breaks through mountains, crosses rivers, and finds expression and fulfilment. A word from the sage is enough to unlock the hidden treasures of life. It sinks deep into our heart and we carry it all through our life, more than many a splendid oration through the press and from the platform. Such is the greatness and the mystery of a sage. He has reached the destination, the realisation of Self, in the pilgrimage of life. Hence he is the ideal of humanity.

Though at present, due to illusion, we might seem to have fallen short of such a mighty ideal of life, yet we cannot lower the ideal. "Better aim at a lion and miss it than hunt a jackal and catch it".

No man seems to be without an ideal, fair or foul. This world has been spoken of as a lunatic asylum in which each is mad after some ideal or other. A Muhammadan may be in pursuit of his ideal Muhammed; a Buddhist, after Buddha; a Christian, after Christ; a Hindu, after Krishna or Rama or Siva and so on. But blessed is he who is mad after the Most High, the only Truth amidst all the diversities of the world.

Let us see what is the ideal among animals. Perhaps a mighty lion. Among buffaloes, the ideal may be a mighty buffalo. Among ants, a mighty ant and so on.

Thus we see a gradual evolution of nature and manifestation of Self. A wise man is the ideal of the ignorant. The Reality, the Verity is the ideal of all. And a sage is one who is directly in tune with Truth and he cannot but be the ideal of all humanity.

Unity in variety is the plan of nature. We are all men, yet different from one another as Mr. so-and-so. Our ideal is not Mr. or Mrs. but the

* Extracts from a lecture delivered in Madras.

one **Mystery**. Though we may differ as Mr. and Mrs., yet we are one as a part of humanity. That is to say, though man is different from woman, yet both are one as human beings. Though man and woman may differ from animal or tree, yet all are one as living beings. And again all are one as existence with the whole universe. This Unity is our ideal, our real Nativity, Satchidananda. The law of gravity might even deceive our trust in it, but the law of spiritual Unity never deceives.

It is through the power of the Spirit man liveth. Not knowing this eternal and immortal Truth of "Know Thyself", man tries to depend upon physical strength. This physical strength is the outcome of mental strength which in turn and in reality is the outcome of spiritual strength. So mere physical nourishment alone will be just like watering a flower or a fruit, or a branch of a tree with the result that the tree withers, whereas our ideal ought to be to water at the very root of life. Otherwise our Inner Being, the Ideal, does not become manifest and its silent voice speaking in the language of intuition and illumination, does not become audible, if our ears are filled with the loud noises of the world. When the ego "I" is annihilated and dissolved, the store-house of spiritual energy opens itself, and the Self stands revealed.

If we go spiritually out of order, restlessness results. We step out of our real nature from the eternal into the ephemeral. We allow our Self to be eclipsed under the veil of illusion or delusion and the super-imposition born thereof exports us into the world of name and form. It is then that false thoughts invade the mind due to the forgetfulness of the original glory and due to thinking unnaturally of ourselves as Mr. so-and-so. A Spanish proverb says: "He who lives with dogs will learn to bark". So practical religion enables waging war against unnatural way of thinking, not letting the mind and the senses rule over us. For if the army is allowed to rule the commander, the battle is sure to be lost. So let us be the commander of the mind and unlock the Shrine of Infinite Bliss. Thus an ideal man is he who can keep his head in solitude even though his hands are in society. He transcends the innumerable diversities of blood, colour, language, dress, manners and sex. A son, for instance, dresses himself variously and appears on the stage in different names and forms, now as a Christian, now as a Muhammadan, now as a Hindu, now as a woman and so on, yet his mother knows in her heart of hearts that he is only her own son and no other. So also, in the drama of your life on the stage of this world, though you may be acting your part as a prince or a page, never delude yourself to be really such, but act it to the best

of your ability. So a sage is he who sees his own Self in spite of the colourings of name and form in the world. Sagehood is Selfhood, beyond brotherhood of man and fatherhood of God. The whole universe is his own home and its inhabitants his very Self. Let "Live Sage and Act Sage" be our motto and let us drink deep the Nectar of Self-realisation of the Sage, the Ideal of Humanity, in this very birth itself.

FROM MR. CHAMBERLAIN'S BROADCAST TO THE GERMAN PEOPLE.

"We are not fighting against the German people but against a tyrannous and foresworn regime which betrayed their own people and the whole of the western civilisation and all that you and we hold dear."

"Your leader gave word that he would respect the Locarno Treaty, but he broke it. He gave word that he neither wished, nor intended, to annex Austria; but he broke it. He declared that he would not incorporate the Czechs in the Reich, but he did so. He gave word, after Munich, that he had no further territorial designs in Europe; but he broke it. He gave word that he wanted no Polish provinces, but he broke it. He has sworn for years that he was a mortal enemy of Bolshevism, but he is now their ally.

"Can you wonder that his word is not worth the paper on which it is written? The German-Soviet Pact was a cynical 'volte face' to shatter the Peace Front, but the gamble failed and the Peace Front stands firm. Your leader is now sacrificing you in a still more monstrous gamble of war to extricate himself from the impossible position into which he has led himself and you".

* * * * *

May God defend the right!

INTERNATIONAL FELLOWSHIP

A plea for work among Hindu Students at Conference of the secretaries Mr. K. Janardhan Pillai, of International Fellowship at Trivandrum.

