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[No. 1

**SRI RAMA AS PORTRAYED BY KALIDASA
AND BHAVABHUTI.**

S. K. Y.

I

Sri Rama is the ideal man of India. He is the ideal son, ideal king, ideal brother and above all the ideal husband as Sita is, beyond all controversies and doubts, the ideal wife. At the very beginning of the Ramayana Valmiki asks Narada to name a person with a tremendously long list of virtues and free from all vices and defects and Rama is pointed out as *the* Man. Yet in the epic itself Rama is described as having done three actions unworthy of him and Pandits of this ancient land have been defending him regarding these actions with all the ponderous learning at their command. These are his स्त्रीवध or, the killing of woman in the case of Thataka, his going back three steps in his fight with Khara and his hoards in the forest of Dandaka and thirdly his छद्मवध (killing from a hiding place) of Bali. Lava in his spirited conversation with Chandrakethu refers to these three items in the *Uthara-Rama-Charita* (Act V verse 34)* The defenders of Rama say that the first was done at the command of Viswamitra and the second, with a view to take a surer aim. No satisfactory defence has been given of the third.

In the *Uthara-Ramayana* dealing with Rama's life after coronation and before his ascent to heaven there is one important act of his

* वृद्धास्तेन विचारणीयचरिताः etc.

mentioned, his abandoning Sita to satisfy the people, and it is this conduct of his that would be studied in the article as portrayed by two of our great poets.

II

Kalidasa who is supposed to have lived in the Gupta period of Hindu Renaissance shared the belief that was perhaps first firmly established among his contemporaries about Rama being an *avatar* of Vishnu. Throughout the Rama episode in his *Raghuvamsa* he does not forget the divinity of Rama, nor does he allow the reader to forget it; he reverts to it again and again in his work. To take only a few examples:—The birth of Rama itself is described as being the fulfilment of promise to Devas by Vishnu who was appealed to, to put an end to the 'unbearable trouble caused to them by Ravana 1. The Queens of Dasaratha see dreams in which they find themselves guarded by dwarfs who bear the insignia of Vishnu 2. When Viswamitra narrates to Rama and Lakshmana the story connected with the Asrama of Vamana 3 and later on when Rama accepts the challenge of Parasurama and bends the bow of Vishnu 4. we are reminded of the fact that Rama was Vishnu himself. His worthy foe Rama of the axe recognises him to be such 5. Mathali, the charioteer of Indra who comes to Rama with Indra's chariot so that he can fight with Ravana on a footing of equality takes leave of him who has "finished the work of (for the benefit of) the Devas." 6 When Rama flies back from Lanka to Ayodhya in the famous Pushpaka Vimana he is referred to as "Hari with the name of Rama." 7 Later still, when sages complain to Rama about the troubles caused by the demon Lavana and he promises them succour he is referred to as "Sarngi" i.e., Vishnu Himself 7a. Lastly when Rama ascended heaven it is referred to as Vishvakshena resuming His own body after performing the killing of Ravana 8.

From all these we can easily see that to Kalidasa Rama was Vishnu Himself. Yet, when the poet comes to the episode of Sita's banishment he practically sets aside Rama's divinity and judges of his conduct as a human only. It is interesting to note that Kalidasa the great dramatist is dealing with this intensively dramatic subject as a part of his epic. I venture to submit that the form only is epic; the spirit is dramatic and

1. Raghu Vamsa X 5.

2. Raghu Vamsa X 60.

3. Raghu Vamsa XI 22.

4. Raghu Vamsa XI 80.

5. Raghu Vamsa XI 85.

6. Raghu Vamsa XII 103.

7. Raghu Vamsa XIII 1.

7a. Raghu Vamsa XV 4.

8. Raghu Vamsa XV 103.

the whole episode could easily be divided into the well-marked scenes of a drama, in which order, more or less Bhavabhuti divided his famous drama later on.

III

The first stage of this drama is indicated in the verse where Rama is described leading a happy life in Ayodhya with his wife won back from the foe. "To them (Rama and Sita) who were enjoying pleasures in the mansions decorated with pictorial drawings (of the various episodes in their life) the very miseries they underwent in the forest of Dandaka, recollected, turned out to be pleasures" 9. Students of Bhavabhuti would note that this verse contains the germinal idea of the earlier portions of his act I.

Then comes the stage in which Rama asks Sita to tell him what her desires were so that he might fulfil them and she makes the natural request to be permitted to visit once more the beautiful banks of the holy Ganges "where the wild beasts come and eat the food given to them by the sages, where the daughters of the forest-dwellers lead pure and disciplined lives and where *kusa* grass grows in plenty." 10

Next comes the complication, the dissatisfaction prevalent among the people about Rama's accepting Sita. Kalidasa does not give a name to the spy who is significantly called *Durmukha* (the Evil-faced one) by his successor. This leads on to the fourth stage in which Rama turns the problem over in his mind. The question before him was "To neglect people's opinion about him and to retain the queen or to exile the queen who was pure." Now pulled to this side and now to that, Rama's mind is graphically compared to a rocking cradle. 11

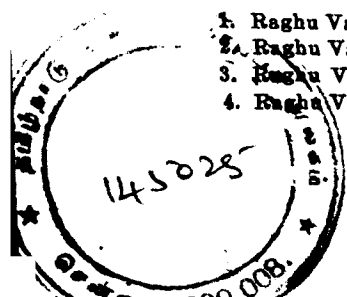
The gravity of the problem is enhanced by Rama's knowledge about the purity of his wife. She had, at his request, undergone the ordeal of fire before he accepted her back at Lanka though the people of Ayodhya did not see it and had only heard of it. The alternative was between one's own conscience and the ill-informed but really powerful public opinion which, as a king, he was bound to conciliate.

Rama next holds an emergent meeting of his cabinet, as it were, and places the problem before its members i.e., his younger brothers. He communicates to them his decision on the matter which was to take a mean advantage of Sita's request to visit the banks of the Ganges and to take her there (making her believe all the time that she was being taken there

9. Raghu Vamsa XIV 15.

10. Raghu Vamsa XIV 28.

11. Raghu Vamsa XIV 34.



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on a pleasure trip in compliance with her expressed wish) and to abandon her there! Poor Lakshmana who was a sort of "Yes, sir!" brother of his was chosen to execute the nefarious deed. How nefarious this abandoning of a helpless woman in the advanced stage of pregnancy is, in the opinion of the poet, is indicated by the fact that the waves of the river which on the occasion of Rama's return from Lanka were figuratively described as welcoming him back to his city¹², are now described as trying to prevent Lakshmana from perpetrating this deed¹³.

The deed was done "With restrained tears and in a few words Lakshmana communicated to Sita the orders of the king as a cloud raining stones."¹⁴ The effect can easily be imagined.

Recovering from the shock and reconciling herself to her lot which she realises to be irremediable, Sita requests Lakshmana to carry a message to Rama. The first verse is the natural outburst of wounded dignity conscious of its own innocence though in course of time she tones down to the traditional doormat attitude of Hindu wives. Says Sita :—From me say unto the King "I established my purity through the ordeal of fire in your own presence. Yet you have abandoned me because the people speak ill of me. Is this act of yours worthy of your illustrious family?"¹⁵ Sita uses the term King and not her Lord or dear Rama. She again brings home to him the problem in all its acuteness, conscience or definite knowledge of Sita's purity or the duty of the husband against the so-called duty of the king to please the public. Rama does not discuss the possibility of pacifying the public and convincing them of Sita's purity and thus retaining her. This hero, generally wise, acted in great haste as was the considered opinion of his wiser father-in-law.

The poet next smoothes the tragedy by bringing Valmiki to the spot of distress and he takes her to his hermitage. Sita's life was as happy as the circumstances would permit.¹⁶ She gives birth to her twins in the hermitage and the boys, Kusa and Lava, are well brought up by the Sage. They are taught his immortal epic, the first reputed poem in the Sanskrit Language, *Adikavya* as it is called.

Meanwhile Rama behaves like an ideal bereaved husband and the report of such a behaviour enables his queen to put up with her lot.¹⁷

Then comes the last stage of this interesting Drama. Lava and Kusa are recognised at the Aswamedha of Rama and Valmiki brings Sita and

12. Raghu Vamsa XI 63.

13. Raghu Vamsa XIV 51.

14. Raghu Vamsa XIV 53.

15. Raghu Vamsa XIV 61.

16. Raghu Vamsa XIV 81 & 82.

17. Raghu Vamsa XIV 87.

requests Rama to accept her. But he is too good a king to be a good husband and he puts his case before the sage "Respected Sir! Your daughter-in-law, (Sita) was proved to be pure by fire in my own presence. People here did not believe it (the trial that was performed in a far-off-place) because of the evil nature of the demons among whom she lived. Therefore let her convince these people about the purity of her conduct."¹⁸ Can any woman bear this kind of insult? The result was what might be expected from Sita, the daughter of a long and illustrious line of kings. Having sipped water she addressed her mother, the Universal Mother of us all. "Oh Goddess Earth! If I have been loyal to my husband in mind, word and deed and have never swerved from that loyalty, take me within your bosom."¹⁹ The earth opened, a throne heaved up and Sita disappeared within the bosom of the earth in spite of Rama's anguished cry of "Don't, please, don't!"²⁰

The poet's own verdict upon Rama's conduct is put in the mouth of Valmiki who might be described as the conscience and the voice of enlightened humanity as against the Loka or the people who constituted the rabble.

"True Rama has removed the trouble of the three worlds (Ravana); true it is that he is a man of his word; he never boasts of his own deed; With all these he has been, without any cause or justification, very unfair towards you. I am very angry with him."²¹ The poet uses the term not Rama but elder brother of Bharatha to denote him: perhaps, to suggest that a very high standard of conduct is expected of him as Bharata has not been guilty of any such slips.

Kalidasa has unequivocally condemned Rama for his abandoning Sita in spite of his own conviction about her purity and uses Valmiki as his mouthpiece. We shall now see what Bhavabhuti has to say on the matter.

18. Raghu Vamsa XV 73.

19. Raghu Vamsa XV 81.

20. Raghu Vamsa XV 84.

21. Raghu Vamsa XIV 73.

SIVA MAHIMNA STOTRA

शिवमहिम्नास्तोत्रम्॥

(Continued from page 375)

अयत्नात् आपाय त्रिभुवनं अवैरव्यतिकरं ।
दशास्यो यत् बाहून् अभृत रणकण्डूपरवशान् ॥
शिरः-पद्मश्रेणी-रचित-चरणाभोरुह-बलेः ।
स्थिरायाः त्वद्भक्तेः त्रिपुरहर ! विस्फूर्जितं इदं ॥ ११ ॥

त्रिपुरहर !—O Destroyer of Tripura ! दशास्यः—Ravana यत्—which
अयत्नात्—Without effort त्रिभुवनं—The three worlds अवैरव्यतिकरं—Without
any enemies आपाय—Having made रणकण्डूपरवशान्—Itching for fight बाहून्
Arms अभृत—Bore [तत्]—That शिरः पद्मश्रेणीरचितचरणाभोरुह बलेः—Worship
of Thy feet with his heads as lotuses स्थिरायाः—Steady त्वद्भक्तेः—Devotion
to Thee इदं—This विस्फूर्जितं—Consequence.

O Destroyer of Tripura ! if Ravana rid the three worlds of his enemies
and remained having arms itching for fight, [having no enemies to fight
with] it was due to his steady devotion to Thy feet at which he placed
his heads as if they were lotus flowers. (11)

[Reference is to the severe *Tapas* performed by Ravana who, accord-
ing to the story, propitiated Siva by cutting away his head one after an-
other as an offering till Siva appeared before him and presented him
with boons].

अमुष्य त्वत्सेवासमधिगतसारं भुजवनं ।
बलात् कैलासेऽपि त्वदधिवसतौ विक्रमयतः ।
अलभ्या पातालेऽपि अलसचलिताङ्गुष्ठशिरसि ॥
प्रतिष्ठा त्वय्यासीत् ध्रुवं उपचितो मुह्यति खलः ॥ १२ ॥

त्वत्सेवासमधिगतसारं—The strength which was obtained by worship of
Thee भुजवनं—Forest of arms बलात्—With strength त्वदधिवसतौ—On thy
abode कैलासे—On the Mt. Kailas अपि—Even विक्रमयतः—Exhibiting अमुष्य
Of this person (Ravana) त्वयि—When Thou अलसचलिताङ्गुष्ठशिरसि—moved
the tip of Thy toe with indifference प्रतिष्ठा—Stand or place to stay पाताले
In the nether world अपि—Even अलभ्या—Unavailable आसीत्—Became
उपचितः—Prosperous खलः—Wicked person ध्रुवं—Surely मुह्यति—Becomes
subject to delusion.

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SIVA MAHIMNA STOTRA

7

When Ravana whose hands acquired their famous strength by wor-
shipping Thee tried their strength on mount Kailas itself, Thy abode,
Thou didst press the tip of Thy toe and he went down and down and did
not get a resting place even in the nether world. The wicked in affluence
become truly deluded. (12)

[The reference is to the well-known story of Ravana attempting to
raise Kailas and getting punished therefor].

यद्वद्भि सुवाम्णो वरद ! परमो चैरपि सती ।
अधश्चक्रे बाणः परिजनविधेय-त्रिभुवनः ॥
न तच्चित्रं तस्मिन् वरिवसितरि त्वच्चरणयोः ।

न कस्या उन्नत्यै भवति शिरसः त्वय्यवनतिः ॥ १३ ॥

वरद !—O, Dispenser of boons ? परिजनविधेयत्रिभुवनः—Who subordinated
the three worlds to himself बाणः—Banasura यत्—Which सुवाम्णः—Of Indra
अपि—Even परमोच्चैः—Very high सती—Existing ऋद्धि—Prosperity अधश्चक्रे—
Overshadowed तत्—That त्वच्चरणयोः—Of Thy feet वरिवसितरि—In the wor-
shipper तस्मिन्—In him न—No चित्रं—Wonder [यतः—Because] त्वयि—In (to)
Thee शिरसः—Of head अवनतिः—The bending कस्यै—Of what nature उन्नत्यै
—Elevation न—Not भवति—Tends.

O Giver of boons ! It is no wonder that Bana, worshipper of Thy feet
was able to overshadow [by his own prosperity] the well-known high
prosperity of even Indra. To what heights of prosperity does not bending
head to Thee lead one ? (13)

[Bana, like Ravana, was a great devotee of Siva].

अकाण्ड-ब्रह्माण्ड-क्षय-चकित-देवासुर-कृपा ।
विधेयस्याऽसीत् यः त्रिनयन ! विषं संहृतवतः ॥
स कल्माषः कण्ठे तव न कुरुते न श्रियं अहो ।

विकारोऽपि श्लाघ्यो भुवनभयभङ्गव्यवसिनः ॥ १४ ॥

त्रिनयन !—Lord with three eyes ! अकाण्ड-ब्रह्माण्ड-क्षय-चकित-देवासुर-कृपा-
विधेयस्य—Of Thee who had to show compassion to the Devas and the
Asuras who were terrified at the unexpected destruction of the universe.
विषं—Poison संहृतवतः—Of one who drank it away तव—Thy कण्ठे—In the
neck यः—Which कल्माषः—Blackening आसीत्—There was सः—That श्रियं—
Beauty न—Not कुरुते—Does इति न—not. भुवनभयभङ्गव्यवसिनः—Of one who is
ever attempting to remove the fear of the world विकारः—Disfiguring
अपि—Even श्लाघ्यः—Is commendable.

O Lord with three eyes ! When Thou felt it Thy duty to show mercy to the Devas and Asuras who were frightened by the unexpected danger of the destruction of the Universe and drankst away the poison, that blackening of Thy throat which then happened adds to Thy beauty. Even disfiguring incurred in the act of warding off the fear of the worlds is commendable. (14)

[The reference is to the well-known episode by which Siva became Nila-kanta or the blue-necked one].

असिद्धार्था नैव क्वचिदपि सदेवासुरनरे ।

निवर्तन्ते नित्यं जगति जयिनो यस्य विशिखाः ॥

स पश्यन् ईश ! त्वां इतरसुरसाधारणं अभूत् ।

स्मरः स्मर्तव्यात्मा न हि वशिषु पथ्यः परिभवः ॥ १५ ॥

ईश—O Lord यस्य—Whose नित्यं Ever जयिनः—Conquering विशिखाः—Arrows सदेवासुरनरे—Comprising of men, Devas and Asuras जगति—In the Universe क्वचित् अपि—no where असिद्धार्थाः—not having accomplished their purpose नैव—Never निवर्तन्ते—return सः—That स्मरः—God of love त्वां—Thee इतरसुरसाधारणं—in common with other Gods पश्यन्—Looking upon स्मर्तव्यात्मा—An object to be remembered अभूत्—Became हि—Truly वशिषु—In persons of self-control परिभवः—Insult पथ्यः—Desirable न—Not.

O Lord ! When the ever-victorious Cupid whose arrows never in the universe of men, Gods and Asuras return without accomplishing their purpose, considered Thee to be like other gods, he became one to be remembered only. Insult offered to the self controlled is not conducive to good. (15)

[The well-known episode of Cupid's destruction by Siva is referred to in this verse].

(To be continued.)

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WORLD MISSIONARY CONFERENCE.

DR. JOHN MOTT'S OPENING ADDRESS.

