



THE

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TIRU-P-PALLANDU.

DEWAN BAHADUR V. BHASHYAM AIYANGAR.

Tiru-p-pallandu is a short tamil poem well known to the Vaishnavas of Southern India. It takes its name from *Pallandu* (lit. many years), the first word of the poem, *tiru* being prefixed to it only to denote its sanctity. It is the *pranavam* of the *Dravida prabandham* or the Tamil religious literature of the Vaishnavas, of which it forms a part. Any recitation of the *prabandham* is begun with Tiru-p-pallandu, just as any recitation of the *vedas* is begun with the *pranavam*. It is the highest watermark of the devotional songs of the Dravidian Vaishnava saints and is held in very great respect and sung every day in all Vaishnavite temples and houses.

It originated as follows. A virtuous Pandiyan king of Madura—his name is given out as Vallabha Deva—was going in the streets of his town, on one of his usual rounds at night, *incognito*, in the manner of the ancient kings, for learning at first hand, how things were getting on in his kingdom and chanced to come upon a brahmin carefreely resting on an outer pial. In a freak of curiosity, the King went up and asked him who he was. The Brahmin was a pilgrim returning from the Ganges and simply gave that information. “Will you mind giving out a *sloka* (verse) if you know (a good one)?”. continued the King. And the Brahmin said;

वर्षार्थं अष्टौ प्रयतेत मासान् निशार्थं अर्धं दिवसं यतेत ।

वार्धक्यहेतोः वयसा नवेन परत्रहेतोः इह जन्मनाच॥

"Toil for eight months to provide yourself against the rainy season. Work in the day for the night also. In the prime of life provide for old age and in this life for the life beyond."

This touched a tender chord in the king and set him athinking. A kind Providence had placed him beyond want so far as earthly possessions were concerned, but he had not bestowed a thought on the problem of death and thereafter. He ruminated long on the meaning of life and death, after he returned to his palace but did not come to any satisfactory conclusion. It is not possible, even for an enquiring soul, to easily arrive at the truth in all its aspects, if it is not led along the right path, by a real-guru, and helped and comforted at every step. The Lord himself says in the Gita,

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

"Among a thousand men one aspires to perfection; among those aspiring for perfection, hardly one knows me as I am".

And this is no wonder whether one looks at the countless ages through which this soul has been weltering in the mire of *samsara* (the cycle of births and deaths) and adding in each birth to its *avidya* (ignorance) or considers the incalculable height and greatness of Him, the goal, from quest of whom, word and thought return unsuccessful, as said in our scripture.

यतोवाचो निवर्तन्ते अम्राप्य मनसासह ।

The King then sent for his Purohit, Selvanambi and consulted him. He was an old servant of God and knew the essence of all the Shastras. But the mere statement of the truth will not at once convince a restless novice. The mind which has been used to arguments must be satisfied with arguments, at any rate, *must get wearied of them*, before it can stand still and receive and appreciate the truth. It must be allowed to purge itself of its *rajasic* element by going through the whole course, before it can attain *satwam* or balance and realise the truth. Who has not heard the story of Bhrigu told in the Taittiriya Upanishad; how he went and asked his father, Varuna, whether *annam* (food), *pranam* (life principle) *chakshus* (eye), *srotram* (ear), *manas* (mind) or *vak* (word) was Brahman; how the father only gave him the hint by saying, that that is Brahman, which projects, sustains and withdraws the creation, and left him to think it out for himself; and how the disciple soon arrived at the truth after long meditation, with the help of his father at every step. The guru

is necessary, but he only directs and helps; the disciple must go through the *pros* and *cons* and satisfy himself. Selvanambi, therefore, suggested to the King, that learned *pundits* should be sent for and requested to discuss and explain the essential principle of the Vedas, the repository of all knowledge, so that the true *purushartam* or object of attainment may be understood and then sought after. A *sulka* or prize was accordingly offered and pundits from various parts went on discussing the *vedas* in the presence of the King in response to his invitation.

But the light very often comes from an unexpected quarter. It was vouchsafed to the King through Vishnu Chitta, a humble servant of God at Srivilliputtur, who was to deliver the message of our poem. In common with many other saints (including the latest, Sri Ramakrishna Paramahansa), he was unlettered. But he was a chosen messenger and he knew the value and sacredness of true service. Service is of two kinds, that which is rendered in return for something or as a means for an ulterior end and that which is rendered for its own sake. The first is, of course very inferior. दूरेण ह्यवरं कर्म बुद्धियोगात् धनंजय, says Lord Krishna. Even in service rendered for its own sake, a very fine distinction has been drawn, according as it is prompted by a sense of duty (विधि) or by the overflow of love (राम). The Vaishnavas regard the latter sort of service to the Lord and His children, which they call *kainkariyam*, as the highest end and aim of life and the accompaniment of eternal bliss. Their saints and sages will pray for nothing else.

The particular service to which our saint attached himself was that of growing beautiful and fragrant flowers and supplying them to the Lord who graced and continued to grace his birth-place and who is known as *Vata patrasayi* (banian-leaf-recliner). The beauty and fragrance of the flowers raised by our saint and laid at the feet of the glorious Lord could not but have brought many a straggler into the fold. If a blossoming flower is by itself sufficient to waft the name and glory of the Lord, along with its beauty and fragrance, to sensible men, what wider and stronger effect should it have when it is solemnly and devotedly placed at the feet of the Lord!

This flower service has also a peculiar charm, and sanctity for us since the Lord as Krishna was graciously pleased to call for and accept flower wreaths and garlands from the famous Malakara, the servant of of Kamsa. What a welcome that Malakara gave to our Lord and His brother! Such a welcome as extorted the admiration of the sage Parasara, who chronicled the incident thus:

38.17.11-6

प्रसादपरमौ नाथौ ममगेहमुपागतौ ।

धन्योहमर्चयिष्यामीत्याहमाल्लोपजीवनः ॥

"With benevolence surpassing, the Lords, (you) have come to my cottage ; fortunate am I (therefore), and I shall minister unto you. So said he who lived by sale of flowers."

Parasara was apparently sorry that it was not given to him to receive the Lord with such felicity. The Lord must indeed be so fond of flowers to go out of his way to the cottage of Malakara to have them. And this might have weighed with our saint to choose the service of raising them and laying them at His feet.

It was the time, the discussion about the true *purushartam* was going on in the court of the Pandiyan King, when the Lord willed that truth and faith should once more be proclaimed to the world through our saint. He appeared to him in a dream and commanded that he should go and wind up the discussion that was going on before the King, but the saint had not read under any guru and was not a literary man. He thought in his modesty that he was unequal to the task imposed on him. The Lord, of course, knew better. It is not speech but the heart by which conviction is carried and the saint had the latter. Also, the will which creates the whole universe cannot be powerless to give words to anybody, be he a dumb man. The Lord, therefore, insisted that the saint should go and be obeyed. He was soon in the court of the King where all the learned pundits of the land were assembled and was respectfully welcomed and received by the King and his purohit. His very sight was sufficient to conquer the King, who and Selvanambi fell at his feet, subdued by the magnetic influence of his over-powering spirituality. A thrill of divine influence went through the King and he was convinced he was already in measurable distance of the supreme and ever lasting bliss.

But, the pundits began to clamour—the load of learning often stands in the way of conviction and true understanding. Selvanambi, therefore, requested the saint to explain the true essence of the vedas, the highest truth. And divine words began to pour forth from the lips of the saint, to whom, by the grace of God, all knowledge was at once clear as daylight and they carried conviction and rapturous delight to the doubting pundits as well as the devout King and his purohit. The scriptures deal with *artha panchakam* or the five essential points, viz., (1) प्राप्यस्य ब्रह्मणारूपं the nature of Brahman, the attaine, (2) प्राप्तुश्च प्रत्यगात्मनः, the nature of the soul, the attainer (3) प्राप्त्युपायं the means of attainment (4) फलं प्राप्तेः

the effect of result or attainment and (5) तथा प्राप्ति विरोधिच the impediment or obstacles in the way. When these had been dealt with and explained by the saint, the whole assembly was full of divine exultation and joy and voted the saint with one voice, the rank and honour of a true messenger of God.

It was then resolved to take the saint in procession through the whole town that all the citizens may worship him and be ennobled and blessed by his sacred and kindly looks. He was accordingly mounted on the regal elephant and the whole assembly including the King followed on foot ringing his praises and chanting the glories of God. When they began to move, Lo ! the God of Gods and Universal Ruler, Lord Narayana, appeared on high with his inseparable consort, Lakshmi, on his favourite *Vahanam*, Garuda, and all the devas crowded together in the sky to see the grand procession in which the victorious saint was being conducted through the town by the King and the hosts of pundits, citizens and followers. No wonder, the Lord then manifested himself. Is he not with us all-eternity long, only waiting for an opportunity to receive us in His open arms and will not His love for us which induces him to permeate the most wretched of us and sustain us against annihilation, chrystalize Him into His most exquisite form, the moment we change our attitude of defiance and contempt and begin to turn our eyes towards Him. If it has been possible for individual souls to realise the Lord, to feel His presence, nay, even to see and speak to Him, by devotion, how much more should the collective zeal and piety of so many persons have been able to effect.

(To be continued)

HEBREW JAHAVA A TAMIL WORD.

BY

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

In the 3rd of Sir William Meyer Endowment Lectures under the auspices of the Madras University on "Some Aspects of Ancient Indian Culture" delivered at the University Buildings, Chempauk, Dr. D. R. Bhandarkar in speaking about the impact of W. Asian culture on ancient Hindu civilisation says (as reported in the Hindu of 24-2-39) that "A second word that we may note in this connection is Yahva and its cognate which is the Chaldean Yahve from which the Biblical name Jehova is derived". Since Indian monumental relics are not to be found now in Mesopotamia, Palestine, Syria etc., as in Burmah, Siam, Anam, Java etc, scholars are not aware that ancient Indians expanded in W. Asia also as in E. Asia and so they think that a term like the Hebrew Yahva is a foreign word that got itself imbedded in Vedic literature.

JEW'S INFORMATION.

Now an ancient Jew (whom Aristotle praised very much for his learning) informed the latter in the 4th century B. C. that the Jews were Indian emigrants. The Jew's information revealed (as shown for many years past in my contributions in the S. Indian Press) that Aramaic (known also as Hebrew) the language spoken in Palestine in ancient days was Aravam (Tamil). Chaldee referred to by Dr. Bhandarkar was a dialect of Aramaic. Since Aramaic was Tamil, Chaldee also was a Tamil dialect spoken in Babylon in ancient days. So their chief town was called by the Tamil name "Ur of the Chaldees".

Before proceeding further, it is necessary for me to point out that as a result of my own researches I find that the Aryans came into India and mingled their blood with that of the Dravidians long long anterior to the date fixed by European scholars and that it was as a consequence of the mingling of the blood of two vigorous and cultured stocks like the Aryans and Dravidians in days of yore that India in rearing a high civilisation was able to send wave after wave of her emigrants into east and west Asia, though the fact came to be forgotten in later times. Hindu civilisation I may also add was not the product of the Aryan alone: it was the product of the combined Aryan and Dravidian blood and so Sanscrit words are to be found in Hebrew, Chaldee, Syriac etc., of the west as in

Burmese, Siamese, Anamese, Javanese etc., of the east, for the emigrants who went east and west were Aryo-Dravidians. In the light of the information given to Aristotle, what word is Hebrew Yahva?

JAHAVA=SAHAVA (n).

Now the word Yahva is found also as Yahava and Jahva and Jahava and it is from the last that the English term Jehova is derived. Since Aramaic was Tamil, Yahva or Yahava and Jahva or Jahava are Tamil words. As Tamil Yamam is a variant of Samam (period of time), so Yahava is a variant of Sahava. Now God has many aspects. While everything else in this universe perishes, God alone is imperishable. Stressing this aspect of God, the Jews named Him Jahava=SAhava (n) i.e., Sahadavan=deathless one. We thus see that the Jewish name of God is a Tamil term and that Yahva and Jahva are contractions. Let not the reader think that this is but a fancy of mine, for I have some more evidence of a different kind.

HINDU PROPER NAMES IN PALESTINE.

If the Jews (as Aristotle was informed) were Indian emigrants, would they not have carried Hindu proper names with them to Palestine? I give below a few such names taken at random from the Bible for the readers information:—

Azariah=Acharyayya=Caleb (Numb. XIII. 6)=Calappa=Nahor (Gen. XI. 22)=Nahor. Nagash in Hebrew meant serpent (Naga).=Nehe-miah=Nahamayya=Naamah (Gen. IV. 22 female name)=Nahamma=Merari (Ezra. VIII. 19)=Murari=Meremoth (Ezra. X. 36)=Marimuthu=Shallum (Ezra. X. 42)=Sellam=Shelemiah (Ezra. X. 39)=Sellamayya=Ezra=Iswara—Isaiah (Cf Esias of Luke IV. 14)=Esayya=Sheva (II Sam. XX. 25. Cf of God Chiun in Amos V. 26)=Siva=Shamgar (Judges. III. 31)=Sankara=Sheshan (I Chron. II. 31)=Seshan=Jeshaiah (I Chron. XXV. 3)=Seshayya=Jashub son of Issachar (I Chron. VII. 1)=Seshappa son of Isachar=Seshabazzar (Ezra I. 8)=Seshappachar=Tamar (Gen. XXXVIII. 6 female name)=Tamarai (lotus)=Maaseiah (Ezra X. 18)=Mahesayya=Rhoda (Acts. XII. 3 female name)=Radha=Rachab (M. R. James, Apocryp. New Testament. p. 116, Name of Pilate's court peon at the time of Jesus christ's conviction)=Rajappa=Simon (Cf Syriac form Sheemon)=Seemon (Srimon)=Ramah (Josh. XIX. 29 town name)=Rama (-puram), Cf Rampur in India=Ramiah (Ezra. X. 25)=Ramayya=Jeremiah=Seramayya (Sriramayya Cf Senivasan for Srinivasan).

AN APPEAL TO S. INDIAN SCHOLARS.

I can give heaps of more such names from the Bible but these are enough to prove the truth of the Jew's statement to Aristotle, which statement has remained unnoticed by European scholars for a long time. In our own day we see Europeans mis-pronounce Hindu names. And habituated as we are to pronounce Biblical names like Azariah, Isaiah, Jeremiah, Simon etc., in European style, we fail to catch the Hindu note in them. The wonder to me therefore is not that these names appear a little corrupted but that in spite of their transmission through foreign texts like the Greek and Latin and the roll of two thousand years, the corruption is so little and they still preserve the Hindu ring in them. To explain the occurrence of names like Sankar, Seshan, Rama etc., in Indian literature, no one will look outside India. Similarly to explain the occurrence of a term like Yahva applied to Agni, Rudra and Soma in Vedic literature one need not look outside India, for Aramaic and Chaldee themselves were ancient Tamil dialects that went from India to W. Asia. Aryan influence on Dravidian culture has been studied well but the influence of the latter on the culture of the former has not yet claimed the attention of Scholars. When the latter is done, much that is obscure in Hindu culture will become clear. Mahenjadar and Harappa are not clues showing the coming in of Babylonians but they are clues showing the outflow of Indians towards the west from their homeland in days of yore. The information regarding the Indian origin of the Jews given to Aristotle by an ancient Jew himself is of the greatest importance, for it revolutionises the study of history. Not only many an obscure point in W. Asian culture and civilisation becomes clear through it but the information furnished by the Hindu colonies of the west also throw unexpected new light on homeland problems (like sipivishta, durvala etc., of Sutrakaras). Here is an entrancing and virgin field for S. Indian scholars to work, for they are conversant with Tamil and Sanscrit. But unfortunately these scholars have not yet realised its importance. Some day perhaps they might.

A NATURAL RELIGION.

(A short discourse of *His Holiness Huzur Sahabji Maharaj*).

Religion, etymologically signifies that which binds us back—back i.e. to our original Home. The Hindi, Sanskrit, Arabic, Japanese equivalents of the word all signify path, *panth* or *marg*. In other words, religion means the way—the way to the plane from which we descended here. Religion, therefore, must have a starting point and also a destination. It is a connecting link between the starting point and the destination and this implies the presence of intermediary stages also. There must also be a traveller to go on the path, and we must have the determination to travel; for religion is only for those who are not satisfied with life-conditions on this plane and want to go to a better region. To whatever religion one may belong, one must enquire about these four things—the traveller, the starting point, the intermediary stages, and the destination. Lastly, what is the vehicle on which the journey is to be performed a motor car or a bullock cart or what?

Unfortunately there are not many people who try to understand what natural religion is. We generally find that a man follows the religion into which he is born.

Let us begin the investigation of the subject of the path or religion by first enquiring as to who the traveller is. Is it our physical body? We know it is not, as it is liable to decay. Then is it the mind? The mind also, like the body, is changeable and perishable.

Religion, therefore, must deal with the third substance, the *Atma* or the spirit. If we examine our constitution, we find an outer layer of physical body, an intermediary layer of mind matter and, innermost, the *Atma* or the spirit. In descending to the physical plane, therefore, the spirit had to pass through mind matter and then come to the plane of physical matter. If we want to get rid of physical and mental limitations, we must carry our spirit back to the region of pure spirituality. Therefore the traveller is the *Atma* or the spirit.

We are now in a better position to understand that the destination, to which religion should ultimately carry us, is the region of pure spirituality. The starting point is this world—the *antahkaran*, the seat of all activities in wakeful condition. The intermediary regions are those which

appertain to the physical and mental substances. Lastly we have to find out what sort of conveyance or vehicle is required for the journey from the *antahkaran* to the region of pure spirituality. It should not be difficult to understand that a vehicle of physical and mental matter will be of no avail. It is only spiritual vehicle—spiritual current—which can be helpful to us in crossing the regions of mind and matter. Fortunately we need not search for the spiritual current outside us. That current is inside us. For, as mentioned in the *Bhagwat Gita*, spirits are rays or emanations from the primordial source of spirituality.

Religion thus is, nothing but the coming in contact with the spirit current and then moving with that current upwards and inwards, through the physical and mental spheres, to the purely spiritual region. The study of religious literature or the performance of rituals may be helpful to some extent. But for purposes of real religion, you must get into touch with the spiritual current. In the ordinary wakeful condition, our mind is active and our spirit is dormant doing only structural functions. All we need do is to rouse our latent faculties. Instead of mind consciousness, which we ordinarily have, let us have spiritual consciousness by which we can cognise the spiritual current. Once we get into touch with that current, the rest becomes easy. Hence in the Radhasoami religion, as in the *Yoga Sutras*, stress is laid on acquiring touch with the spiritual current. It is only by *abhyas* (spiritual practices) that the mind can be brought under control and our latent spiritual faculties be aroused and, lastly, new spiritual consciousness be awakened.

(From the *Dayal bagh Herald*.)

LAW AND RELIGION.

(Continued from page 82.)

[From the press report of the Presidential address of the Hon. Mr. C. Rajagopalachariar at a meeting held on the occasion of the Golden Jubilee Celebration of the High Court Advocates' Association, Madras.]

Mr. Rajagopalachariar, in bringing the proceedings to a close, said that the net impression of the learned lecture on him was that he was very glad indeed that he had no property. Most people, he thought, would be happier than they were if they had no property at all. The lecture showed that even conservative Mr. Varadachariar was convinced that the law was imperfect, especially in regard to the Hindu law of property. He was a believer in the personal law of each people having its own good points and that changes, however logical, might not always fit into the consciousness of the people. He had argued strenuously with friends that they might attempt to change the law of survivorship, but the Hindu consciousness would not understand it, and at his dying moment, a Hindu father would love to leave his property to the next surviving kinsman representing the family. Anything else they might try to bring about would not fit into the people's instincts and age-long habits of thought. But the lecture had shattered much of this feeling. If a conservative like Mr. Varadachariar should plead so hard for a thorough overhaul of the Hindu law of property,—though he was a bit hard on marriage reformers—it indicated that things needed change. Mr. Varadachariar seemed convinced that the Hindu Law of property should be put on a proper basis, that it was not bound up with religion and could be changed if they had sufficient determination. The object of the whole lecture, as the Prime Minister saw it, was to extricate the Hindu Law from religion. Mr. Varadachariar, conservative as he was, had established that the Hindu Law of property had nothing to do with religion and that the author of the *Mitakshara* proceeded on that express theory. He, therefore, urged all reformers to set to work and make "this complicated jungle of Hindu law of property" into "a decent, well-ordered garden". The spirit of Hindu Law or religion, Mr. Varadachariar had stated, was not opposed to such reform.