It is now about four years since the Inter-Religious Student Fellowship was started with a full time worker in charge of it. Since then, no effort has been spared to further the objects of the Fellowship, by all possible means. As you all know, our primary aim is to deepen the religious life of an individual, make him a devoted votary of all good principles of his religion, and then get the contribution of his ideas and experiences for the general inter-religious group which is made richer by the same. This is possible only when these individuals are strong in their religious lives and in the conviction and knowledge of the principles of their own religion. Otherwise, the visualised objects of the Fellowship cannot become in any way effective. The strength and the richness of the Fellowship will depend upon the strength of its strongest elements, and not the weakest, who are not capable of making any rich contribution to the common fund of religious experiences. If the present condition of our Student Fellowships is analysed in the light of this fact we can see how Hindu and Muslim students are comparatively not so well equipped to make such a rich contribution as the Christian students.

It is so, for no fault of theirs. The irresistible force of the modern trends of thought has been driving youth away from religion and no effort has been made to combat this by enabling them to realise that religion is neither irrational nor reactionary, but is the greatest inspiring force which makes life abundant and full for the individual, and reconstitutes society on an ideal basis. There has been no consistent and organised effort to get Hindu Youths to make a real, genuine and serious effort to study Hinduism, its explanation of the summum bonum of life and the means it has prescribed to attaining that end. The enlightened youths of the day will not be slow to appreciate and welcome all efforts which will make religion touch the springs of life and character of man and help him in his everyday conduct to help the development of the stature of his personality to the fullest extent.

What is needed to-day is a concentrated and organised endeavour to harness together all factors which will help in this process. Facilities for studying Hindu thought, and for enriching themselves from the experience of others by contact have to be provided. To-day the services of

great scholars and much financial resources are utilised to teach students the abstract sciences which in most cases prove to be of little use to them in their everyday life. What a sad neglect we exhibit in the matter of giving them religion which tells them what they are and what the meaning of their lives is! The Christian leaders have been to some extent more awake than the Hindu and Muslim to this need. Hindus can compensate for the sad neglect only by immediate action before it is too late. Such a work can be effective and successful only if it is the outcome of the active interest of all those who find value and worth in religion.

More than ever, India witnesses to-day a great enthusiasm for national regeneration. Many great souls are out in the field for selfless service, to bring about a total reformation in our Society. But let us realise that that alone is reform which tends to reform human heart, for all evil has its rise there. The present form of society, the ever deepening muddle of a disorder is but the materialistic expression of an attitude of mind. Society is sick because the soul of man is infected with the germs of greed and selfishness. The world will be no better till we bring about a change in the heart of man. Utopias or ideal societies have been before us for the last so many centuries. Imaginary idealism cannot go any further. But our dreams are still dreams. Progress towards social betterment is slow, and scientific progress though rapid is fraught with danger. What is lacking today is Religion, which alone can make man worthy of the discoveries of science and give him the spirit to work out the schemes of the reformer. Let our youths get religion and then a great revolution can follow. As Materlinck has said, "We are miserly with immortal things. Why are we so fearful lest we exhaust the heaven within us? Whence comes this timidity of the divine in man? Can it be that man is nothing but a frightened God!"

My experience in my work among students in different parts of South India have driven me to the clear conclusion that unless Hindu and Muslim students are separately helped to study religion more seriously and fully, as the Christians are helped by the Student Christian Movement and other organisations, our efforts at the creation of true inter-religious fellowship cannot be crowned with success. For such concentrated work nothing will be as helpful as separate organisations, which can devote their whole time and energy to that. So it is my clear conviction that my and that of Brahmachari Ramachandra's services will be better spent for concentrated work among Hindu students (over 80,000 in

number) for some time. The idea has been appreciated and accepted by the Secretaries' Conference which met in Alwaye in June (10—13) last and it has kindly given both Brahmachari Ramachandra and myself leave for doing this work.

Let us then begin the work for such a movement. It needs the disinterested services of all of you. Many of us think our time spent in small groups is a waste. That money spent for such intangible pieces of work is a waste. We have to change the whole attitude. Indians can have no justification to have that attitude. Every centre needs leaders who can bring the treasure of their knowledge and experience to the student groups. All can help either directly or indirectly by introducing to us friends who will be helpful. The work is great and difficult; yet the prospect is great and alluring. India can be helped to regain her pristine glory and to become once again the centre of enlightenment and culture for the entire human race. It needs many devoted workers with strength of conviction and clearness of vision. Let us hope that in God's Grace, workers will not be lacking. Let us not wait. Your prayers, thought, suggestions and money are greatly needed for the work. Let us be assured of your co-operation in all possible ways.

Free criticism, liberty of thought—these in the U.S.S.R. are called "the opposition." Stalin will bear nothing but approval; all who do not applaud him he considers his enemies. It often happens that he adopts as his own a reform proposed by someone else; but if he adopts the idea—in order to make it the better his own, he first suppresses the proposer of it. That is way of being right. Soon then no one will be left about him but those who cannot put him in the wrong because they have no more ideas at all. That is the characteristic of despotism—to surround itself with men chosen not for their value but for their servility.

If any workers, whoever they may be, are brought for any reason, be it what it may, before any tribunal whatever, however just their cause, woe betide the advocate who defends them, if once the authorities desire them to be condemned.

[After thoughts on the U. S. S. R. by Andre gide.]

KING'S APPEAL TO EMPIRE.

Fight—Might with right.

"In this grave hour, perhaps the most fateful hour in our history, is sent to every household of my peoples both at home and overseas, this message, spoken with the same depth of feeling for each one of you as if I were able to cross your threshold and speak to you myself.