Dr. John Mott said :

As Chairman of the International Missionary Council, it is my great privilege to welcome every delegate here. We come from over seventy different nations or separate areas of the world. Thus we constitute the most widely representative meeting of the World Mission of the Christian faith ever held. As I look into your faces I find myself feeling very much at home. I suppose one reason is that in my life of travel I have visited once or more, and have been the guest of nearly every land represented here. But the deeper reason which on the very threshold of our meeting should send a fellow-feeling and thrill over our whole company is the great and blessed fact of our oneness in Christ.

We have assembled at one of the most fateful moments in the life of mankind. Not in our lifetime, if at any time, have Christians come together when so many peoples were bearing such impossible burdens, or undergoing such persecution and suffering. When has there been a time when the world was so rent by international misunderstanding, bitterness and strife? When have we been called upon to witness such startling relaxing of traditions, sacred sanctions, and established law and order? When in the lifetime of men now living was the very atmosphere across the world so surcharged with suspicion, fear, and uncertainty?

"But we do not come together at Tambaram in despair, seeing only the dark background. If we who have assembled believed that all of our Churches had during the past two or three decades done all that we might have done to avert what so much distresses us, then we might be pessimistic. But with a sense of humiliation and contrition, recognizing that none of our churches singly or collectively have done a tithe of what we might have done to prevent what causes us so much pain and solicitude, then we are bound to have reasonable optimism. Why?

Because we who have gathered here know whom we have believed. We well know that nothing has happened in these recent difficult years which invalidates the claims of Jesus Christ. Each one of us can say with St. Paul in an hour of grave difficulty, 'Be of good cheer, for I believe God.' The Tambaram meeting rests with conviction on two stupendous claims of Christ: 'I am the Way, the Truth, and the Life,' and 'I if I be lifted up; will draw all men unto Me.' It is this conviction which lends such significance to our meeting.

Many have asked, why in view of the state of the world and of its abounding troubles, hardship and depression, are so many Christian leaders called together, at such expense in money and in precious time, from very corners on the earth?

"The answer is precisely because we are in a time of unexampled and baffling difficulties and confusion and of so many unanswered questions of central importance, it has been deemed absolutely necessary that such a world-wide consultation be held. The thinking out of large questions of policy, and the adaptation of methods to meet new world conditions, cannot be done by the Churches and Missionary Societies in isolation. That day is past.

The gathering is not a mere conference; It is an official Meeting of the International Missionary Council. What is the International Missionary Council? It is the body which weaves together for united thinking, planning and action the various National Christian Councils throughout the world, and these in turn are the creatures and servants of the Churches.

It is a remarkable fact that without previous planning we find ourselves in a great succession of worldwide or ocumenical Christian assemblies. I refer particularly to the recent World Conference on Life and Work at Oxford, the World Conference on Faith and Order at Edinburgh our present significant meeting of the World Mission and the great gathering at Amsterdam next summer of the Christian Youth Movements of the world.

The striking thing is that while these meetings were planned without collusion they reveal on the part of the Christian forces of the world, world-wide interest, world-wide concern, world-wide recognition that all our major problems and issues can be met best, if not only, in a world context, and above all, world-wide desire and purpose to draw together in fellowship and action.

The Tambaram gathering is by far the most important in this series. Why? Because it is the first and the only one which will have brought together and woven together on a parity as to numbers, initiative, participation, and leadership the representatives of the Older Churches of Europe, North America and Australasia, and the Younger Churches of Asia, Africa, Latin America, and the Pacific Islands. And this is well. The World Mission of the Christian faith is the greatest of the world movements of our times, and the most important. It needs to be thought of in a large way. It calls for the best thinking and planning and the most courageous and united action of which men are capable.

It would be difficult to overstate the possibilities of the Tambaram Meeting :

Surely we recognize no limitation as we think of our *central objective*. It reminds one of the ambition or ultimate object of St. Paul to 'present every man perfect in Christ' 'every man'—no limit extensively, 'in Christ'—no limit dynamically. What is our immediate objective? That we trusted representatives of the Older and Younger Churches of the world, should arrive at a common mind as to God's will concerning the next steps in the realm of attainment and achievement which should be taken by us and our constituencies in the years right before us for the building up of the Church and for the spreading of the Christian religion.

Notice, it is the Church which is to be at the centre of our thinking and resolving these creative days—the Divine Society founded by Christ and His apostles to accomplish His will in the world. It is a worshipping Society, a witnessing Society, a transforming Society—the veritable Body of Christ.

THIS FASCINATING LAND.

Nor does the *place* where we are privileged to meet suggest any limit which can be placed on what God would do through the Tambaram Meeting.

In this fascinating land where we witness so much of the beauty, the grandeur and the majesty of the works of God in nature, and some of the most impressive and surpassing works of man; in this ancient land, with its great traditions antedating those, of so many countries from which we have come, notably those of the West; in this land of so many peoples and tongues—the home of one-fifth of the human race; in this which, more than any other, is the home of great religions and cultures. What does not the world owe to India's ancient, yes, and its modern saints, sages and reformers :

'Modern'—this at once suggests to all of us the name of Gandhi. It would be hard to find a modern parallel to the moral influence of this one personality over vast bodies of people near and far, or a more heroic record of sacrifice on behalf of a great and noble cause. In his advocacy and practice of non-violence, may he not, in this particular, be charting a new course for mankind?

Here in India we find ourselves among people characterized by reverence for religion, and also by large religious tolerance. And speaking of the Indian people, where is there a people more warm hearted, more gentle, more peace loving?

In coming to India we have come to a country where Christianity is not a foreign religion. It ranks as one of four or five of the oldest of many faiths. For here we find the ancient Syrian Church which is identified with much of the best in Indian life. Moreover, we must not overlook the fact that in India is to be found a larger membership in the Younger Churches than are to be found in any other land.

Our hearts should be touched with responsive sympathy when we remind ourselves that in India we are in the presence of one of the greatest areas of poverty, of human need and suffering, and of burden bearing in all the world. 'Bear ye one another's burdens and so fulfill the law of Christ !'

Here in India we shall find virtually every problem we have left behind us, and some that will be entirely new to us.

What is most important for all of us who have come to India is the fact that India today presents the world's most instructive laboratory of Christian experience, method and adventure. God grant us one and all the humility, and the thirst and purpose to learn that we may discover much that will guide and inspire us. What an opportunity here at Tambaram, and later as we move about this wonderful land !

In speaking of the place where we meet, let me not forget to localize the word 'place'. India is indeed a great place—a vast continent as I can testify in the light of journeys over its presidencies, provinces and states in my six extended visits during the last forty and more years. The place, to which all of us will, I predict, become bound with cords of gratitude and affection, is Tambaram, and in particular, the Madras Christian College—one of the oldest and most important of the many colleges of India.

How true it is that it has been a principal centre of creative energy, wise guidance, and unselfish influence.

Year in and year out it teaches the teachers, preaches to the preachers, and governs the governors. You will agree with me that it would have been hard to find a college so well equipped in a material way, or affording a finer atmosphere of unselfish tradition and service.

How can we express adequately to the officers and members of this noble foundation our profound appreciation of their opening to us all their doors, placing their keys in our hands and making us at once at home.

MOMENTOUS PERIOD

What limit can be placed on the Tambaram Meeting as we think of the time of our coming together? When has a conference of Christian

leaders assembled at such a moment? It has been my lot across the years to attend several series of world conference of Christian movements in different parts of the world, but I think of none of them which met at a time like the present.

It will be recalled that this Meeting was projected three or four years ago with the thought that it would be held at Hangchow, China. The events of recent months made it necessary to transfer the meeting to India. In one sense, the planning meeting three years ago seems as though it were only yesterday. In another sense, it seems like an age, when we recall the impossible events which have since elapsed in the Far East; the transformations and alarming developments in the Near East, notably Palestine, the land of our Lord and Saviour; the experience in Africa, in particular what we associate with the name Abyssinia which has not ceased to cause the Christian conscience of the world to tremble; the unbelievable occurrences of the recent months in Europe; and the marvellous developments of the last three years in India, more profound and significant than those crowded into any three preceding decades.

I venture to say that never has a world Christian gathering assembled at a time when simultaneously in so many parts of the world there was so great need of its high offices.

We realize the boundless possibilities of Tambaram as we think of the *challenges* which come to us both from the world about us and from within the Churches themselves.

Looking outside our Churches we are profoundly concerned as we witness primitive races being brought suddenly into violent contact with more complex civilizations; the break down of ancient and honoured traditions and of highly valued institutions, also of solemn agreements and established law and order; the widespread disintegration of moral ideals and authority; the inauguration of what someone has characterized as an era of god makers; rival challenges to the allegiance of men being presented literally across the world, and, therefore, new menaces to the Christian faith; the necessity of fighting the battle of religious liberty over again. The fact that in the West as well as in the East the Christian message to day is confronted by the non-Christian world.

CHALLENGES TO CHURCHES

Looking to the Churches themselves, we are also confronted with grave perils and inspiring challenge, such as:

The great continuing problem—the central work of Tambaram—is the up building and maintenance of the Younger Churches as a part of

the world wide Christian fellowship. How is the Church, in such an environment as just indicated, to live, to grow, to reach out with literally world conquering and transforming power?

Here and there are perils of half converted Churches. There is grave danger lest Christianity become diluted or adulterated by infiltration of superstition and sub-Christian conception of God.

There are also to be met ideas and attitudes which are tending to cut the roots of the missionary undertaking because they cut the roots of Christianity itself.

There is need of realistic thinking and sacrificial action with reference to the development of a sound economic basis for the Churches.

The hour has come to sound out a strong recall to evangelism. This is basic to all that we have most at heart.

Then there is the supreme problem of Christian unity and the fulfilling of the vision of the recent Oxford and Edinburgh Conferences of a World Council of Churches, and to this end, here at Tambaram the determination of the part which the Younger Churches are to have in the realization of this vision.

UNLIMITED RESOURCES

The last place where we of Tambaram should permit ourselves to think of limitations in the realm of our resources :

Think of the present numbers of the Christian host, in contrast with those of earlier centuries and of earlier decades.

Think of the power of organization at our disposal. By organization I understand the means of distributing force most advantageously.

Think of the wide range of knowledge and of costly experience which has been accumulated throughout the history of the expansion of Christianity.

Think of the valuable heritage of all our Christian communions, large and small, notably in the pathway of sacrifice.

Think of that priceless asset, the momentum of progress and victory in so many fields represented her.

With a deepening sense of humiliation and of set purpose to bring forth fruits meet for repentance, let us dwell on our unused resources. At the best, how comparatively unused in all our churches and in all our countries are the capacities of heart power, of thought power, of statesmanship, of unselfishness of saintliness, of adventure, of heroism, of sacrifice, of fellowship and unity.

We should be solemnized and uplifted, moreover as we remind ourselves of our superhuman resources—the mighty acts of God, the triumphs of the Cross, the miracle and contagion of Christ-like lives, and the irresistible spiritual energies which through the Holy Ghost enter into human life. These powers of the endless life have not been exhausted, nor can they be.

I cannot but believe that those of us who have gathered here around the Central Figure of the Age and of the Eternities, our Lord Jesus Christ are on the threshold of something which will far transcend all that lies behind us. That which has given eternal distinction to certain conferences which all of us can vividly recall along the pathway of our experience, is the breaking out in them of the Ever-living God in transforming, wonder-working power. God grant that from this, the threshold of our meeting, the conditions may be afforded which on the human side make possible the manifestation of His creative energy.

ONLY LIMITATION

It is a solemn reflection that the only limitation in the possibilities of the Tambaram meeting may be in ourselves. God forbid that such should be the case. To this end, let us give ourselves to self-examination and prayer, remembering how from days of our Lord in the flesh, down through the different epochs in the life of His Church, His mighty works have been again and again hindered through pride—racial, national, denominational, intellectual; through selfishness, even among Christian leaders, as manifested in self-seeking; through lack of unity, shown in division jealousy, uncharitable judgments and other sins of the tongue: through superficial and inconclusive thinking and through lack of vision, resulting from lack of purity of heart.

Moreover it may not be amiss that those of us who are in the habit of attending many conferences, and even of planning and conducting conference, be on our guard with reference to a most subtle peril—that of not heeding warnings and thus becoming conference—hardened and inaccessible to fresh reminders and promptings of the Spirit of God.

I am reminded of a striking phrase of Madame Guyon—'creative hours with God' I fancy that all of us have come up to Tambaram with the sincere, burning hope that the hours to be spent here may in years to come be looked back upon as having been truly and wonderfully creative. If this is to be the case, what must characterize our attitude and spirit?

(See page 31.)

"YOUTH'S MANUSCRIPT".

BY MR. S. K. YEGNANARAYANA IYER.

There is a story current among us about the famous Krishna Deva Raya, Emperor of Vijayanagar and his Minister, popularly known as Appaji, which reveals the profound psychological knowledge of the wise Sachivothama and it is this. Once when the emperor was having his shave, he inquired of the tonsorial artist how his subjects were getting on. The barber who was a very thrifty man and had accumulated his savings and got them converted into a ball of solid gold of the size of an ordinary lime fruit, replied :—May it please your Majesty ! The land is overflowing with milk and honey under your Majesty's benign rule and poverty has been banished from the land. The poorest amongst Your Majesty's subjects is rich enough to own gold of the size of a lime fruit at least. The emperor was, naturally, pleased with the news and later on in the day mentioned it to his Minister. The shrewd Appaji who knew this to be too rosy a picture, wanted a few days more, before he could confirm or contradict the information. Meanwhile he had the barber's house looted by his secret agents and requested His Majesty to put the same question to the barber once again. The emperor was astonished to hear the barber reply. I am very sorry to bring this to the notice of Your Gracious Majesty, but the fact is there is very little security of person and prosperity in the land owing obviously to the neglect of duties by the officers of the state. There is not a single individual in Your Majesty's vast dominions who can boast of possessing even a particle of gold. The moral of the story is obvious. All of us have a natural tendency to generalise from our own individual experience.

Mr. Swaminathan who as the representative of the stronger sex spoke on the subject of "Youth's manuscript" referred to age as "Sour" and "embittered". I think he must have had a particular type of men in his mind. I am sorry to state at the outset that I do not belong to that category. Though I am officially superannuated and have retired from the Institution with which I was so long connected, I am neither sour nor embittered nor even 'old' as contrasted with 'Young'. "A man is as old as he feels and a woman as old as she looks" is an old and true saying. There may be some who from a chronological point of view may be young, but may, in spirit, be old like the child nicknamed Father Time in Thomas Hardy's novel ; people who feel with Byron and find their sentiments voiced forth in his lines that

"Tis not on youth's smooth Cheek the blush alone which fades so fast
But the tender bloom of heart is gone, ere youth itself be past."

On the other hand, the late Dr. Besant and her successor Dr. Arundale would refer to their beings so many years young. Erring, if at all I do, in such good company I would say I am only 55 years young.

Two persons have already dealt with this matter, a young person of the gentler sex first, and then a representative of the stronger or ruder sex. My task is only to sum up the case, in the light of my own experience.

Let me first take up the problems of the lady. It is easily disposed of. After bewailing, with a good deal of justification on her side, the lot of her sisters in this land from the time of Manu onwards that they have been kept in perpetual subordination, with no independence at all economic or intellectual, with marriage as their one and only goal in life, she went on to trace the revolt from this state of affairs in the West, especially after the Great War. She was wise enough not to demand for her sisters here the swing of the pendulum to the same excess of licentiousness, but only pleaded for absolute equality of opportunity with men with a view to gain for women intellectual freedom and economic independence. She pleaded that women should have freedom to marry whom and when they liked, and like the typical Indian lady laid great emphasis (and may we not add very rightly too) on girls preserving their maidenhood absolutely untarnished till they get married.

No cultured Indian of the present day would differ from her seriously. The Miltonic conception of :

For contemplation he and valour formed,
For softness she and sweet attractive grace,
He for God only, she for God in Him."

is out of date even in India. Even the mid-Victorian attitude towards Woman so well depicted by Tennyson in his *Princess* that man and woman are complimentary, that he is destined for the rough and tumble of life whereas she is expected to reign as the queen of the home, even this view, is getting fast out-of-date. At least so far as this province is concerned the woman has been enfranchised. We have lady-Principals and Professors of Colleges not to speak of hundreds of school-mistresses who as members of various learned bodies exert a wholesome influence on the educational policy of the country. We have ladies on the Legislative Bodies and in all the institutions for local administration, such as the Panchayats, the District Boards, Municipalities, and the Corporation of

Madras. We have lady doctors both in state service and as independent practitioners and till now nursing has been their monopoly. We are now having women clerks and stenographers and hence women in this Province cannot complain of lack of opportunities for them. Even with regard to the point delicately handled by the lady speaker, women's freedom to marry when and whom they liked, one would find, that Madras is far ahead of other Provinces. Even those parents who feel it their duty to secure for their daughters proper husbands wait long enough and in almost all cases where the girl is educated and grown up, her wishes are certainly consulted. The lady speaker can have no complaint against Age of either sex so far as this Province is concerned as most of her grievances have already disappeared or, are on the highroad to that.