He was glad, Mr. Rajagopalachariar continued, that such a hopeful future has been placed before legislators and reformers of Hindu law by

one who was on all hands recognised to be "the safest guide at hand." If a conservative guide like the learned lecturer, Mr. Rajagopalachariar said, "holds such views, I am sure, there is great hope for the future."

MARRIAGE REFORM

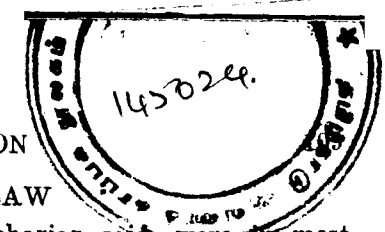
"As regards marriage", Mr. Rajagopalachariar continued, "I am afraid our modern ladies will not agree with the views put forward by Mr. Varadachariar. There is much in what he has said, but these people will not agree with him! I am more in contact with some of them than Mr. Varadachariar is. They commit all the mistakes to which he has referred—they are carried away by some immediate idea, something near at hand which they have seen and which has left an impression on them and beside which everything else recedes into the background. But in spite of all that there is, I think, an essential conservative spirit in Hindu society which, I may assure my friend, will safeguard the laws even of marriage in our country. There is no fear of any very great change. Some statutes may be enacted, some sections inserted or removed; but things would continue substantially the same. The old systems which are so dear to us will not be destroyed by the mere legislative hurry of reformers. I am in perfect agreement with the principles of reform of Hindu law that Mr. Varadachariar has laid down and with his ideas in regard to the principles of Hindu social organisation. However much appearances might belie, I am in entire agreement with the principles of reform he enunciated towards the close of his lecture.....All this, I hope, will be remembered by lawyers who will guide changes of law."

"Religion and law" the speaker continued, "are not two different things. Probably, originally religion was the only law. Gradually, law came in as a daughter-in-law does into a Hindu family. There was the inevitable conflict between the daughter-in-law and religion mother-in-law. Who should rule the house, that was the issue between them. Gradually, the authority of the mother-in-law decreased due to old age, and the authority of the daughter-in-law increased. In the intermediate period of conflict the servants of the household did not know whom to obey. If they obeyed the one they might cause offence to the other. The position was difficult during the period. But now the mother-in-law is practically gone and civil law rules, so that even Mr. Varadachariar wants reforms along lines of civil law. The servants are absolutely ready to give homage to the daughter-in-law. That is the history of the connection between religion and law."

RELIGION AND LAW

The beginnings of law, Mr. Rajagopalachariar said, were in most cases in religion. It was so in regard to Jewish, Muslim and Hindu law. It was only later on that commentators, lawyers, and judges came into the field and evolved the law. The foundations laid in religion were good enough for anything that might be built on them. He would plead that the debt that law owed to religion should not go unpaid altogether. Law, he said, should now come to the assistance of religion. Originally, religion made law; it was now time that law came to the aid of religion and helped to keep it alive. Otherwise, the poor mother-in-law, old and weak as she was, might disappear altogether. He would therefore plead on behalf of the mother-in-law that she might be helped to live. It was wrong to oppose any law being made in connection with religion.

"I had a notion when I came to the meeting", Mr. Rajagopalachariar continued, "that Mr. Varadachariar might touch on this aspect of the matter. By an instinct of conservatism, he has altogether refused to do so. He has taken the wind out of my sails by not referring to the subject. I thought I would have a little fighting to do, but he has made it impossible. Therefore I am now only putting forward a plea that too much objection should not be raised if some people appeal to law to come to the rescue of religion. It is no doubt true that abstract religion does not need the help of legislation, law or anything else. True religion is too sacred to be touched by law or legislation". But, he added, what we referred to as religion was religion in the sense of external forms and practices. It was true that one's house was one's own castle even if it be an Indian house and nobody could violate it. But when the house had a drain or chimney through which those in the house let out foul effluents or bad odours, certainly neighbours might sometimes invade the sancity of the house. Or if there was a beautiful garden attached to the house wherein grew beautiful fruits and flowers, neighbours might love to come in and sit there awhile. If there be something good in it, they might want a share of it; if there be anything bad, they might want restrictions imposed. That was how religion had come in for attack by law in modern days. That was the principle on which people who wanted to make legal changes in order to safeguard or improve external relations arising out of religion wished to proceed. Conservative lawyers and followers of Hindu religion should not object. That was the plea he wished to make on the occasion.



GREATNESS OF MANU

Mr. Rajagopalachariar continued, "that I am nearly as conservative as he himself. I do believe in all that he believes in. I may not know as much he knows, but I do believe in most of the things he believes in. I may say that I have just come from the Legislative Council where I heard very very harsh references made to Manu. I was indeed very pleased when I heard Manu quoted here. Nobody here thought that Manu was a bad tyrant who came into the world in those early days to deceive mankind and put posterity in trouble. "You have quoted Manu in support of your position; therefore, it cannot be right"—that in effect was the reaction to quoting Manu in the Legislative chamber. Manu they thought was an abominable person. 'Your report may be good; but for God's sake do not quote Manu in support of it'—that was the attitude of some gentlemen in regard to the Estates Land Report. These people might not have read Manu; they might not have read anything beyond a few diatribes against parts of the code running in his name, in some printed sheets written by some scribe, but they thought it was enough authority. You are all good people, you people in law courts; you quote Manu and Judges listen respectfully to you. Manu is quite safe here. But outside, Manu is in a very bad state. He greatly needs your assistance. I hope lawyers would come out one day and tell these people how great a man Manu was how much wisdom there is in his work and that their anger at Manu is like that of children getting frightened of the jack fruit because of its prickly skin or of the rose because of the thorn, little knowing that these are there for protection of the fruit and the tree, and not for hurting people."

THE PUBLIC HEALTH ACT OF ANCIENT DAYS

He had come, the Premier continued, from the Chamber where, sometime earlier, the Public Health Bill was under discussion. Everybody congratulated the Hon. Dr. Rajan when it was passed into law. It was a phenomenal record indeed that the great big Bill passed through the two chambers in such a short time. But he felt all along that the Bill became necessary only because "the very good Public Health Act which they all had had in the shape of their religion" was no longer effective. That Public Health Act was full of more effective provisions backed by more powerful sanctions. It was effective till yesterday. In regard to the most minute details of daily life of the individual, a code of conduct backed by religious sanctions had been followed and these had provided a

most excellent code of public health. But their force had relaxed. They had now to make provisions in the law, introduce Bills there, discuss amendments, seek to take powers and above all Dr. Rajan had to ask for more and more money to enforce the provisions. No contaminating of vessels when eating or drinking, no polluting of water source or reservoirs, no contact with washed and dried clothes even by one self not to speak of others, no eating wherever you found food, no carrying about of food, and no defiling of public places—these and numerous other injunctions, enjoined as part of religious observances, provide a perfect code of public health which people obeyed without feeling the need for sanitary or public health staff to enforce it. "If I could bring back the old religious code into effect with all its segregational and isolation laws," Mr. Rajagopalachariar said, I would certainly have asked Dr. Rajan to withhold the Bill as unnecessary. But it is impossible. We had to go as far as we could in the matter with the measure. After all, when we look carefully into these matters, we would find our people were not quite so 'religious' as might appear at first. They had a very high sanitary conscience, they had a sane mundane conscience just as much as they had high religious ideals. They were as worldly—in the best sense of the term—as other-worldly. They knew life was real, however unreal it was at the end of it all in the higher spiritual sense. They lived a life in which there was no conflict between religion and law."

"While I applaud and appreciate all this," Mr. Rajagopalachariar said in conclusion, "I request that you take a liberal attitude in the matter I have placed before you and help in bringing about such legal changes as may be necessary for the protection of religion. Otherwise there can be no future for our religion. It will go from bad to worse, there will be no respect for religion. After all, what is the greatest safeguard for any religion? It is the respect that people have for it. There is the only sanction. It is not authority that will save it nor decrees nor Papal Bulls. It is the respect for it that people have that can save religion. When it deteriorates, people should do something to rejuvenate that respect and for that purpose it may be necessary to get the help of law."

SIVA MAHIMNA STOTRA

शिवमहिम्नस्तोत्रम्॥

(Continued from page 57)

क्रियादक्षो दक्षः क्रतुपतिः अधीशः तनुभृतां ।
 ऋषीणां आर्तिवज्यं शरणद सदस्याः सुरगणाः ॥
 क्रतुभ्रंशः त्वत्तः क्रतुफलविधानव्यसनिनः ।
 ध्रुवं कर्तुः श्रद्धाविधुरं अभिचाराय हि मखाः ॥ २१ ॥

हे शरणद—O, Giver of refuge तनुभृतां—Of beings with bodies अधीशः—
 The overlord क्रियादक्षः—Expert in (sacrificial) works दक्षः—Daksha by
 name क्रतुपतिः—The Sacrificer ऋषीणां—Of the sages आर्तिवज्यं—The state of
 being priests सुरगणाः—Gods such as Brahma and Indra सदस्याः—Advisers
 [तथापि—Even then] क्रतुफलविधानव्यसनिनः—From one ever ready to disburse
 the fruits of sacrifices त्वत्तः—From Thee क्रतुभ्रंशः—The destruction of the
 sacrifice हि—Because श्रद्धाविधुरं—Without faith in the Lord मखाः—Sacrifices
 कर्तुः—Of the doer अभिचाराय—For destruction [भवन्ति—Become]

O! Giver of refuge! Daksha the Lord of all embodied beings, expert in sacrificial rites was the sacrificer; Rishies were there as priests and gods, members of the assembly to advise (if necessary); yet that sacrifice was destroyed by Thee who is ever ready to dispense the fruits (of sacrifices). Verily the sacrifices performed without faith in God cause injury to the doer. (21)

प्रजानाथे नाथ प्रसभं अभिकं स्वां दुहितरं ।
 गतं रोहिद्भूतां रिरमयिषु ऋष्यस्य वपुषा ॥
 धनुष्पाणेः यातं दिवं अपि सपत्राकृतं अमु ।
 त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ॥ २२ ॥

हे नाथ—O Lord धनुष्पाणेः—With bow in hand ते—Thy मृगव्याधरभसः—
 Fury of the hunter अभिकं—lustful रोहिद्भूतां—(Her) who had become a deer
 स्वां—His own दुहितरं—Daughter ऋष्यस्य—Of a deer वपुषा—With the body
 रिरमयिषु—Desirous of sporting with प्रसभं—With force तदर्थं—For that purpose
 गतं—(Him) who went दिवं—Heaven यातं—(Him) who went अपि—
 Even सपत्राकृतं—Ever reminded of his body pierced with arrow त्रसन्तं—
 Quaking अमुं—This प्रजानाथं—Bramha अद्यापि—Even now न—Not त्यजति—
 Abandons.

1939]

SIVA MAHIMNA STOTRA

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O Lord! Thy fury as a hunter with bow in hand even now haunts Bramha who being lustful wanted to reach his own daughter who had (to escape him) assumed the form of a deer and himself took that form and went after her to force her. He flew to the sky and yet he was pierced by Thy arrow and he quakes even now.

[Lord Siva as Visweswara punishes the evil-doer however high placed he be.] (22)

स्वलावण्याशंसा धृतधनुषं अहाय तृणवत् ।
 पुरः प्लुष्टं दृष्ट्वा पुरमथन ! पुष्पायुधमपि ॥
 यदि स्त्रैण देवी यमनिरत देहार्धं घटनात् ।
 अवैति त्वां अद्वा बत वरद ! मुग्धा युवतयः ॥ २३ ॥

हे पुरमथन—O Destroyer of Tripura यमनिरत—Always practising Yama and other disciplines यदि—If देवी—Parvati स्वलावण्याशंसाधृतधनुषं—Him who took up the bow having faith in her (bewitching) beauty अहाय—In an instant तृणवत्—Like (dry) grass प्लुष्टं—Burnt away पुष्पायुधं—Cupid (flower-arrowed one) पुरः—In front दृष्ट्वापि—Even after seeing देहार्धघटनात्—Because she occupies half Thy body त्वां—Thee स्त्रैण—Addicted to women अवैति—Considers [तत्—That] अद्वा—A matter for wonder वरद—O, Dispenser of boons युवतयः—Young women मुग्धाः—Foolish.

O Destroyer of Tripura! ever practising Yama and other austerities! If Parvati considers Thee as being under Her influence because She forms half of Thy body even after seeing Cupid burnt in an instant like dried grass, Cupid who took up the bow (against Thee) relying upon Her bewitching charms, merely it is due to the fact that young women are foolish. (23)

As Kalidasa puts it Siva is कान्तासमिश्रदेहोऽपि अविषयमनसां यः पुरस्ताद्यतीनां

स्मशानेष्व्राक्रीडा स्मरहर पिशाचाः सहचराः ।
 चिताभस्मालेपः स्रगपि नृकरोटीपरिकरः ।
 अमङ्गल्यं शीलं तव भवतु नमैवं अखिलं ।
 तथापि स्मर्तॄणां वरद परमं मङ्गलमसि ॥ २४ ॥

स्मरहर! Destroyer of Cupid तव—Thy आक्रीडा—Sports स्मशानेषु—In the burning ground सहचराः—Companions पिशाचाः—Ghosts आलेपः—Powder (applied over the body) चिताभस्म—Ashes from the funeral pyre स्रक्—Garland अपि—even नृकरोटीपरिकरः—Assemblage of human skulls तव—Thy

अखिलं—All शीलं—Practices अमंगल्यं—Inauspicious भवतु नाम—Let it be तथापि—Even then वरद—O, distributor of boons स्मर्तॄणां—To those who remember Thee—परमं—Supreme मंगलं—cause of good असि—Thou art.

O Thou destroyer of Cupid ! Giver of boons ! Thy field of sports is the burning ground; Thy Companions, ghosts; Thy powder, (to smear the body with) ashes of the funeral pyre; even Thy garland, human skulls. Thus everything about Thee is inauspicious; but (curiously enough) Thou art the cause of good even to those who only remember Thee. (24).

मनः प्रत्यक् चित्ते सविधं अवधायान्तमरुतः ।

प्रहृष्यद्गोमाणः प्रमदसलिलोत्संगितदृशः ॥

यदालोक्याद्वादं हृद इव निमज्ज्यामृतमये ।

दधत्यन्तः तत्त्वं किमपि यमिनः तत् किल भवान् ॥ २५ ॥

हे प्रभो—O Lord प्रत्यक्—Out going मनः—Mind चित्ते—In the inner self सविधं—In accordance with instructions अवधाय—Having controlled or concentrated आन्तमरुतः—Those that have controlled their breath प्रहृष्यद्गोमाणः—With hairs standing on end on account of joy प्रमदसलिलोत्संगितदृशः—With eyes full of tears of joy यमिनः—Yogins यत्—What किमपि—Something indefinable अन्तः—Within आलोक्य—Having seen अमृतमये—Full of nectar हृदे—In a lake निमज्ज्येव—As if immersed आद्वादं—Supreme joy दधति—Enjoy तत्—That तत्त्वं—Reality or Truth भवान्—Thou art किल—really.

O Lord ! Thou art that Truth on seeing which something indefinable within, after concentrating the outgoing mind on the inner self according to the rules and with breath controlled, Yogins enjoy supreme joy as if they are immersed in a lake of nectar, with their hairs standing on end and with eyes overflowing with tears of joy. (25)

(To be continued)

S. K. Y.

[Verses 21—25 were left out by mistake and verses 26—29 were given in March. The left out verses are given this month.]—S. K. Y.

THE HINDU CONCEPTION OF THE SCIENCE AND ART OF LIFE.

BY PANDIT G. KRISHNA SASTRI,

(Concluded from page 94.)

Without knowing that the jiva has, in the manner aforesaid, infinitely multiplied his Karmas (pure and impure), it is not just and reasonable to hold either that they are unreal or that they are beginningless. If the 'jivas' and 'karmas' are beginningless, then it must be granted that they are eternal like Brahman. Then the consequence will be that the doctrine of emancipation and that of non-duality would become worthless. Therefore the theory of kevaladvaitins who hold that the jivas are eternal without being different from Brahman and that of the visishtadvaitins who hold that they are eternal while being different from It, are both wrong.

In this connection a doubt arises : In numberless previous births, the jivas must have increased their karmas from the unit to countless number of digits—by tens, hundreds, thousands, millions etc. Before the effects of such karmas are completely worked out emancipation is impossible. Therefore we should know the means of neutralising them, once for all, and of not generating any fresh Karma thereafter. This doubt is answered thus : When, by the aid of the four means viz., the knowledge of the eternal and the non-eternal etc., the aspirant begins to perform only the obligatory Karmas, without in the least minding to do any karma mooted by desire, then, from that time of his life, is the increase of karma stopped, as he thence forth does not generate fresh binding karmas.

Even though the number of his prior karmas may be countless, he will be able to exhaust all his sanchita or stored up karmas in a few more future births. In those future births, he will hear and study the Vedanta texts, and then reflect, meditate, and concentrate his mind on them. He will gradually gain thereby the thorough experiential knowledge of the identity of his Higher self and Brahman ; and when the last item of his *prarabdha karma* is worked out, he will attain the Brahman beyond speech and mind, and thereby become completely freed, he having no more karma to work out in a future birth.

Because the principle that "all karmas, pure and impure, must be entirely worked out", is thus made true, the saying that "the fire of

knowledge burns to ashes all the karmas', can only be justified by its being simultaneous with the complete working out of all karmas—as illustrated by the example of the simultaneous perching of the crow on the tree and the falling down of its fruit. That the fire of knowledge is powerless in the case of one who performs karmas mooted by desire, is self evident. Therefore the saying that "the fire of knowledge burns to ashes all karmas" is only of secondary importance.

Another doubt arises: Because by the mere giving up of Kamya karmas (of a binding nature) and because by working out all sanchita karmas there will be no room for future births, any endeavour to realise the highest self by means of seeing, hearing, meditation, and concentration, becomes useless. Besides this, even though a desireless karmin may perhaps not generate fresh kamya karmas that are pure, he is sure to generate fresh impure karmas. Why? because, without food and comforts, the body cannot be maintained. Without committing sin (or doing impure karmas), food and comforts cannot be had. It cannot also be contended that those who earn their food and comforts will be able to neutralise those minor sins that accrue to them thereby, by their performing the obligatory and the occasional duties, even though they be endowed with full discriminative knowledge; because it is said in the Ramayana that "pure karmas can only bring comfort but cannot destroy sin (papa)" and that "impure karma can only bring discomfort but cannot destroy merit (punya)". Thus, even in the case of desireless karmin, there is ample room for his generating sinful karmas. There is, therefore, no reason for his being freed from future birth.

In answering the aforesaid doubt, we too, decidedly say that even the expiatory punya karmas, performed with no selfish desire, cannot destroy sins. There is no doubt of the fact that even the jnana-yogins possessing full discriminative knowledge will have to commit incidental sins for the purpose of keeping up their bodies until their prarabdha is completely worked out. They are not at any rate, bound by such sinful or meritorious karmas' (that are mostly weakened by the strength of their knowledge), because their enemies (those who hate them), and their friends (who love and revere them), are said to share them respectively amongst themselves.

Those who do not have recourse to Darsana, sravana, manana, and nididhyasana, will not be able to continue long in the performance of desireless karmas. Not only that such persons will not become confirmed in the performance of desireless karmas, but will also begin to perform

kamya karmas and hence they are unfit for the study of this science of freedom. Therefore it follows that a desireless karmin should necessarily have recourse to Darsana, sravana, manana and nididhyasana, by which he will derive the greatest benefit.

If prayaschitta or expiatory karmas are said to be incapable of destroying sins, it should not be concluded that it is useless to perform such karmas. Why? Because karmas are classified under four technical heads, viz, 1. Jnanarambhaka. 2. Deharambhaka, 3. Bhogarambhaka and 4. Karmarambhaka. Of these, the *first* covers the prayaschitta karmas; the *second* covers those remnants of karmas that have been mostly worked out but yet remain like the few drops of castor oil that remain in the oil-pot which is turned upside down, for completely emptying it of its contents; the *third* covers those karmas that have yet to be worked out; and the *fourth* covers those karmas of past life that serve as seeds of (pure and impure) karmas that are performed in this life. This being the nature of karmas, the prayaschittas coupled with unselfish actions will become jnanarambhaka, and therefore, the prayaschittas are not useless.

Having thus stated the cardinal doctrines concerning "jivas" and "karmas," we shall now directly proceed to examine the spiritual basis of the time-honored joint-family system and its discipline—the family being the unit, first, of the nation, and then of humanity. Yajnavalkya in the Brihadaranyaka Upanishad lays down the rule that the "atma must be seen, heard, reflected, and meditated upon". What is the nature of this seeing (or darsana) that this great sage insists upon?