"For the second time in the lives of most of us, we are at war. Over and over again we have tried to find a peaceful way out of the differences between ourselves and those who are now our enemies, but it has been in vain. We have been forced into a conflict, for we are called, with our allies, to meet a challenge of a principle which, if it were to prevail, would be fatal to any civilised order in the world.

"It is a principle which permits a state, in selfish pursuit of power, to disregard its treaties and solemn pledges, which sanctions the use of force or the threat of force against the sovereignty and independence of other states.

"Such a principle, stripped of all disguise, is surely the mere primitive doctrine that 'might is right', and if this principle is established throughout the world, the freedom of our own country and the whole British Commonwealth of Nations would be in danger. But far more than this, the people of the world would be kept in bondage of fear and all hopes of settled peace and of security of justice and liberty among nations would be ended.

"This is the ultimate issue confronting us. For the sake of all that we ourselves hold dear, and of world order and peace, it is unthinkable that we should refuse to meet the challenge. It is to this high purpose that I now call my people at home and my people across the seas, who will make our cause their own. I ask them to stand calm, firm and united in this time of trial. The task will be hard, and there may be dark days ahead, and war can no longer be on a confined battlefield, but we can only do the right as we see the right, and reverently commit our cause to God.

"If, one and all, we keep resolutely faithful to it, ready for whatever service or sacrifice it may demand, then with God's help we shall prevail. May He bless and keep us all."—*Reuter.*

VICEROY'S CALL TO INDIA, "SAFEGUARD PRINCIPLES VITAL TO FUTURE OF HUMANITY."

India Values Right as higher than Might.

"You have all heard that early on Friday morning, the German armed forces invaded Polish territory. The German Government presented no ultimatum. They gave the Polish Government no warning. Their war 'planes are reported to be bombing open towns and heavy casualties have already been inflicted among the civilian population.

It is clear beyond any question from what has happened that Poland has had to face the same threat that Czecho-Slovakia had to face a year ago. Confronted with the demand that she should accept the dictation of a foreign power in relation to her own territory and her own subjects, Poland has elected to stand firm. At this moment her troops are bravely defending the frontier against the ruthless power that seeks to overwhelm her. His Majesty's Government and the Government of France have made it clear that they stand behind the former pledges against aggression which they had given to Poland. It is in these circumstances that we find ourselves at war with Germany to-day.

The issues that emerge are clear. Acceptance of the policy and the methods which Germany has adopted would make life in the world impossible. It would represent the triumph of aggression and the supremacy of the rule of force. In circumstances such as these, there could be no security in the world, and no peace of mind for any of us. The ruthless onslaught of Germany on Poland, without a declaration of war, is in keeping with the rest of her conduct in this matter.

What faces us to day is the safeguarding principles vital to the future of humanity, principles of international justice and international morality, the principle that civilised man must agree to settle disputes between nations by reason and not by force, the principle that in the affairs of men the law of the jungle, the will of the strongest, irrespective of right and justice, cannot be allowed to prevail.

To fail to take up this challenge would be to destroy for mankind any hope of true progress and true development. So long as this cruel and ruthless thing is in the world, there can be no freedom of the spirit for humanity.

Nowhere do these great principles mean more than in India. There is no country that values them more highly than India, and none that has at all times been more concerned to safeguard them.

His Majesty's Government in entering the war have done so with no selfish aims. They have done so to safeguard the vital principles affecting all humanity ; to ensure the orderly progress of civilisation ; to see that disputes are settled between nations, not by the arbitrament of force, but by equitable and peaceful means.

They have spared no effort to avoid the calamity that now threatens the world.

I do not propose to speak to you at length this evening. Far more important than anything that I can say to you must be the response of each one of you to this tremendous issue. With me, I am certain, you will feel that in the stern and testing days that lie before us, victory—the triumph of the right—will not be secured by arms alone. We shall all of us have to depend upon those inner and spiritual forces which, in all the great emergencies of life, bare the true and unfailing source of strength and fortitude.

In a cause such as this, the whole-hearted sympathy and the support of all in this great country, whether in British India or in the Indian States, will, I am certain, be forthcoming without distinction of class, of creed, of race or of political party.

I am confident that, on a day on which all that is most precious and most significant in the civilisation of the modern world stands in peril, India will make her contribution on the side of human freedom as against the rule of force, and will play a part worthy of her place among the great nations and the historic civilisations of the world.

REMEDY FOR SOCIAL ILLS

FROM OUR GENEVA CORRESPONDENT

Prostitution is not an unavoidable social malady, nor the lot of the prostitute inevitably the fate of a certain number of women in each generation. This is the conclusion that suggests itself from the evidence put forward by experts and Government represent to the League's Advisory Committee on Social Questions. Given a wise educational system, the early detection and treatment of abnormality and defectiveness of any kind in children, attention to the health and well-being of the school-child and the adolescent girl, provision of adequate training for a life of useful work, care for the lonely or destitute girl and, in general, provision for leisure-time recreation of young people working in towns, the abolition of brothels and the establishment of social and economic conditions under

which young women may gain a livelihood, prostitution will become a much less serious feature of society.

The League of Nations' first work with regard to this problem was directed towards abolishing the international traffic in women. Two commissions of enquiry, one to the countries of South America and the other to countries of the Near, Middle and Far East, were sent from Geneva to discover the extent of traffic in women and children. As a result of their work, measures of control have been set up by Government authorities the world over which are resulting in the progressive reduction of this traffic. The League's work in this regard and that of national authorities is based upon two international Conventions: the 1921 International Convention for the Prevention of Traffic in Women and Children and the 1935 International Convention for the Suppression of Traffic in Women of full age. The progress report which the Director of the Social Questions Section submitted to the Advisory Committee last month states that forty-five States have now signed the 1921 Convention and twenty-five that of 1935. The latter has had three new signatures since last year's session of the Advisory Committee—Brazil, Ireland and Mexico. The Committee expressed the hope that this Convention would be more widely accepted in the near future.