Turning now to the representative of youth belonging to my own sex, I find he started with a difficulty regarding the very meaning of the word youth. I am glad to note agreement between our views, that attitude is everything and the actual number of years is not so important. He next indulges in the dictum that there is bound to be a lack of understanding between Youth and Age. From this he passes on to another piece of Obiter Dicta that youth alone can make the world better and that if youths had their own way there would be no war; and so far as our own country is concerned there would be no caste or communal differences; as if all the followers of Hitler who are ready to seek the bubble reputation even at the canon's mouth are all old men and as if there is no Sanatanist among the youths of this country who sincerely believes in Varnasrama Dharma. Next he complained about the intolerance of Age who are ever fond of saying that things are not what they were in the good old days when they themselves were young. Having poured the vials of his wrath upon Age he has one thing to say in its favour; that age provides in the home the proper environment for the formation of character without which Personality, Ambition and Will to succeed in life (the three factors of success in life) lead you sometimes to serious tragedies. Even in this he would demand for youth the right to commit mistakes and learn; a sort of mud-bath and subsequent purification through "Fire-Baptism". He exhorts youths to learn the dignity of Labour and concludes by conceding in favour of Age one other point. Harping on the ideal of life as graphically depicted by Omar Khayyam this representative of Indian Youths thinks there is something to be said in favour of Age choosing a partner for youth as the experience gathered in the Western

countries of youth choosing his or her own partner in life has not been altogether pleasant.

May I tell the youth of the land that there need be no misunderstanding between Youth and Age and if in some cases age be intolerant the fault may be with the youths themselves?

If instead of starting with a prejudice against age that it is sour and embittered if youths would approach us with love and sympathy they would find that we are useful to them in many more ways than the two mentioned above. May I say that in their own interest youths would do well to befriend us? For one thing we have to get on together and the practice that obtained among many savage nations of killing away all old men and women has been given up. Nay more; with every improvement effected in Medicine, both preventive and curative and with the gradual dissemination of knowledge among the masses about the laws of health and about nutrition the expectation of life is increasing. In England the average age was, in the spacious days of Queen Elizabeth, just what it is in our country today, namely, 23; but owing to the causes mentioned above to which must be added the general economic prosperity of the country the average age has been steadily going up and it stands to-day, if my information be correct, well above 50. We find a similar tendency in our own country as well, though the improvement effected is not so appreciable. Youth and age, therefore, are bound to live together for long. The other day I met a young man who was admitted to the membership of the Century Club at Bangalore. We all know that many of our Madrasees either settle down in Bangalore after retirement or make it a point to spend a few months at least every year in that salubrious climate with the result that the said young man complained that there are more Sextagenarians as members than young men!

Secondly why should not the youth remember that age was once a youth? We have also "worn the rose of youth upon us" and have gone through the stage of life "When every goose was a swan and every lass, a queen". We have also experienced in our own lives the feeling of high expectations, embodied in the well-known lines of the poet,

"Bliss was it in that dawn to be alive",

But to be young was very heaven".

The late George Russel (popularly known as A. E.) held the view that there is what he called Cosmic Memory in which is stored up all the incidents that have happened in the universe and that we can by special training come to a stage when we can tap that source and

know what happened at a particular time in the past. Modern mathematicians tell us that if we project ourselves out of this little pinhead in the Universe called our earth and get launched in the limitless ocean of space and travel much quicker than light and if while so travelling turn back we could see the past unrolling itself before us. If by either of the methods mentioned above, psychic or material, we see the past opened out to us we would find that every generation had the same attitude as the present ones have towards generations immediately preceding and following. We are not therefore surprised at the youth of today complaining about Age though such complaints can and should be avoided.

Age in this country has always been held in respect. Our law givers, Manu, Apastamba, and others give us an elaborate code of manners as to how youth should approach elders; how to salute them and how to address them and the youth is told that such respect shown to elders leads to the development of four things, life, learning, fame and strength. Moreover age has always been associated with wisdom and our Rishies are the typical oldmen. Vasishta and Viswamitra, Kanwa and Bharadwaja, what fine visions do not these names conjure up; of persons of ripe wisdom leading a life dedicated to the service and guidance of humanity.

Cicero's dialogue on Old Age is a classic on the subject and there the old orator shows how philosophy can enable one to find happiness in old age. He also shows how Youth and Age can be mutually friendly and useful. They admirably supplement each other and are, to use a modern simile, the brake and the accelerator and of the Car of Society.

Dr. Besant among the departed and Tagore and Mahatmaji among the living form an inspiring trio to serve as a beacon light to the youths of this land. Every moment of their long lives has been, in some form or other, dedicated to the service of the Motherland and I cannot wish for a better lot to the youths of the land than to be so fortunate as to attain such serene old age. Frederic Harison has given us the picture of an ideal old man in his *De Senecetutte*. The Rev. Onesimus Senior is a vision so pure, holy and inspiring that all of us would do well to hold it up as an ideal to be striven after.

I cannot conclude this talk better than in the famous words of the Poet:—

Grow old along with me,
The Best is yet to be,
The last of life for which the first was made.

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

BY A. RANGASWAMI AYYAR.

(Continued from page 372)

3. We now come to a consideration of other truths proclaimed by Sanatanadharma not important than the truth of Ahimsa which would enable us to answer the question of Gandhiji from the standpoint of Hindu culture. Though all men and women are sparks from the same Divine Flame in their inner essence, they are not equally evolved in their outer manifestations; they are at different stages of evolution with progress or set-backs, life after life, trying to reach perfection after long aeons or periods of time. The teachings of re-incarnation and karma are based on this fact in nature. When the caste system was ordained by Manu the Great Law giver of the race and flourished in its pristine purity, it had its foundation on the difference in age of different Jivas in manifestation and the consequent differences in their moral elevation. So, there was the Pravritti marga or the path of the forthgoing for those who were worldly, and the Nivritti marga or the path of return for those who aimed at the ideal of unity with the divine and consciously struggled towards its attainment. The Dharma of each caste differed, and if we go more particularly the Dharmas of one individual differs from the Dharma of another. Gita says "Better one's own Dharma though destitute of merit than Dharma of another well discharged. Better death on the discharge of one's own Dharma; the Dharma of another is full of danger" (Gita Ch. III 35)—"Better is one's own Dharma though destitute of merits than the well-executed Dharma of another. He who doeth the duty laid down by his own nature incurreth not sin". (Ibid XVIII—47) "Congenital duty, O Son of Kunti, though defective ought not to be abandoned. All undertakings indeed are clouded by defects as fire by smoke (Ibid XVIII—48) A person to participate as a member of a peace army as conceived by Gandhiji is supposed to be ready to sacrifice himself before the invading force so that the fire of his supreme self abnegation and sacrifice, would kindle a kindred flame in the minds of the enemy armed to the teeth and induce him to drop down his weapons sooner or later and embrace his quondam antagonist in a spirit of generous amity and friendship. Such heroic self-sacrifice and high moral attitude cannot be expected to be maintained in a sustained manner for a good length of time on the part of ordinary men and women who would form the rank and file of a Satyagraha army. Such a spirit of self-sacrifice implied in the conception of

the soldier of Satyagraha in a national peace army envisaged by Gandhiji is even more hard to obtain than a temporary exaltation of spirit and mind for a short period of time attained by a soldier engaged in a modern battle or war campaign. Hindu culture is more realistic. It believes in Ahimsa as a basic truth and in its application to practical life it recognises the limitations under which people in different stages of moral evolution can practise it. In the present stage of human evolution, where the civilization of humanity has not yet transcended the competitive stage completely and entered the co-operative stage, there are likely to be individuals and nations with aggressive tendencies which can only be checked by the use of physical force as a last resort; the resort to Ahimsa for the avoidance of war as conceived by Gandhiji is not likely to be successful.

The adoption of Gandhiji's experiment on a national scale in the prevention of war would no doubt result in inspiring and elevating individuals here and there to live up to the great ideal of Ahimsa and the great holocaust of sacrifice and destruction which would follow would perhaps impress some of those who are arrayed on the opposite side with wonder and admiration and perhaps with remorse. Yet according to the lessons of history and teachings of Hindu culture, it would be an experiment fraught with disastrous consequences in regard to the moral and material progress of the nation as a whole like ours at the present stage of human evolution, though it is possible to conceive that in an age at a far distant future the average humanity would be so evolved when war would become an anachronism and cease to be an arbiter of national destinies or as a method of solving conflicts among nations. It is worth while to remember that statesmanship or the Art of Government should recognise not only the truth of Love on which Ahimsa or Non-violence is based but also the fact that there are at present living in our world individuals and the nations not recognising the value of that Truth as it should be, and therefore should recognise the need for wisdom as to how to deal with these people, and the right kind of action in which that Love and Wisdom should be expressed. The Lord is not only Lord of Love and Wisdom. He says "of rulers I am the Sceptre; of those that seek victory I am Niti (Statesmanship)". Gita X 38. Sound Niti or statesmanship is based on both Love and Wisdom, resulting in skill in action for promotion of Dharma or Righteousness. And Truth is triplefaced with Love, Wisdom, and Right Activity.

LEGISLATION FOR HINDU WOMEN.

BY DR. SIR P. S. SIVASWAMI AIYAR K.C.S.I., C.I.E., LL.D.

One result of the enfranchisement of women, the enlargement of the legislatures and the growth of the women's movement is the increasing interest taken in the legal position of women and an effort for the removal of the disabilities affecting Hindu women and for the improvement of their legal and social status. This is only natural and must be welcomed by all interested in social reform. The entry of women into the Central and local legislatures has given a great impetus to the movement for legislation for the amelioration of the position of Hindu women. There is now a heavy spate of bills in the Central legislature for the improvement of the status of Hindu women. It were much to be wished that the sponsors of these bills bestowed far more care and thought on their legislative proposals than is evident in their bills. The sponsors of some of these bills do not sufficiently realise their own responsibility in the matter. Their knowledge and equipment are not adequate to the tasks they undertake. In illustration of my remarks I may refer to the Hindu Women's Right to Property Act which was passed in 1937 at the initiative of Dr. Deshmukh. It was soon found necessary to amend it, and an amending bill was passed last year at the instance of the Law Member. The Hon'ble Mr. G. S. Motilal has now introduced in the Council of State a bill for further amendment of the Act. The objects of this bill are to enlarge the quantum of the interest in property coming to a Hindu woman by inheritance, succession or partition and to simplify the order of succession to the property of women dying intestate. While I am in sympathy with the objects of the bill, I think that in one respect the bill is not in accordance with Hindu sentiment. Where a Hindu widow has got a daughter or a step-daughter or a daughter's son, Hindu sentiment would be in favour of giving a restricted estate to the widow. This is the view taken by the Mysore legislature also in the Hindu Law Women's Rights Regulation passed in 1938. Under Section 10 (2) g of this Regulation, property taken by inheritance by a female from her husband or son or from a male relative connected by blood is comprised in the definition of Stridhanam, except when there is a daughter or daughter's son of the propositus alive at the time the property was so inherited. The Mysore Regulation is a most comprehensive and advanced piece of legislation on the rights of women under Hindu Law, and it is to be regretted that

this Regulation has not attracted the attention it deserves from legislators in British India.

It may be suggested that the conferment of an absolute estate on the widow would not destroy the ties of love and affection between her and her daughter and lead to any abuse of her rights to the prejudice of her daughter. This need not necessarily be the case, especially in cases where the daughter is a step-daughter.

It may also be said, in favour of giving an absolute estate to the widow, that the provision will have the effect of abolishing the claims of reversioners and the insecurity of title caused by the existence of reversioners. Here again I would point out that provisions like those embodied in Sections 17 to 21 of the Mysore Regulation will obviate the evils that may be ascribed to the creation of life estates.

There are three bills now pending before the Central legislature affecting the marriage relations of Hindus. The Hon'ble Mr. G. S. Motilal has introduced a bill to declare illegal polygamous marriages among Hindus. The Hon'ble Mr. S. K. Chowdhury has brought forward a bill to regulate polygamy in British India. Mrs. Radhabhai Subbaroyan has also sponsored a bill for the prevention of Hindu polygamous marriages. The objects of these bills are more or less similar. They all seek to penalise the second marriage of a Hindu during the subsistence of a valid marriage with another person. The Hon'ble Mr. Chowdhury, who represents the orthodox view, would allow a second marriage in certain exceptional cases with the permission of the District Judge. The Hon'ble Mr. Motilal would not permit a second marriage at all, unless the first marriage has been dissolved by law or custom or by a competent authority, and he wishes to apply the prohibition to a Hindu even after his conversion to another religion. Mrs. Subbaroyan would penalise a second marriage, unless the previous marriage has been dissolved under the provisions of her bill or otherwise. Of the three bills, the one introduced by Mrs. Subbaroyan is comparatively the best. Though she had provided for the dissolution of marriages as well as for the prevention of polygamy she feels shy about calling her bill one for prevention of polygamy and for providing for dissolution of marriages. She is afraid that the introduction of the term 'divorce' in the title of the bill may create a prejudice against it. Though the Hon'ble Mr. Motilal recognises the dissolution of a marriage as a ground for exemption from the penalty proposed in Clause 2 of his bill, he wishes to make it appear that the primary object of his bill is the prevention of polygamy. The Hon'ble Mr. Chowdhury

does not wish to make any provision for the dissolution of marriages. He wishes to prohibit a second marriage by the husband, subject to certain exceptions.

The question of divorce has to be squarely faced and dealt with instead of being treated as being merely subsidiary to the issue of prevention of polygamy. If a marriage is legally dissolved, it follows as a logical consequence that a subsequent marriage would be perfectly legal. The subject of divorce should be dealt with first and it may then be declared that a second marriage contracted during the subsistence of a valid prior marriage without the consent of the first wife is void. That there are cases where a second marriage during the lifetime of a wife or husband should be permitted must be recognised by all reasonable people. The ancient Hindu law-givers provided for such cases, but the provision was one-sided and in favour of the husband alone. The changes which are fast taking place in economic conditions, the growth of education, the infiltration of Western ideas and the emancipation of women render it necessary that there should be a change in the existing Hindu law of marriage. But the change should be not in the direction of imposing restrictions upon the remedies provided by the existing Hindu law, but of securing equality of rights for women. The demand of women for equality of rights is becoming more and more pronounced and has found expression in the utterances and resolutions of educated women in the conferences of the women's associations and elsewhere. This demand is bound to grow and has to be met. There can be no doubt that in the view of the ancient Hindu law-givers marriage was a sacrament and was treated as indissoluble. The Hindu law-givers provided a remedy in favour of the husband by allowing the suppression of an existing wife in certain cases. "A wife who is a drunkard, afflicted with chronic disease, quarrelsome, barren, wasteful, uses harsh and unpleasant language towards her husband, produces only female offspring or hates her husband and always seeks to injure him may be superseded; but she should be maintained." (Yajnavalkya, Acharadhyaya, verse 73). This supersession, however, did not operate as a severance of the marriage tie. In some respects the views of Yajnavalkya are more in accord with the latest trend of thought in sociology. Procreation is at least one of the chief objects of marriage in all societies, and the procreation of male offspring was an especial object of marriage and a duty to society under the Hindu Dharmasastra. Where a marriage has proved unfruitful for a number of years, say, 15 years after consummation, there is nothing

unreasonable in recognising it as a ground for dissolution with the liberty of re-marriage.

The subject has to be considered from a rational point of view and needs careful and thorough examination in all its aspects by a commission or committee to be appointed by the Central Government. Dissolution of marriage or divorce is a most complicated and thorny subject and the various consequences to the individuals concerned and to society must be fully and patiently examined not merely in the light of reason, but also with due regard to public opinion. Proposals to cut the Gordian knot by the adoption of the remedy of divorce by mutual consent, as in Russia or practically so in Malabar, will be considered as going too far in the present state of Hindu society. There have been two forthright utterances by highly educated ladies within the last few days, one by Begum Amiruddin, the President of the Madras Constituent Conference of the All-India Women's Conference, and the other by Mrs. Hansa Mehta, the Parliamentary Secretary of the Bombay Premier. Monogamy with the safeguard of divorce available to both parties and with due provision for the consequences of dissolution is what is necessary. The law of divorce was in a most unsatisfactory condition even in England and a Royal Commission on Divorce and Matrimonial Causes was appointed in 1909. The reform of the law of divorce was carried out only by the Matrimonial Causes Act of 1937.

A suitable law of divorce must not merely specify the grounds on which a divorce may be claimed, but also make provision for all the matters which have to be taken into consideration either in granting the relief or dealing with the consequences of the divorce to the parties and their children. Where dissolution is claimed on the ground of adultery, condonation, connivance or other extenuating circumstances will have to be taken into consideration. The grounds on which a divorce may be claimed under Clause 4 of Mrs. Subbaroyan's bill are too restricted. The provisions of the English Matrimonial Causes Act of 1937 and the Baroda Hindu Divorce Act of 1931 may be usefully consulted. One of the grounds mentioned in Mrs. Subbaroyan's bill is habitual adultery, a term of very indefinite and elastic import. Other grounds may be justly added to those specified in Mrs. Subbaroyan's bill either as being in accordance with the Hindu law of supersession, or the requirements of modern legislation, such as lunacy, habitual drunkenness, unfruitfulness of the marriage for a period of fifteen years after consummation, wilful refusal to consummate the marriage, conversion to another religion, Sanyasa or

renunciation of the world, or the disappearance of the husband or wife for a period sufficient to give rise to the presumption of death. The pronouncement of a final decree for dissolution should be postponed for some months, so as to give an opportunity to the parties for reconciliation. A law of divorce should be so framed as to avoid the rigour of the English law on the one hand and the laxity of the American law on the other which have given rise to a situation described as a marriage crisis. The stability of the matrimonial relations is a matter of vital concern to society just as much as the removal of grievous hardships to individuals.

It must be remembered that a law of divorce is only a permissive measure, giving a remedy to parties who wish to avail themselves of it.

There is no evidence of any increase of polygamy in Hindu society and the existence of the evil has been greatly exaggerated by the reformers. Economic as well as other reasons prevent people from the practice of polygamy. As stated by the Hon'ble Mr. Chowdhury, the percentage of polygamous marriages is very small, but the possibility that the husband can marry again during the lifetime of the wife without any reasonable or probable cause lowers the status of women in this country. It was this legal possibility that stood in the way of the recognition of the right of the present Lord Sinha to sit in the House of Lords.