In the case of souls that have entered the spiritual path, the smriti injunction is that if they have recourse to 1. self-sacrifice, 2. right conduct, 3. control over the powers of the senses, 4. non-injury, 5. charity, and 6. study of one's own scriptures; then, their cumulative effect will enable them to see that Higher self (the divine spark within us) which is seen by some-what advanced souls by means of the introspective methods of yoga. We cannot see our own face without a mirror, and we cannot also see our back without the aid of two mirrors,—one placed in front and the other behind the back. There is the well-known dictum which says; 1. To the twice-born (or the initiated), the fire (representing chidagni of the Divine Will) is the symbol of god; 2. To the introspective mind, the god is in the heart, 3. To the unenlightened are meant the symbols (pratikas) and images (pratimas) representing various spiritual ideas and ideals, as well as popular psychological illustrations intended for their

comprehending and understanding godhead ; and 4. To the fully enlightened, God is everywhere ; in every atom of the universe.

Prahlada was able to see the flashes of Divine light everywhere. Every one can do so if only attempts, in the right direction, are made. Now we are mostly concerned with the spiritually unenlightened people. The twice-born novice is duly instructed to follow in his outer worship the method taught in the following sanskrit couplet: "Talatravam chalana sangrahanotgunartham uktopacharanuti krinnija hrit sarojad unniya chetana kalam viramayya baddhat tarena chatmani pare dhruvate vilapya."

By such methods are the creative, imaginative, artistic, and intuitive faculties developed, for making the aspirant introspective. He is taught to bring out mentally the divine element within him and to imagine that it has entered the symbol placed before him for his worship, for the time being. He is instructed to worship that divine presence to his heart's content, by outer forms of divine service, and also by means of lower forms of concentration. When he makes speedy progress, he will be trained up, step by step, in the various other modes of introspection, until he is able to go into the first stages of *samadhi*.

In the case of other unenlightened souls, even this significant preliminary training in the worship of the higher self in *pratikas* is not practicable. They are, therefore, first of all indirectly led, and gradually instructed to concentrate their attention on the worship of ideal images in temples. These images (as is well-known to students of Brahmanism and Buddhism) represent the personified psychological and spiritual facts realised by advanced souls in their *samadhis*. The temple worship must be by proxy, it being intended for the benefit of the masses. The proxy, to get the inspiration and lead the masses in the right direction, should be pure in thought, word and deed ; and follow the injunctions of his preceptor and the procedure prescribed for the purpose.

THE PASSING AWAY OF A GREAT SOUL.

BY

S. K. Y.

The late Gaekwar of Baroda who passed away in February last was one of the makers of modern India. His long reign of 63 years was so crowded with reformist activities in various fields that it may not be possible to do justice to all of them in a short article like the present which only aims at paying a humble tribute to His Highness's substantial contribution to the progress of the country in one or two fields.

I had the privilege of visiting Baroda in the Christmas of 1933 on my way to Karachi and I set forth below the impressions I had of the work of the great king as seen in the many good institutions I visited during my short sojourn.

As a teacher I was first impressed by the enlightened policy of the ruler who introduced free and compulsory primary education in the state decades ago. I was told that the people at large did not take to education enthusiastically and that they preferred to pay the fine to not sending children. The number of secondary schools is not very large. There is a first grade college affiliated to the Bombay University and there is a College of Technology called 'Kala Bhavan'. The state of Baroda is a part of Gujarat and the Gujaratis in general are noted for their successful business enterprises both in their native land and outside, especially in Bombay. Hence the ordinary cultural education imparted in our schools and colleges has not been very popular with them ; but the king did all he could in giving them ample facilities for education.

There is one department of cultural activity which has a direct bearing on mass education for which the state of Baroda is deservedly famous and that is the Library system of the state. The late Gaekwar, as is well known, travelled far and wide and whatever beneficial institutions or activity he found elsewhere which in his opinion would be of advantage to the state, he introduced and fostered it in his own country. The Library system was one such. There is not only a magnificent central library at the capital of the state, but there are hundreds of libraries in towns and villages which are well-stocked with books useful for the people written in the language of the people ; and these libraries are all affiliated to the central organisation and are guided by it. There are arrangements for

the inter-lending of books between the central and the mofussil libraries and there is a successful cooperative organisation for the supply of books and other articles needed by these numerous libraries situated all over the land. The juvenile section of the central library deserves special mention. Our libraries are generally for the adults and the needs of children are not studied, much less catered for. In Baroda there is a special juvenile section which, it is a great delight to see, is being very largely used and enjoyed.

The late Gaekwar was a Social reformer in the best sense of the term and long before the magnetic personality of Mahatmaji succeeded in making the removal of untouchability a vital part of the congress programme of national reconstruction, Gaekwar had introduced measures for the amelioration of the condition of these *antyajas* (literally the last born) as they are called. They were given free access to all public institutions and special facilities were provided for education of the members of the community.

The late Maharajah was a champion of the cause of women in India and got many laws passed in his own country removing the various disabilities women labour under and giving them ample opportunities for progress. Her Highness the Maharani Saheba is a cultured lady and is the author of a book, *The Position of Women in India* and no scheme championed by her lacked support.

Above all Sir Sayaji was a good student of Religion and Philosophy. Having come across so many types of men and women professing various religion he became convinced of the need for a comparative study of religions and of exchange of ideas between the followers of various religions. He became the President of the World Federation of Faith which held two successful conferences, one in London and the other at Oxford some years ago. On the occasion of the celebration of the Diamond Jubilee of his accession to the throne about 3 years ago Gaekwar set apart one crore of rupees from his privy purse for the benefit of his subjects and this is just an indication of his life policy and showed how he regarded himself as a trustee on behalf of his people.

We may well say of him as was said of another King,

He was a man, take him all in all

You shall not see his like again.

May his soul rest in peace !

May his successor walk in his footsteps and carry on his noble tradition.

THE YOUNG TEACHER AND THE OLD STUDENTS

(The illustration on our front page)

K. V. S.

The young as teachers and the old as students is a common theme in ancient Hindu scriptures. It may be well to look at some phases of this conception and study its implications. Leadership in the search for knowledge belongs more to the youth. Youth stands for the energetic striving for higher and higher results regardless of difficulties and willing to incur any sacrifice that may be necessary. Youth sees visions and goes forward where age is willing to rest content. Where youth is, many of the requisities for spiritual knowledge exist.

But along with them also exist many impediments. The conquest of such impediments is represented by the silence of the youthful teacher. This silence is symbolic of the subdual of the baser passions and the release of the purer energies, without excitement and without violent effort. *Mouna* implies restraint, i.e., complete control of the lower elements in human nature. The *Muni* is a person who has so restrained himself. Thus an atmosphere is created where the coarser influences are suppressed. In such an atmosphere higher impulses flow without obstruction.

Discipleship represents thirst for knowledge and such thirst where the obstacles to its satisfaction are removed, is satisfied naturally. Aspiration together with the removal of the obstacles in the way of their fulfilment are enough. Illumination comes as a spontaneous process. Doubts do not exist. The disciple sees growing vision of knowledge and truth.

Equally significant is the old age of the students. It is never too late to acquire more knowledge. It may be even said that the old are better recipients of knowledge because they can fit it better into life, on account of their experience. Knowledge is not to be despised from whatever source it comes, even though the medium of the young. Indeed the coming together of the young and the old in a co-operative quest for right knowledge is one of the happiest combinations that could be formed.

This combination has a special lesson in the present conditions in India. New impulses which we are able to understand only imperfectly are being released through the young. The old are not able to assimilate and to adjust. On account of the great gap that intervenes between youth

and age, on account of the rapid onrush of new impulses, on account of the inability of the youth to restrain itself or to be restrained by the old, on account also of the inertia of the old, the period of transition in India promises to be dangerous and painful. If only youth were more restrained and less impatient and demonstrative, if the old were more actuated by desire to know and to adjust and if both came together in an earnest search for the discovery of the best methods of promoting the happiness of the people, it will be an ideal state of affairs. Youth must be careful not to release evil impulses and age should help in the process of translation of the good impulses into life. Age and youth, vision and experience, in an atmosphere where degrading influences are excluded is an ideal worth working for and worth being maintained as a permanent objective throughout human evolution. It is specially valuable in a country whose progress has been arrested for centuries and in which changes have to be introduced rapidly and on a large scale.

The Jewish doctrine of Marxism rejects the aristocratic principle in nature, and in place of the eternal privilege of force and strength sets up the mass and dead weight of numbers. It thus denies the value of the individual among men, combats the importance of nationality and race, thereby depriving humanity of the whole meaning of its existence and *Kultur*. It would, therefore, as a principle of the Universe, conduce to an end of all order conceivable to mankind. And as in that great discernable organism nothing but chaos could result from the application of such a law, so on this earth would ruin be the only result for its inhabitants.

(From *My Struggle* by Adolf Hitler).

* THE SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS, MADRAS.

Among the large number of welfare associations working for improving the conditions of life for the citizens of Madras, the Society for the Prevention of Cruelty to Animals—rather a long name for the positive and effective work which is doing—is unique. It is one of the oldest societies in the Province. It had its origin as early as 1877 nearly 13 years before 1890 when the Prevention of Cruelty to Animals Act was passed. Almost from the beginning it had the rare good fortune of experienced leadership and guidance and was a successful instance of the good results that could be attained by joint work by Englishmen and Indians. It has had a long succession of distinguished Presidents who stinted neither time nor energy in its service. Through their help it has been possible for the Society to tide over many difficulties. The position now occupied by the Society is largely the result of their self-sacrifice. Today it has 15 branches with a total membership of over 1000 and assets approximating to a lakh of rupees. In the Honourable Mr. Justice Mockett the Society has a President who is all that could be desired and whose wise energetic leadership has meant much for the Society under the present conditions.

For 70 years its activities have been guided by the motive of educating the people “in the cultivation of those merciful impulses which tend to the growth of humanity and the prevention of cruelty.” In a country where man and beast are alike the victims of accumulated inertia and ignorance progress must necessarily be slow. It is natural to be sometimes discontented with the rate at which progress is being made and to be impatient with the distressing callousness towards animals even among persons who ought to set an example in this respect. The inadequacy of the response by the public must also occasionally cause vexation. But this is the fate of other institutions as well and compared with them the S. P. C. A. may be said to be more fortunate. The work of such an association has to be largely based upon faith in the ultimate triumph of right over wrong. There are reasons to hope that the time will come when all the accumulated effort and propa-

* The Annual meeting of the Society was celebrated on 15th March '39 in the Banqueting Hall, Government House with the Honourable Sir Lionel Leach, Chief Justice of Madras in the Chair.

ganda and education which seem to be now sunk under the foundation will suddenly bear fruit in rapid improvement of social attitude towards animals.

There are reasons to think that such a time is already begun. The comparative ease with which the bill for the suppression of "*Phooka*", a most barbarous cruelty performed upon cows, has been abolished, is an instance in point. Again with respect to animal sacrifice in temple worship we see that public impatience is growing against the perpetuation of this primitive form of worship which higher Hinduism has long ago abandoned. For this service alone the Association, which has been very active in the propaganda against it, is entitled to the gratitude of the public. It has to be said also that public opinion has largely aligned itself on the side of the work of the Society. The clubbing of dogs to death in public, one of the horrible sights which met one's gaze some years ago, has ceased. The instruction of the young and the rousing of their imagination to the reality and heinousness of cruelty to animals is growing. The habit of adopting animals as domestic pets is increasing and the aversion to dogs and cats in middle class families is steadily diminishing. It would be helpful if children were taught as part of their education how to care for dogs and cats.

The work of the Society rests upon unshakable foundations in the mental life of the country. Through this Society there flows part of the influence of the doctrine of ahimsa which exercises great fascination over the Indian mind. The central feature of that doctrine is "the passionate and uncompromising belief in the sanctity of animal life based on the conviction that all living creatures including men form links in an endless chain of existence." India like many other countries is passing through a period of great upheaval of thought and emotion directed towards producing better living conditions. There is every reason to hope that this upheaval will bring greater strength and support to the ideals which the Society has so assiduously placed before the public all these years and that we shall witness not merely a reduction in the thoughtless and avoidable cruelty towards animals but a positive outflow of kindness, affection and companionship towards animal life.

THE KERALA HINDU MISSION, TRIVANDRUM.

The report of the above Institution for the period 1-1-37 to 16-8-38 has been sent to us for review in the pages of this journal. As the Mission decided to make its official year the same as the Malabar year the period under survey runs to about 20 months.

The main activity of the Mission seems to be the spreading of the Hindu Dharma and the consolidation of the Hindu Society into an organic whole by bringing up the classes hitherto known as the Depressed to a level with the higher castes. Special attention is devoted to the economic uplift of the backward communities by encouraging Cottage Industries among them and by the establishment of Maternity and Child welfare centres for them. Facilities are given for the reconversion into Hinduism of those who have gone out of its fold into other religions.

The main tenets of Hinduism are taught to the backward classes by organizing lectures, classes, performance of Harikathas and above all by the systematic performance of Bhajanas in the special Mandirs constructed for the purpose. We are glad to be told that these Mandirs afford an opportunity to all Hindus "to meet together to exchange ideas and views, to discuss problems common to all, to maintain equality without regard to caste or status and to live in mutual understanding and comprehension as members of one common faith by putting into practice principles of tolerance and brotherhood."

We do not see the need for the Mission running two schools under its auspices. In a land where you cannot travel more than two miles in any direction without coming across a school it seems superfluous to us that the Mission should run schools. The Government or the local people may easily be induced to run the schools and the money now spent on them diverted for activities not undertaken by other agencies.

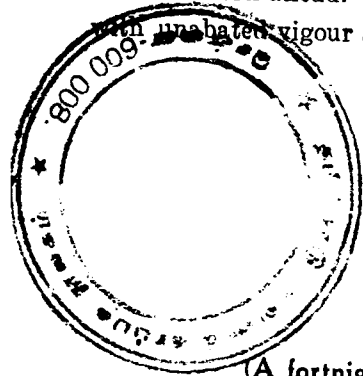
We are told that 37 persons have been so far authorised to perform sudhi ceremony and reconvert people into Hinduism according to the prescribed form. The number of people thus brought back into the Hindu fold is not given, but we presume it is encouraging enough.

The financial position of the Mission seems to be sound; but the cause championed by the mission being so noble it should be possible for the mission to collect more subscriptions and donations from the people of the land and strengthen their position in all possible manner.

We are particularly gratified to note that the worthy president of the Mission, Dewan Bahadur V. S. Subramia Aiyar, ex-Dewan of Travancore has been honoured by H. H. The Maharajah who has been graciously pleased to confer upon him the well-deserved title of *Rajya Karya Dhurandhara*. So also Kavithilakan Parameswara Aiyar, another Director has been honoured with the title of *Mahakavi*.

The work already achieved though satisfactory is nothing compared with the work ahead. We hope the Mission will carry on its noble work with unabated vigour and zeal. We wish the noble Mission all success.

S. K. Y.



REVIEWS.

Conscience.

(A fortnightly journal incorporating New India.

Offices, Adyar, Madras, India).

We gladly welcome this new journal and wish it a prosperous career. It is published from Madras by an international group of workers to intensify the World Conscience and work against the violations of Conscience which are rampant everywhere.

The following extract may help to give an idea of its scope :—

"Conscience, is not an ordinary newspaper; it affirms whatever it deems to make for brotherhood, solidarity and peace; it denounces the War Spirit, the spirit of hatred, aggression, ruthlessness, cruelty and all the subtle factors which feed the War Spirit, whether among nations or individuals, in education, religion, industry, in science, in politics. Millions of enlightened people are aghast at what is happening in the world today—but they are impotent because the task is greater than the individual capacity. Only as their individual Consciences find expression in a World Conscience will their voices be heard and their wills become effective."

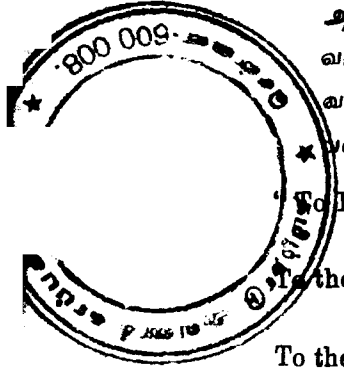
In view of the race in armaments in which all the nations are competing and which must one day in the near future bring about a world cataclysm we cannot praise too highly the ideals which "Conscience" has set before itself.

NOTES.

Postponement of animal sacrifice :—From Anantapur comes news that a sacrifice of 2000 goats and 15 buffaloes which should take place on the day which synchronises with the Sri Rama Navami festival is to be postponed at the request of the public of that place. Let us hope that the sacrifice will not merely be postponed but abandoned. The sacrifice is one which is horrible to think of.

Sri Rama Navami :—On the 29th of March was celebrated all over India the anniversary of the birth of Sri Ramachandra. Neither time nor the change of political and social conditions nor the growing tide of secularism has dimmed to any extent the appeal of the life of Sri Ramachandra to the Hindu mind. His life, personality and greatness saturate the spiritual atmosphere of India. In one sense he is a more popular Avatar than Sri Krishna himself. Because, in company with his brother and wife he trod the ancient and hallowed soil of the country from Ganges to Rameswaram. There is not a place in India that is not associated with the memory of his wanderings. Whereas the name of Sri Krishna recalls mystic experience, that of Sri Ramachandra, places before us that of an ideal man who cannot be made to deviate from the path of Dharma under the severest strain. There is no "double" personality in him. He had to face temptations and struggles, dangers and sufferings just like any human being and he triumphed over them by the power of Dharma.

Women in Conference .—It was quite an interesting meeting that was convened by the Madras constituency of the All India Women's Conference. They fittingly chose the Prime Minister as the Chairman. There are not many men like him combining in themselves realism and idealism in just the proper ratio, and with a clear vision of the lines along which the ideal can be translated into the real not counting any sacrifice too great. At this meeting the women played the role of the idealists and the Prime Minister that of the realist. They brought before him many programmes of social improvement all very desirable and all inspired by the single minded zeal for bettering the lot of the women of the country in various ways. Some of the items were pitched on a slightly high key and perhaps it was this that provoked the realistic part of the Chairman's personality. He spoke to them in plain blunt terms of the difficulties in the execution of social programmes in the present conditions of the country. He did by no means suggest a policy of inaction but he suggested an intensive preparation of the ground before legislative policies were



அடியோமோடும் நின்னோடும் பிரிவின்றி யாயிரம் பல்லாண்டு
வடிவாய் நின்வல மார்பினில் வாழ்கின்ற மங்கையும பல்லாண்டு
வடிவார் சோதி வலுத்துறையும் சுடராழியும் பல்லாண்டு
படைபோர் புக்குமுழங்கு மப்பாஞ்ச சன்னியமும் பல்லாண்டே.

To Thee united with our humble selves and never to part
Pallandu!
In the beautiful Mangai (Queen) abiding in Thy right Chest,
Pallandu!
To the respondent Azhi (disc) glowing on Thy right, Pallandu!
To that Pancha Janyam (conch) who resounds through the battle-
field, Pallandu!"

The expression *Pallandu* in these and other stanzas of this poem signifies far more than its literal meaning. It is a benediction and here denotes the feeling of one who altogether forgets his humble and tiny self in the immensity of the irresistible attraction and love of Beauty Divine and has no other thought but to see it safe and glowing for ever. This is the stage of *Parama Bhakti*, *Bhakti* which transcends the highest *Jnana* or knowledge and aspires to hold the Infinite itself in its ambitious embrace. This saint, among the Alwars, was so pre-eminent in this highest and most unselfish form of *Bhakti*, that he is deservedly styled Peria-Alwar or the Great Saint.

The vaishnavas are fondly devoted to this glorification of the Lord, which they call *Mangalasanam*. There is a large literature in support and explanation of it, but we cannot dive into it within the limits of this article. It may, however, be noticed, that this *mangalasanam* (wishing good) with its logical and necessary sequence of *Mangalacharanam* (doing good) to the Lord and His Children, our fellow-beings, is the highest form of worship, in as much as it is based on universal love and has not the least tinge of selfishness about it. The propriety of the *Jeeva* or individual self who is so limited both in *swarupa* (essence) and *Jnana* (knowledge), blessing the supreme Lord, who is at once omnipotent and omniscient has sometimes been questioned, but the objection is not valid, as it ignores both the irresistible attraction of the Lord of Beauty and the stimulus of the love generated by His mellifluous delicateness. Is it a wonder that under the stimulus of the inspiring love generated by the Ideal of Beauty, the *Jeeva* forgets his small self and is solely engrossed in the well-being and prosperity of the object of his disinterested love? If changing mortal forms are often sufficient to befool the most intelligent

persons, how much more should the influence be of the Divine and exquisite form of the Lord?