Having achieved marked success in its work for abolishing the international traffic in women, the League has now turned in its attention to the prevention of prostitution, and to this end has made extensive study of the different questions—health, education, social organisation—concerned. Three studies have already been published: *Social Services and Venereal Diseases*; *Prostitutes, their Early Lives*; and *Methods of Rehabilitation of Adult Prostitutes*. The recent session of the Advisory Committee went one step further and discussed the contents of a fourth publication—*Measures for the Prevention of Prostitution, with Special Reference to the Protection of Minors*. Their discussion was eloquent of the constructive approach which League bodies seek to make to modern social problems.

Discussion in the Advisory Committee showed particular concern for young people of to-day, who lacking the chart of ethical and moral teaching which, in an earlier generation, served as the rigid guide to conduct, were obliged to make their way and seek happiness in a world of insecurity and change. But while the instability of modern society, the shift of populations, economic and social change, the tendency towards late marriage may create a demand for prostitutes, "this demand becomes effective—that is to say, it succeeds in calling a supply into existence—

only where women are subordinated socially, intellectually and above all, economically, to men." It follows that expert and committee members concerned with this problem are giving a good deal of attention to the education and training of girls and the conditions in which they live and work. "Women," the Committee's draft report goes on to state, "become prostitutes through inclination, need or persuasion. But their final decision is led up to and determined by their mentality and the circumstances of their environment."

Preventive measures to be effective against prostitution must begin in childhood, make provision for homeless children or children born to undesirable surroundings, deal wisely through special courts with young delinquents; provide vocational and professional training, sickness and unemployment insurance; protect against unwholesome working conditions, very low wages; maintain health services, especially with regard to mental health, recreational facilities, and, in fact, deal with unwholesome or unjust conditions of life wherever they exist.

Dr. Tage Kemp, the Danish expert, described the results of psychological examination of prostitutes which had been carried on in his country. These led to the important conclusion that the early detection of defectiveness or abnormality in children and its proper treatment had a great deal to do with preventing later delinquency. Women who came to the attention of the police through their prostitution were also treated as psychopathic patients, in keeping with the view which Danish sociologists were coming to accept that society was responsible, not merely for the punishment, but for the treatment of the offender.

Dr. Cavallion the French expert, recommended, as preventive and remedial measures, the abolition of brothels, the suppression of advertisements which incite to immorality, the rigorous punishment of procurers (and to lessen the temptation to this sort of occupation, the provision of vocational training to young men out of work), a sound education of matters of hygiene and that moral training and cultivation of the mind which will give young people some conception of the ideals to which human life may aspire.

A policy of assisting early marriage might well be considered by modern Governments for more than one reason. Dr. Cavallion agreed with the view expressed by experts and Committee members that early marriage was one of the best means of ensuring normal wholesome communal life and said that, in present difficult economic circumstances, Governments would be well advised to consider marriage loans, family

allowances or other devices to assist young people in their natural desire to live happy, fruitful lives.

The International Labour Organisation has done much to protect the health and security of working women. This work refers to three different phases of the life of women at work: the placing in work, the conditions under which she works, and her leisure time after working hours. A radical change in placing was proposed in an International Labour Convention adopted in 1933, which requires the abolition of private employment agencies which charge a fee for placing in work, and the substitution of three agencies controlled by the authorities. This ensures the young person going out to work against unscrupulous agents. To protect girls and women at their work, the International Labour Organisation recommended the prohibition of employment of very young girls in certain occupations—as for example, in hotels, bars or places of amusement—and the prohibition of juvenile employment at night. A special problem attaches to the girl in domestic service. Unpleasant conditions of work, monotony, poor pay and insecurity may make the girl in domestic work an easy prey to the *souteneur*. Authorities and social workers feel strongly that something should be done to educate public opinion about the status of domestic service. With regard to the provision of facilities for leisure-time recreation, even more urgent than the question of provision for holiday time is the problem of how to provide for healthy interesting recreation in the free hours of a working day.

The International Labour Conference, which met last month, made a material contribution to this question by adopting a resolution urging that wages, in particular of women workers, be studied.

It is obvious that for social ill no simple remedy will suffice. The first necessity is to improve the material condition of living, but this reform, in the view of the League's experts, will give but indifferent results if it is not accompanied by some preparation for life itself. Social authorities concerned about the future of young people who are growing up in this period of rapid physical change, economic insecurity and shifting moral values would agree with the Irish representative who said that a great responsibility lay upon educational authorities to arm young people with some more than material measure of behaviour.

From Madras Municipal Review.

The Madras Temple Entry Authorization and Indemnity Act.

*Received the assent of His Excellency the Governor-General on the
4th September 1939.*

ACT NO. XXII OF 1939.

*An Act to authorize and indemnify trustees, officers and other persons
in respect of entry into and offer of worship in Hindu temples by certain
classes of Hindus who by custom or usage are excluded from such entry
and worship.*

WHEREAS there has been a growing volume of public 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 worship in Hindu temples;

AND WHEREAS it is just and desirable to authorize the trustees or other authorities in charge of such temples to throw them open to, and permit, persons belonging to the said classes to enter into and offer worship in such temples, and that no person should suffer any civil or criminal penalty or disadvantage by reason of anything done in connexion with such entry and worship;

AND WHEREAS a situation has arisen in the city of Madura and elsewhere in the Province of Madras in which it has become necessary to indemnify and protect officers of Government, trustees, priests and other persons in respect of acts done, steps taken or alleged failure of duty on the 8th day of July 1939 and thereafter of the nature aforesaid;

It is hereby enacted as follows:—

Short title and extent.