In several cases the marriage of a second wife has taken place with the consent of the first wife who is equally anxious with her husband to secure offspring and to provide for religious ceremonies for their spiritual benefit. Bigamy should not therefore be penalised in cases where the husband has taken a second wife with the permission of the first.

The defectiveness which I have commented upon in the bills introduced by Mrs. Subbaroyan and the Hon'ble Mr. Motilal is far more conspicuous in Dr. Deshmukh's bill for divorce.

It is gratifying to learn that Mrs. Lilavati Munshi proposes to introduce in the Bombay Legislative Assembly a bill to prohibit persons over the age of 45 from marrying girls below the age of majority. It deserves the whole-hearted support of the Hindu community.

OUR HOLIDAYS.

BY

DR. V. RAGHAVAN.

As Christmas nears, a frequently gathering urge to write on our holidays is again on me. Often have I been reflecting on our public holidays and sighing how, with education by its side, the scheme of our public holidays, especially in our South, has denationalised us, draughted away the aroma over our national life and dried up the vital green of its beauty. The very name has lost its meaning to us; the most important of our holidays are not our holy days; they are not sacred to us; truly have they come to acquire the meaning of idling.

It is almost vulgar how we are looking forward to December and Christmas; how, as if on some pilgrimage, villages empty themselves into the city; we put on our best clothes, hold our most interesting shows, assemble in large numbers, wander, buy, and squander! But compare our own Samkranti and the Pongal days which follow immediately,—glorious days, what associations, what charm they had, and do not have now! These Pongal days in Madras oftentimes coincide with a festival of Cricket,—this again not ours—and whether the Sun coursing afresh for another Spring is worshipped or not at our homes, whether or not we have enjoyed a hearty feast of the season's first fruits, whether we have adored and feasted or not our beloved cows, we crash and tear our shirts at the M.C.C. gates, and scorch ourselves all day long, bellowing for sixers! The cricket-craze is not less impoverishing than the race-craze; even the very poor throw their annas on it. But what we lost at Pongal time? That grand festival of our cattle and their procession,—Will the ministry for agriculture mark the day? Make a national festival of it, feed, decorate, and march them in a cattle-show and award prizes for the best in our live-stock?

We would not go round on the morning after Deepavali and enquire 'Mangala snana' of our friends; but would shave our faces to call on our white boss to wish 'happy new year' on January First. No Englishman knows that on Chitra First when the Margosa is bespangled with white clusters of flowers for our new year 'Pacchidi', and the Mango inflorescence has turned into the tasty little 'Vadus', on our dishes, our new year is born and sends us new year greetings. He is such an unmixing sort, but not so we. The lower strata of our society have adopted as their own the Moharrum; but to what end? To the utter contempt of the Muslims who deplore the vulgarisation of a solemn occasion of theirs by our riff-raffs.

Hindu India (yes, we cannot simply say 'India' to-day, for others have come to stay and feel at home here)—Hindu India is not pensive or pessimistic India; it is festive India. What glorious festivals have we lost now? Who knows to-day except the Research scholar about the Vasantotsava or the Kaumudi mahotsava, which it was the duty of the King and the state to inaugurate and conduct when India was ours? It seems that in this respect an imaginative citizen would prefer life in an India State where there is yet alive a part of the India that was. I am pleading not for a lapse into mediaevalism, but only for the restoration of a truly national life. The ancient Hindu lived a rich life and this life was not more religious than beautiful. The worship attending a Hindu festival was no doubt its life-base, but into that festival was woven all his art. To it was linked dance and music, and the celebration made him intimate with the nature around him, the plantlife, the season's attendant flowers and fruits, and frequently, his animals, his cattle, partnered him in the programme. Such life was rooted in the soil; native manure gave it fillip; the flower and fruit which such life put forth were native in fragrance and taste. But which young man amidst us today knows when our Cassia would burst into gold and in which season the dark-violet Jambu-fruit would float down the streams? If life were national, natural, we would be well composed on the only true and vital background of man, namely Nature. All this divorce from our own native nature, our rivers, our topes and maidans, our flowers and fruits, our own cattle and our own games and pastimes is due to the unnational character of our major holidays.

Where would have been this land of ours but for a sustaining ideal of man as the personality of Rama? Even today, the imagination of our national leaders is inspired by an ideal of *Rajya* which He could achieve as king. But, in our presidency, how are we celebrating the Rama navami? There is widespread festival in parts of North India on the occasion, but under the Madras Government, the Rama navami is a partial or sectional holiday for the Srivaishnavas. On enquiring into this tradition of a sectional holiday for the Rama navami, one finds that it was an eminent Hindu Brahmin administrator who was responsible for the advice that Rama navami was important only to the Vaishnavas!

But during no other occasion do I feel greater depression than the Navaratri. Perhaps there is no other picturesque pan-Indian national holy season than the Navaratri. The North Indian, especially the Bengal, Government were no doubt endowed with greater imagination in

this respect. Who was it that made the South Indian Government think that Navaratri was not holy for us, South Indians, and consequently not fit for holidays? The Government has killed our Navaratri. The Parayana of the Ramayana or the Devimahatmya, Homas with the recitals of the Srisukta and Durgasukta, the worship of Mother—these on the religious side. The exhibition of our works of art was, in olden times, taking place during Navaratri; our doll-show or Kolu which we have now neglected to our urchins is our time-honoured occasion for the exhibition of our artware, our art-collections, pictures and images. If Navaratri is our biggest and best holiday, and not Christmas, our annual picture-salons should open during the Navaratri. And music? The Navaratri is the time for it; our music conferences and Sangita melas must be presided over by Durga-Lakshmi-Sarasvati and not by Christmas, cake and candle. The Vijaya dasami must be marked out for the inauguration of all our new schemes and endeavours, private and public; victory attends the undertakings of that day. Till recently, swordplay and other exhibitions of physical and military skill used to mark the Vijaya dasami; for in olden days, kings held military tournaments on that day and made a gesture of going on a campaign of victory. Our Park fair, Industry-exhibitions, the whole our Christmas merriment, useful and idle, must be transferred to a national holy season like the Navaratri.

It may not be entirely futile to rave about the nationalisation and reorganisation of our holidays when we are fortunately having a national Government. It is however likely to be urged by leftist-politicians whose ideal is to convert India into a modern state in which the only holidays will be like the bank holiday, that India is already too complex with religious and semi-religious celebrations; from a practical point of view, others may urge that it will be impracticable to attempt a satisfactory calendar of holidays in a country with so many worships and sects. A claim for a rational system of holidays is not a trick to shirk work. The Hindu clerk is prepared to exchange the Christmas for the Navaratri. The offices may be smoothly running, each community having holidays for its own holy days. Why should a Muslim want a holiday for Easter?

Our festivals must be restored. This is not less important than the replacing of 'Mr.' by 'Sri'; this is as necessary as the restoration of our own charming place-names *vice* ugly East-India-companyisms like Coramandel coast, Tranqubar, Rajahmundry etc.

(Continued from page 15.)

On the authority of Christ, it should primarily be one of humility which has ever been the precursor of God's revelation and wonder working.

In a gathering of so many nationalities, races and communions, it is particularly important that we all exercise the grace of mindfulness of the things of others. This calls for the use of the imagination. Christ placed a great strain on this faculty when He enjoined the Golden Rule, that we are to do unto others as we would be done by. Fully one half of us have come from the Occident. It is well to see our task through the eyes of the Orient and to listen to the Orient. If we wish the East to appreciate us and what we represent, we ought with all our hearts to appreciate the East. The delegates from the English-speaking countries should be particularly sensitive to the feeling and thought of those who are not accustomed to the language of the meeting.

We shall also be mingling here in India with those of other faiths. Let our attitude be open-minded, constructive not destructive, positive not negative, and truly that of generous sharing. In some ways, one of the greatest things which could come out of our meeting would be not its findings and proposals, important as these should be, but the development, on the part of all of us of many nations and races, of a genuine, conscious, unbreakable fellowship in Christ.

HOPEFUL ATTITUDE.

Let our attitude be one of hopefulness and cheerfulness. When the whole world seems to be overshadowed by a great fear, it is important that we Christians should remember that we have been called to a great confidence and a great hope, remembering that illuminating and wonderful word of our Saviour; 'In the world ye have tribulation. Be of good cheer; I have overcome the world.'

In view of the alarming state of the world, in view of the so largely unfinished task, in view of the great designs of our Ever-living and therefore Ever-creative Lord, our attitude and spirit should be adventurous, forward-looking and forward moving.

Most important of all and that which will do most to facilitate the realisation of all else, is that from the opening hour to the close of these memorable days of boundless possibilities to be spent in Tambaram we should be in an attitude of attentiveness unto God and of responsiveness to Him. Doubtless He has been speaking to all of us as we journeyed toward this place.

That He will speak to us in the plenary sessions in the Section meetings, in informal groups, and singly, during these days, should there be

any question? The important thing is that we be attentive unto His voice. We are prone to forget that prayer is not monologue but dialogue. Often we are faithful in speaking unto God but negligent in the all important part of prayer, that of listening unto Him. Two words of Scripture best sum up our attitude and practice if throughout the world in all the years to come the hours to be spent at Tambaram are to prove to have been truly creative.

"My soul be thou silent *unto God*."

"Speak Lord, for Thy servant *hearkeneth*."

Sri Keshub Chandra Sen

BY T. L. VASWANI

(Krishta Kunj, Karachi)

November 19, Sacred as the birth-anniversary of Sri Keshub Chandra Sen!

Born in 1838, he passed away in 1884. But in that period he roused not a few of his countrymen to a new vision and a new life.

Keshub's was a voice of Awakening and Inspiration,—the most eloquent voice of the day.

Thousands thrilled to his voice in the Town Hall, Calcutta.

He saw humanity as a whole. This Indian seer, this world-patriot re-opened a path of reconciliation of all races, all religions, all teachers, all scriptures in the One Divine Spirit!

Homage to him!

Young India is called upon to build a nation. No narrow creed can build a new nation. No narrow creed can build a new India. A new unifying religion of harmony and humanity alone will answer the needs of India's new consciousness and new aspirations.

Great has been her agony through the centuries of subjection and repression.

In Keshub's vision of unity may her life bloom again as bloom in wondrous beauty the flowers of Spring!

Vaswaniji paid a warm tribute to Keshub Chandra Sen in connection with the Birth-centenary celebration of Keshub. Vaswaniji spoke of Sri Keshub Chandra as "a pioneer of a New Movement, a Prophet to whom God gave the inspiration and illumination for the New Age. A flaming tongue and cosmic vision were God's gifts to this modern mystic." Vaswaniji said:—"Civilisation is at stake. This is a tragic hour in history when the dignity of the individual is being fanatically sacrificed to dictatorship and omnipotent states. And without Keshub's vision of humanity the nations will wander from unrest to unrest,"



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**SRI RAMA AS DESCRIBED BY KALIDASA
AND BHAVABHUTI.**

(Continued from page 5.)

IV

Bhavabhuti who lived later than Kalidasa and who was an orthodox Brahmin had implicit faith like his predecessor in Rama being a divine incarnation. He refers to the various episodes in the life of Rama as रामात्मनो दैत्यारेः चरिताम्भुतानि ॥

But he is a great dramatist and hence is anxious to motivate the actions of his characters. In order to accomplish this fundamental function of a dramatist he takes great liberties with the original source, Valmiki's *Ramayana* in handling the various characters in his first work, the *Mahaveeracarita*. Malyavan Ravana's grandfather and prime-minister was anxious to get Sita married to Ravana and when he was thwarted in that he began to entertain deadly enmity towards Rama. Like the famous minister Rakshasa of the Nandas he has recourse to various stratagems to have his revenge on the foe and unfortunately only with the same result. He incites Parasurama a great Saivite like Ravana to take up arms against Rama who broke the bow of Siva. Manthara who induces Kaikeyi to demand those two deadly boons was none other than Surpanakha herself. Vali himself is a friend of Ravana trying to champion the cause of his friend. All these are done with a view to bring Rama and Ravana to the plane of human beings so that we the spectators

1. Mahaveeracarita.

and the readers of the drama may *understand* them and not merely admire them from a distance.

The readers of Bhavabhuti would, however, remember that inspite of his humanising the hero commonly believed to be an incarnation of God he had no hesitation in making a very liberal use of the supernatural element both in *Malati-Madhava* and in the play we are going to study, i.e. *Uttara-Rama-Carita*.

Bhavabhuti's characterisation of Rama is perfect. We would like to draw the special attention of our readers to those masterly strokes where by a simple incident the real nobility of the hero is fully brought out; as for example Rama's permitting his father's servant to call him *Rama-bhadra* and his turning away to another place when looking at the pictures they came to the Parasurama episode. We are concerned, however, only with his abandoning of Sita.

V

The stage is properly set. Vasishta and Kousalya who might have counselled Rama to a different course of action are removed to the hermitage of Rishyasringa and what is more, Vasishta sends him a message wherein Rama is asked to discharge his duties by the people of the land. "We are retained here in connection with the sacrifice performed by the son-in-law. You are young and have recently come by your kingdom. It is therefore necessary that you should be diligent in pleasing the people. Fame depends on that and fame is the true wealth of your race."² There is effective dramatic irony in Rama's boast that "he would not be sorry if, to please the people, he had to give up friendship, gentleness, happiness or even Sita"³.

The conflict in Rama's mind when the problem arose was between his sense of duty as a king and his love towards Sita. Having shown how firmly established was Rama's sense of his duty to his subjects the dramatist now develops the other theme, his intense love for Sita. When Lakshmana informs him that the pictorial representation of their past life stops with Sita's purification through fire, Rama adds:—What has she to do with other purifying agents, she who is pure by her birth? Holy water and fire are themselves pure and need not be purified by other agents."⁴ Addressing Sita he pleads for forgiveness and adds that what he then said (that she would be accepted only after the ordeal) does not benefit her⁵. Students of Bhavabhuti would recall the outbursts of Rama's

2. *Uttara-Rama-Carita* I. 11.

3. do. I. 12.

4. *Ibid.* I. 13.

5. *Ibid.* I. 14.

love when he dwells upon the happy life led at Prasravana⁶ and when he expresses his feeling that separation then borne because of hope of revenge upon the enemy and the ultimate reunion with the beloved was painful in retrospect.⁷ He could not put up with Lakshmana's description of his bereaved life upon Mount Malyavan and asks him peremptorily to stop it. "Please stop, stop; I am not able to bear it. Separation from Janaki seems to have come back".⁸ Enhanced by the remembered misery the present actual enjoyment reaches its highest level and this acme of joy is thus described by Rama. "I am not able to say whether this state of my mind is misery or happiness; stupor or sleep; working of poison or intoxicating joy."⁹ Students of Shakespeare would remember that before Othello goes to discharge his duties as the leader of the Venetian army he feels somewhat like this:—

If it were now to die,
'T were now to be most happy; for, I fear,
My soul hath her content so absolute
That not another comfort like to this
Succeeds in unknown fate.

Othello. II. i. 190 et seq.

VI

The poet thus having shown the two conflicting passions as being highly developed and strong, now introduces the complication. His spy significantly called Durmukha or the person with an evil face comes and reports what he heard about the king's conduct in accepting Sita. His immediate response is one of indignation about the stupidity of people and the cursedness of fate; for he knows that whatever reproach there be in her staying in Ravana's house has been wiped off by miraculous means. In the very next moment he makes up his mind to abandon her because "To please the people somehow is the duty of the good. My father quitting me and his life together fulfilled this"¹⁰.

Rama is quite alive to the serious nature of the injustice done to Sita. "I have brought her up from her childhood. The affection has never wavered. Yet I hand her over to death as a butcher does the bird he has brought up".¹¹ His subsequent calling upon his relations and friends who helped him in the recovery of Sita and confessing that he the sinful

6. *Ibid.* I. 27.

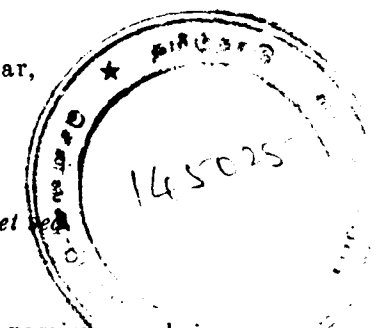
7. *Ibid.* I. 30.

8. *Ibid.* I. 33.

9. *Ibid.* I. 35.

10. *Ibid.* I. 41.

11. *Ibid.* I. 45.



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has no right to take those names, is quite in keeping with this deep seated conviction of his guilt ¹².

In the conflict between individual conviction of Sita's purity and his intense love for her on the one hand and his supposed duty as king to satisfy the people on the other, the former went under and the latter triumphed.

VII

There are three critics in the play who sit in judgment over Rama's action. All of them happen to be the partisans of Sita; but Janaka the sage-king may be taken as the impartial critic and we find it easy to concur with his verdict. Mother Earth, Sita's own mother complains to Mother Ganga "Rama has paid no heed (in abandoning Sita) to the vow he took on the occasion of his marriage when he, a youth took hold of the tender hands of Sita; nor has he cared for me, or Janaka, or Fire (who purified her) or her pure character or the child in the womb"¹³. The Holy Ganga put in a plea on behalf of Rama. "The infamy 'spread all over the land. How are the people here to believe in the fire-purification that took place in distant Lanka? It is the guiding principle of the kings of the Ikshwaku race that the people should be propitiated. What, in this difficult situation, is our beloved child (Rama) to do?"¹⁴. This seems to have pacified the mother a little.