There have been instances in which love and affection got the better of what we call wisdom. It is recorded that in the Lord's embodiment as Rama, people used to fall at the feet of the *devas* for His safety:

स्त्रियो वृद्धास्तख्यश्च सायं प्रातस्समाहिताः ।

सर्वान्देवान् नमस्यन्ति रामस्यार्थेयशस्विनः ॥

They could not have been unaware that the Lord is the fountain of all the greatness and power of the *devas*. He who came to the earth to free those *devas* from molestation by the *rakshasas*, did not stand in need of blessings from them or the *devas*, but they were blinded by love. And who will not be, in the presence of the Supreme Beauty, when even stones are said to melt before the beauty of the ordinary moon? It was not merely the ordinary people but also the wise sages who knew Rama as the protector of the whole universe, that began to bless Him, when He appeared before them in all His genial radiance, for, it is said:

तेतं सोममिवोद्यन्तं दृष्टुर्वैधर्मचारिणः ।

मङ्गलानि प्रयुञ्जानाः प्रत्यग्लून दृढव्रताः ॥

And so also did His very consort Sita, who knew Him, so well.

पति सम्मानिता सीता भर्तारमसितेक्षणा ।

आद्वारमनुवब्राज मगलान्यभिदध्युषी ॥

It was the same thing in the Lord's embodiment as Krishna, for Vasudeva and Devaki, who were graced with the privilege of calling Him their son and to whom the Divine Form was manifested in all its glory, would still beseech Him to withdraw it, for fear of Kamsa, who was less than the tiniest worm, compared with the greatness of the Lord:

उपसंहर दिव्यात्मन् रूपमेतच्चतुर्भुजम् ।

जानातु मावतारते कंसोद्यं दिति जन्मजः ॥

Such indeed is the effect of intense love and we see it in every day life. See, how the fond mother clutches her cherished child and hugs it to her bosom at a mere shadow, when there is no ground for apprehension! No wonder, therefore, the true lover that Peri Alwar was, the apprehension for the Lord's safety and well being dominated over his knowledge of the Lord's greatness and glories and drew forth his blessings and not his supplications, when he was in sight of the Ineffable Beauty in this evil world of atheists and sceptics, materialists and nihilists. The presumption of self-sufficiency and affected airs of superiority and vain

glory, which originate in ignorance, are positively baneful and deleterious to the individual soul, but the love which circumscribes the All-pervading Lord and in its intensity hugs Him to its bosom, is born of the very attraction of the Lord and is absolutely different. If the eternal relationship of the individual soul with the Intelligent and Beneficent Maker and Ruler of the universe is one of loving and unselfish servitude, as the scriptures truly proclaim, it becomes the essence of his nature to heap blessings on the Lord and the Lordly. He, who has understood his real connection with the Lord, stands in need of nothing else, does not care whether he is kept in heaven or hell, has nothing to bow his head or bend his knees for, except the well-being and glory of the Lord Himself, and pays no heed to his own self, except in so far as it forms part of the Lord's *Vibhuti* or estate.

(To be Continued).

HOW INFERIOR RACES CAN BE GOVERNED,

An "American" on Central American Spaniards.

"But they were easy enough to handle, if you only knew how. No two of them could ever agree on anything, so all you had to do was to get all parties together, give each man a suggestion to play with, and presently you had the whole gang fighting amongst each other. Then you stepped in as peacemaker, told'em all where they got off, and settled things as you wished!"

The Central Americans
Arthur S. Ruhl.

LIBRARIES AND ADULT EDUCATION

Speaking the other day at the annual meeting of the Library Association Mr. T. R. Venkatarama Sastri drew attention to the need in this country of supplementing the legitimate duties of a Library Association with providing facilities for oral dissemination of knowledge and instruction. His discourse may be summarised thus :

"There are three stages in the history of every country. The first is the pre-writing stage. The second is the stage between the invention of writing, that is, of visible symbols for representing sounds, and the invention of printing. The third is the post-printing stage.

Writing in India may be no more than 2500 years. Ramayana was composed and taught to two young minstrels who sang it to an assembled audience. The Mahabharata was dictated to a divine calligraphist. Neither is dated for purposes of history. There has been controversy whether writing was the possession of the age of Panini, the Sanskrit grammarian. The first book printed in India was probably in the 18th century.

Before the invention of writing there was an accumulated, not inconsiderable, religious literature. Men were told off for the preservation of the precious heritage. Some aspired to master the whole of what was known. Surnames of families indicate that they succeeded in various degrees. Dvivedis or Dubes, Trivedis, and Chaturvedis or Chaubes are those who acquired two, three and four vedas.

In the rural civilisation of those ancient times, each man belonged to a profession which was both the source of his livelihood and his contribution to essential social needs. All the requirements of a complex, but not too complex, society were satisfied by a division of social duties and entrustment of each duty to certain families. The performance of these duties left enough time for the learning of all that was required for the regulation of individual life in relation to God, to fellow human beings and neighbours and to oneself. Nothing was shut out from anybody except the magical side of sacred learning. The dissemination of knowledge was by oral instruction, the ear rather than the eye being the instrument most extensively used. There was as yet no library. Human heart and human memory were the only tablets in which the literature was imprinted and preserved.

The Ramayana and the Mahabharata and the Bhagavata were expounded all over the country by professional expositors. The authors wrote dramas and stories in prose and verse, and rang all possible changes of human emotion. Women composed songs and sung them to women, and sometimes even to men, while their hands were engaged in doing household work even as European women listen and talk, all the time their hands knitting. Old women narrated their national stories to children at all hours of the day. Men, women and children listening to the tales have wept and shed tears. Stronger men have had their throats constricted even if their eyes did not grow moist with tears. From generation to generation these human and humanising tales have chastened the hearts of men and shaped their lives and behaviour. The knowledge may be the possession of the few, but by oral transmission it had become effectively the possession of the whole people, furnishing guidance for all the normal situations of their lives.

Even when writing had been invented, it only relieved the load on the memory of the teacher. The same old oral transmission was the instrument of dissemination to the masses.

Even after printing and cent percent literacy, ear was the instrument of much dissemination. In Europe women learnt very much by free intercourse in society, at the table and from the platform, though their literacy gave them facility for correcting or adding to knowledge from the books they read. The friction of intellect with intellect, absent in book-reading, had a value. In experience, reading for another and reading to oneself had only to be compared to see the difference.

Today in India after over 2000 years of writing we could show not much more than 7 or 8 percent literacy. 92 percent of the population are still in the pre-writing stage. Oral instruction is all that avails them. And the same old system of oral instruction still goes on all over the country. The section of the population represented by the members of the Library Association and those in Schools and Colleges that will take their place are heirs to the heritage of all the ages and many countries. The English language and literature, which incidentally include not only the Empire and the United States but also Greece, Italy and Spain, France and Germany and even Scandinavia and Russia are also part of their heritage. This meeting shows how this wider heritage has come to be ours. Other evidence is all around us in the courts, in the legislatures, in the press and in the platform and in so many other things too numerous to catalogue. The small class of people represented in Schools and

Colleges and the learned professions and the classes that unassisted may lapse into illiteracy are the proper subjects for the efforts of the Library Association. But the 92 per cent cannot be within the scope of the Library Association on a strict understanding of the scope of the library movement. But these must be reached.

Now we have the cinema, the talkie and the radio. We occasionally get what is called an educational film. Very little use is made of the cinema for educational purposes. Talkie intends to appeal to the ear also. But the speaking part must be made more intelligible. The Radio may be used effectively. The Library Association which organises "something about everything" lectures and "everything about something" lectures may well arrange for useful radio talks. They must be easy and intelligible. These talks must be gathered in books and the books must be everywhere read to the common people. Until the 92 percent became literate, ear alone can be appealed to. After they became literate the regular library movement will be at work. The liquidation of illiteracy is a difficult task which a resolute Government, ready to spend endless money out of a bottomless purse and to conscript all the available intelligence can alone achieve. An enthusiastic and friendly American missionary sees universal literacy in ten years. One wishes to believe it though the difficulties in the way make the heart sink at the contemplation of their appalling character.

What has overflowed from the human heart and brain into the pages of a book must flow back into the human mind in each generation and become its living possession. So only does a library serve its purpose and reach its fruition.

To some this seemed to depreciate the value of books. Mr. Venkatarama Sastri is among those who cannot do without books and he will be the last to deny their value.

And even his proposal to use the radio, to peptonise knowledge so as to help the weakest digestion and to print it in the form of pamphlets for country teachers' use in oral instruction shows faith, not lack of faith, in books.

It was also deemed wrong for Mr. T. R. Venkatarama Sastri to have laid so much stress on illiteracy. It was said that if books were made available, literacy would come of its own accord. That is not borne out by Indian experience. Seven or eight per cent literacy won so far is one fact against that assumption. The highly uneven population, which is an anthropological collection, is another fact. That the Madras

City has one third of its population in the slums and about 50,000 on the streets, in the pavements and under the trees, must give some idea of the difficulties. The low level of economic efficiency in which vast masses of people live is a factor the effect of which cannot be visualised by an outsider. That incapacity for visualising it shows the difference between the population known to him and the Indian population.

The distinction between the ear and the eye as instruments of instruction is worth a moment's deeper consideration. Ear and Eye are alike instruments of knowledge. They are pre-human in evolution. They both continue to be men's instruments of knowledge. The eye is considered superior. It is said that things seen are better than things heard. But why is it that in India things heard have precedence. What one directly experiences he accepts. If what another tells him conflicts, he accepts his own direct knowledge. But deeper knowledge comes from the experience not of the individual but of the race. That is transmitted from generation to generation by oral tradition. It is through the ear that the knowledge is received and passed on. That which is heard is the name of this body of deeper spiritual knowledge. To the common man the ear has performed this service of inducting him into the realm of spiritual knowledge. Man in each generation corrects what has been received by tradition in all visible matters but in invisible, spiritual, matters not to be judged by each individual for himself, tradition must be allowed to have supreme authority. It is perhaps not unconnected with the tradition that God's voice guided him, not God's form which no man can see and live. There is an opposite trend of thought apparently inconsistent with the notion that the scripture was heard.

It is curious that this body of knowledge coming through the ear—what is heard—was made available to us by the Rishis or "Seers". These seers saw the truths—and did not hear them as word of God. These eternal laws are, as it were, floating in the empyrean and seen by these gifted Seers. So that which is heard and treasured by the people at large derives its reliable character from the fact that those who had their inner eyes opened by divine grace "saw" these eternal truths and promulgated them in the scriptures.

One curious use of language may be noticed. In the musical world where one would readily grant predominance to the ear, it is a usage in India to speak of a master composer like Tyagaraja or Dikshita as having "*seen* the svarams". In the result it only means that the composer has himself rendered the svarams as part of the composition. The object may

be merely to lift the secular into the higher spiritual plane of the sacred veda. But it is said that the great European composers of renown include some deaf men to whom their musical composition is a higher harmony not heard of the ear but seen with the inner mind's eye. It is also said that sand strewn on a musical machine arranges itself in a regular form which suggests that vibration produces harmony not merely audible to the ear but also visible to the eye.

Or it may be that there is a region of knowledge which neither eye nor ear can reach but the something more permanent and vital behind both which sometimes "sees" and sometimes "hears". May be the *see* and *hear* are but metaphors to understanding what is *directly* perceived and made one's own.

Books are great help to knowledge. To all they convey knowledge and instruction and enjoyment. To one who knows how to turn them to profit, they are of great value. But they may be a hindrance to less capable minds. Far from assisting judgment in solving the problems of life, they may have the opposite effect of clouding and confusing. Many great men have been known to confine themselves to a few select books. One thing is certain that wisdom may be the possession of men and women with little or no book knowledge or learning. While literacy opens up a great deal to man, it is not necessarily a passport to superior wisdom. To say all this is not to decry books but to enable a true understanding of their uses and limitations. It is only men who have read extensively that can also tell us the limitations to which such reading is or may be subject.

IMPLICATIONS OF A PENANCE.

BY

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

A *penance* is a karma and has all the cosmic force of soul by which the Rishis of this country were able to put down the unrighteous and exalt the righteous. It is in fulfilment of that penance even God does sacrifice His freedom and concentrate in purely human form all His cosmic force and energy when He becomes an Avatar. It is setting free the mighty flood of soul-force that carries out the purification of humanity whenever the tide of bestiality is high and the individual self is purified for unholy and insensate purposes. It is therefore nothing strange that Sri Nivasa Charya has started *Akhanda* Narayan Kirtan at Dasaswamedh ghat in *Niraisar, Sitapur District*. The kirtan would go on for 6 years in a steady stream of divine music and prayer without even a second's break. The Swami has spent 12 years in a secluded cave in meditation and on emerging, so it is announced, he declared, how irreligious the people had become and how numerous irreligious measures had been adopted. Are penances still operative and have they the expectant potency? Do they touch the springs of human conduct outside the doer of the penance?

These questions must first be solved before *Tapas* or penance acquires the expected merit and action. References to Puranic episodes create a pious hope that penance *even now* can make miracles. Many aspirants for *Kama Artha* are alleged to have acquired tremendous skill, secret knowledge and physical prowess; but when it was a question of redeeming the world from sin and folly, it was to God Narayana the prayer was sent up to appear as an Avatar and fulfil Dharma. The Avatar lived as a human and as Divine man or woman and bettered humanity by precept and example. It is evidently such a phenomenon the penance is meant to invoke. It is an often repeated phenomenon, recorded in the religious and devotional books of the East. There is undoubtedly earnest longings throughout the world that the Avatar should appear again to redeem the world. The *longing is itself a spiritual uplift* and embodies the eradication of egotism and trust in the High-spirit cosmic and divine.

The penance, it must be noted, is only concentrated prayer and meditation, that humanity would cultivate the spirit of introspection, the realisation of the fundamental essentials constituting what is righteous conduct or distinguished from the unrighteous, the need for viewing

life as a whole as covering the whole of humanity and not merely a segment.

The objective : Intense penance and that steadily, is an indication that humanity requires tremendous moral purge and purification and even the most hard-hearted individual, even if he be an atheist would be induced to do hard thinking as to the need for reforms of the world, to attain to healthy emulation, peace and tranquillity, freedom from covetousness and aggression.

The penance in the form of prayer and song which every Bhajan is, is estimated as better and more effective than *Gnan* or *Karma marga*. The Press and platform are eloquent in discourses on the moral and ethical aspect of human conduct, but they did not succeed in purifying the heart. Of course it is almost a truism that mere intellectual pre-eminence and subtlety has not bridged the gulf, but has diverged far from the central principle of good conduct.

Gods' love to humanity and man's love to God constitute the theme of song. On this there could be no difference of opinion and whatever be the system of philosophy Bhakti is the only universally adaptable scheme for purifying the heart. Bhakti may rightly be termed a cosmological principle as much as a philosophy of unique universalism. To devote oneself to God, if undivided and unbroken, is itself a penance which when beneficial for the self is bound to benefit the whole humanity. Work self-imposed is itself a penance, imposed by another is punishment.

Penance implies restraint and inhibition of all activities, desires and tendencies that are likely to distract one's attention and energy from the pursuit of one particular aim and aspiration.

Freakish penances : It is this self-denying ordinance that is responsible for the curious developments of some systems of thought, that affirmed as true the principle that the *body must be atrophied and emaciated* for the uplift of the soul, as if corporal body is enemical to the soul. We have had in the middle ages many noble men and women *canonised as saints* by their respective followers. The belief that nothing would be too mean or bestial when done, if only the body goes to wreck but the soul is saved, is responsible for numerous eccentricities of such persons, as Baudelaire of France and St. Francis, and St. Gregory called the Humilities by Aldous Huxley. Baudelaire's writings were refused publication on mere sentimental grounds, though he had possessed a high degree of literary penetration and practical interest. He was a poet and a *saint in one*. He was in his conduct impelled by the view, that the Laws governing the universe have

no effect upon him and that some divine essence ruled his conduct. He committed incest in one form or other. His confessions laid bare his heart and he discovered all moral turpitudes *in himself*. Oscar Wilde's Apologia was that we consider immoral those artists who show us our shame and destroy the lie on which our self-respect and pride are built. Other critics opined that his *Libido* was dominated by self-punishment and he took refuge in eccentricities.

Pure body and soul: Penances may take such extreme forms of manifestation of devotion to one aim, ambition and object.

But the true view is not that one should consciously and voluntarily atrophy the body, but cultivate a non-chalance attitude in regard to the feeding of the body in preference to what affects the spiritual and moral purposes of life. He who is equally regardful of both cannot attain spirituality. He must feed his body with satvic food. But unfortunately it is only people of the gluttonous type that assume leadership in religions and are honoured as priests and saints in the present day. The body being the seat of all passions and lust, what panders to the cravings of the senses must be scrupulously excluded in the conduct of any devotee. It is stupid to suppose, that any satisfaction of the sensual has no adverse effect on the spirit and worse, that it deserves being parleyed about and impressed with any analogue of becoming serviceable as medium for manifestation of devotion to God. These are like encrustations and excrescences and must be tabooed altogether, they corrode the substance and destroy it.

The world is now in penitence. Witness what distinguished Scots stated in their appeal to all governments—Earl Airlie, Sir Charles Grant and Sir Donald Cameron and others "Inner discipline founded on absolute honesty and unselfishness, must liberate us from the false philosophy of so called freedom based on moral anarchy. Obedience to God must replace self-will and slavery to convention. This higher loyalty will surmount differences, and the clash of creeds and faction. The pioneers of yesterday pitted themselves against the rugged forces of human nature. The pioneers today must conquer the landless forces of human nature.

Meaning of Tapas: The determination to purify and chasten the mind is connoted by the word *Tapas* and Narada is described as the Tapaswi sent by God to redeem Valmiki. The japa referred to is Veda japa. Japa means also Brahman. "Brahmai Tadupastwai Tettapa." Narada represents the holy being who is always intent upon doing Tapas, always

conscious of God's will and love and bliss, and bent upon elevating and beatifying humanity. Valmiki sought Narada having felt unhappy in that humanity was suffering pain and misery on account of Kama and craved for Moksha. This analogy gives the apotheosis for the penance of Sri Nivasa Charya. We have to repeat the same as regards Mahatma Gandhi.

The hero in penance: The penance, we learn from the conclusions of martyrs implies that recovery of our heart that we have lost is the objective (Meng-Tse) and that heroism in penance means in the words of Giordano Bruno, that he who suffers himself to be transported by the love of things on high, who drinks at the sources of eternal beauty, who lives by the infinite and combats for the ideal of all virtue and all knowledge who shows for that cult an enthusiasm pushed to the very fury—he is the hero.

The motive for penance must be as pure as snow. St. Francis prostituted his body for acquiring fame and publicity by voluntary suffering. It was ambition to shine big and he could achieve it by break of records in asceticism and self-abasement and in nothing else. He voluntarily courted reproaches and large audiences to satisfy his ruling ambition. It is with this motive he kissed the leper's rotting hand. He was then compelled to eat dirt. Compelled, because he would have done so if he wanted to obey his will but not because others wanted him to do so. Gregory Rasputin preached salvation through sin. He understood Christianity as if it taught humility by letting the spirit abase itself before the flesh, the will before impulses of instinct, the intellect before the passions and curiously enough the crown of his teaching was the one should abandon *oneself to sin* and that is the truest humility. Commit sin and then repent is the corollary laid down.

There is no room in Indian philosophy to commit such eccentricities. We begin with purity of the body and purity of conscience and end in order *in perfection of that purity*. Our Karma is defined by the Vedas. Tapas means Veda—"Tapohi swadhyaya" and Swadhyaya means Japam—concentrated action.

THE RELIGION WE NEED.

BY

P. NAGARAJA RAO, M.A.

Our age is pre-eminently an age of interrogations and dissatisfactions. Rapid changes are taking place before our very eyes. Systems of Scientific and Philosophic thought are fast being fashioned out. Different political programmes are proclaimed by the different Dictators and Democratic leaders of European states with a view to establish political millenniums. The great savants of humanity are all one in accusing modern civilisation. Our age they say has no doubt a substantial body, but has a soul that is fast dying on account of fatty degeneration and heady emotions. No sane individual, whatever his political creed might be is satisfied with the existing order of society. Solutions ranging from incantation to socialism are fastly being advocated.

The great cry of the modern Marxist is that half the evils of civilisation are due to religion. Hence the notorious statement that Religion is the soul of the soulless conditions, the heart of a heartless world, the opium of the people". Religion is said to perpetuate the iniquities of the existing order. They link the rise of religion with capitalism and explain all the social, political and religious institutions as taking their hue from the economic context.