1. (1) This Act may be called The Madras Temple Entry Authorization and Indemnity Act, 1939.

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

Indemnification of officers and other persons for certain acts, etc.

2. No officer of Government, no executive authority, officer or servant of any Local Board of Municipality, no trustee, officer or other authority constituted or acting under the Madras Hindu Religious Endowments Act, 1926, or any other law, no priest or person officiating as such and no person entering or offering worship or assisting or acting under the authority of or with the permission of such officer, servant, authority, trustee, priest or person officiating shall be prosecuted, sued or otherwise proceeded against in respect of any act done or step taken or any alleged failure of duty on the 8th day of July 1939 or on any subsequent date up to the commencement of this Act, in furtherance of, or in

connexion with, the entry into and offer of worship in the Sri Meenakshi Sundareswarar temple in the city of Madura or any other Hindu temple in the Province of Madras by any person belonging to classes of Hindus hitherto excluded by custom or usage from such entry or worship ;

and all officers, servants, authorities, trustees, priests and other persons aforesaid are hereby indemnified and discharged from all liability in respect of all such acts, steps and alleged failure of duty.

Throwing open of temples in certain circumstances.

3. If in the opinion of the trustee or other authority in charge of any Hindu temple in the Province of Madras the worshippers of such temple are generally not opposed to the removal of the disability imposed by custom or usage on certain classes of Hindus in regard to entry into or offer of worship in such temple, such trustee or other authority may, with the approval of the Provincial Government and notwithstanding anything contained in the Madras Hindu Religious Endowments Act, 1926, or any other law, throw open the temple to such classes and thereafter persons belonging to such classes shall have the right to enter into and offer worship in such temple :

Provided that in the case of the temples specified in the Schedule to this Act and other Hindu temples in the Province which have been thrown open to the classes aforesaid before the commencement of this Act, such approval shall not be required and the said temples shall be deemed to have been thrown open to the classes aforesaid under the provisions of this section.

Explanation.—If more persons than one are the trustees or constitute the other authority in charge of the temple, a majority of them shall be entitled to decide and act in terms of this section.

No actionable wrong or offence committed by entry or worship in temples thrown open.

4. No person who enters or offers worship in any temple thrown open or deemed to be thrown open under the provisions of section 3 shall by reason only of such entry or worship be deemed to have committed any actionable wrong or offence or be sued or prosecuted therefor.

Sanction for institution or continuance of action.

5. No suit for damages, injunction or declaration or for any other relief, no prosecution for any offence, and no application or other proceeding under the Madras Hindu Religious Endowments Act, 1926, or any other law shall be instituted in respect of any entry into, or worship in any temple thrown open or deemed to have been thrown open under

section 3, on the ground that such entry or worship is against the usage or custom which excludes certain classes of Hindus from such entry or worship ; and no suit or other proceeding shall be instituted in respect of such entry or worship on the ground that there has been any irregularity or failure in complying with the provisions of section 3, without the previous sanction of the Provincial Government. No suit, prosecution, application or proceeding of the nature aforesaid instituted before the commencement of this Act shall be continued thereafter without the sanction of the Provincial Government.

Amendment of section 40, Madras Act II of 1927.

6. In section 40 of the Madras Hindu Religious Endowments Act, 1926, after the words and figures "Subject to the provisions of the Malabar Temple Entry Act, 1938" the words and figures "and the Madras Temple Entry Authorization and Indemnity Act, 1939" shall be inserted.

SCHEDULE.

(See proviso to section 3.)

1. Sri Meenakshi Sundareswarar temple, Madura.
2. Sri Kudalalagar temple, Madura.
3. Sri Sundararajaperumal temple, Valayapatti, Melur taluk, Madura district.
4. Sri Kalamegaperumal temple, Tirumohur, Madura taluk, Madura district.
5. Sri Brahadeeswarar temple, Tanjore.
6. Sri Tirukuttalanathaswami temple, Courtallam, Tenkasi taluk, Tinnevely district.
7. Sri Kasi Visvanathaswami temple, Tenkasi, Tenkasi taluk, Tinnevely district.

RAMMOHUN'S RELIGION.

27th of this month-September-is a red-letter day in the religious calendar of India, as marking the anniversary of Raja Ram Mohun Roy whose multisided earthly career came to a close in far off Bristol on that day 106 years ago. During the century and odd since his death, India has progressed in several directions. But there is no phase of the progress of modern Indian life which the far-sighted Raja could not visualise even a hundred years ago and work for with unwavering faith in the superior destiny of his countrymen, including the political ideal of an Independent India, for which Indians are now aspiring. Though he met with severe opposition and persecution in almost every field of his activity both from Indians and foreigners, he had that "quiet confidence of the truly great" born out of a firm faith in God who forwards all righteous causes and so he could say even in 1816: "A day will arrive when my humble endeavours will be viewed with justice, perhaps acknowledged with gratitude." Verily those words were prophetic and who could doubt that that day has come.