The most effective attack on Rama comes from Vasantika the forest companion of Sita. When Rama visits the old familiar places in connection with the punishing of Jambuka, Vasanti meets him and puts him a straight question. "Having captivated that simple girl by saying 'you are my life; you are my second heart; You are like moon light to my eyes and like nectar to my limbs' and hundred other things like this that very lady What is the use of continuing this?"¹⁵ She is so over powered by her feelings that she faints away. When she recovers and Rama makes some half-hearted apology she returns to the fight "O hard hearted! fame is dear to you, is it not? But what infamy greater than this? What happened to the fawn-eyed lady in the wilderness (where she was abandoned). Tell me, sir, what do you think happened?"¹⁶ This frontal attack was very effective. Rama was touched to the quick and he burst forth weeping. Apostrophising the citizens to please whom he abandoned Sita he begs them to forgive him for weeping at the sight

¹². Ibid. I-48 & I-49.

¹³. Ibid. VII. 5.

¹⁴. Ibid. VII. 6.

¹⁵. Ibid. III. 25.

¹⁶. Ibid. III. 27.

of familiar objects and places where he led a happy sylvan life with Sita ¹⁷.

Lastly comes the sage king Janaka who had become a vegetarian ever since he heard of Sita's misfortune. He is being consumed by the suppressed grief as a gaint of the forest is being slowly burnt down by an internal fire.¹⁸ He finds fault with Earth for putting up with the hard fate of her daughter.¹⁹ He visualises the pitiable condition of his daughter helplessly abandoned in the forest and threatened by wild animals.²⁰ There is a fine human touch of parental pride when he asks with great indignation 'who is this Agni to purify my offspring?' He thinks like Coriolanus that the so called public consists mostly of "Brahmins, boys, old men, the ignorant and those addicted to women". We are all ready to echo his sentiment.

What heartlessness on the part of the wicked citizens! What haste in action on the part of Ramabhadra.

अहो ! निर्दयता दुरात्मनां पौराणाम् ! अहो रामभद्रस्य क्षिप्रकारिता !

Yes; that is the considered verdict of Janaka. We are reminded of Valmiki's saying

अस्त्येव मन्युः भरताप्रजे मे ।

VIII.

Rama setting a higher value upon his duty by the people and acting against his own convictions regarding the purity of Sita stands at one extreme. The Individual is nothing and has to be sacrificed for the sake of the Society of which he is a member. Poles apart from him stands the Duke of Windsor at the other extreme. He sacrificed an empire for the sake of the lady of his choice. Which is the right conduct and who is the model to be followed?

S. K. Y.

¹⁷. Do. III. 32.

¹⁸. Ibid IV. 2.

¹⁹. Do. IV. 5.

²⁰. Ibid IV. 23.

NEW DEAL WITH WOMEN IN INDIA.

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

While Virginia Woolf in her "Three Guineas" (Hogarth Press) laments that her scope for promoting world peace and culture is ruthlessly restricted by want of power and authority, by dearth of unadulterated truth in the statements issuing from the press and the platforms; and she advises women to hold themselves aloof from associations and associative actions, and pursue freedom experimenting with "private means in private"; Vincent Brun writing in the *London Mercury* (July 1938) bitterly complains that a myth has grown around the women in America the "Magnamater" and that myth calls her intelligence, 'intuition' (2) that in the cultural domain women rule becomes infested with motherhood and fear (3) Attempts diverse have been made to escape from this chain gang of womanhood. (4) Men revolted against the vagaries of shop girls and 83 per cent of the population voted against aggressiveness in love making. Mr. V. Brun feels gratified at the result. Manly and virile action and cold blooded reason triumphed. The talkies invented a new remedy against the *eternal female triumphant* and that is the *crazy comedy*.

The authors above mentioned represent two diverse and opposite school of observant thinkers in regard to the relation of man and woman. There can be no doubt women have evolved themselves in their status and relationship to men. But the problem as presented in America and generally in the west bears no analogy to the problem in this country. For one thing American civilisation, if it could be called distinctly as such, began by successive groups of pioneers. They had to do spade work and in fact build houses and societies in strange environment and against odds comprised of vicissitudes of seasons and aboriginals' opposition. Distinct functions separated the woman from the man. America is the land still of experiment and adjustment with innovation.

The problem in India does exist, however much the conservatives fondly believe to the contrary. But it exists in a different way though it is sterner—what makes the problem harder are the recognition from time immemorial the individuality and the individual psychology of Indian (specially) the Hindu women and secondly the self consciousness ever growing of themselves, thirdly the searchings into the validity, usefulness and purpose of the traditions and the culture of the civilisation which have entwined with them the higher and spiritual ideal. Legal

recognition of women's position with their rights to separate property have been duly recognised by the Hindu Law givers and adopted en-bloc by subsequent Governments. They have therefore been from a better start in evolution assuming by no means unequal position when compared to that of the Kartha the male head of the family. Hindu conception is integral and women and men have lines of activity, which do not come in conflict or competition, but subserve the carrying on race evolution, progress and continuity for ages to come. All traditions, customs and laws are to be interpreted from the standpoint of harmony, between man and woman, within and without marital zone, and more than all the harmonious development of the progeny.

Second point of importance is the recognition that matriarchy is entirely unsuited to any country and nation for reasons scientific and biological. It is therefore absurd that laws should be understood as covering two sets, one for women, one for men, as has been in the women's gathering in Madras and Agra (over the latter of which Mrs. Sarojini Naidu presided the other day) conceived. There is inherent in their agitation a misconception that there are separate principles one for them, one for men. It is startling that there should have been such a mistake but a second's reflection would take us to the growth separately of women's rights in the West, of which there is blind imitation in imagination. So long as man and wife were conceived in the eye of law as one entity the western societies were in enjoyment of bountiful peace and beatitude of family life and of the invaluable benefits of "home, sweet home" that despite some inconveniences.

The rights to property (other than woman's own by way of gift and self earnings) created and recognised without concern to the welfare of the married life and of children, have naturally conjured up fresher demands all conceived on the unrestricted exercise of woman's individuality, with the result instead of commanding and maintaining the command of the governance of the family life with the ultimate goal of subserving the security of harmony in the family, it was thought they should be armed with new powers by which they could challenge the men. This attitude is at the back of those women folk who picture to themselves the ideal or fetish of a freed woman as if their freedom has no action or reaction on men. It is impossible for nature to forget her instincts, for it is the instincts inborn that pull on the boat of life on the current of time. Women know and are self conscious of their own limitations, the demarcations from the male sex but in the working of self-wrought hypnosis

and self opinionativeness, they burk them or gloss over them. Ladies who get up public platforms avoid addressing men gatherings, and to their own conclave they profess equality but it after all is entwined with their desire to make their home their sovereign kingdom. It is a matter for self complacency and pride to rule the home. It is the inevitable design of nature. But when they desire to go beyond the pole of the house, they imagine the existence of some barricade or palisade of external imposition of prohibitions: they fret and fume and want to tread the paths of men and reach the arena of bread earning struggle or have to their self satisfaction of challenging the alleged monopoly or domain of men on the basis of equality. They are as valuable for man as man is to them. They are equal but in different sphere. It is the unwillingness and reluctance of women to realise this that is responsible for the chimerical nonsense they bamboozle their sisters with. Here and there, off and on, ladies, wives of affluent husbands and daughters of millionaires break out with eloquence on lines thoroughly unscientific, unsupported by dispassionate rationale. For they are all emotion and can be easily misled and hypnotised. Hence all these tears.

DANGEROUS TO BECOME PUBLICISTS

Women would if released from restraints (be it by law or tradition or custom) and allowed liberty of choice (independent) for her profession, faith, conduct, and notion and loco motion, they would take sides in public for or against individuals or aspects of reform political, social and religious, which may because of their liberty conflict with the decided views of the husbands or male members of the family thus giving room for schism, acerbity and disruption. *i. e.*, Free trade or protection, dictatorship or democracy, divorce, registration of marriages, grant of responsible representative government are some of the matter in which it would be detrimental to the family peace, honour and tradition that women should be allowed to ventilate their views in public and become partisans. War or no war, isolationism or interference, are others. We have been startled to see that even in India women folk (of course they are only for women's consumption and they dare not debate them in mixed meeting) have come out in the open to ventilate their views and attitudes, while they ought to convince their husbands, parents and other family members at the initial stage, and even if there be difference, it ought not to be a matter in which women could with safety be allowed to carry on hostile propaganda. The women association in Mysore the other day expressed in unequivocal language that Mysore province is yet unfit for

responsible government! Whether they are right or wrong surely the step they took is paved with broken glass and it is a treading on a Volcano endangering the peace and harmony of their homes. It is sometimes pathetic to observe how women and men fondly arm themselves with anything they could possibly get for the reaching of some political or social end without the least care as to the reaction on themselves of such means. Picketing, police duty, jail warders work, brothel inspection, military duty etc., etc., are all conjured up as fit avenues for public service. A resolution was passed by the Y. M. C. A. Athenium that it is desirable and practicable to organise and promote women constabulary in Madras. The apologia mentioned then justifies the above point. Women have taken to picketting and so women constables are necessary to deal with such women. Why, they say, Lady Astor wants them in England. A male supports it. It is pernicious any way. It is sure to destroy the charms, the modesty and all the features and talents they are naturally gifted with, it would create schisms in the women folk, for it is not true that picketting is admitted as a legitimate feature of agitation. It is sure to undermine the health and constitution of women. Charges of encroachment, wilful abandonment of wives etc. are glibly talked about. What is an exception is magnified into a general conclusion. Men have necessarily now to resort to a new deal with women. Men now in India feel repelled by the extremism preached and practised by women *modernas*. Cosmo Hamilton in his 'Every man to his wife' denounces this tendency saying "You had caught the epidemic of feminine woolworthism and become a piece of soap on the mass production file.....There is no failure more appalling than that which breaks up a home."

MORE PROTECTION NEEDED FOR WOMEN

There are unseen pits and pitfalls in the walk of life and it is very little understood that they need more and better protection than men. This is entirely ignored. Inevitably they offer themselves to be drawn into the vortex of public life and public services and become the unhappy victims of the wiles of the unscrupulous men and instead of their upper hand in attracting them—a fact that is necessary according to biology—they would yield their vantage ground to be exploited by men. Let them answer, are they prepared to yield their position, married or not married?

The woman's worth as a wife is lost when she competes with the husband in the responsibilities and walks of his life. A mother's worth to

the children is lost when she enters the field of service in the avenues that are open to them. It is to the brothers and sisters and relations. The state loses the peculiar duties for which women are noted. Their feminine intuition, their sense for the practical attitude in the face of pain, are virtues which shine in their sphere when there is no competition or conflict. Julius Seelye Bixter said once mothers ponder in their hearts things which their lips cannot express. William Moulton Marston would have it they are far more potent than men in the working out of detailed facts.

Lastly let it be understood if some restrictions are laid down regarding women's conduct and scope in life, they are in her own interest and for the fulfilment of her happiness e.g., if polygamy and widow marriage prohibition, the prohibition of celibacy, the recommendation of early marriage, and so on are to be judged from that stand point.

REVIEW.

Meher Baba.

JOURNAL.

November, 1938.

Published by the Meher Editorial Committee Meherabad, Ahmednagar, India. We have pleasure in welcoming this Journal. As stated in the Editorial has as its aim "to publish facts tending to demonstrate the Master's (Meher Baba) divine knowledge and love his direct influence in the unfolding of life on the path, his guidance in the country in the ordinary lives of people his psychological healings and physical help, besides his philosophy and teachings." India is a land of spiritual experiments. Though such experiments have to be under adequate safeguards the modern age provides adequate protection by the importance that it attaches to ethical and scientific adequacies of new movements. The first number is an exceedingly interesting one and contains contributions varied in subject and in the authorship.

THE HINDU CONCEPTION OF THE SCIENCE AND ART OF LIFE

BY PANDIT G. KRISHNA SASTRI

The Hindu domestic life—mainly based on the conception that that Life has its source in the Divine Love and Light—is grounded on the first principles of spiritual life and discipline laid down by the great Rishis. Those principles will be briefly stated hereunder to enable the readers to compare them with those that are now current among the people, so that they may themselves make the necessary re-adjustments that are desirable and possible under the circumstances, for their own benefit. They will be stated under the following six heads: a. Philosophical, b. Psychological, c. Religious, d. Moral and social, e. Educational, and f. Financial.

a. *Philosophical.* Vedas and Vedanta (*i.e.* the 108 Upanishads) have established the doctrine that there is but One God which is termed "The Infinite Source of Love (of existence), Light (of consciousness), and Life (of Joy)" and which Godhead is compared to a blazing Fire. A spark of this Divine Fire (variously termed Vasana, Samvit, Chit, Vidya, Prajnanam, Spanda, Jiva, Pratyak, Atma, Chetana according to the context) is contained by every living being and atom. This spark is the divine within us; It is our master and guru; and also the centre of the ever-expanding concentric spheres that go to make up the universes of names and forms. It is also known as "the witness", the "super-consciousness" or the "higher self". The reflection of the light of this Divine Spark through the intellect is called "Chitta", "Samskara", the "doer" (Karta) and the "lower self". Dvasuparna sruti graphically describes this witness called chid-anu, as well as this doer called the Ego, the reflection, Jiva, or personality. When this ego which is a reflection of the light of the Divine Spark in the mirror of the intellect is busy manipulating the ever radiating energies of the senses, the pranas, and the mind, it is not introspective and does not see the divine element behind it. When it turns its face towards it (*i.e.* the higher self), or in other words, when it becomes introspective, and when it also places itself under the control and guidance of this Divine witness (super consciousness) called its Higher self, then it (the lower self) becomes peaceful and happy. This introspection is purely Hindu in its origin and development, and is also the A.B.C. of the Hindu religious philosophy.

b. *Psychological*. If the powers of the senses (of knowledge and action, of the manas and other internal instruments of understanding, and of the vital currents) are effectively controlled (by employing the various means suggested in the books, of knowledge (*Jnanakanda*), meditations (*Upasanakanda*), and acts (*Karmakanda*), or by means of the current and abused yogas (mantra, hatha, laya and Raja) or by means of the higher Jnana yoga (with its least known divisions—the kevala-sankhya, kevala-yoga and sankhya-yoga) or by means of the rarest mahayoga or atma-yoga methods of introspection taught by Agastya to Sri Rama, or in other words, by means of thought power, its control and culture) then we are not only able to overcome sorrows and sufferings; but are also able to enjoy our innate self-bliss, which, indeed, is our birth-right, and thereby to become immortal and free: *Tamaso ma jyotir gamaya, mrityorma amritam gamaya*.

c. *Religious*. The higher self or the Divine spark in us is not separate or distinct from the Infinite. To enable you to understand or to realise the fact that this spark is one with the Infinite, i.e. "that this atman is Brahman", the Hindu religion has recourse to various methods of instructions suited to different grades of intellect. The development of the intuitive faculty and of introspection is the main object in view. For this purpose *gauna brahmacharya* or religious discipline and study in the company of the teacher are strictly enjoined. After the study with the teacher is completed, the student being but a partially developed human soul, has to practise *mukhya-brahmacharya*, for further spiritual development and realisation. He must, therefore, seek out his spiritual partner, and marry her in order to live the ideal house-holder's life as did Svetaketu (of *Tat Tvam Asi* fame) by marrying Suvarchala. The exemplary life of Suvarchala and Svetaketu is graphically described in three or four chapters of Santi Parva, Mahabharata. This partner in life is his better half (objective self) without whom he cannot become completely human and divine too, as every human being is a compound of the mineral, vegetable, animal, human, and divine elements. In the married life, properly lived, the couple can also attain the innate self-bliss—by the husband's identifying himself with his own subjective self, and looking upon his partner-in-life as his own objective self.

In the Hindu married life, the husband represents the higher self; and the wife, the lower self; or the husband represents Buddhi and the wife represents manas; or the husband is the wife's introspection; and the wife is the husband's wordly wisdom. She is his religious partner

and he is her atma. The couple will thus benefit each other, and thereby promote their mutual welfare and spiritual growth. They help each other in all that they have to do, and in fact they actually live the unselfish life recommended by the Vedas and Vedanta. The couple may be compared to the two poles of electricity. They begin to lead a life of self-sacrifice for the purpose of realising their innate blissful nature (which, in the long run, works out their complete freedom from the bonds of matter). The couple after begetting grand-children, retire from active family life, and devote their entire time and energy to the service of God in Humanity (Narayana). If the husband or wife die, in the meantime, the surviving soul becomes vidhura (if it be the husband) and vidhawa (if it be the wife) as the case may be. Vidhuras and vidhawas live the voluntary life of extreme simplicity, with a view to give most of their time to unselfish service or humanitarian work; and for the individual development of higher intuitions or introspection which alone will enable them to work out their liberation from the thralldom of matter. Such a life will enable the aspirant to redeem the *chit* involved in *achit* and to become *chinmatra*.

d. *Moral and Social*. A society composed of numerous individuals of different grades of intellect or intuition must accordingly have its rules of conduct—domestic, communal, and social,—most of which are but conventions and customs, intended to avoid clash of interests, material and spiritual. The various Srutis, Smritis, Itihasas, Puranas, and Agamas are so many codes for regulating and adjusting such social interests without prejudice to individual and class development. A temple represents the body, and the presiding deity or spiritual symbol represents the Higher self. It is intended (similar to the kindergarten method) for the religious education of the masses. The Gayatri which is said to be mother of the Vedas, is the Universal formula for meditation (used by the enlightened and the initiated). This mantra explains the relation between the higher self and God. Surya Gita, Rama Gita and other works clearly explain the underlying principles which enable the aspirant to clearly comprehend the deeper meanings of Gayatri, by stages with its three aspects (personal, impersonal and transcendental) and its different methods of meditations (ritualistic, verbal and mental). If you fully understand its meaning and spiritual significance, you can comprehend the methods by which your Higher self is to be expanded. The expansion of self is the main object of the teachings of the Vedas and Vedanta in this connection. What is meant by this expansion of self can be understood by an

illustration. There is a light burning in the innermost room of the house. The light rays are screened from view by so many intervening objects. Remove all those obstructions that shut off the rays of light from your view.