The great enemies of real religion today are scientific rationalism, and Totalitarian politics. Scientific rationalism treats man as a mechanism and as the result of the interplay of forces, physical and psychical. Man is identified with body and mind. The ancient Greeks stopped with that. Their outlook was enlightened humanitarianism. They never stressed the fact that man was spirit. Totalitarian politics, i.e., fascist outlook treats the individual "as a drop of blood in a racial purity, as a cog in a proletarian machine, as an ant in a social termitary." Truth is stated in terms of party politics. Justice and Hitler's will are identified.

The present chaos in civilisation is due not to Religion but *want of proper religion*. It is the absence of sound religion that has led men on to the different political religions of today Fascism and communism and Psycho-analysis. The central life force of the individual when suppressed leads to surprising outlets. It is reactionary spirit, the obsolete science and rickety institution that have led men to suspect religion. The religion

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THE RELIGION WE NEED

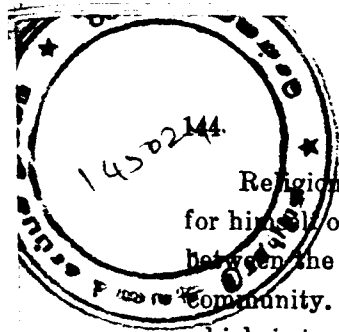
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we need is one which can secure individual salvation and social harmony. Religion is primarily ethics lived. It is not a type of private advancement. No true religion asks us to acquiesce mildly into the existing state of things. Religion is a challenge to reconstruct society on the basis of love and sympathy. The great religionists of the world have not cared merely for ceremonial purity; they have laid great stress on ethical excellence and service to society. They have ceaselessly addressed to the most exacting task of the remaking of men. They believed that man can change through education and be perfected by religion. Religion enjoins on us a life of moralistic activism. The doctrine of social welfare is clearly stressed in the Gita.

Before any great change is effected the individual must be reformed. Political adjustment and economic schemes, and violent revolution, cannot go very far as long as man is what he is. Constitutions are not born out of rocks, observes Plato. They are the result of the disposition of men. The human unity can only be brought about by a right type of religion.

Religion is progressive, it is never on the side of reaction. It is possible, that it may stand some times at the cross-roads. Religion expects us to do our duty and requires us to contribute our whole self to the betterment of the environment. Religion is not convenient shirking of social responsibilities.

Let us now see what exactly religion is. It is a particular type of education, leading to spiritual experience. This experience is central to all the religions of the world. Some call this experience fellowship with God, others say it is an experience which cannot be described in terms of finite categories and human speech. This experience is called Mysticism, unitive life, Brahman realisation etc. Such an experience transcends as well as transforms the apparent individuality of the finite self. One who has this intense spiritual experience does not stop with that. He endeavours his best to effect the desirable change in the society which prevent men from realising this religious experience. Religious experience, not the knowledge of religion, makes one realise the fundamental unity of things and selves. Strictly speaking this is not a logical process or a mere emotional awareness. It is an integral experience. It is not mere imagination because it has a bonafide object behind it. God is the factual content of the religious experience. To the mystic God is as much a reality as the leaf is to the Botanist.



Religion brings out the central truth that man does not live entirely for himself or for the community. Religion brings out the unique harmony between the persistent claims of the individuals and claims of the community. Religion vindicates the sacredness of the individual which is in perpetual jeopardy today. The sages of Upanisads, who were scholar seers declare in one voice that there is no greater verity than the individual. The individual i.e., the spirit is the most valuable thing in human life and not what happens on a battle field or in the clash of politics or in the regimented march of men to fight an enemy.

Religion alone can stress the proper worth of the individual and thus put an end to rule of tyrants who have systematically suppressed liberty. Standardisation of culture, systematic suppression of any opinion contrary to the state, militant nationalism, supreme faith in armaments, rule by revelation, and governance by guile are the characteristic features of our age, which can only be remedied by a sound religion.

There are some who say that we can replace religion by poetry, art and literature. These realms no doubt ennoble the mind of man but can never take the place of religion. It is religion that puts all things in the proper place and thus life becomes an ordered whole. Art and literature do not carry with them the certitude of that great experience which is central to religion. Poetry and art can never save the soul. Religion alone can. In the words of a learned professor of literature poetry and art only reveal the antinomies of emotion, while religion tries to transcend them. Poetry conserves all apparent individual values and religion surrenders them all at the feet of God. Art, poetry and music revel in the rainbow colours of creation. Religion seeks the pure white radiance of eternity. Literature and music move and live among the many religion transcends and transforms life into one glorious experience.

Religion proves to be the most cherished possession of humanity. It has an autonomy of its own. It has to be carefully marked out from the attraction of secular and political thought. Religion is not a set of dogmas, it is an unique experience.

Some point out that there are men who are not able to experience the religious feelings. This is no argument against religion. Of the most significant and pleasurable experience of life only the simplest are opened to all indiscriminately. The rest cannot be experienced without sufficient and suitable training. One must be trained even to enjoy the pleasures of

alcohol and tobacco, first whiskies seem revolting, first pipes turn even the strongest stomachs, first differential equation sheer torture. So this dimension called religion must be developed with endeavour. It is these men of religious experience that have stamped infinity on the thought and life of the country and these alone are the men that have added to the invisible forces of goodness in this world. They declare with a perfect accent of finality the reality of the spirit. They ask us to give up violence and work for peace. 'Have we not all one father, Hath not he created us'. Let us work hard for the betterment of this grand vineyard of which we are gardeners. The call of religion is, in short, to defend reason, affirm the values of life, return to Philosophy and establish peace and concord on earth.

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The other day I read in a newspaper review of the radio performances, something like this by a Listener:—I found the matter serious and therefore switched off. Evidently that Listener was bent upon getting the maximum entertainment unmixed by any iota of instructions. Evidently English Listeners are made of different stuff; for one of the books I came across in the library, *The Spiritual Life* by Evelyn Underhill consists of four Broadcast talks she gave on the subject. Most of our readers may know Underhill to be an authority on Mysticism and though she talked down to the level of the average listener she has put in enough of solid spiritual stuff in these four talks.

What is the spiritual life? is the topic of the first talk. It is "simply a life in which all that we do comes from the centre, where we are anchored in God: a life soaked through and through by a sense of His reality and claim and self given response to the great movement of His will." Again she points out that "our spiritual life is His affair; it is really produced by His steady attraction, and our humble and self forgetful response to it. It consists in being drawn at His pace and in His way, to the place where He wants us to be." The universal instinct for prayer which has characterised mankind all through history and the sudden revelation that comes to great souls show that we are essentially spiritual as well as natural creatures. "We mostly spend our lives conjugating three verbs: to Want, to Have and to Do." And are in perpetual unrest; but Being is the essence of a spiritual life. Religion is adherence to God and the natural tendency of all life is to seek God Who made it for Himself. Spiritual life is not "a fenced off devotional path—sheltered from the cold winds of outer life"; nor a mere cultivation of one's own soul. It is intensely social, for life means "the fullest possible give and take between the living creature and its environment". The spiritually awakened does not ask, "What is best for my soul?" nor even "What is most useful to humanity?" but only "What function must this life fulfil in the great and secret economy of God?"

The Second talk was upon "The Spiritual Life as Communion with God." Just as our natural life means constant correspondence with our natural environment and constant adjustment, so also spiritual life is constant correspondence with our spiritual environment. When spiritual life is awakened "first our notions about life, our scale of values, begin to change, and then we do". Each of us is "an

unfinished product on which the Creative Spirit is always at work." Though the New Testament is full of guidance on the matter not all Christians are aware of its full significance nor is spiritual life confined to Christianity. In some the oncoming is gradual and scarcely perceived; in others it is felt "as a distinct and vivid experience" and thenceforward the individual is converted. There are two realities in the spiritual world, "Something in man which longs for the Perfect and can move towards it" and the living "Reality over against man, who stoops towards him, first incites and then supports and responds to his seeking." Man's response to this attraction is marked by two stages, i.e. "action, effort, renunciation of the narrow horizon, the personal ambition, the unreal objective;" and "a deliberate and grateful response to the attraction of the unseen, deepening into a conscious communion which gradually becomes the ruling fact of life" called by old writers Mortification and Prayer.

The third discourse was on "The Spiritual Life as Cooperation with God". The spiritually awakened person is an agent of the Creative Spirit in this world. His duty is not to be a passive spectator but "putting on overalls and getting on with the job." In this imperfect world of ours with so much of 'cruelty, greed, oppression, hatred, ugliness' there is so much of God's work to be done and the the spiritual man is ever ready to say, "Here am I! Send me!" There are *three* stages in the spiritual life of cooperation with God:—First, the vision of the Perfect, secondly the sense of imperfection and unworthiness over against the Perfect and thirdly in spite of the imperfection, action in the interests of the Perfect—Cooperation with God. The actions of love to which the spiritual being feels prompted cannot be done without pain and self-oblation; but once we put ourselves in tune with our spiritual environment and the Fountain head, then all our actions would be marked by Tranquillity, Gentleness and Strength.

The Fourth and the last discourse was about "Some Questions and Difficulties". First whether Christian can use such philosophical terms as Reality in referring to God who is a Person. The author's reply is "yes" and she quotes St. Augustine in support of her statement. The second question is the problem of Evil in a world created and ruled by God. Her reply is that Christian spirituality does not explain evil and suffering but does show us how to deal with them "How are we to know the will of God?" is the third problem and answer to it is "That choice, cause, or action which is least tainted by self-interest,

which makes for the increase of happiness—health—beauty—peace—cleanses and harmonises life" must be in accordance with the Will of God. Light will be thrown on the proper choice in a perplexing situation if the seeker will await guidance in quietness as the early Friends did. The next question is how to reconcile the need for complete self-expression as taught by modern psychology to be necessary for a full and healthy personal life with the "discipline, choice and sacrifice which are essential to a spiritual life?" The answer to this is that complete expression of the "whole psychological zoo living within us" is impossible. Selection there must be; but where discipline is self imposed for a purpose greater than ourselves it will result in a far greater strength and harmony. The question of how to find time for spiritual exercise in a busy life is answered by the statement that everything we do can be made spiritual "so long as we link all these by intention with God and the great movement of His Will". This would be a good beginning of spiritual life i.e. to try "to give spiritual quality to every detail" of our everyday life. Lastly the question of spiritual life and its relation to politics and public life. If we take spiritual life seriously we have to judge public issues from the angle of eternity and not from that of national self interest or expediency.

These four talks are very inspiring and any student of the Bhagavat Gita can quote parallel passages to all these. The ideal spiritual person of Underhill will be a Karma Yogin from the point of view of the Gita.

A Student.

"We were promised a *proletarian dictatorship*. We are far from the mark. A dictatorship, yes, obviously; but the dictatorship of a man, not of the united workers, not of the Soviets. It is important not to deceive oneself, and it must be frankly acknowledged—this is not what was desired. One step more, and we should even say—this is exactly what was not desired."

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

"OCCULTISM", ENDS AND MEANS.

K. V. S.

While what is called occultism is perhaps the only method which is available in the investigation of metaphysical laws it is difficult to ignore that the qualifications necessary to produce a research worker in occultism are not possessed by many. The training and the discipline necessary to produce such research workers are of a nature different from that of the research student in the physical science. There were perhaps periods in the world's history when the students were more numerous and there were many centres of occultic research.

The present conditions perhaps are not exactly the best to produce such centres. An excessive emphasis upon material life has to some extent weakened the touch with the higher worlds. The modes of life and the ideals necessary to the pursuit of occult research are different from those for scientific research. It is also the case that unless the discoveries of occult research are tested and verified by a number of independent workers the margin of personal error will be difficult to eliminate. In a sphere where it is possible to project one's own thoughts and aspirations objectively, where observations are likely to be coloured by one's personality the margin of human error must necessarily be a greater proportion than in the field of physical science. A third fact perhaps worth mentioning is that the discoveries of research work in the field of occultism was not done with the direct object of such deserving but came as bye-products of the spiritual evolution of the person concerned. The object was the transcendence of the limitations of human life.

Liberation :—The getting over the cycle of births and deaths. In various stages the teacher and disciples accomplished their objects. In the course of their progress certain powers became developed and where it was absolutely necessary they used such powers for discoveries of certain laws in the higher worlds. The object however was not research but the clearing of the path of human evolution. Thus though it was possible for them to discover the laws of physical science as have been discovered at the present day, they did not do so. On the other hand they considered an excessive investigation for the purpose

of making better the conditions of life in the three worlds more as obstacles to their evolution than as desirable goals to be pursued.

The very name Rishi means a seer that is to say one who can see the path of progress of the soul and the development of personality and the laws by observance of which such growth and developments are possible.

As it is understood by some of the ancient Hindu books the object of quickening human evolution is not the discovery of fresh facts and laws enabling human beings to live a happier life in three worlds through which they travel over and over again but to enable them to cross the cycle of births and deaths. In such evolution higher powers are developed as bye-products powers which can be used for bringing about a better condition both on earth and in the other worlds. But they definitely set their faces against such enterprise. They looked upon the culture of these super normal powers for this purpose with disfavour. One view definitely looks upon them as obstacles on the spiritual path. Such a view may savour too much of rigid puritanism. But it cannot be altogether ignored.

Communalism in Education

The Wardha scheme has been criticised and appreciated from many points of view national and educational. It has been said for instance that it lays too much emphasis upon the crafts and too little upon the academic side that it will unfit the manhood of the country for the production of leaders of thought and enterprise and that it will retard the growth of the nation. The approach of the Muslim league to the problem however is from a point of view of which the following is a sample.

"The Muslims in India, or in any other country," form a nationality of their own, with their own view point on all aspects of life, and can own no allegiance to soil blood or colour. The control of the education of a people placed in circumstances as the Indian Mussalmans are, should be essentially and exclusively in their own hands. It is an invariable corollary to their being politically and socially a distinct entity."

This only confirms the general view that some of the minority communities in the country do not worry themselves about India and the Indian nation but only as to how every step reacts upon what they conceive to be their peculiar communal interests. They are content with a clannish mentality and judge all events purely from the particular clan point of view. If for example a duty is imposed on cotton

or sugar it will be judged purely by its incidence upon community 'A' or community 'B' because that particular community happens to contain a large number of cotton growers or sugar traders. Such open flaunting of communalism did not become prominent till very recently. The minority communities were anxious to line up in the front rank of the nation. But now nothing short of compartmental life appears to satisfy the exaggerated sentiments of some of the communal leaders. This naturally must have its reaction upon other communities majority or minority. It is a sentiment which is easy to foster and to exploit. We have therefore to look forward to an indefinite period of rampant communalism and fissiporous India

"The Soviet citizen is in an extraordinary state of ignorance concerning foreign countries. More than this—he has been persuaded that everything abroad and in every department is far less prosperous than in the U. S. S. R. This illusion is cleverly fostered; for it is important that everyone, even those who are ill-satisfied, should be thankful for the regime which preserves them from worse ills. Hence a kind of *superiority complex*.

(From Andre Cride Back from the U. S. S. R.)

* * * *

SIVA MAHIMNA STOTRA

शिवमहिम्नस्तोत्रम्॥

(Continued from page 114)

बहलजसे विश्वोत्पत्तौ भवाय नमोनमः ।

प्रबलतमसे तत्संहारे हराय नमोनमः ॥

जनसुखकृते सत्वोदितौ मृडाय नमोनमः ।

प्रमहसि पदे निस्त्रैगुण्ये शिवाय नमोनमः ॥ ३० ॥

विश्वोत्पत्तौ—At the Creation of the world बहलजसे—With plenty of *rajas* भवाय—To Thee, the creator नमोनमः—Repeated salutations तत्संहारे—At its (world's) destruction प्रबलतमसे—With plenty of *tamas* हराय—To Thee, the destroyer नमोनमः—Repeated salutations सत्वोदितौ—With the excess of *satwa* जनसुखकृते—For the welfare of mankind मृडाय—To Thee, the preserver नमोनमः—Repeated salutations निस्त्रैगुण्ये—Beyond the three *gunas* प्रमहसि—In that super-effulgent पदे—State शिवाय—To Thee. Lord Siva. नमोनमः—Repeated Salutations.

Repeated salutations to Thee the creator of the universe with plenty of *Rajas* in Thee, salutations to Thee the destroyer of the universe with plenty of *Tamas* in Thee, salutations again to Thee, the preserver of the universe with the excess of *Satwa* in Thee and (above all) salutations to Thee, Lord Siva who art ever in that super-effulgent state beyond the three *gunas*. (30)

कृदापरिणति चेतः क्लेशवश्यं क चेद ।

क च तव गुणसीमोल्लङ्घिनी शश्वद्विः ॥

इति चकितं अमन्दीकृत्य मां भक्तिराधात् ।

वरद चरणयोः ते वाक्यपुष्पोपहारम् ॥ ३१ ॥

हे वरद ! O ! Giver of boons कृदापरिणति—Of imperfect ripeness क्लेश-वश्यं—Subject to misery च—And इदं—This (my) चेतः—Mind क—Where ? गुणसीमोल्लङ्घिनी—Of limitless virtues शश्वत्—Eternal तव—Thy शश्वद्विः—Glory च—And क—Where इति—In this way चकितं—Full of fear मां—Me अमन्दी-कृत्य—Having made courageous ते—Thy चरणयोः—In the feet भक्तिः—Devotion वाक्यपुष्पोपहारं—Offering of the flower of speech आधात्—Has placed:

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SIVA MAHIMNA STOTRA

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O! giver of boons ; what a gulf between my ill-developed mind subject to misery and Thy glory infinite and eternal. I was therefore afraid [of singing Thy glory]. But devotion to Thee removed that fear and made me place this offer of garland of verses at Thy feet.

असितगिरिसमं स्यात् कञ्जलं सिन्धुपात्रे ।

सुरतखरशाखा लेखनी पत्रं उर्वी ॥

लिखति यदि गृहीत्वा शारदा सर्वकालं ।

तदपि तव गुणानां ईश पारं न याति ॥ ३२ ॥

सिन्धुपात्रे—In the vessel of the ocean असितगिरिसमं—Equal to a blue mountain कञ्जलं—Ink स्यात्—Let there be सुरतखरशाखा—A branch of the celestial tree लेखनी—Pen [स्यात्—Let be] उर्वी—The earth पत्रं—Paper [स्यात्—Let be] [एतान्—These materials] गृहीत्वा—Taking शारदा—Saraswathī सर्वकालं—Eternally यदि—If लिखति—Writes तत्—That writing अपि—Even तव—Thy गुणानां—Virtues पारं—Limit न—Not याति—Reaches.

Let the Goddess of learning herself write for all time taking the ocean as inkstand and a blue mountain as ink (powder), a branch of the celestial tree as pen and the whole earth itself as the paper to write upon. Even then the end of Thy virtues cannot be reached.

[“And yet I have dared to praise Thee” means the author]

असुर-सुर-मुनीन्द्रैः अर्चितस्य इन्दुमौलेः ।

प्रथित-गुण-महिम्नः निर्गुणस्य ईश्वरस्य ॥

सकल-गण-वरिष्ठः पुष्पदन्ताभिधानो ।

रुचिरं अलघुवृत्तैः स्तोत्रं एतत् चकार ॥ ३३ ॥

सकल-गण-वरिष्ठः—The chief of all demi-gods पुष्पदन्ताभिधानः—By name Pushpa danta असुर-सुर-मुनीन्द्रैः—By asuras devas and by sages अर्चितस्य—Worshipped प्रथित-गुण-महिम्नः—Of Him whose virtues have been sung निर्गुणस्य—Without attributes ईश्वरस्य—Of Lord Siva एतत्—This रुचिरं—Beautiful स्तोत्रं—Hymn of praise अलघुवृत्तैः—In classic metres चकार—Composed.

The Chief of Gandharvas and other demi-gods, Pushpadanta by name, has composed this beautiful hymn of praise in various classic metres in honour of Lord Siva, Himself without attributes, Whose virtues have been sung and Who is worshipped by all persons, devas, asuras and sages.

S. K. Y.

(To be Continued).

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Closing Date:—11-5-39. Result Date:—16-5-39.

Entrance fee Rs. 2 per entry, for Both Squares.

Rs. 1-8 per entry, for one Square.

The Key Solution of the Competition has been deposited in their safe custody of a Leading Bank of Karachi.

ENTER THIS NUMERICAL CONTEST.

Square No. A
(1 to 16 Total 34)

Arrange the Numbers
from 1 to 16 in Square

No. A and 5 to 20 in
the Square No. B, in
such manner that when
you add each Horizon-
tally Row, and each
Vertical Column, as
well as the two Diago-

Square No. B
(1 to 20 Total 50)

nals, to total should be 34, for Square No. A, and 50 for Square No. B. Each Number should be used once only. Entries may be submitted on plain paper.