Amidst all his various and varied activities, Ram Mohun was, above all and beneath all, a religious personality and it was his intense theistic passion which crowned and inspired every other activity of his. Even a century after his time, it is unfortunate that correct ideas of the religion he taught and practised throughout his memorable life should not prevail even in the land of his birth. Having made a comparative study of the three scriptures in the original—the Hindu, the Moslem and the Christian—he found that the central teaching of the historic religions is the same and that "there was only one Theism with certain historical varieties, e.g., a Hindu Theism, an Islamic Theism and a Christian Theism, each variety being centred round a particular scripture,—whether it was the Veda and Vedanta, the Quran, or the Bible—and having its own characteristic rituals and symbols which are dependant on geographical, climatic or ethnic factors." The Raja's studies in comparative religion brought him to universalism—"and what is more to a universal scripture, a Universal authority as underlying all historic scriptures and all historic authorities." He perceived that the universal Truth was stressed in different ways and had different accidents in different historic utterances. This universalism led the way to a historic synthesis which is often mistaken for eclecticism, though it differed from it in two

ways : one that each of these religions represented the whole truth and not only a part of the truth and secondly that each, in his view, was to preserve its historic or traditional continuity, though "each was to grow by mutual contact and assimilation and by convergence to a common ideal."

At the same time the Raja could see that the simple original truths of scripture in every country and tradition were overgrown "with a large body of non-canonical religious literature and creeds and councils." He considered those later growths as being mostly the outcome of degeneration or corruption due to theological, political, psychological or social causes and appealed to the original purity of doctrine and practice. Though he had an original prejudice against rituals and symbols which he believed would frequently "darken the truth and the mind's capacity for truth" and tend to enslave the mind by becoming rigid and formal, he latterly perceived their legitimate uses and had no objection to them provided they were simple and not anti-social and not destructive of social happiness or social purity and there is spontaneous free activity in the creation of new symbols and new rituals of the right sort, so that they may serve the spirit and help to free it. He had however a strong objection, to the end, to the use of handmade things as images of God in the ritual of monotheistic worship.

He included Hindu, Moslem and Christian Theists in one theistic fraternity as brothers in faith and extended his fellowship and cooperation to those who, by whatever name, "would acknowledge some Principle of the Universe, the need of meditation on that Principle as good and the love and service of Man as the guiding principle of the conduct of life." That way he would give a place to even Buddhists and Jains and believe in a law of nature in the theistic fraternity. Holding these views he had to face religious controversies and defend the original Hinduism, Islam and Christianity against champions of orthodoxy in each of these religious communities. He recognised that all religions moved along their own lines of historic tradition to a universal ideal or centre of convergence, which is the ideal of Universal Religion. The Raja never assumed that the great historic religions, these "national embodiments of universalism" will cease or get merged in one another or that it was necessary that they should so merge, but that they will grow fuller and fuller by mutual contact and assimilation. He would, wherever religious authority has stereotyped social usages and customs, secure their freedom from such religious trammels and place them on their only sound

basis, the principle of utility or the happiness of the greatest number. He made religion coordinate with every sphere of human interest and activity by the one guiding principle and goal of *Lokasreyas* or Universal Good. "The progressive convergence of the national religions is possible only on this fundamental assumption ; and Hindu *smriti*, Moslem *shariat* and Christian *Common Law* must, in fulfilment of their own basic religious principles, adapt themselves to the revelations of God's own truth in science and the laws of nature and society."

To bring about the solidarity of religions from *the social point of view* the Raja founded the Brahma Samaj "as a society of the worshippers of one God of all religions and all Humanity" and his famous Trust Deed shows that the Brahma Samaj was to be only a meeting house and congregation for the worship of one Universal God. The ruling idea was that a man of any religion might join in communion with brethren of other faiths in order that such common worship and prayer might strengthen their perception of the religious traditions to move more surely and more truly towards the centre of universal convergence and no one was expected to depart from his own religious tradition, *sampradaya* or church. Though the Raja's Brahma Samaj was a congregation of Hindu Theists, using the rituals and symbols of that particular type of theism, as public worship must be embodied in some concrete form, the governing idea was to strengthen the social solidarity of the religions of the day.

The Raja's social model, the Brahma Samaj, was but a faint external replica of the universalism he had realised in his own person. He could combine in his personal religion the fundamental Hindu, Christian and Islamic experiences. He showed how universal Humanity in future may realise in individual synthesis of life (and *sadhana*) the disciplines of the great historic religions. He believed that the future will see "a rapprochement of Buddhism, Christianity, Islam and Vedantism—not a melange, not one concrete universal religion—but world reactions of each of these religions under mutual contact and assimilation. In this respect the Raja is a prophet and pre-cursor of coming Humanity.

From the Sadhana.

THE MADRAS TEMPLE-ENTRY ACT

The Madras Temple-entry Act is a landmark in the history of Hindu religion. The Travancore Temple-entry Proclamation was great in many ways. It opened a new era in the history of Hinduism. But even greater than it in some respects is the Madras Temple-Entry Legislation.

There are deep differences in the circumstances in which the Travancore Temple-Entry Proclamation was issued and those in which the Madras Temple-Entry Act was passed. The extent of the territory, the heterogeneous nature of the population and the democratic constitution of the legislature presented formidable difficulties. The temples in British India do not belong to the state. The opposition to temple-entry had been worked up to a high pitch and its enforcement over the wide area covered by the Presidency was under conditions very dissimilar to those prevailing in Travancore. There are classes and communities in British India whom propaganda has not effectively reached and who can be incited to violence in opposing temple-entry.