Those whose rays of light (emanating from the innermost self which is the source of enlightened divine love) extend on all sides and to all living beings of the entire universe of names and forms are called Rishis, Devas, Pitris, Yogins etc. Some are among them those whose meritorious unselfish acts and expanded love qualify them to become Divine functionaries like Brahma (the creator) etc. Hanuman is said to become Brahma in the next kalpa; even so Asvatthama is said to become the Vyasa of the next kalpa. It is all a question of self-sacrifice and expanded divine love. Sacrifice the interests of your lower self or the animal soul for those of your higher self and Humanity (which is the sum total of all higher selves), then you become more and more enlivened and enlightened by Divine love, which alone promotes your spiritual growth and makes you one with the Divine. With us, Hindus, god or a *Deva* means a highly evolved divine soul who may become a divine functionary like Hanuman or Asvatthama. The Infinite Brahman (the ultimate source of love, light, life and joy) is alone our Father, the final goal. The higher selves are the sons of this universal parents. Hence the statement "I and my father are one".

e. *Educational*. From the aforesaid principles one can understand how it is that the Hindu religion itself has become a huge practical educational institution. It is based on self-sacrifice and love divine. Yajna-*valkya*, the great saint and teacher of Janaka who is said to be a *videhamukta* has laid the following rule in his *smriti*: "Self-sacrifice, right conduct, control of the powers of the senses, non-injury, charity, and study of one's own scriptures—the cumulative effect of all which will lead the ordinary aspirant, who is already on the path, to that *Atmadarsana* which results from the right kind of yoga practice."

If you love that speck of light of super-consciousness which shines in your heart, which is termed your higher self, which is immortal and which is always one with God and never detached from it, you must sacrifice the interests of your lower self which is your animal part (see *simhanuvaka vyakhya*), and always concentrate your mind on the divine light of super-consciousness within for its expansion.

The Vedas and Vedantas teach you how to make this self-sacrifice of the animal in you gradually and systematically. They teach you the

stages you have to pass through before you reach the final goal of your life. The formulas—*manipadme ham*, *hamsassoham*, *Gopala chudamani*, *That Thou Art*, *I am He*, *I and my father are one*. *Aham*, *Brahmasmi*,—all these refer to the one-ness of your higher self and the Infinite source of Divine Love, Light, and Life.

First of all the individual aspirant for freedom from the bonds of matter is taught his duties (in theory and practice) in his *brahmacharya* life for the ultimate attainment of his innate self-bliss. After his studies and training are over, he starts on a pilgrimage for his practical, experiential training in life. He then meets his partner in life and after becoming a house-holder, they both begin to lead their life of joint *brahmacharya* and self-sacrifice. The husband sacrifices his comforts for the support of his partner in life who takes charge of the household. Then when children are born, both the parents begin to sacrifice their comforts for the support of children. Then the circumference enlarges according to the length of the radius which may be measured by the standard of their unselfishness and self-sacrifice. The corresponding self-sacrifice and responsibilities increase with the house-holder's five sacrifice—*Brahma-yajna*, *Deva-yajna*, *Pitri-yajna*, *Manushya-yajna*, and *Bhuta-yajna*. This domestic self-sacrifice is ultimately translated into the communal, the national, the international, and the universal. In this connection may be read with advantage "Basic Principles of Hinduism", "Democratic Hinduism", "Balabodhini" and "Yoga-sara."

f. *Financial*. For everything you must give money or something equivalent in value in exchange, and you should not give impure money or its equivalent that does not belong to you. It is said that Pandavas had to go into exile for 14 years as the result of their having utilised impure money (obtained by force) in their *Rajasuya* sacrifice.

Our *arthasastra* teaches the principles of domestic economy. If you want Rs. 60 for your monthly expenses, you must earn by honest means three times that amount *i.e.* Rs. 180 per mensem. Then you can spend Rs. 60 for your ordinary monthly expenses. Rs. 60 for extra-ordinary expenses and have a reserve of Rs. 60 for old age. The extra-ordinary expenses include those of rituals, ceremonies, charities etc. The *Nattukottai Chetties* (near Ramnad, South India), a very enterprising race of merchants and bankers, are said to contribute a small fraction ($1/32$) of every rupee they earn to a 'common charity Fund' maintained by the representatives of their community. Out of this ever-accumulating charity Fund they are enabled to spend enormous sums on temples, choultries, and *Veda pathasalas*.

HARIJANS AND HINDUISM.

MR. M. C. RAJAH'S ADVICE.

It would be a suicidal policy for the Depressed Classes to even think of migrating from the Hindu faith to any other, said Rao Bahadur M. C. Rajah speaking at a meeting at the Servants of India Society Building, Royapettah, organised to express regret at the death (which occurred in December last) of Mr. M. L. Audiah, Adi-Hindu leader of Hyderabad.

Dewan Bahadur R. Srinivasan, presiding, moved a resolution offering sincere condolences to the family of the departed leader who "devoted the whole of his life for the upliftment of the Adi-Hindus of Hyderabad."

Supporting the motion, Mr. M. C. Rajah said that Mr. Audiah was of a religious bent of mind and had a great love for the faith which he professed. He (Mr. Rajah) was himself a respecter of all religions and had regard for them, but it was proper that one who was born in a particular religion and had been brought up in it, should try and protect it and propagate it among his own community. He knew the inhuman treatment which had been meted out to his community men in the past and shared the resentment which most of them felt with regard to that treatment, but viewing the situation as it was in the last two or three decades, they had to be thankful to God for the fact that they were progressing satisfactorily, though slowly. The position they occupied some time back was not the position they occupied to-day. This was due to their sticking to their ancient religion and trying to elevate themselves from the depths to which they had been thrown by their caste ancestors.

Any individual who felt that he wished to change his religion, might of course do so. But to exploit the masses in the name of religion for the sake of politics was not right. Mr. Rajah added: "I always make a distinction between communal or mass migration and spiritual conversion. Mass migration from any one faith to another cannot be said to be spiritual conversion at all. It is mere political exploitation. Now some of our leaders and leading men have taken it upon themselves to get into bargaining with leaders of other communities, and they try to sell our community to other communities. We are not cattle to be bartered like this. We are all human beings, we have got a conscience of our own and we should know what is right and what is wrong. What are the difficulties we are meeting with to-day by our sticking on to our religion? I don't see any difficulties at all."

Mr. Rajah then pointed out that their community was progressing rapidly. The social customs which affected them most were being got rid of day by day by their own efforts. They needed education and they were getting it. Just because of the little difficulties they were experiencing at present, it was not necessary that there should be a mass conversion or a communal migration. Supposing they changed their creed and adopted another, what would happen? There were three creeds which were wanting to swallow them up,—Sikhism, Christianity, Islam. By joining any one of these, they would lose their separate existence as a community and would therefore lose the concessions they were now enjoying. The boys in the Paddison Hostel, for example, would be turned out of the institution the next day. It was foolish even to think of changing their religion at present. He did know what the future might need, but he was talking only of the present. At present, they were progressing satisfactorily. If they were not, it was their own fault. They were not united. He hoped that in future there would be unity among all the people in their community, whatever political parties they might belong to. If they were going to be submerged in any other community they would be a mere drop in the ocean, unless they were going to distinguish themselves as "Depressed Class Christians" or "Depressed Class Sikhs" or "Depressed Class Muslims." But that would defeat their object. If they stuck to the mother community (Hinduism), there was at least a chance of getting rid of their position as depressed classes. Those who were carrying on a propaganda for their migration to another faith were doing it not for strengthening the Depressed Classes, but for strengthening other communities. It was to undermine the stability and solidarity of the Hindu community and to increase the strength of other communities that they wanted to barter them away like cattle. The people who were trying to carry on this work of turning them away from their religion were people who had not tried to start any social reform movement among their own people.

Mr. Rajah hoped that they would all support every measure the Legislature meant for the amelioration of their community and said that by serving their own community they could serve the country. He did not believe in the saying "country first."

Mr. E. Kannan, speaking next, said they should draw inspiration from the life of the late Mr. Audiah to serve their community and be true to their religion.

The Hon. Mr. V. I. Muniswami Pillai, Minister for Agriculture, paid a tribute to the services of the departed leader in the cause of the Depressed-

ed Classes and said that he honestly felt that had it not been for the fact that they stuck to their religion, they would not have raised themselves to the positions they now occupied. It was his own honest opinion that once they changed their religion, they were doing harm not only to themselves, but to the entire community to which they belonged. It had been the proud privilege of this province and the leaders here to give the right lead to the whole of India. They should all stick to their religion, whatever happened. It would be a great danger and a disgrace if anyone in their community tried to mislead the community by false propaganda meant to turn them away to other faiths. Their community had the proud heritage of producing great Bhaktas, philosophers and saints.

Mr. Muniswami Pillai added that the Premier had sent a message of condolence through him to the meeting.

The resolution was then passed.

A resolution moved by Mr. Kurmiah and supported by Mr. Nagappa was passed exhorting the members of the scheduled castes all over India to emulate the great example of the late Mr. Audiah and work for the material, spiritual and religious uplift of the community.

Messrs. Guruviah, Iswaralu and Sivashanmugam spoke condemning the move to induce the depressed classes to change their religion.

Mr. R. Srinivasan said that religion was an important factor in the life of their community. No village inhabited by their people could be found which did not have a temple of its own. The depressed classes and caste-Hindus were like the Protestants and Catholics in the Christian religion. While the four castes bound the Caste-Hindus like four cages, the Depressed Classes were free. He hoped that they would all stick to their own religion and discountenance the move for mass conversion. They owed their present position to the fact that they had stuck to their religion. The present Government were trying its best to do what they could towards them. Where-ever it went wrong, it was their duty to point that fact out.

VAISHNAVISM IN SOUTHERN INDIA.

C. NARASIMHACHARI, B.A., B.L. (*Advocate*).

1, "There had been for long in South India a strong Vaishnavite movement of a definitely theistic character and Ramanuja was caught up in the full stream of this movement", says John Mackenzie, in his "Hindu Ethics". But he, like other Western Scholars scarcely traced the sources of such a stream. Even the few Indian scholars who dealt with this movement have not perceived that the real foundation of the philosophy and religion of Ramanuja was not the "Srutis" or the "Sutras" but their exposition in the Tamil works of the Alvars or saints of South India known as Prabandhams. These Prabandhams had been in vogue with an importance equal if not superior to the Srutis themselves. They were recited in temples as part of the ritualistic worship long long before Ramanuja was caught up in this movement and his Sri Bashya gave a new orientation to the Srutis and Sutras largely inspired by the Tamil Prabandhams. The later Vaishnavite acharyas also followed Ramanuja. The Prabandhams in their turn were influenced by the Gita. Sri Nammalwar has it that the Bhagavat Gita is itself a renaissance of the Bhagavata School of thought reconciling the six Systems of philosophy then prevailing in India,

“பிணக்கற அறுவகைச் சமயமும் நெறியுள்ளி உரைத்த

கணக்கறு நலத்தனன் அந்தமில் ஆதி அம் பகவன்”.

Of these Systems, the Sankhya and the Yoga Philosophies though emphasising the combination of Prakriti or matter with "Purusha" or Soul, tended towards atheism. In the Purva Mimamsa Dharma was all important while the absolute monism of the Adwaita Vedanta rejected the world as phenomenal or illusory. The Nyaya and Vaiseshika unduly emphasised knowledge. The Samkhya, the Yoga, and the Purva Mimamsa Schools no doubt admit the existence of God, but have no necessity for His Existence. Absolute monism denies the reality of the world and of a personal God. It tends towards nihilism. The Nyaya and Vaiseshika are indifferent to God. But the bed-rock of the Tamil Prabandhams are the reality of God, the reality of the world and the organic relationship between God, world and man. The Universe itself including all living creatures and matter is the abode of God. In very ancient times the Bhagavata School of thought was the prevailing religion

throughout India. Though it was eclipsed by other systems for a time, it was soon resuscitated by the Bhagavad Gita followed by the Alvars and eventually received its consummation in the philosophic exposition of Sri Ramanuja. The Bhagavata School is monotheistic. It conceives of God as immanent in the cosmos.

2. The Vaishnavite philosophy is known as the Visishta Adwaita. It was only a corollary to the basic relationship between body and soul in any living organism. Just as we find that the body is impelled by soul, so the soul is driven by the motive power of God. This Jiva or incarnate soul turns matter into bodies depending for their existence on the soul. The body is alive when the soul is in and dead when it departs. Thus the basic reality consists of God with matter and soul as his abode. In their essence, matter or soul are eternal. But they depend on God for their existence.

Again, every living organism consists of various parts, every part serving one another to maintain the whole organism. It presents a Commonwealth of units working with the most disinterested form of loyalty and co-operation. Such mutual service alone maintains life in that organism. This analogy is extended from the microcosm to the whole cosmos whose components serve one another for the common good. In other words "service to man is service to God". This is what the Vaishnavite philosophy proclaims.

A criticism of some Western writers is that unlike Christianity Hinduism has no philosophy of conduct and that it does not fully expound a man's duty to his neighbours. This is due to a misconception: The highest that science and logic can lead religion to is the realisation of organic relationship between God and man, between man and man and between God in man and matter.

That Vaishnavism is pantheistic is true. But the philosophy of conduct is there. One part by serving another serves the whole. Serving the whole it serves itself. And no part can serve itself unless it serves the rest. Thus Vaishnavism gives the why and wherefore for man's service to fellow man.

Individual welfare is transient. But such as it is, it becomes impossible unless the individual strives for the common welfare of all just as one organ serves the other for the maintenance of life in the body. Thus service to man becomes not only necessary but is accepted as the best service to God. It is for this reason that this philosophy is known as "Sariraka Mimamsa" or the inquiry into the relationship of body a soul. The

religion is known as "Sariraka Sastra" or the science of body and soul. Such a religion necessarily carries with it a code of ethics for promotion of the welfare of all. Philosophy, religion and ethics are coordinated. "Dharma" in the sense of social duty is not conceived exclusively on the relationship of man to God but on the relationship of man to man.

It is a great tragedy that Vaishnavites in Southern India do not at all realise the implications of this philosophy. Many a temple in Southern India is the scene of sectarian strife. Each side has won and lost many a battle both inside and outside the temple. The result however has been to make them bankrupts spiritually and otherwise. Their great heritage has been misused. The precepts Vaishnavism in South India have been traduced by the practice of many of its profused followers.

4. One of our acharyas is reported to have repeated very often that one who suffers at the sufferings of others is a true Vaishnavite but one who says "let him suffer" is a non-vaishnavite

"பிறர் அநர்த்தங்கண்டு ஐயோ என்று இருந்தானாகில் அவன் வைஷ்ணவன் இத்தனையும் பட்டிவானுக்கு என்று இருந்தானாகில் அவன் அவைஷ்ணவன்".

The highest ideal of a Vaishnavite is said to be the utmost limit of usefulness to others. Mahatma Gandhi than whom it is impossible to find a truer Vaishnavite has said "my conclusion and my happiness are to be found in service of all that lives because the divine essence is the total of all life". This is Vaishnavism in a nut-shell.

Turning now from the Prabandhams of the Alvar to other ancient Tamil works of the sangam age we find the same idea repeated. We need not enter into the controversy now whether the Tamilians are "Aryans" or "Dravidians". My own idea is that the non-brahmins of Southern India are as much aryan or dravidian as the brahmins are. "Dravida" does not indicate a race but only place—South India. The earliest Tamil work now available is "Tholkapyaṁ" and in it the superior class known as "Anthānar" is described as possessing the sacred thread, the bowl, the three sticks and the plank to sit.

"நாடுல கரகம் முக்கொல் மணியே
ஆயுக்கால் அந்தணர் குரிய"

The three sticks indicate the three eternities of God, soul and matter and it is what every Vaishnavite ascetic holds. They are rolled and tied into one implying that the three are really one. These are the external forms. As regards his nature, in Tirukural we find that a man is an

"Anthana" because he must be very kind to one and all living creatures as it is his "Dharma" or duty and must act accordingly.

“அந்தணர் என்பார் அறிவார் மற்று எவ்வுயிர்க்கும்
செத்தண்மை புண்டு ஒழுகலால்”

“செத்தண்மை” or kindness is the motive or intention and “ஒழுகல்” is the conduct or action. Knowledge must be yoked with action and the action is service to every living creature and it is only through such service can one become a true “Anthana” or superior. The “Alwars” went a step further and said that God can be served only by serving His devotees or in other words service to man is service to God and that is the true spirit of the Upanishadic philosophy as well as the teaching of the Sutras and the Gita.

Gita and the Dedicated Life.

BY T. L. VASWANL.