Closing Date :—Post your entries together with your order and Remittance (by Postal Order or M. O.) in such a way that latest we should receive on 11th May, 1939.

The Sealed Key Solution of the Contest will be announced on the 16th May, 1939, and shall be sent by Post to all the Competitors who send a stamped and self-addressed envelope with their Entries. (The key solution thus announced will be published in various News Papers with our next offer). To facilitate our Booking, Money order receipt must accompany the Solutions. Local entries may be submitted on any day between the hours 10 A.M. and 7 P.M. at our local office.

There will not be any sort of tie or proportionate distribution of Prizes, minimum awards of Rs. 1000 for both the Square correct and Rs. 500 for the one Square correct (EACH ARE ASSURED for every solution agreeing with our Key-Solution). Governing Directors Decision will be final and legally binding.

Entries and remittance should be addressed to:—

Secretary, MODERN COMPETITION

Khatau Market, Bombay Bazar, KARACHI

Sealed key solution TO OUR PREVIOUS CONTEST No. 7

First Row

6	11	9	16
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 Second Row

18	7	19	4
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Third Row

15	10	5	12
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 Fourth Row

3	14	8	17
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EXTRACTS

Stopping Animal Sacrifice at Temple Festival:—After hearing arguments for and against the celebration of the Kodai festival in the Vadakkuvachalli Amman and the Petchiamman temples in Sengunthar Street, Tinnevely Town with animal sacrifice and after considering the report from the Tinnevely Police, Mr. C. G. Venkataram (Sub-Magistrate of Tinnevely) to-day promulgated an order under Section 144 Criminal Procedure Code against all persons residing in Sengunthar Street, including Sankarapandia Mudaliar and Ramaswami Mudaliar, and against the Pujaris of temples and other parties, who wanted to celebrate the Kodai festival with animal sacrifice, prohibiting them from celebrating the festival in the above mentioned temples with animal sacrifice of any kind and warning them against creating any disturbance.

Interpellations : Government and religious Neutrality

Mr. A. Appadurai Pillai enquired whether it was a fact that some Ministers recently sent messages of congratulations to certain Christian families re-converted to Hinduism at Devakotta and what steps the Government proposed to take to allay the fears of the members of the Christian community in regard to the neutrality of the Government in religious matters.

The Prime Minister replied as follows : "Certain Harijan families in Devakottai taluk, who had recently adopted Christianity as a result of caste oppression, known by the name of Nattar-Harijan trouble, went back to their old forms of worship and prayer. A formal public ceremony was gone through to mark the re-union of their families with their relatives who had continued in Hinduism.

"On this occasion a message was asked of me and I sent one. I presume this would have been asked of me even if I had not been Premier. I do not think my message could possibly amount to a breach of the Government's neutrality in regard to religions. My attachment to Hinduism and my desire for the removal of Untouchability are consistent with the greatest regard and love for Christianity and those who profess it. My worshipful attitude towards Christ and His teachings was not inconsistent with the message I sent on this occasion, which was not sent as from a Premier, but from a Hindu. I framed my greetings in words, which particularly emphasised that the change over should not

be in expectation of any material gain or advantage. I assure the Hon member that he need have no apprehensions that liberty of faith will be jeopardised by me in any way.

A copy of the message I sent is placed on the table. It embodies my personal opinion and has nothing to do with the Government. The same may be said of the other messages."

The following is the text of the message: "I am pleased to learn that so many Harijan families feel that they should go back to the faith of their ancestors. Our ancient Dharma is the clearest and shortest way to the Divine. If the heads of these families have felt the call and responded without thinking of any worldly profit, it will be a great blessing and event for rejoicing."

In a supplementary question, Mr. Appadurai Pillai submitted that the latter part of his interpellation as to the steps proposed to be taken by the Government to allay the fears of the Christian community, had not been answered.

The Prime Minister : The answer I have just now given ought to allay the feeling.

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NOTES.

The Prime Minister on Jesus Christ :—The Prime Minister's telegram to a group of Adi Dravidas who came back to the Hindu fold after temporary allegiance to Christianity was the subject of an interpellation in the Madras Legislative Assembly. The question and the answer are given elsewhere in this part. We wonder whether in any other country such a question would have elicited such an answer. Conversion from one community to another must be allowed freely. But the state is entitled to assure itself that in every case there is really that change of belief that conversion implies, taking also into consideration the development in mind of the particular convert. This safeguard is all the more necessary when claims are put forward by the minority communities practically for preferential treatment on the basis of their numbers. The right to add to a community's political importance under colour of the freedom of exercise of religious beliefs is one that needs careful consideration. It is possible to raise the cry of religion in danger when really what is sought for is political aggression. It is not a question of one community or other. It is really in the interest of peace and harmonious development of the various communities in India that a definite working rule is established. Conversion has ceased to be a matter of purely religious significance. It has acquired secular value. It has intimate reactions upon the communal relation in the country. We are now having a Hindu India, a Muslim India and a Christian India. Both Muslims and Christians claim the right to add to their numbers from the Hindus on the ground that their religion is the true one and that it enables people to live a better life on earth and makes heaven surer of attainment. But in practice it resolves itself into a claim for offices and preferments in this world on the ground of numbers. It is unfortunate that this should be so. But the communal award is a settled fact. And it is acclaimed by more than one community.

* * * *

England on war footing :—After taking the most strenuous and conscientious efforts to preserve peace even to the point of ridicule Great Britain has found no alternative except to put herself on a war footing. Conscription has been introduced in violation of the pledge given by the Prime Minister not to introduce it during peace time. But as the Prime

Minister has said, modern war is not preceded by negotiations and declaration but is a matter of hours. The decisive blow may often be struck more quickly than is expected. The peace efforts of the United States have not also succeeded, however well-meant they might have been.

However, it is still not inevitable that war must "come". If it does and so far as one can see, the issues will be more clearly defined than in the last war. Have small nations a right to exist and to pursue their career of political and social progress without being swallowed up by the bigger ones? The Dictators make no secret of it that their regime is superior to that of the democracies. So far as rapidity of military execution is concerned it does seem to be so. But what about the stifling of free thought and the regimenting and the dragooning a whole nation on fixed lines of thought, sentiment and action?

Can unarmed India have any voice in the matter? India's defence may be said to be next to nothing when compared to the armaments of some of the Western countries. Nor are the people habituated to a war atmosphere and to undergoing the privation and hardship which war means to a fighting nation. But to the extent to which India and Indians can have any view there can be no doubt that she has to be on the side of freedom and democracy. In as much as it is becoming inevitable that these can be maintained in the modern world only by paying a heavy price from time to time, India must also make her own contribution.

This does not mean that India does not have aspirations for early and if possible immediate political autonomy on the same lines as the Dominions. She is entitled to it as an inherent right. A free India will be a great asset not merely to Britain but also to the peace of the world. She will be also more willing to share in the work for world peace.

* * * *

Conversion from Hinduism :—We learn from the daily press that in South Travancore 56 Nadar families have been converted to Roman Catholic Christianity. This at a time when temple-entry proclamation is in full operation. It means that the opening of temples though a great step and one which has and has had far-reaching effects, does not by itself suffice to stem the tide of conversion to other religions. It is surprising that there should not have been enough religious earnestness and propaganda and solidarity of feeling to prevent such whole-sale migration to a rival faith. It is to be hoped that this is the last occasion and that mass conversions will soon become a matter of history.

As liberal Hindus it is our conviction that Hinduism gives to a person all that he needs for an efficient moral, religious and secular life while it also enables him to build his religious faith on a firmer and broader basis than if he became a convert to other religions. It has to be observed however that Hinduism has yet to develop the capacity to cater to some of the important modern religious needs of individuals and groups. The framing of a system of common sacraments and of personal worship, the organisation of daily prayer apart from ceremonies, the institution of congregational worship without distinction of caste or creed, are some of the subjects to which both liberal and conservative Hindus will do well to turn their attention at the earliest possible opportunity. It is not by pious wishes or by singing the praises of ancient Hinduism that we can afford to retain at least those who are at present Hindus within Hinduism, but only by wise and timely adjustments, by active and intensive propaganda and by the sharing of the great and unsurpassed Hindu spiritual heritage with all Hindus irrespective of birth.



REVIEW

Sacred Moments, Series No. I, Price As. 8

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By RAM B. MOTWANI,

Larkhana, Sind, India.

The Pilgrim's Staff is a delightful bouquet of inspiring quotations for 365 days. Much discrimination and research have been bestowed in culling the blossoms from the best of English literature.

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These two books ought to be in the hands of all boys and young men including in the latter category all who aspire to grow further in their lives, without distinction of age.



THE Bharata Dharma

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JUNE, 1939

[No. 6

TIRU-P-PALLANDU

(Continued from page 132).

DEWAN BAHADUR V. BHASHYAM AIYANGAR.

The poem consists of twelve stanzas of which, the first two have been referred to. By these, the saint blessed the Lord and wished Him eternal greatness and success. It was the artistic and gracious side of the Lord that touched the saint and blinded him to the other side, which consists of omnipotence, omniscience and the like. The Lord showed His shoulders, those that conquered the mighty warriors of old, but the saint saw nothing but beauty in them. That Lakshmi, a faint ray of whose genial glance is sufficient to bring all prosperity and goodness, permanently abides in Him, only moved the saint to bless their union and even the glowing *chakra* and the resonant *Sankha* by the side of the Lord were insufficient safeguards to satisfy the saint. What depth of love!

The saint was not satisfied with his individual devotion and *Mangala-sasanam*. Those are not true servants who are selfish even in the love glorification of God. By the next three stanzas, therefore, the saint calls on the whole world to join him in blessing and singing the glories of God.

Excluding the unfortunate and pitiable few, who are blind enough not to see and realise the proofs which always and everywhere surround us of the existence of the Almighty Intelligent Being, the Beneficent Creator, Preserver and Destroyer of the Universe, we may roughly classify the world into three groups or divisions according to the goal sought

after by them. There is *first*, the *Bhagavat-prapti-Kama*, the noblest and highest specimen of humanity, one whose hopes and apprehensions, love and desire, happiness and joy, are all centred on the Lord, and who consecrates his self to His eternal and blissful service, not, be it noted, for any ulterior benefit or advantage to himself, but for the sole pleasure and delight of the Lord. There is *then*, the *Kevala* or the *Atmaprapti-kama*, who would set a limit for himself in the unbounded heritage of mankind, one who simply wants to get rid of the scorching *samsara* or cycle of births and deaths and revels in the shallow and insipid pond of himself, and would not, alas! look in front of his nose and catch a glimpse of the vast and unbounded depthless ocean of the cool and delightful nectar—the eternal Lord, who is everybody's birth-right. And there are *last*, the ordinary run of people, who do not realise the distinction between body and soul to whom the acquisition of wealth and the warding off of physical ills are the be-all and the end-all. The saint invites these three classes of men, in stanzas 3 to 5 respectively to join him in blessing the Lord. They meet and join him in the next three stanzas, each in their own appropriate manner. And he blesses the Lord in the succeeding three stanzas, in their company. The twelfth and last stanza simply refers to the benefit, which a recitation of the poem will confer or lead to.

In inviting the world to join him in the praise and glorification of the true and loving Lord, the saint was as much induced by his taste and inclination as by his sense of duty. A gathering of the Lord's true servants is so good to see and be one of. It is also a higher pleasure to sing the glories of the Lord in their company, than by oneself. Indeed to reach His eternal servants and be one of their numbers has been the highest prayer of the greatest saints.

Our saint now addresses the *Bhagavat-prapti-kamas*:

வாழாட்பட்டு நின்றீருள்ளிரேல் வந்து மண்ணும் மணமும் கொண்மின்
கூழாட்பட்டு நின்றீர்களை யெங்கள் குழுவினில் புகுதலொட்டோம்
ஏழாட்காலம் பழிப்பிலோம் நாங்கள் இராக்கதர் வாழ் இலங்கை
பாழாளாகப் படைபொருதானுக்குப் பல்லாண்டு கூறுதுமே.

"If you are attached to ennobling and pleasing service and established therein, come and take (charge of) the initiative and leadership. If you are caught in the service of the base, we will not allow you to enter our fold. Seven generations we have been flawless. We say blessings to Him who fought that Lanka, where the rakshasas flourished, was left with no evil being."

It will be noted that two kinds of service are referred to here, *வாழாள்* or noble service and *கூழாள்* or base service. To be established in the former is to be lifted above the run of mankind. It is so rare. The object of service and the spirit in which it is begun and done distinguish the one sort from the other. If one chooses no less than the Universal Father and His children as the object and completely forgets one's little self for ever in serving them with overflowing love, there can be no higher goal than service. It may be argued that service is hard to do and what is hard and consequently displeasing cannot be the ultimate goal of man. But this is not right, for service is not intrinsically or necessarily sorrowful. It really depends upon the object of service what effect it has on us. Such sayings as *सेवा श्रवृत्तिः* (to serve is to be a dog) and *सर्वपरवशदुःखः* (to be under the will of another is sorrow) do not apply to service in the right direction and with the right attitude. For, it is within our actual experience that we are never so pleased as when we make ourselves serviceable to an object which we love and adore. Unselfish service to the Lord and the Lordly takes its origin in His amiability and benevolence and is, therefore, pleasing and blissful. It is the eternal heritage and birth right of all beings. There is no better goal or object of attainment that one can seriously think of than service for service sake.

The other kind of service, namely, that done with an ulterior object is the flaw referred to in the stanza and this the hierarchy of our saint was and will be never guilty of. This will be manifest from the circumstance that the saint pays so little heed to his own condition present or future, and is engrossed in wishing glory and prosperity to the Lord and feeling for his adventures and exploits, long since past, with so much trepidation and concern.

Next, the *atma-prapti-kama*. He is not next to the *Bhagavat-prapti-kama* in the order of merit, because the worldly man has at least the chance of reforming himself easily and reaching the feet of the Lord, which the pitiable *atma-prapti-kama* would wish to cast away in his selfishness and limited knowledge. But it was the very seriousness of the danger so near at hand to the *Atma-prapti-kama* that induced our benevolent saint to address him at once before he was past redemption.

Says the saint:

எடுநிலத்திலிடுவதன் முன்னம் வந்தெங்கள் குழாம் புகுந்து
கூடுமனமுடையீர்கள் வாய்பொழிவந்தொல்கைக் கூடுநினை
நாடுநகரமும் நன்கறிய நமோ நாராயணயவென்று
பாடுமனமுடைப் பத்தருள்ளீர் வந்து பல்லாண்டு கூறுமினே.

"Before (your) body is gathered up in its original material (or cause), if you are possessed of the mind to enter and join our fold, give up your (self-imposed) limit and come and quickly be one of us. With mind brimming with devotion, to sing and proclaim to country and town alike 'not for me (but) for Narayana', come to us and chant blessings to the Lord".

Every one knows that this valuable body given to us by the Lord is not our permanent possession and may die and wither away any moment. But the *kevala* needs to be specially reminded about it, because if he merely gets rid of the cycle of births and deaths. He may not for ever be able to reach the feet of the Glorious Lord, the greatest goal. He will be irretrievably lost in vain admiration and insipid enjoyment of his own little self which is no more than the tiniest drop as compared with the unfathomable nectar-ocean of the Lord. He is, therefore, exhorted to turn away from a cheerless ploughing of a selfish and lonely furrow and to place himself at the absolute and complete disposal of the Universal Owner and Lord, to be used by Him for the good of the Universe, as He thinks best. The mischief lies in detaching oneself from the Universal Will and thereby retarding universal and harmonious progress. What has to be done is quite simple. The change lies in the recognition of the truth that we are only the sentient instruments of God and in framing our course of conduct and action accordingly. It may even be enough if we are *not unwilling* to be His instruments, for He will do the rest Himself, but this state of mind itself is so rare that our saint refers to it as a "possession". It is a far greater "possession" than all the wealth and riches of the world, greater than the highest wisdom of man. How happy will this world and ourselves be if we will give up our "I-ness" and "mine-ness" and stand mutually united by the common bond of well-directed and disinterested service, which is the be-all and end-all of existence and the certain test of a correct realisation of the nature of ourself.

The call goes forth to the worldly man in the succeeding stanza :

அண்டக்குலத்திற் கதிபதியாகி யசுரிராக்கதரை
இண்டக்குலத்தை யெடுத்துக்களைந்த விருடிகசன் தனக்கு
தொண்டக் குலத்திலுள்ளீர் வந்தடிதொழுதாயிரநாமம் சொல்லி
பண்டைக் குலத்தைத் தவிர்த்து பல்லாண்டு பல்லாயிரத்தான்
டென்மினெ.

"The Ruler of the many worlds and destroyer of the thick crowd of evil-doing Asuras and Rakshasas—He is Hrishikesa or the Lord of the senses. Belong to the family of His servants, come and worship His

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feet; chant his thousand (innumerable) names and heap blessings and blessings on Him".

"The Ruler of the many worlds and Destroyer of evil doers". It is merely in these two capacities that the ordinary men think of the Lord. These are the *Artharthi* (one who desires wealth) and the *Ārta* (one in trouble) referred to in the Gita. In the over generosity of the Lord which prompts Him to describe them as *Udaras* or the generous, He grants whatever boons that are asked of Him. If one thinks of Him as the Ruler and Possessor of the many worlds, He will grant such wealth and power as are implied in the ruling of a world. If one thinks of Him as the Destroyer of evil-doers, He will destroy and ward off one's ills. But why should one thus limit the Lord's will and grace by one's narrow conceptions. Can one not rise above petty wants based on selfishness and mistaken ideas of the essence of one's self. If one will but look at Him straight, when going to ask a boon of Him, one is sure not only to be touched by and caught in His ineffable beauty, as He is Hrishikesa or the Lord of the senses, but also to forget one's self and join the holy band of His true servants, who know no evil in the creation of a loving Providence but what is brought on oneself by one's own ignorance and folly and who never have or feel any want. There will then be no need to restrict oneself to any particular side of the Lord and every one of His innumerable names recording His innumerable attributes and exploits will be equally delightful and fascinating. Nothing will then remain but to bless the Lord. His glory will be the only concern left. When one does so, He will surely cast His kindly look in that direction, it being so rare and pleasing that such transformation takes place, in temporal men. And the devotee will then continue to heap his choicest blessings on Him, without end.

(To be Continued).

RAMBLE INTO A LIBRARY.

BY K. VISWANATHAN.

Herr Hitler will be stunned to be told that "strictly speaking, no such race (Aryan) exists owing to milleniums of cross fertilization." Prof. Horr-witz develops a theory that there is no Aryan race, but postulates that there is only what can be styled Aryan culture. He touches on the Arctic home of the Vedas mentioned by Tilak. In his book,* he says "The caste system (varna) has outlived its uses and is to a free India a greater stumbling block than imperial coercion" (p. 9). It is difficult to give a summary of the Vedas, but the author has succeeded in condensing the Rig Veda in 36 pages and gives the salient features "The loveliest and daintiest of all Vedic deities is the golden dawn—the maiden goddess Ushas."

The author has treated the main Upanishads and quotes from the Great Jungle Upanishad. Some of the Upanishadic figures are worth mentioning—Yajnavalkya, and his wife Maitreyi, Nachiketa the conqueror of Death, Suvarchala and Svetaketu—there are many more like Gargi, Ribhu, Nidagha etc; the author has taken up the following topics out of the many dealt with in the Upanishads—'appearance and reality', 'transmigration', 'Purusha and Prakriti', 'the Twin being', in man etc. Suvarchala puts the riddle 'who is blind and not blind' and marries Svetaketu who solves it for her. Sankhya—the rationalists—one of the systems of Hindu philosophy is briefly treated. Buddhism is fully explained.

The Upanishads teach that the true test of human greatness is not the extent of worldly possessions but the scope of moral power to renounce ownership. Jesus Christ said: "What shall it profit if ye conquer the world but lose thy soul". To attain peace and happiness one must abandon every vestige of human possessions mentally. The height of Upanishadic prayer is reached when the following is addressed to *atma*: 'From gloom lead me to light, from death lead to immortality, from the unreal to the real'. "Soul is free and immortal but life is transitory..... Every thought and act compels retribution.....Reward grows on the same stem as virtue. Seed and fruit, cause and effect cannot be severed" (p. 61) Suffering is the wages of sin. This is recognised in the Rig Veda and the

*"Veda and Vedanta" by Prof. E. P. Horr-witz. (Adwaita Ashram, Calcutta).