That legislation was necessary for Temple-entry has to be admitted. The opponents of Temple-Entry resorted and are willing to resort to proceedings in courts civil and criminal, to stop it. That means that they had the law on their side and that temple-entry by the scheduled castes was an unlawful thing. This obstacle had to be removed and it could not be done except through legislation. It was also the unanimous feeling of both opponents and supporters of Temple-entry that it was bound to come sometime sooner or later. The opponents of the measure were hoping that it may not come in their generation and that the evil day may be put off indefinitely. The supporters on the other hand were feeling that every day that passed without temples being thrown open to Harijans was a day of social sin, humiliation and injustice and that if possible all the temples should be immediately and simultaneously thrown open to Harijans. Between these two extremes were various groups, mostly sympathising with Temple-entry but willing to acquiesce in delay and too lazy to put forth the necessary energy for achieving their object.

It was in this state of tension that the Indemnity Ordinance and the Madras Temple-Entry Bill were introduced. One of the agreeable surprises was that the legislature was unanimously in favour of the principle of the Bill. This was most encouraging. Those who opposed the Bill conscientiously did so on account of the procedure adopted for introducing

temple-entry. The arguments that were advanced with weight and force were arguments that could be sustained validly in the case of ordinary legislation but did not have the same validity in case of a law like the temple-entry legislation which partakes of the character of a social emergency measure. It is possible that the procedure is open to criticism and that the machinery has faults. But a beginning has to be made somewhere in this great work. A certain amount of grievance is bound to be caused at some stage. The sponsors of the Bill took great pains to choose what seemed to them to be the least objectionable and most effective form of enforcing the will of the Legislature within a reasonable period of time measured by human standards. It has also to be remembered that what does matter is not the form of the legislation but how it is worked from day to day. From that point of view there is no reason to fear that the Madras Congress Ministry will violate the principles of individual liberty and religious freedom which are the birth right of all, Sanatanists as well as Adi-Dravidas. It is impossible to work such a legislation without causing a certain amount of unpleasantness. But every effort has to be, and there is no doubt, will be made to reduce this by-product to a minimum and to make the transition from the age of exclusion to the age of common worship as painless as possible.

K. V. S.

The Renaissance of purified religion—The times are full of activity. The oriental research Institute, Tirupati has, I hope, as its associates numerous such institutions for propagation of one or other aspect of the Hindu philosophy. We believe they need not create any fissiparous tendency at all. One such institution is the *Sri Visishta-advaita Samvardhani Sabha* at Chidambaram which was recently visited by Dr. Rajan. Hindu Religious literature is like a China man's shop; we find everything in it of all arts and sciences; only it requires classification and clarification. If so even the average individual would cultivate in himself the sprout of energising and enthusiastic work, and having realised that his life is a preparation for higher conquests in the realms of thought, he is bound to raise himself and through him *the world around* into the planes of progressive realism and peace. He strives not merely for his own redemption from the shackles of grosser body and physical and sensuous reaction but for the redemption of all humanity and like *Yuddistira* would care first for their redemption in preference to *his own*.

A PATHETIC CONFESSION.

One of the arguments that has been repeated in the agitation against temple-entry is that the Harijans themselves do not desire it. This argument is sometimes put even more strongly that they are afraid that some calamity may befall them if they enter temples and that they are therefore opposed to temple-entry. It is true that on account of various historical and social causes the entry of a Brahmin into an Adi-Dravida settlement and that of an Adi-Dravida into a temple is believed by the superstitious to be the pre-cursor of a dire calamity to the Adi-Dravidas. Possibly it is the vestigial memory of ancient mass punishments of the Adi-Dravidas by the higher communities. Otherwise why should they associate contact with the representative of that community as foreboding disaster?

This is not creditable to the other communities. Whatever may be its justification in the past, it has to cease. From another point of view it is a pathetic confession of the impotence of Hinduism to reclaim the lower castes effectively. While Hinduism throws its protecting mantle over a heterogeneous collection of castes and communities and claims them as part of itself, very little active propaganda has been done during the last few centuries to absorb them effectively and to give them the benefit of the higher ministrations of Hinduism. It is possible to imagine many reasons for this indifference, most conspicuous of them being that the whole Hindu community itself fell upon evil days. But there is no excuse for continuing the same state of things in the future.

The degraded condition of the untouchables is an effective refutation of the claim sometimes made on behalf of Hinduism that Hinduism adopts the correct method of religious propaganda, *viz.*, leaving truth to permeate by percolation, example and contact, instead of by active organised propaganda and sanctions, and by deliberate efforts at the reconstruction of a new personality through conversion, as obtains in Islam, Christianity and Buddhism. We have only to compare the degraded condition of some of the communities in Hinduism, *viz.*, with the relatively high mass level attained in Islam and Christianity and contrast the static condition of the Scheduled castes with the rapidity with which neglected and down-trodden Hindus of the Adi-Dravida community produce in two generations leaders of international reputation who are listened to with respect and whose company is sought with eagerness by the highest of the caste Hindus. What brings about this

Religion. No doubt secular and economic influences have also contributed. But at the base of it all is a new conception of life, a new faith in one's own capacity, and a new vision of opening doors and opportunities. Indeed the sphere of the operation of religion in social uplift is being too much ignored in the obsession of the importance of secular and economic influences. In this light the opposition to the grant of the rudimentary rights of entry into temples by the Adi-Dravidas fills one with grief.

K. V. S.

NOTES.