Man was not a puppet of circumstances. Man was not a machine : and the noisy politics of the nations would never find the real remedy of the ills of life as long as they treated man as no better than a machine. Man was a spark of the Eternal. Therefore must he act and not think of “the fruits of action”. Work, said the Gita, and be not worried by consequences ! Do thy duty, regardless of results. The Gita taught more than this “gospel of duty”. The Gita's was a “Gospel of Dedication”. Work, said the Gita, and place it as an offering at the feet of the Lord. Dedicate all thou hast and all thou art to the Eternal ! In this dedication is the secret of true love. To love is to dedicate. Of the birth of Jesus many pretty stories were told. One of them was that on the eve of the birth of Christ, birds and beasts were, for a brief space of time, given the gift to talk to one another. And the beasts and the birds said to one another :—“In winter's cold cometh the Lord of Love”. And everyday, He, cometh ! And He the Lord of Love asks love of every one. Work in love and offer it to the Lord. A dear child of mine was quoting to me this morn from a cinema song :—“Love not thou any one !” (*mat karo kisko pyar*). False in its very foundation was that cinema-song. Love thou thy Lord ; and for the sake of His Love, work thou every day. Work and strive in love ; and thou will be a centre of blessings to society and the nation !

SIVA MAHIMNA STOTRA

शिवमहिम्नस्तोत्रम्॥

(Continued from page 8)

मही पादाघातात् ब्रजति सहसा संशयपदे ।

पदे विष्णोः भ्राम्यद्भुज-परिघ-रुणप्रह-गणं ॥

मुहुः द्यौः द्यौस्थं यात्यनिभृतजटा-ताडित-तटा ।

जगद्रक्षायै त्वं नटसि ननु वामिव विभुता ॥ १६ ॥

[हे विभो—O Lord] [यदा—When] त्वं—Thou जगद्रक्षायै—For the protection of the world नटसि—Dancest [तदा—Then] [तव—Thy] पादाघातात्—By the striking of Thy feet मही—The earth सहसा—Suddenly संशयपदं—Object of doubt ब्रजति—Becomes विष्णोः पदं—The Sky भ्राम्यद्भुजपरिघरुणप्रहगणं With planets broken by the movement of Thy arms that are like iron clubs. द्यौः—Heaven अनिभृत जटा-ताडित-तटा—Having its sides hit by Thy waving matted hair मुहुः—Often द्यौस्थं—Miserable plight याति—Reaches विभुता—Mightiness वामि—Unfavourable एव—(Confirmative particle) ननु—Ah (expressing wonder)

O Lord ! when for the protection of the world, Thou dancest, the earth [goes up and down or is kicked down with such might that it] becomes an object of doubt [as to whether it exists or not] Thy arms strong and stout like iron clubs move about and planets in the sky are caught by them and are crushed. Thy matted hair in its motion hits the sides of Heaven and reduces it to a miserable plight. Thy mightiness turns out to be unfavourable at times (16)

[Emphasis is on the tremendous might of the Divine Dancer and not on the unfavourable consequences.]

वियव्यापी तारा-गण-गुणित-फेनोद्भमरुचिः ।

प्रवाहो वारां यः पृषतलघु दृष्टः शिरसि ते ॥

जगद्द्वीपाकारं जलधिवलयं तेन कृत मिति ।

अनेनैवोन्नेयं धृतमहिम दिव्यं तव वपुः ॥ १७ ॥

[हे भगवन्—O Lord वियव्यापी—Spread in the sky तारा-गण-गुणित-फेनो-द्भमरुचिः—With the beauty of foam increased by the group of neighbouring stars यः—Which वारां—Of waters प्रवाहः—Flood ते—Thy शिरसि—On the head पृषतलघु—As a tiny drop दृष्टः—Was seen तेन—By that (mass of

water) जलधिबल्यं—Surrounded by the sea जगत्—The earth द्वीपाकारं—Like an island कृतं—Was made अनेन—From this तव—Thy एव—Only दिव्यं—Divine वपुः—Body श्रुतमहिम्—Of great size [इति—That] उन्नेयं—Is to be inferred)

O Lord ! The flood of waters pervading the sky the beauty of whose foams (floating thereon) is enhanced by the group of stars near by was seen like a tiny drop on Thy head. When that flood of the Ganges came to the earth it made the earth look like an island surrounded by the sea. From this can be inferred how vast Thy form is. (17)

[The reference is to the replenishing of the seas after they were druck up by Agastya by the waters of the Ganges made to flow from the matted locks of Siva].

रथः क्षोणी यन्ता शतश्रुतिः अगेन्द्रो धनुः अथो ।

रथाङ्गे चन्द्राकौ रथचरणपाणिः शर इति ॥

दिधक्षोः ते कोऽ. त्रिपुरतृणं आडंबरविधिः ।

विधेयैः क्रीडन्त्यो न खलु परतन्त्रा प्रमुधियः ॥ १८ ॥

[हे प्रभो—O Lord] त्रिपुरतृणं—That very trifling thing Tripura दिधक्षोः—Desirous of burning away ते—To Thee अयं—This कः—What (why) आडंबरविधिः—Preparation क्षोणी—The Earth रथः—The chariot अथो—And then शतश्रुतिः—Bramha the Creator यन्ता—Charioteer अगेन्द्रः—Mount Meru धनुः—The Bow चन्द्राकौ—The Sun and the moon रथाङ्गे—The wheels रथचरणपाणिः—The disc handed (Vishnu) शरः—The narrow इति—And so on प्रमुधियः—Minds of the great विधेयैः—With instruments क्रीडन्त्यः—Are playing खलु—Verily [ताः] They परतन्त्राः—Dependant on others न—Not.

O Lord ! Why all these preparations for Thee desirous of burning away the trifling thing called Tripura ? The earth was converted into a chariot, Bramha became the charioteer, mount Meru became the bow the sun and the moon, the two wheels of the chariot, Vishnu the arrow and so on. Great minds play with instruments (for accomplishing a thing) They are not dependant upon others (for accomplishing their own purposes.) (18)

हरिः ते साहस्रं कमलबलिं आदाय पदयोः ।

यदेकोने तस्मिन् निजमुदहरत् नेत्रकमलम् ॥

गतो भक्त्युदेकः परिणतिं असौ चक्रवपुषा ।

त्रयाणां रक्षायै त्रिपुरहर ! जागर्ति जगताम् ॥ १९ ॥

त्रिपुरहर ! O, Destroyer of Tripura, हरिः—Vishnu तव—Thy पदयोः— at feet साहस्रं—amounting to a thousand कमलबलिं—Lotus offering आदाय— Having placed तस्मिन्—In that एकोने—One less निजं—His own नेत्रकमलं— Lotus eye उदहरत्—Picked out असौ—This भक्त्युदेकः—Intense devotion चक्रवपुषा—In the form of a disc परिणतिं—Fruition गतः—Obtained त्रयाणां—Of the three जगतां Worlds रक्षायै—For protection जागर्ति—Keeps awake.

O, Destroyer of Tripura ! When Vishnu who wanted to place at Thy feet an offering of a thousand lotus found that one was missing, plucked out His lotus-like eye and made up the number. This intense form of devotion resulted in (His getting) the Disc which is ever alert for the preservation of the three worlds. (19)

[The reference is to the story that Vishnu got his famous *Chakra* in this manner].

क्रतौ सुप्ते जाग्रत् त्वं असि फलयोगे क्रतुमतां

क कर्म प्रध्वस्तं फलति पुरुषाराधनं ऋते ॥

अतः त्वां संप्रेक्ष्य क्रतुषु फलदानं प्रतिभुवं

श्रुतौ श्रद्धां बद्ध्वा कृतपरिकरः कर्मसु जनः ॥ २० ॥

हे जगदीश ! O Lord of the universe क्रतौ—When sacrifice सुप्ते— Sleeps (i.e. is finished) क्रतुमतां—For the sacrificers फलयोगे—In the matter of ensuring them the results त्वं—Thou जाग्रत्—Awake असि—Art प्रध्वस्तं—Finished or destroyed कर्म—Deed पुरुषाराधनं—Worship of a Personal God ऋते—Without क—where फलति Fructifies अतः—Therefore क्रतुषु—In sacrifices फलदानप्रतिभुवं—The arbitrator of fruits त्वां—Thee संप्रेक्ष्य—Seeing (or realising) जनः—Men श्रुतौ—In the Vedas श्रद्धां—Faith बद्ध्वा—Having placed कर्मसु—In deeds दृढपरिकरः—one with determined attempts [भवति— becomes]

When a sacrifice is over Thou art awake to award the fruits thereof to the sacrificer. Without a personal God where can a finished deed fructify (of itself) ? Therefore, realising Thee to be the arbitrator of fruits in sacrifices and having placed faith in the Vedas man attempts with determination to do (virtuous deeds). (20)

[This is a refutation of the *Meemamsa* doctrine that Karma by itself produces its fruits]

S. K. Y.

To be continued.

THE HINDU TOUCH-STONE TO MORAL AND SPIRITUAL RE-ARMAMENT

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

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 nature and won. The pioneers of to-day must conquer the landless forces of human nature. This is how an appeal is made by the Scots to the Scots by distinguished persons, Earl Avilie, Sir Charles Grant, Sir Donald Cameron and others.

Now is the time when the unrighteous have reached the highest peak, for the nationals to regain a true spiritual outlook and resort to proper worship of the God head and subject themselves to discipline and introspection. Seek the true saint and leader. For it is only the true saints would exalt a nation and not pseudo-doctrinaires, who in the name of narrow nationalism abjure every other soul-elevating consideration as a depressant.

There is no spiritual conduit-pipe by which one personality can reach the God head, no prophets, no human saviours however much they are acclaimed as the messengers of God. It is in elevating the messengers so-called, the intermediaries in human form to the position of divinities, that national bigotry has its spring and source. The Vedic religion shuns all these exaggerated claims on the part of any of its innumerable saints and yogis. Nor did any of these claim any such pedestal. They were no doubt one and all holy persons, examples of spiritually illumined personalities. They taught one and only one goal to abolish evil nature of man that tends to misery and unhappiness and absorb in thought, word and deed, the philosophy of right thinking, right knowledge and conduct as per the eternal laws which make no difference between man and man and one race and another.

These fundamentals deal with the soul, while civilisation as is found to-day deals with passions which degenerate and poison the soul-passions worked up by lust and greed for power and authority. It has contrived to invent a new ethical basis in its support, and in so doing humanity too has degenerated and brought down the level of the mere brute. That is why we find pessimist prophets presaging ruin to the world. We quote a

few pregnant opinions which have been forestalled by Vishnu Purana, 800 years ago when in India people were wrangling about rights of rituals without disciplining the soul. They were warnings for the future.

There was never a time when hearty dogmatism and loved confidence were more out of place (Sullivan). The craving for bouquets is the symptomatic of racial degeneration (Bernard Shaw).

It is unfortunately too true that the Christian church as stated by an English Archbishop consists of about 300 sects and divisions. It is all due to dogmatism which is at the root of disunion and it has failed to elevate the states in the West to adopt a righteous policy despite the formation of Unitarianism and Liberal Catholicism.

What more? A new paganism has been created. The fetish of nationalism aggressive and self-centred bent upon bending every other race to its will makes one "swallow one's scruples religiously" to use the words of John Galsworthy.

It appears then that we can extract no guarantee of progress either from the nature of man or from the nature of human institutions (Shillers Tantalus).

Dean Inge stated that all the wonderful discoveries of the age do not constitute real progress in human nature itself and in the absence of any real progress these gains are external, precarious and liable to be turned to our own destruction.

Referring to the World Conference of missionaries in Tambaram M. V. Chakkarai in the Madras Mail wrote "the church or churches must recognise that they have been privy and parties too, to the new paganism, the secularism and other issues. It is sheer pharasaism to condemn secularism and all its works, while partaking in this unholy communing and rejoicing in the success of secularism as a splendid sequence of salvation through Christ."

The head-long course adopted by the Totalitarian states is detrimental to the divinity in man it is suppressive of the sublime elements of soul force. It is brute force worked with blind fury. The way in which the Jews have been treated, is at present a lurid picture of the crime against humanity. Terrible nemesis is bound to follow on the wake of the Germans new Kultur. Their bestial treatment of the Jews, is the certain doom of their own destruction. Destruction wrought on another recoils like a boomerang on the destroyer. The atrocious vengeance wreaked upon the whole Jewish community for the assassination of one Nazi by a Polish Jew is unparalleled in the history of human brutality. We are reminded of the story of Parasara of Vedic fame in this connection.

Sage Parasara learning that his father had been consumed by a Rakshasa incited by Viswamitra wanted to perform a sacrifice to exterminate all the Rakshasas. Vashishta intervened and requested Parasara to desist from his desire to kill other Rakshasas who were quite innocent, in the matter of the death of his father, and that made him stop the sacrifice. Hearing the glad tidings sage Pulastya came to the scene and feeling glad that his descendants were saved from tragic death, blessed Parasara with the boon he *alone should perceive the true God*. Vashishta also blessed him that the boon of Pulasthya should prove true.

In another place the saint Sri Vedanthadesika explains covetousness or *kama* as the source of the noxious thicket of endless sins, the seat of boundless conceit.

What is Moha (desire for sense lusts) but that which destroys the sense of true judgment by result of which one perceives faults in others though they exist not, and perceives in ones-self virtues that exist not.

Let modern nations aggressive, exploitative learn this from the fountains of the Vedic religion. Let them realise the great cosmic spirit that energises the will, the heart, and thought of humanity, all by the same laws universal, with the law of Karma retribution or nemesis, that unless the conduct is *just to all* that would recoil on their heads. Their countryman Rudolph Eucken pointed out three decades ago that man depends upon the spiritual life and not the reverse, that man attains to it by rising above his animal self, that it is a cosmic force operative in man. But what is not given by Eucken, the Vedanta supplies that is the *love and the grace of God* alone is saving element in a spiritual life for which prayer is essential accompanied by self control and introspection devoid of passion lust and egoism.

Parabrahmam has been forgotten and a new mumbo-jumbo of crude selfish nationalism has been installed as ideal of worship. One of the greatest Hindu Saints Vedantha Desika said as long ago as the thirteenth century that firm faith in the Supreme as the root of all beings from Brahma down the worm effecteth deliverance from Samsara. But the Numskull who though aiming moksha payeth worship to the lower divinities whether in human being or *in the state concept* is like him who hopeth to quench his thirst by dew drops. (See Sankalpa Suryodaya ; the *italics* are our words).

Naraka or hell is not any regional abode nor Swarga. It is the suffering self wrought or beatitude enjoyed by personality. When national crimes are committed, the individuals feel internal moral mortification and it is reported that there is already this reaction in the West. Indivi-

duals here and there are still potent enough to effect moral elevation. If one like Emilio Scala feels (though originally pauper but had a million by a windfall of a lottery) for the distress of the Chinese why should not the soul of Germany assert itself to purify the German hearts?

REVIEW.

PART II OF THE BIOGRAPHICAL SKETCH OF SRI RANGANATHA SATAGOPA YATINDRA MAHADESIKA, THE 40TH JEER OF SRI AHOBILA MUTT.

Mr. K. T. Sundarachariar whose zeal on behalf of the Sri Ahobila Mutt we had occasion to commend in a former issue of this Journal in connection with the publication of Part I of the life of Sri Ranganatha Satagopa Yatindra Mahadesika the 40th Jeer of the Sri Ahobila Mutt has now brought out Part II. This book has a larger and a richer human interest than the first. The former volume was concerned largely with the life and activities of the Sri Jeer himself. In this volume Mr. Sundarachariar has covered a larger field. There is also a reverential attempt to make a critical estimate of the achievements of the Swami from different points of view. The book has thereby gained greatly in human and historic interest. Among the subjects dealt with are the history of the famous Mutt and its development and growth with special reference to places of its ancient associations. The contributors speak from intimate knowledge and experience of the Mutt and of the Swami. The style is clear and intelligible both to the initiate and the lay public. It will be a good thing if the series is continued and more literature published on the same lines. In these days of menacing secularism and growing myopia in the realm of intangible values the Hindu public need systematic spiritual instruction adapted to the altered condition of the times. The disciples of the Mutt and public stand in need of education both in the special significance of the ministrations of the Mutt and its importance in the spiritual life of South India. A rich field for service lies before the Mutt in the future.

Mr. Sundarachariar has done well in emphasising the uniqueness of the Mutt possessing a succession of brilliant and capable Swamis. He has paid a just tribute to the present head, a person who by his age, learning and austerity and various other rare qualities has endeared himself to his disciples and earned their esteem in an unparalleled degree. His nominee is also an illustrious scholar deeply learned in the religious lore of Vaishnavism and one who had a brilliant record of achievements before he came into the Mutt.

force is Buddhism. The penetration of Buddhism in Asia is one of the miracles of religious history.

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NOTES

Communal Selfishness :—Each community thinks almost exclusively in terms of its claims as against other communities, a claim which in its ultimate implications is for domination. Unless it is permitted to dominate the other communities it feels aggrieved and raises the cry of oppression. Interested persons arise to fan the flames of communal passion and at the present time nothing seems to be easier than stirring up dormant communal animosities. Each community in its chequered history has some spot in the past where it had a temporary dominant position. That suffices for most communities to drug themselves into the feeling that they are really the most superior communities in the world and that they are not having the recognition which their superiority entitles them to.

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Where is Democracy? :—This is the very negation of democracy. It will be idle to think in terms of parliamentary democracies in an atmosphere where the liberty claimed is to exploit other communities. One of the speakers in the Karachi Muslims League Conference referred to a conquest of India by 9 crores of Muslims. One has to make an effort to envisage the atmosphere in which such a thought arises. It is better that these things should be talked about openly so that other communities may be forewarned of potential dangers and learn that while it is undoubtedly necessary to have a great national ideal goal and work towards it is more necessary to keep touch with actualities and not be rushed by sudden impulses of idealism which by ignoring difficulties may plunge the country into greater danger.