Upanishads. Evolution implies involution and a third too is necessary to explain some—epigenesis.

"Nobody but ourselves is responsible for what we do and are. We have made our karma and we alone can modify it and in the end unmake it". That is the long and short of Upanishadic teachings. Religion begins where human nature takes an inward turn. Though Vedanta stresses the one-ness of life, by no means is it to be understood that diversity of forms and physical life are denied. Matter is not in a free state, but objectified by human consciousness. Matter is limitation of mind; when mind is free from limitations, it attains freedom, and one-ness of life with all that exist in the universe and everywhere. Detachment is freedom, attachment to matter is bondage.

He touches on the subjugation of Hindu women, marriage, inheritance, and other topics from the Vedas and explodes the accepted beliefs. The doctrine of disinterested acts is expounded—which gives discernment.

"There is nothing heroic or creative about the race of Shylock, yet the denationalized and disenfranchised Jews are the yeast in the German bread. Vivekananda remarked that the Tatar is the wine in the Hindu race. He is the cream in the Slavic milk". "The sign of the cross". "Starlore", "Gospel and Gita", "Bhakti" "Historic setting", are some headings; Ramaism, Narayana etc. are others. His is a dispassionate review of all the topics he has taken. He ends: "Co-vibration of hearts means one-ness of purpose, and unity breeds strength". "Victor Hugo predicted a United States of the World, blending what is best in the past and present thought and pursuing the things which make for peace". The busy man who wishes to get an idea of Veda and Vedanta can profitably read the rich repast that Prof. Horr-witz offers in about 200 pages.

AT BODH GAYA
SOME IMPRESSIONS
BY GEOFFREY HODSON.

A signpost "To Bodh Gaya" awakens deep feelings in the visitor approaching the scene of the Enlightenment of the Lord Buddha.

All along the sacred valley of the Ganges, from Panta (site of the capital of King Asoka, home of the Maurian dynasty) to Gaya, a voice seems continually to say : "The Lord Budha passed this way ; here He crossed the river by a ford ; here a courtesan surrendered all her wealth and followed Him : here, to the woodland God, Sujata unsuspecting offered food ; on this spot He sought and found Enlightenment".

For at last the actual place is reached ; one of life's pilgrimages is ended, one dream fulfilled ; to stand upon ground by Him made holy for all time, to pray where He prayed, to seek that peace which here He found.

We salute King Asoka and thank him for the noble temple and Maurian palisade with which he commemorated the great event and marked the holy place. But for his devotion the Bo-tree, long since dead, knowledge of the actual scene, might have been lost.

Seated under the Bo-tree—descendant of the great original—the author's first impression was of vibrating power, and then of brilliant golden light shining at a certain place between the temple and the tree. Gradually within the light, a figure was seen, seated, still with the stillness of eternity.

This stillness gradually pervades the observer, as if prophetically a measure of the poise and peace of Buddhahood were induced in him.

Indeed, time limitations lose their meaning here. Past, present and future begin to blend into a wholeness which is independent of time. Enlightenment no more seems far away, but imminent, tremendous even about to occur.

The vision of the Lord returns. The very scene appears ; the trunk and branches of a tree and underneath, the scared figure of a man in early middle age.

The face is somewhat drab and strained, despite the peace accompanying Enlightenment. Race, noble birth, royalty are stamped upon it. The features are refined, yet strong ; the nose is aquiline, the forehead lofty, the closed eyes faintly suggesting Mongolian ancestry. The lips

are full yet delicately formed, immobile, yet curved in the smile of one who dwells in bliss ineffable.

The consciousness is difficult to reach, as if he Had ascended beyond all human levels, beyond space, beyond time.

The effort also to ascend opens again a door in the mental prison of time.

Buddhahood is indeed beyond past, present and future. The Lord's attainment is not in the past but in the present. He is here ; He attains now, at this moment, which is the ever-existent present in which He perpetually abides. This is the secret and the source of the light and power of this forever sacred spot—timelessness. He is here and every visitor becomes a witness of the great event.

His "Cloud of witnesses" consists of those helped not only during His Ascent, but now and for evermore.

Forms disappear. One is at the centre of a sphere which has no visible circumference ; it is the sphere of consciousness within which all past events still exist. They are distant, that is away from the centre, according to their relative place in time. The last birth for example is quite near ; the sphere reaches far beyond it and is full of incidents, separated neither from each other nor from the consciousness which experienced them. They are not "past and done with" they still exist within the sphere which is the totality of awareness in time and space. Those events are still happening, even as the Lord still meditates and still attains beneath the Bodhi tree,

Thus brooding and seeking unity with Him whose light shines at this place, the great experience comes. Powerful, definite, arousing, it consists of a realisation, however, limited, of that deathless resolve by which the goal was won.

Every power of will, of wisdom and of intellect is concentrated in one invincible determination. Every faculty of mind and heart and body is concentrated in the one all-consuming purpose—to achieve.

Uncovering, unchanging, save that it increased in strength, that will persisted through the ages, determination mounting as life followed life until at last the whole being became the incarnation of a vow, an irrevocable decision.

Utterly impersonal, the motive was compassion, love, infinite pity for all that lives and suffers ; from these the great resolve was born, gained strength and was at last fulfilled.

Vibrating, power, golden light, the form of the Prince Sidhartha,

His stillness, His bliss, His timelessness and, finally, the vow which may not be broken—these were the chief impressions of Bodh Gaya. The deepest and most permanent is of the vow, and the spirit in which it was made and kept to the end, which came under the Bodhi tree—scene of the consummation of a thousand lives.

From The Indian Theosophist.

CONVERSION OF A MINOR GIRL.

CHANGE OF RELIGION AND GUARDIANSHIP.

Important legal points, whether a minor girl of her free will can change her religion without her parents' consent and marry a Moslem, and who should be her lawful guardian till she attains majority, were decided today by the Hon'ble Mr. G. Davis, Judicial Commissioner of Sind, in the course of judgment in a sensational case known as Mohinigul Rajani guardianship case.

It appears that a sixteen-year old Hindu school girl disappeared on the morning of 8th May and was converted to Islam the same day and married to a Moslem youth, son of a late Khairpur Minister. On a complaint being lodged by the parents of the girl, the boy was taken into custody the same evening. The case was a sequel to an application filed by the boy praying for the guardianship of the girl. The case evoked great sensation throughout the province and was conducted in *camera*. Pending decision of the case, the court appointed Mr. Jamshed Mehta as *interim* guardian of the girl.

Observing that courts do not prefer one religion to another and it would therefore appear that a minor, provided he or she is old enough to understand the nature of his or her acts though under 18 years of age, is able to change religion, and the court is not concerned to inquire into the motive or sincerity of religious belief or observance, Mr. Davis held that the girl was validly converted to Islam and that the Nikah which followed was between Mahomedans and was validly performed.

Regarding the important point as to who should be the guardian, Mr. Davis said the question then remained as to whether the applicant was entitled to the custody of his wife. Holding that the boy was utterly unfit to be the guardian of the minor girl whom he had married under circumstances which all decent people of whatever caste or creed must condemn, Mr. Davis rejected the application and ordered that her father be appointed guardian as she required all the needs and care of her parents and family and that the girl be restored to his custody.

STUDIES IN SAUNDARYA-LAHARĪ.

Saundarya-Lahari which is a collection of a little over 100 verses in praise of God as Mother is one of the best known hymns in Sanskrit and is a store-house of knowledge on Sakti worship. In fact the ordinary student of Sanskrit who has got a mastery of the language will make but very little progress in understanding the *stotra* unless he is conversant with many a technical term in connection with the worship of *Sri Vidya*.

Tradition attributes it to Sri Adi Sankaracharya and all authorised versions of his collected works contain this hymn included in them; but there are some who question the validity of this theory. In the following few paragraphs an attempt would be made to gather together various hints from within the text itself which taken together may throw some light on the problem.

The author evidently belongs to a place where round big ear-ornaments are worn by women:—

This face of Thine with the pair of ear-ornaments reflected on Thy glistening cheeks, I fancy to be the four-wheeled chariot of Manmatha, mounted on which, Mara, the valiant warrior that he is, confronts Siva who once got ready (for battle, mounted on) the Earth-chariot with the Sun and the Moon as its wheels.* (Verse 59)

Devi's face is described as cupid's chariot and this is better than Siva's because the latter had only two wheels whereas the former has four wheels, the two round big ear-ornaments and their reflections in Her glossy cheeks. The ear-ornaments are not kundala or some kind of pendants, but like the golden *Thodus* worn by the ladies of Kerala till recently.

Moreover we see from the following verse that the *Thodu* was looked upon as a characteristic ornament of a *Sumangali* or one whose husband is alive with the implication that it would be removed if the woman were to become a widow. We find that practice common in Kerala today and even in the neighbouring Tamil districts among the high class non-Brahmins who don't insist upon tonsure of widows; but the removing of the ear-ornament is quite common.

"O Mother! all the denizens of the celestial regions, such as Bramha and Indra and others persish even after drinking nectar, which is reputed to confer immunity from terrible old age and death. If the period of life

*Translation according to the T. P. H. edition of *Saundarya Lahari*.

of Siva who has swallowed virulent poison is beyond computation, it is all due to the *peculiar virtue of Thy Tatankas*.

A lady whose husband survived a danger is popularly described as having *Mangalya balam* or strength of *Mangalya*, the token of married life. This virtue is transferred from *Tirumangalyam* to the *Tatanka* or ear-ornament which evidently was the characteristic feature of a married lady in the poet's own place, at least in his own time.

Thirdly, there is a faint echo of Kalidasa's *Meghaduta* in many verses but in the following verse reference to Kalidasa is unmistakable.

"O Daughter of the Mountain! having surpassed alike the trunks of lordly elephants and the clusters of golden plantain-stumps with Thy two thighs..... (Verse 82)

The idea evidently is borrowed from Kalidasa. [Kumara Sambhava Canto I. It therefore follows that the poet must have lived after Kalidasa.

The famous verse 75 is generally quoted as giving an inkling of the age of the poet.

"O Daughter of the Mountain! I fancy that the ocean of the milk of poesy rising out of Thy heart verily causes the milk of Thy breasts to flow, on swallowing which (milk) given by Thee with grace, the Dravidian child became the poet laureate among great poets."

Commentators of *Saundarya-Lahari* are not wanting who take the Dravidian child to be Sri Sankara the author himself; but the Acharya has not generally referred to himself in his works as Dramatists often do. It is more probable that he is referring to the tradition current about Jnana-Sambanda who as a child is supposed to have burst out into song after being fed at the breast by Mother herself. We shall not be far wrong if we infer that the author of the hymns under consideration lived after Sambandar.

There is probably a reference to another Sakta popularly known as the Mooka-kavi or the dumb-poet who is supposed to be the author of *Mooka-panca Sati*. [Five centum of praise of Devi.]

"O Mother! pray tell (me) when shall I, who am eagerly desirous of (imbibing) wisdom, drink the water which has cleansed Thy feet and is (thereby) rendered red with the lac-dye; water which assumes the quality of the chewed betel-juice, (spat out) of the mouth of Saraswati thus enabling even deaf-mutes to become poets. [Verse 100]

Very little is known about the period in which the Mooka-kavi flourished; we shall not be wrong if we put down the author of *Saundarya-Lahari* to have come after Muka's time.

There is in the following verse, an unmistakable reference to a philosophical term which, whatever its origin, has become a part of *Visishta-adwaita* system popularised by Sri Ramanuja and his followers.

'O Glorious Goddess! Thou art the frame of Sambhu with the Sun and the Moon as the breasts. I conceive Thy flawless frame to be Sambhu. Hence the *relationship of the essential and the accessory*, in the case of Ye both, equipoised in Transcendent Bliss and Transcendent Consciousness, stands even. [Verse 34]

The term referred to is *Sesha-seshi-Bhava*. According to *Visishta-adwaita* philosophy Bhagavan is *Adhara*, *Vidhayaka* and *Seshi* i.e., the support, Master and the essential and jivatma is *Adheya*, *Vidheya* and *Sesha* i.e., the supported, the ordered about and the accessory. This well known relationship between *Jiva* and *Easwara*, that the former is *Sesha* and the latter *Seshee*, that is mentioned in this verse. Evidently the author must have lived at a time when Vaishnavism as preached by Sri Ramanuja and his disciples must have become well spread in the country.

Similarly in verse 101 there is reference to the Saivite doctrine of *Pasupasa* or ignorance incidental to mortals. The author, therefore, must have lived at a time subsequent to the religious upheaval in the South when Saivism first and then Vaishnavism swept the country.

One other point. In verse 49 the author has according to the tradition of classical Sanskrit poetry worked the names of some famous cities of ancient India with a pun upon their names. The cities so named are Visala, Kalyani, Ayodhya, Dhara, Madhura, Bhagavati, Avanti, and Vijaya and these significant proper names are interpreted as denoting eight kinds of looks of Devi.

From all these bits, each an insignificant thing by itself, but having a cumulative effect, we shall not be far wrong if we say that the author *Saundarya-Lahari* is a South Indian, possibly a native of Kerala who lived after the period of Kalidasa, Sambandar, and Muka-kavi subsequent to religious revival in the South.

S. K. Y.

"GO TO THE BEE THOU DISCIPLE"

Do you know that the honeybee produces in an entire lifetime no more than one spoonful of honey? According to the statistical data of the American Honey Institute eighty thousand bees are required to gather four pounds of nectar; eighty thousand more bees are needed to buzz their wings to evaporate and modify four pounds of nectar to produce one pound of honey. Six to eight pounds of honey are consumed by the wax-making bees to produce one pound of beeswax.

Small wonder then that the queen's life-work and her sole duty is to lay eggs, in order to maintain the tremendous force of workers necessary for honey production in all its ramifications. The care of the beegrubs or larvae—seemingly a task of astonishing magnitude—becomes the duty of the younger bees of strong vitality. When only a few days old themselves, they feed and nurse the freshly hatched brood whose number assumes impressive figures, with thousands of new recruits arriving daily during the height of the brood-rearing season. A young and vigorous queen maintains a pace of breeding efficiency which averages 2,200 to 2,300 eggs daily just before and during a part of the honey flow.

A gregarious insect, the honeybee can survive only through the collective operations of the three castes comprising its hive or community—namely, the queen, the workers and the drones. The work of the hive is so nicely appointed among the inmates that there is little lost motion. Every worker bee seems to know its own special duty and does it. In the general division of labor, the outside field work of collecting pollen, nectar and bee-glue is performed by the older bees. Untiring in their ceaseless labors, with their wings frayed and torn, they die often in a vain attempt to return to the hive with their last load of nectar.

DOMESTIC ACTIVITIES.

The young or nurse bees do not as a rule wing to the fields until they are from ten days to two weeks old. The various duties which keep them busily engaged at home are equally vital to the welfare of their community. Much work has to be done constantly by the younger occupants to polish up the cells where the queen lays her eggs and to keep the hive clean. There are many bees who act as scavengers, whose duty it is to

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"GO TO THE BEE THOU DISCIPLE"

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carry out odd scraps of refuse and to deposit them outside the hive entrance. Dead bees also must be cast out of the hive and pushed over the edge of the alighting-boards. Such "undertaking" work is extremely beneficial to the health of the stock, for dead bees lying about on the hive floor tend to breed vermin and to hold the damp.

There are some bees who devote their energies to waiting on the queen. Stationed at various corners of the hive are the faners or ventilators, who are continually relayed to the special task of flapping their wings rapidly to and fro. They play no insignificant part in maintaining an efficient circulation of air inside the hive, so that the hive temperature during the heat of the summer season may remain as even and comfortable as possible.

A considerable number are busily occupied serving as water carriers, water being an important item in the feeding of the grubs or larvae. To most of the larvae, the nurse bees feed what is known as bee-bread. This is composed of pollen, with the addition of honey and water. Apparently the nitrogenous material abounding in pollen is indispensable for the development of the young bees. The production of young queens seems to depend entirely on the larvae being fed a special kind of food known as royal jelly. When conditions in the hive call for a new queen, the nurse bees choose a larva and begin feeding it the jelly—a substance they create through action of the salivary glands, and regurgitate when needed.

SENTINELS AND SCOUTS.

Building waxen combs in which to store the honey takes up weeks of activity on the part of an appreciable number of bees, subsequently followed by days spent in sealing over, with airtight cappings, the cells in which the finished product has been stored.

Outside the hive may be seen sentinels who guard the entrance against alien robber bees. Then there are the scout bees who are advance agents or investigators, appointed when the majority of flying bees desire to leave for a new home. Home labor also embraces, a little at a time, pollen-packing, gluing or sealing all cracks that might let cold air into the hive, comb-cleaning and repairing, honey-ripening and other inside duties of the hive.

By fanning their wings during the day and especially at night, the bees pump thousands of cubic feet of air through the hive in order to reduce, by the process of evaporation, the thin watery nectar into thick nourishing honey. This excess moisture—as high as sixty per cent—

otherwise would sour and ferment the freshly gathered nectar. Hence the bees must speedily condense this surplus fluid until the ratio of actual water to invert sugar content is not more than twenty per cent. Some excess moisture is expelled in some ingenious way while the bees are on the wing. But to drive out the overamount still remaining, the bees organize themselves into two groups: one group forces the air out of the hive and the other forces the air into the hive; the resulting circulation of air may be likened to the efficient performance of a modern dehydrator.

The constructive intervention of the honeybee as a cross-pollinating agent is more valuable to the horticulturist than the surplus honey is to the beekeeper.

Can we not see from the wonderful spirit of cooperation which prevails in the hive that the existence of the honeybee as a single unit or through individual effort is impossible? The motivating impulse pervading the colony is apparently to insure the perpetuation of the species rather than that of the individual. So too does that unquenchable divine spark within us desire that we think only in terms of human service. Our aspirations must be above the petty aims and ambitions of men. Our work must be performed in the spirit of duty, love and service without regard for fame, fortune or reward, unconcerned as to whether it leads to unknown glory or to crucifixion. We must toil on unceasingly, with indefatigable energy, determination and earnestness of purpose, believing fervently that there is much-needed cooperative work to do in the world.

DO THE LORD'S WILL

With an inherent faith in our ultimate victory over whatever obstacles impede our evolutionary progress, we must go on. It matters not how difficult the task, how cluttered and roughshod the path, we must venture forth poised, fearlessly, wholeheartedly and unselfishly dedicating ourselves to the task of helping humanity to the extent of our ability. For the reward which life holds out for work is not idleness, nor rest, nor immunity from work, but increased capacity, greater difficulties and more work.

We must stand firm as a rock amid the turmoil, unrelenting in the battle save to do the bidding of the Lord within. Devoted to the well-being of all creatures, the disciple must perform his duties with a heart unattached to the result. He must be satisfied to do that which is deemed the will of the Supreme Spirit, for no other reason than it ought to be done.

SIGNIFICANCE OF DUTY

True wisdom and strength is to be gained only through doing one's duty, whatever it may be, without fear, without conceit, without caring whether it is difficult or easy, or whether recognized by others or not. The shirking of one's duty comes from fear of evil and from lack of faith in the power of good. Sham excuses and procrastinations under a supposedly more favourable time spring from our desires and passion, and not from the higher nature. Our real enemies, Krishna tells Arjuna in the holy *Bhagavad Gita*, are our hidden desires to find an easy road to gain fortune, glory and knowledge without work and without wounds. Our hardest temptations are our secret likes and dislikes, our own inner tendencies and habits.

Duty is not what others think we should do; it is not something irksome to be performed under duress and therefore to be avoided. It is the sacred fulfillment of the work of our natural calling under karmic destiny. The working out and elimination of defects, in all vicissitudes of human endeavour through many incarnations, bring us to earth, life after life, under the conditions in which we find ourselves and which we should recognize as the very opportunities needed for our further progress, service and discipline.

If we could but understand that the Lord within is leading us through all experience that we may recognize the unity of all, then we would cease to act contrary to that solidarity and reciprocity in nature. Otherwise, without our will, through much suffering and many defeats, we will be obliged to pass through many weary treadmills of lives on earth, until step by step the proper seeds of mental action are sown from which the crop of right discrimination may be gathered.

When Arjuna says to Krishna in the *Bhagavad Gita*: "I will not fight," such a determination proves itself in vain. Being similarly bound by all past karma to our natural duties, we are compelled to do involuntarily from necessity that which by folly we sought to abandon or evade.

APTITUDE FOR LARGER WORK

It is by working with painstaking effort and persevering energy that we develop an aptitude for larger work. The faithful discharge of to-day's duties is the best preparation for tomorrow's trials. Life is chiefly made up, not of great sacrifices and wonderful achievements, but of little things. It is through our failure to endure these tests that come to us in little things that wrong habits are created and characters are misshapen;

"To deal with abuses such as this, it is essential to bring our criminal legislation up to date", said the Secretary of the Public Morality Council.