War :—In spite of our lingering hopes to the contrary the catastrophe of war has overtaken us. The world has been suddenly precipitated from civilisation into barbarism. All the higher values which were being built up slowly by the great world leaders have been lost. Humanity has entered upon a period where primitive passions flow unchecked and no law is known except that of the jungle. However much we may desire the contrary it looks as if periodical recrudescences like this are inevitable. Perhaps our hopes for a better world proceed more from our enthusiasm than from a correct understanding of facts. But those who work in faith must be willing to wait in terms of God's measure of time.

War and India's Dharma :—War for righteousness if inevitable must be fought according to the best Vedic teaching. The traditional courses are 'Sama', 'Dana', 'Bheda'. The scourge of physical force is the ultima ratio for senseless brutality. It would be shirking the Dharma if culture and civilisation and the performance of man's varied responsibility, are not safeguarded by the prevention of evil doers from committing havoc. *Bharata Dharma* is best carried under the aegis of a well understood democracy and, therefore the monsters who are bent upon killing democracy and installing brute force and tyranny must be silenced once for all. In fact when oppression is unbearable, the Para Atman sets up odd forces and unites them for the destruction of *Akharna* as was done when Rama fulfilled his task, and Krishna piloted the chariot of Arjuna. Nemesis comes when the Lord of all the worlds thinks of saving His Dharma from destruction. So now all races and countries who cherish Dharma and pant for its preservation in their own interest and prosperity should now join hands, whether they be Indians or Jews, or Afri-

canders or Hottentots. They do unhesitatingly raise the clarion call and they trust in God and His reward for such services in the form of a more benign and earthly Government, whether monarchical or Republican. Duty is its own reward but it is for the righteous to do duty leaving the result to God.

The Curtain drops :—It is part of our Dharma also to spread this true spirit of devotion to the Almighty. If puranas are meant to illustrate the method and degree of devotion that man pours forth in love of God and thereby lifts his self to the spiritual plane, they are not to be parodied by men in imitation. If the avatar walked on earth and drew humanity to Himself in devotion, it is not proper for man or woman, to set up a creed creating in themselves the prototypes of divine personae to enact the similar drama. It is vulgarising devotion and it involves them into morbid sensuality. In this view point we congratulate ourselves that religion of the Vedas has been purified by vigorous action against the upstart institutions of *Om Mandali* and *Om Nivas* in Karachi (Sind). They had been once for all banned and we hope such nanfames in the name of religion and devotion would no more be committed.

The Temple-Entry Bill :—The assent given by the Viceroy to the Temple-Entry Act is another example of God fulfilling himself in mysterious ways. There again He points the way for the establishment of universal religion—that of Vedas. It only shows that the intense attachment to Archa-Avatar must not be the monopoly of any particular communities, that devotion must be open to the spiritualising plans of simplicity and untrammled worship of the Paramatman by the Jivatman. It is a call for the revision of the old exclusiveness to suit to this new demand for universality, a call upon the revered Mattadhipathies, the leaders of spiritual conduct to raise the public to the true spiritual heights, to come forth into the arena of modern civilisation and devote themselves more to direct the uplift of the people to the Godhead than vegetating themselves in merely honouring the letter of law and not the spirit. The opportunity has come when they should spread wide, the sublimity of Hindu religion as a vitalising and morally inspiring and emboldening faith, bound to lead the country to conquest after conquest of the realms of the earth and heaven. It is hardly necessary to state the true devotee is he that conquers the self, acquires all that the world contains and promises to yield, and then sacrifices them for the benefit and happiness of mankind. He

is of no use who merely dabbles in rituals and does minimum work but wants maximum benefit.

Hinduism and the great Hindu Maha Sabha:—We notice want of sufficient understanding between the Hindu Mahasabha and the conservative element among the Hindus. Mr. Savarkar and other protagonists of the Mahasabha on the one hand and Mr. Madan Mohan Malavayyaji and his ilk on the other hand differ from each other in a few points. But let it be remembered that the Hindu Mahasabha has as its main objective the stabilising of the power of the Hindu community and securing it from the incursions of other aggressive types of humanity. The Hindu community both for its strength and the liberty of self-determination has to acquire sufficient potency in the governance of the country and nobody could cavil at it. There is however the fear that sufficient importance is not accorded to the discipline that adherence to *Samskaras* gives to the body and the soul. Therefore note that it would be in the interests of the Hindu community as a whole, that while radicalism in the one is necessary, radicalism in the other would defeat the very mission of the Hindus and their status as the leaders of the world and world-thought. The Hindu Sabha would, while striving for political power, keep the political Institutions as far away from the religious and quasi religious interests of the community relegating them as far as possible to the jurisdiction of the leaders among the sacerdotal institutions and the pious minded-public. Let it be remembered that after all, political power is only a means by which the Hindu genius in thought and spiritual culture is enabled to manifest to rejuvenate the Hindu and elevate humanity, on the whole. They must more keenly enthuse themselves in improving temple worship and creating a spiritual environment about them, start Vedic learning in the temples and make them centres of spiritual light.

Sadhu Vaswani:—The other day the audience in the Ranade Library Hall, Mylapore heard with rapt attention the discourse by *Sadhu Vaswani* on the fundamental features of the Hindu faith—Universality and unity of life, simplicity and conquest of lower self, and love to one and all. Introspection leads to discrimination the dross from the essence, and the truth, that in essence all humanity is *one* throbbing with the same feelings and aspirations and yearning for perfection and happiness. The Sadhu's silvern voice created a spell all round and Lord Krishna's message was the all-comprehensive unity of thought. The occasion was befitting the discourse—the Gokulashtami feast.

P. P. Saradhi, B.A. B.L.

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