"The present legislation under which such matters are dealt with date back to 1866. It is vague, antiquated, and altogether unsatisfactory. Legislation and some form of L. C. C. control are needed to deal with a state of affairs such as this.

"We had cases brought to our knowledge in which girls alleged they had been drugged in photographic studios for immoral purposes, and we were also to bring this to the notice of the authorities."

The Chief Minister emphasised that under the present circumstances in India separate electorates for the various communities were the only solution for sending to public bodies representatives of the various communities, classes or interests. At the present moment, he remarked, the opinions of different communities were so sharply divided and prejudices were so strong in the mind of one community against another that there could be no other alternative than separate electorates.

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

By

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

The fabric of Indian civilisation, says Mr. M. Herbert, a French savant, in his recent address at Vizagapatam, is interwoven with that spirituality which the West finds lacking in its culture and civilisation. He declared that Vedanta and Western Science are not naturally exclusive; Western culture is not opposed to Vedanta, that Indians would lose their precious heritage if they cut themselves away from their ancient moorings, and fall headlong into the mailstrom of western technique; though the rapid industrialisation of Europe is solely due to the great Scientists and their work, they were equally great spiritually minded men in the last century. However it is stated after the War, Europe was surprised to realise that the most wonderful scientific discoveries calculated to make men happy could be and are used for evil purposes. "Some of the greatest thinkers" he continues, "began to wonder whether in their own scientific advancement they had not lost something very vital to the life of man, and whether there was any spirituality left in the back ground of their material advancement."

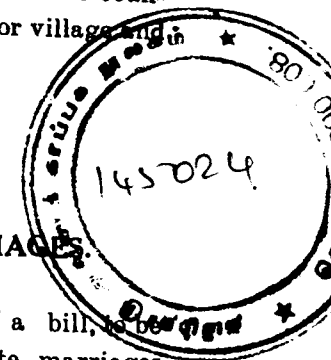
Messengers of the Vedantic culture in the West and America are therefore enjoined to give the West new ideas and new ways of approach to the problems of life in the language of the west.

Mr. Jean Herbert expressed in parting his earnest desire that the Vedanta of India and the Scientific advance and civilisation of the West should be merged together into one great truth, to enable men to live together peacefully and happily and to rid humanity of the many ills with which it was afflicted. He sounded the clarion call for this consummation, because he was convinced that unless they act at once, western civilisation now on the verge of self-destruction, and India on the point of losing something irretrievably in her eagerness for westernisation, would both leave mother Earth in a dreary desert of nothingness, humanity considerably denuded by slaughter, and the survivors sprawling like slaves. Herbert's clarion call is for synthesis and harmony. Would India rise equal to the demand and would the West soon purge itself of its haughtiness and egotism? This is the problem. Let the West prepare itself to hear and be benefited by the Message of the East. The dis-

torted versions with which they are regaled and through the Missionaries of the Christian faith who in ignorance of the implications of Jesus Christ, look at the hoary culture of the Hindus, with colored and smoked glass, and worse, infuse in the brains of the westerners a superiority complex infect them with priggishness and fanaticism. The worst self-delusion to themselves, the worst sin they commit are in the name of religion—viz., evangelisation that seeks by distortion the undermining of the simple, unsophisticated, but really noble faith of the masses of the country. There is a deliberate refusal to hear the voice of the Vedanta, and see the impressiveness of the ritual. On the part of India there is a timidity born of excess of modesty, to speak and proclaim from the house tops "we need no gospel from others," to refuse the benefits accruing from the mines unearthed by Science, and to apply ratiocination in the matter of imitation of the West, and carrying out their old customs, whether they are now good enough for the present conditions are not. The Hindus in their glamour for the novel and new, untried and unsound (sociologically), cannot perceive the silken canopy by their constitutional policy cultural, moral and spiritual and the capacity spacial, wide enough for interlacing their texture to suit *the tempo of any changes in their environmental exterior* from time to time. Once the frame work becomes disjointed, it would break in pieces and cannot be again remoulded.

Vedanta is intensely practical, and every principle of truth is the lining for every rule of observance in the daily life. The inner truths not hidden or esoteric but ready for presentation to the fit "patram" or body of being (fit by discipline and purification) are disclosed by the Teacher and to ones own experience by intuition. The impatience bred by the restlessness of the modern craze for novelty, sensation, thrill and *worst, speed* is responsible for the many illusions the Indians are suffering from, one of which is that shastras are not for the practical work-a-day—world, but for visionaries soaring in worlds created by imagination. That this is utterly wrong is too plain for the Hindu, but to the Westerner the truth is told by Jean Herbert in the *Inner culture published in California*. He emphasised the fact that "the great masters of Hindu thought are essentially practical. It is by this synthetic process of combining all the best principle of good conduct, conducive to the happiness of the individual, society and the nation, (social, moral and spiritual) that the *Hindu Dharma* has been moulded into a ever energising current of practical life. This is deliberately suppressed by the foreign bodies who claim and, insist on conversion being given them a free scope; they should continue the

work of conversion, that this part of the rights of minorities conceded to them that due promotions in civic life in proportion to their number and education be made, lest otherwise "they would be left to the tender mercies of a party that seemed to have no special liking for Christianity." This is a clear indication that they are out to create schism in the country, take advantage of the simplicity of the masses in town or village and impede their progress for their special objective.



VALIDATION OF HINDU INTER-CASTE MARRIAGES.

Bill for Central Assembly.

Mr. Sri Prakasa, M.L.A. (Central), has given notice of a bill, introduced in the Central Assembly, to regulate and validate marriages between the different castes and sub-castes of Hindus.

The Statement of Objects and Reasons of the Bill is as follows:

Under Hindu law, as interpreted, marriages between Hindus of different castes have been held illegal in many cases. This interpretation, besides causing serious hardship in individual cases, has deterred many people from making proper marriage alliances. The progress of the community has also been retarded on account of marriages being confined within very small communities resulting in harmful intermixture of blood.

A PERMISSIVE MEASURE.

The Bill seeks to be in the nature of a permissive measure, giving freedom to persons wanting to marry outside their caste or sub-caste, but desiring, at the same time, to solemnise the marriage in accordance with religious rites and ceremonies, having conscientious objections to a mere civil marriage.

The Bill also introduces some very necessary and desirable measures of social reform for those who want to avail themselves of the proposed measure, inasmuch as it introduces registration, raises the age of marriage and also prohibits polygamy. In all other matters it keeps the rights and obligations of a Hindu in tact.

The Bill also enables such Hindus to take advantage of its provisions who, though marrying within their own caste, want, as a measure of precaution of reform, to get their marriage registered, raise the age of marriage, and avoid polygamy.

REVIEW.

The Besant Spirit.

3 Volumes compiled from the works of Dr. Annie Besant.
The Theosophical Publishing House, Adyar, Madras, India.

Price Each Part Rs. 0-8-0.

If there was anyone who may be said to be the incarnation of the spirit of liberal Hinduism it was Dr. Besant. Though wearing a western body she was a Hindu of Hindus. She has herself acknowledged this many a time and her love and dedicated service for Hindus and India proved it amply. To Dr. Besant India was the land of avatars, of sages, of the Buddha, of the Upanishads, of the great seers who had seen the vision of the evolving universe as a unity, of great law-givers who strove to bring down to the physical plane the laws of human evolution and demonstrated the capacity of human society to conform to these laws. She proclaimed herself more than once as the disciple of Rishi Agastya, a pioneer among the Rishis. But Dr. Besant also saw the condition of contemporary India and the contradiction between theory and practice. She saw the priceless heritage of Hinduism dragged into the dust through the decay and corruption that has set in with the lapse of time. She saw the enshrinement of the letter of the ancient texts and the defilement of their spirit. She also saw that on account of this degradation Hindus were turning away from their great religion and were becoming secularistic in their outlook on life. She therefore spent her unmatched gifts in the service of Hindus in striving to bring to every Hindu a conception of the nobility of his birth and of the future that will be his if he will live the spirit of Hinduism once again, not merely according to the traditions of the elders but according to the true genius of the Hindu Sastras in the light of the new knowledge that is humanity's and as applied to contemporary conditions. Thus she was the supporter of caste system not in the shrunken form in which it is understood but as inherent in the constitution of human society. The principle of caste was a principle universal application, and was not exhausted by the nominal castes in Hindu India. She was a great upholder of Brahmacharya and of the duty of students not to marry before they completed their studies. She was again a great and fearless of the champion of the rights of women and of untouchables. She was largely responsible for the starting of the

Bharata Samaja through which the Bharata Dharma came into existence. The Bharata Dharma owes her a great though indirect debt. She enabled Hindus to see their past not as a fossil or as an archaeological specimen like those unearthed in the ancient ruins Mohenjo Daro but as a living organism and as a power that is available to them if only they will understand it rightly and live up to its greatness. It may be said with a great amount of correctness that it was Dr. Besant that gave Hinduism a future, at a time—and that time still lingers—when Hindus thought that everything worth doing and thinking had been done in the past and that there was nothing else to do except to be perpetually whitening the sepulchre of their forefathers.

Her debt to Hinduism may be compared to the renovation of India's ancient temples and sacred tanks, viz., introducing cleanliness, order and sanctity, letting in light and air where there was darkness and suffocation and bringing fresh water in the place of the dirty stinking fluid passing under the name of holy water. We are not referring in this note to her service for the cause of Indian education and Indian liberty. This much may be said, that she fought for a truly spiritual education which will be based upon the understanding of the full personality of the student. Her work for Indian Home Rule is too well known to need detailed attention.

These extracts and speeches give a glimpse of the greatness of Dr. Besant and of her untiring labour in the cause of a better humanity and a better India. The extracts are chosen with discrimination and are well arranged. The 1st volume gives a comprehensive view of Dr. Besant's writings and speeches in politics, sociology, education, religion, science and art. The 2nd volume is devoted to education exclusively and the 3rd volume to Indian Home rule. We are sure that these extracts will lead many a youth and many an old man who has the spirit of youth in him to a more intensive study of the life of Dr. Besant and of her writings. There is a very interesting introduction to each of these volumes two of which are from the pen of Dr. Arundale. He has more of the Besant spirit than most others.

The following extract from the publisher's note to the 3rd volume is worth quoting.—

'It was not without significance that Dr. Besant devoted the best part of her life and gifts to India. We know how loyally she responded to the direction of her Superiors to wake up India, because she knew that a contented and prosperous India is an assurance of the Peace and

Progress of the world. As she strove so magnificently to uphold the glorious Dharma of India, so the Publishers send forth this little volume to inspire those who love India, who love liberty, and who would follow in the footsteps of this Apostle of India's freedom and help India to her fulfilment."

K. V. S.

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SIVA MAHIMNA STOTRA

शिवमहिम्नस्तोत्रम्॥

(Continued from page 153)

अहरहः अनवद्यं धूर्जटेः स्तोत्रं एतत्

पठति परमभक्त्या शुद्धचित्तः पुमान् यः ।

स भवति शिवलोके रुद्रतुल्यः तथा

प्रचुरतरधनायुः पुत्रवान् कीर्तिमान् च ॥ ३८ ॥

यः—Whosoever पुमान्—Man शुद्धचित्तः—Of pure mind एतत्—This अनवद्यं—Very good धूर्जटेः—Of Siva स्तोत्रं—Praise अहरहः—Every day पठति—Studies सः—That person—शिवलोके—In the world of Siva रुद्रतुल्यः—Equal to Siva भवति—Becomes तथा—Similarly अत्र—Here (in this world) प्रचुरतरधनायुः—Very rich and long lived पुत्रवान्—Having many children कीर्तिमान्—famous च—Also [भवति—Becomes]

Whoever, with a pure mind, studies every day, this good *Stotra* of Siva, he becomes equal to Siva in *Siva loka* and in this world becomes, rich, long-lived, having many children and famous. (34)

महेशात् न अपरो देवः महिम्नो न अपरा स्तुतिः ।

अघोरात् न अपरो मन्त्रः नास्ति तत्त्वं गुरोः परम् ॥ ४८ ॥

महेशात्—From the great Lord अपरः—Different देवः—God न—No महिम्नः—This 'Mahimna' *Stotra* अपरः—Other than स्तुतिः—Praise न—No अघोरात्—*Aghora mantra*—अपरः—Different from मन्त्रः—*Mantra* न—no गुरोः—Than the spiritual teacher परं—Greater तत्त्वं—Truth or Reality नास्ति—no.

There is no God other than Mahesa; no *stotra* other than this *Mahimna Stotra*. No holy syllables other than *aghora* and no Truth greater than the spiritual preceptor (35)

दीक्षा दानं तपः तीर्थं ज्ञानं यागादिकाः क्रियाः ।

महिम्नस्तव पाठस्य कलां न अर्हन्ति षोडशीम् ॥ ३३ ॥

दीक्षा—Initiation by a Guru दानं—Gifts तपः—Penance तीर्थं—Pilgrimage (to holy places) ज्ञानं—Knowledge of Truth यागादिकाः—Sacrifice and other क्रियाः—(Virtuous) deeds महिम्नस्तवपाठस्य—Of the study this *Mahimna Stotra* षोडशीं—One-sixteenth कलां—Fraction अर्हन्ति—Deserve न—Not

Initiation by a guru, Gifts (to the deserving) Penance, Pilgrimage (to holy places) Knowledge, Virtuous deeds like sacrifices, all these are not equal to a fraction of the study of *Mahimna Stotra* (in the matter of securing salvation). (36).

कुसुमदशननामा सर्वगन्धर्वराजः

शिशुशशिधरमौलेः देवदेवस्य दासः

स खलु निजमहिम्नो भ्रष्ट एवास्य रोषात् ।

स्तवनं इदं अकार्षीत् दिव्यदिव्यं महिम्नः ॥ ३७ ॥

शिशुशशिधरमौलेः—Of Him who has on His head the disc of the young moon देवदेवस्य—Lord of Lords दासः—Servant सर्वगन्धर्वराजः—Chief of all gandharvas कुसुमदशननामा—named Pushpadanta अस्य—His (Siva's) रोषात्—On account of anger निजमहिम्नः—From his own state of prosperity भ्रष्टः—Fallen दिव्यदिव्यं—Best of all महिम्नः स्तवनं—Mahimna Stotra इदं—This अकार्षीत्—Made.

Chief of Gandharvas, who is the servant of the Lord having on His head disc of the young moon, fallen from his glory on account of His anger, composed this best of all *stotras* called *Mahimna Stotra*. (37)

सुरवरमुनिपूज्यं स्वर्गमोक्षकहेतुं ।

पठति यदि मनुष्यः प्राञ्जलिः नान्य चेताः ॥

ब्रजति शिवसमीपं किन्नरैः स्तूयमानः

स्तवनं इदं अमोघं पुष्पदन्तप्रणीतं ॥ ३८ ॥

मनुष्यः—Man प्राञ्जलिः—With folded hands नान्यचेताः—Having nothing else in mind सुरवरमुनिपूज्यं—Revered by Gods and sages स्वर्गमोक्षकहेतुं—The one way to Heaven and salvation पुष्पदन्तप्रणीतं—Composed by Pushpadanta अमोघं—Unfailing इदं—This स्तवनं—Hymn of praise यदि—If पठति—Studies [सः—He किन्नरैः—By Kinnaras स्तूयमानः—Praised शिवसमीपं—Neighbourhood of Siva ब्रजति—Goes.

Whoever studies with humility and concentration this hymn of praise never failing (in its spiritual efficacy) and composed by Pushpadanta, would be taken to the neighbourhood of Siva by Kinnaras singing his praise. (38)

S. K. Y.

(To be Continued).

NOTES

Animal sacrifice :—The month of May has been an exceptionally bad month in the matter of the cessation of animal sacrifice. Though animal sacrifices have been given up in a number of instances in others it has been offered though against the protest of the enlightened section of the Hindu public. It is however a most encouraging sign of the times that the public have spontaneously taken up this movement. The magistracy are also aligning with the times and are trying to help in the gradual evolution of a better socio-religious conduct. It may not be too much to hope that those who have persisted this year in publicly slaughtering animals in propitiation of the wrath of Gods and Goddesses who cannot but considered to be malignant will see the unwisdom of their worship and the needlessness of such sacrifices and borrow a leaf from the experience of other communities who have abandoned animal sacrifice and are none the worse for it.

Hook-Swinging :—A more encouraging feature however is the cessation of hook-swinging. This practice looks horrible to spectators and more difficult to control. Its votaries view it as the triumph of faith. It is generally done in fulfilment of vows or in conformity to traditional and hereditary practice. Self-torture as a penance or worship is not confined to Hinduism, but is an important element in the religious practices of other faiths as well. We are told, and it is quite possible to believe it, that those who give the impression of undergoing pain and torture do not at all feel it and that they go through it as in a trance. It is a question however whether it should continue to be recognised as a form of public worship. The Bhagavad Gita has it that such kind of worshippers belong to the Devilish type. Strong words but not stronger than is warranted by the facts.

Conversion and Minority :—The forcible conversion of a minor Hindu girl and her marriage to a Muslim is typical of a problem for which the Hindu community must find an effective solution at a near date. There are communities which on account of their social conditions are forced to recruit women and girls from other commu-

nities. There are communities that feel themselves to be in a minority and that would want to increase their power and influence by adding to their numbers by conversion mass and individual. There are other communities that consider themselves as specially earmarked for salvation and want to save other communities from the fire of hell. All these find in the unorganised Hindu community a fertile field for recruitment. Since the issue involved can be elevated into one of the fundamentals of faith and placed beyond the bounds of rational examination, it is difficult to convince the extreme exponents of that doctrine that it may become the duty of the communities who are affected to resist such aggression by every means in their power. We do not in the least try to throw doubt upon the accepted principle of the equality of religious opportunities for everyone in the state. Where such opportunities include their right to place their religious faith before another so as to enable him to make the right choice as to which religion he will follow the principle has to be completely accepted. The crucial difficulty however is where this right ends and where it develops into taking unfair advantage of the superior resources of the one and the age, sex and economic and social helplessness of the other.

The Extension of the Child Marriage Restraint Act :—In spite of all the criticisms levelled against the beneficent effects of the Sarda Act legislature after legislature is adopting the Act. Travancore, Mysore and Bhopal are some of the latest. They have either adopted the Act or propose to do so. This is not surprising. The opposers of Sarda Act themselves said as an argument against the legislation that general social and economic conditions are moving in the direction of late marriage. They argued that this by itself was sufficient and that no legislation was necessary. Unfortunately however the effect of general social conditions on postponement of marriage is too gradual to produce lasting or extensive results. That is exactly where the legislature has to step in and introduce uniformity and rapidity in conforming to social standards that are recognised to be right and good. It may be that under the influence of this social legislation the age of marriage so completely moves forward that the legislation may become superfluous and the people cannot conceive of early marriages. In that case the legislation would have fulfilled itself.

The ' Plight ' of Indians :—Not a day passes but we hear of doleful accounts of the condition of our countrymen outside India. In the North West Frontier the tribesmen specialise in abducting and kidnapping Hindu men and women and subjecting women to gross indignity and insult. Burma has organised a regular crusade against Indians. Kenya and South Africa are notorious instances of the white people persecuting Indians and subjecting them to humiliation. And now at the top of it all comes the news that Ceylon is taking drastic steps against Indians and practically expelling many families from Ceylon. Ceylon has been considered both by Ceylonese and by Indians as part of India. When circumstances suit them the Ceylonese claim to be part of India. The development of Ceylon is entirely due to the enterprise and labour of Indians especially Indians from South India. How in the light of this the Ceylonese justify a measure by which they propose to repatriate Indians of certain classes back to India is inexplicable.

Would such a situation have happened if India was powerful and united and if it was in a position to say to the outside world "we will not tolerate such a step on the part of Ceylonese and the Burmese, not to speak of the South Africans and the Kenya Highlanders"? If India was in the least able to do anything for her children abroad, the national self respect and pride would have asserted itself in an effective manner. Unfortunately apart from the use of strong expression and high sounding but futile phrases Indians are not doing much on behalf of their countrymen outside India. If even a fraction of the energy wasted in petty internacine quarrels was diverted towards organising opposition where the interests of the Indians as a whole came in conflict with the interests of other nations the prestige of India among the nations would go up. As long as India is unable to do anything to protect the lives and fortunes of its citizens who are living abroad Indian sentiment will be trampled upon.

The situation is not going to be improved by taking them back because the "plight" of those already here is not better. Most Indians are much better economically outside India than they would have been if they had continued and than they would be if they came back.