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Is religion a menace? :—Though one would be unwilling to think in such terms it is a thought that has come into many a mind in this country. Religion in this respect has to be thought of in terms of its organisations. In this form part of its ideal is domination over others call it by whatever name we will. Organised religion can think in terms of conquest by force if necessary. The progress of Islam has been largely the progress organised religion backed up by secular power. Though the claim is made that Christianity progressed in a different manner one cannot altogether ignore the element of power and force in the progress of Christianity. The only missionary religion that expanded without

A helpful lead :—Mr. M. C. Rajah, Diwan Bahadur R. Srinivasan and the Honourable Mr. V. I. Muniswami Pillai who are among the foremost leaders of the Adi-dravida community have done a service to Hinduism by giving a wise lead to their community and warning them against migration to other religions for secular and social benefits. They have the vision to see that in a few years Harijans will come into their own and enjoy their full share of the unsurpassed spiritual heritage of Hinduism.

In this as in many other cases the time-factor may be crucial. The urge of idealism brings about an impatience which it is difficult to restrain. But it has to be moderated. At the same time the communities or institutions against which legitimate claims are made must do everything in their power to meet the desires of the excluded classes for participation in Hindu religious ministrations. Without such mutual co-operation the situations will become worse instead of better with the passing of time. Hindu society cannot indefinitely bank upon the loyalty of the schedule castes without doing all in its power to deserve it in the changed conditions of the present time.

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Temples for toddy shops :—The passing of the Malabar temple-entry Act marks the consummation of the first effort to liberalise Hinduism. However inadequate and disappointing from some points of view, it marks a great forward step in a movement the final stages of which are likely to surpass the dreams of religious reformers and completely refute the apprehension of the conservatives. There are places and communities whose lives centre round the temple. There are other places and communities whose lives centre round the toddy shop or the tavern. Each has its advantages and defects. An excessive temple mentality may do harm and impede the progress of a country. But there can be no doubt that prohibition is going to mean for this country increased prosperity and happiness. Its success in the few districts in which it has been introduced is a guarantee of its future. From this to the next stage of providing a healthy recreation and an opportunity for spiritual uplift ought to be an easy transition. Some of the critical hours of communal life are the evenings. The day's

in the amounts of wealth lodged in the different boxes. God helps us to have the true vision of our own selves. Such an analogy helps us to understand properly the impartial and the relentless disinterested activity of the Lord. Madhva is of the firm opinion that the intrinsic nature of the soul is unalterable and settled once for all. The second and the third types of souls are preordained not to attain the feet of the Lord. The Nityasamsarin after realising the true nature of the self is destined to take an infinite number of births and deaths, according to one school of Dvaita Vedanta. Another view holds that there is a special place for the Nityasamsarin where he experiences pleasure and pain in infinite alteration. The Tamayogyas are destined for eternal damnation. Satvika Jivas are destined ultimately to reach the feet of the Lord and enjoy the unmixed and graded bliss. God help us to do this. No human effort without the intercession of Divine Grace, can help us to realise the nature of our own selves.

Another important philosophical tenet of Dvaita Vedanta is the assertion of the ultimate reality of the world, and the existence of the infinite number of Reals, each distinct from the other in every respect. The test of reality for Madhva is that an object should have existed for some time at least. Existence is the criterion of reality. An object need not be eternal in order to be real. The radical realism of Madhva does not admit the theory of Internal Relations. Relation for Madhva is external. No two relations are alike. Difference is the pivot around which Dvaita Vedanta revolves. Difference is foundational to the system. Differences are ultimately real. They are not mere make-shifts and convenient devices possessing a lower degree of reality.

The ultimate reality of an infinite number of different and independent reals has for its foundation the category of "difference". Once the ultimate reality of this category is proved, the pluralistic Realism of Madhva is automatically established. The Dvaitins maintain the scheme of five-fold difference as ultimate. They are (1) the difference between Jiva and Isvara, (2) the difference between Jiva and Jiva (3) the difference between Jada (inert matter) and Jada (4) the difference between Jada and Jiva and (5) the difference between Isvara and Jada. Sri Madhva has relied on scripture as the primary authority for the scheme of five-fold difference (pancha-bheda). Post-Madhva philosophers, especially Jayathirtha and Vyasathirtha (the great dialecticians of Dvaita Vedanta), have attempted to prove the ultimate reality of the category of "difference" through the dilectic method. Vyasathirtha in his Bhedojjivana states

in detail the arguments against "difference" through the aid of the three pramanas (perception, inference and scripture). Jayathirtha has examined the case for and against "difference" in his illuminating commentary on Madhva's Tattvanirnaya (pp. 47-52 Kumbakonam edition) and has fairly succeeded in defending the category of "difference".

The spiritual capacities of different souls differ in degrees as well as in kind. The means of attaining salvation prescribed to them also differ. Madhva realises that there is no private road to the Deity. The method of Jnana alone leads to salvation. Jnana can be attained through Sravana (hearing) and constant meditation (Manana and Nididhyasana).

The philosophical tenets of any system are to be arrived at through the instruments of knowledge. Madhva recognizes three distinct pramanas. They are (1) Perception, (2) Inference, (3) Verbal testimony. Madhva subordinates perception and inference to the authority of verbal testimony. Verbal testimony is as independent a pramana as perception. Lord and His Glory have only to be known through the valid Sastras. After a detailed study and a firm conviction of the theoretical truths of Sri Madhva's system one must take to Upasana (Meditation). Upasana or Meditation must grow firm and must be uninterrupted. The love of the Lord must become the exclusive and ultimate object of life. True Bhakti is not mere emotionalism unlit by knowledge. Passionate devotion to the Lord is impossible and unintelligible in the absence of a thorough knowledge of the auspicious qualities of the Lord. Detachment from the perishing objects of the world and attachment to God are the two aspects of Bhakti. Bhakti without Vairagya (Detachment) is a mere shadow without the substance. The necessity for Bhakti and Karma as accessories to salvation ought not to make us think that salvation is attained by a composite method (Jnana-karma-samuccaya). Karma when informed by knowledge loses its binding effect. It is this enlightened karma that the Gita advocates.

When the soul is fully ripe for Moksa, the Niyata Guru (the real preceptor) unawares takes the ripe soul into his confidence and initiates him to the worship of that aspect of the Lord Vishnu which helps him to attain Moksa. This is technically called the Upadesa of the Niyata Guru which is the necessary step to Moksa. The devotee uninterruptedly contemplates the Bimba that the Niyata Guru showed him. As a result of the accumulative merit of the devotee his past karma reaches the vanishing point. The Grace of the Lord dawns on him. The presence of the Lord destroys the past karma of the soul. Later on the devotee

is led by Vayu to the presence of the Lord wherein he enjoys unmixed bliss and spends his everlasting life in the ecstatic vision of the Lord.

Such in brief outline is the philosophy of Sri Madhva. Post-Madhva Philosophers have tried and succeeded to a degree in refuting the arguments of some of the post-Sankara philosophers. The contention of the Dvaitin against the Advaitin can be framed in four propositions. (1) The Advaitin's Brahman is non-different from the Sunya of the Buddhist. It is the thrashed out Sunya of the Buddhist tricked into new words. (2) The world of Matter and Souls is ultimately real. There is no gradation or degrees in reality. (3) The individual soul is absolutely and eternally different from and is dependent on Brahman. (4) The Brahman of the Dvaitin is not the attributeless Absolute of Sankara. But it is abode of an infinite number of auspicious attributes. (5) Finally it is pointed out that the import of the Vedanta is not in tune with the doctrines of Advaita.

The great merit of Dvaita Vedanta is that it adopts the empirical and scientific standpoint in the study of human experience. Instruments of knowledge such as perception are not refuted as giving us only the appearance of objects. Nobody who studies the advanced logical texts of Jayatirtha and Vyasatirtha, the post Madhva thinkers would go with the impression that Dvaita Vedanta is a facile religious mysticism based on alleged scriptural declarations. The style of Sri Madhva is irritatingly brief and cryptic. This has necessitated the demand for commentators.

The greatness of Dvaita Vedanta is the unflinching faith in the Divine Law. The disciplinary training prescribed in Dvaita Vedanta does not annihilate individuality. Morality for the Dvaitin is not a mere stepping stone. It is religion lived. The path of the moral life is the path of the devotee. Morality is not made an end in itself in the manner of the modern humanist. The true test of moral activity is performance of the duty as a divine commandment.

SOCIAL ADJUSTMENT.*

Extreme conservatives who are against any change are very 'unnatural' because change is in the very nature of things not only in things physical as rocks and soil, but in things super-physical as well. No human institution can remain absolutely the same for two decades together. Religion founded on an impersonal and super human basis does undergo change, sometimes very radical ones. To a critical student Hinduism is like Delhi having within its vast fold relics of things of bygone ages. Vedic ritualism, Upanishadic metaphysics, Buddhistic practices, Puranic observances and right at bottom even vestiges of Animism, all these are to be found in that vast complex thing called modern Hinduism just as in Delhi you can see vestiges of the old Indraprastha, Delhi of Prithvi, Delhi of the slave Dynasty and its successors, Shajahan's Delhi and now the New Delhi.

Taking a small item like the food we eat we see how radical have been the changes effected down the course of centuries. Manu in the section of his book dealing with *śraddha* enumerates the various kinds of flesh that may be offered to the guests and gives the highest place to the flesh of the rhinoceros which according to him will keep the *Pitrus* of the giver in heaven for twelve years! Quite in recent times as it were, Bhavabhuti describes how Vasishta ate away the calf at Valmiki's hermitage whereas king Janaka on account of his grief over the fate of Sita became a *Vaikhāṇasa* and was a vegetarian. That this was not objected to by the contemporaries of Bhavabhuti as a vile mis-representation may be taken for granted as the text in that form has come down to us.

Changes in our social manners and customs sometime come in as a result of circumstances and are acquiesced in by the people at large. About 20 years ago post-puberty marriage was looked upon as a vile thing by the conservatives and advocated by the reformers. Today it has become the rule almost and no body takes any serious objection to it.

Instead of leaving things to be effected by Time in its own course and in its own manner, we as intelligent human beings should study the problem and deliberately follow a definite course which in our sincere opinion is beneficial to the society.

* This is the substance of a lecture delivered by Mr. S. K. Yegnanarayana Aiyar to an audience of South Indians at Poona during the last Christmas under the presidency of Principal P. K. Atre B.A., B.T. etc.

The Tamilian Hindu, in particular has been following a policy of drift in social matters. The state is generally neutral in its attitude though in recent times legislatures have sponsored some reform measures. The religious heads are conservative to a fault and care more for meta-physical subtleties than for living problems of the society. Public opinion which generally is conservative is weak to assert itself in these days when village life has disintegrated and extreme individualism is the order of the day among the urban folk. Economic depression has contributed its own quota and a priest can be secured in a town for anything and everything.

We have either blind conservatism or defiant radicalism not based on religion, but very little of genuine reform based on conviction and practised by those who in point of religious observances and knowledge are in no way inferior to the conservative.

People living in the midst of others, in a strange environment have a natural advantage over their home-staying brethren in this, that they can realise the relative nature of things. The villager who has not travelled far, thinks like a child, that the particular way of dress and food he is accustomed to are as unalterable as the solar system, whereas the man who has travelled abroad or lives among strangers realises that apart from the fundamental fact that man does require food and in civilised society he goes about with clothes on, the particular way in which the food is prepared and eaten or the clothes worn are non-essential and local suited mostly to the environment. Such people therefore, have a duty to themselves to see how much of their manners and customs are rooted in fundamentals and how much are mere accretions of time and they must have the courage to deliberately choose a new path if found necessary.

A consistent attitude towards problems of life in general is to be taken up. The sight we often meet with in the present condition of our society of a person being politically radical and socially reactionary or *vice-versa* is highly deplorable. It only shows that such persons are not really serious about the great things of life.

I plead with all the emphasis at my command for a consistently liberal attitude in politics, religion, social reform or in economics. There is enough of conservatism in the land and the pull is always on its side. Let us therefore band together to stand firm and pull towards healthy change and necessary reforms.

LAW AND RELIGION.

THE HON'BLE MR. JUSTICE S. VARADACHARIAR

Mr. Justice Varadachariar said that the subject of the lecture, "Law and Religion" was not only a topic of historical and theoretical interest, but also one of some practical importance at the present day. Many a well-meaning reformer in this country attempted to seek the aid of the legislature to quicken the pace of reform. Such attempts, were sometimes opposed as endangering religion. A dispassionate study of the relation between law and religion was thus of more than academic interest. It was however necessary to recognise, at the outset, that the matter was one on which there was likely to be honest difference of opinion.

The word "religion" had been used and understood in different senses, and in the present discussion, he would refer to religion in the sense of a faith in an unseen Power which controlled the destinies of mankind, and whose existence, powers and commands were unknowable except through some kind of revelation. The inter-relation between law and religion had arisen or had persisted in many ways and from many causes. The belief of any community as to the origin of law, the theories prevalent in the community as to the origin and functions of the State, the ideas accepted by that community as to the meaning and purpose of life, the sanctions by which social duties were or had to be enforced in the community, the classes or authorities who were the repositories of legal knowledge and were responsible for the development of law and the tribunals by which justice was administered,—these were the principal factors to be considered in this connection. Religion not merely consisted of a bundle of creeds and dogmas but inculcated a particular way of life arising out of and consistent with its philosophy as to the meaning of life. In so far as that way of life involved theories as to man's duties to himself and his fellowmen, these theories must profoundly influence the concepts underlying the system of law by which its followers governed themselves. A vague religiosity or a mere sentiment of religion without a definite philosophy of life was hardly likely to have much influence on man's social behaviour.

The conception of law had under-gone change from stage to stage of human history. People were so used to the Austinian conception that they were apt to forget its limitations and historical contradictions. A

study of the historical and comparative schools of jurisprudence would be a useful corrective to this tendency. Vicissitudes of political history in different parts of the world brought in their train radical changes in some places in the connection between law and religion. In the West separation between law, religion and morals, between the Church and the State, between legal tribunals and ecclesiastical tribunals proceeded apace. The history of the East was different. There could be little doubt as to the necessity and advantage of a certain degree of separation between religion and law. The growing secularisation of life, the necessity for administering and enforcing the law through temporal tribunals with the aid of temporal sanctions and the inevitability of modern conditions of legislation by temporal authority emphasised the need for such separation. This, however, was different from postulating the divorce of law from religion.

INTER-RELATION OF LAW AND RELIGION

The author of the *Sukra Niti*, observed that a minister should recommend to the king the enactment of laws calculated to secure happiness both here and hereafter. With this might be compared the statement of a recent western writer that a scientific statesman who would attempt to prescribe codes for human conduct without regard to the religious nature of man was as likely to fail as the religious reformer who prescribed codes without regard to the human nature. The intimate connection between religion and law, was a characteristic of the early stages of many systems of law. Among the Hebrews the connection between the two was quite evident. Even in the case of systems like the Roman and the English, which in their advanced stages had been held up as models for the world, the inter-relation between law and religion in the earlier stages had been recognised, and traces of the influence of religion on law were still to be found in some branches of the English law, especially those relating to marriage and descent of property, etc. Among the Mahomedans, the *Quoran* and the sayings of the Prophet were regarded as authoritative sources of law. Among the Hindus, the *Vedas* and *Smritis* formed living sources of law and the connection between religion and law had continued so long as to form almost a ground for condemnation of Hindu Law.

After referring to some of the works on the historical aspect of the relations between Law and Religion, such as, Sir Henry Maine's lectures, Pollock and Maitland's *History of the English Law* and the *History and Development of Mahomedan Jurisprudence* by Sir Abdur Rahim, Mr.

Varadachariar said that there were many who thought that some of Maine's theories regarding Hindu Law could not be accepted or universally followed and that others required to be qualified. Some of Maine's observations it would be impossible to accept as fair or correct. He seemed to regard Hindu Law as being full of "monstrous inequities" and as having been "perverted in different directions by the priestly class". Such observations, he feared, could be the result only of imperfect acquaintance with Hindu Law books as only very few were available to Maine in those days. It was further not easy for a European critic to view these books with a sympathetic imagination. Maine also seemed here and there to have yielded to a temptation to enunciate neat antithetical propositions by way of contrasting Hindu Law with Roman Law of which he was a great admirer.

It was common knowledge that the *Vedas* and the *Smritis* were supposed to be the inspired sources of Hindu Law. While the *Vedas* and the *Smritis* were regarded as embodying the portion ordinarily referred to as *Vyavahara*, it was scarcely right to say that Hindu scholars regarded every statement in the *Vedas* or the *Smritis* as standing on the same footing as every other statement. It was this misconception that had led to a great deal of false ideas about the unalterability even of the *Vyavahara* portion of Hindu Law. The *Mimamsa* School made an attempt to analyse the various portions of the *Vedas* under different categories, such as statements containing *Vidhi* and *Nisheda* and statements in the nature of *Arthavada* and *Anuvada*. It was only portions classified as *Vidhi* or *Nisheda* which were unquestionable and unalterable. In regard to the others, even the orthodox school had recognised that they were not equally authoritative as *Vidhi* and *Nisheda* portions. Sankara found no difficulty in putting aside not merely *Purvakandas*, but even considerable portions of the *Upanishads* as being only in the nature of *Arthavada*. The author of *Smriti Chandrika* stated in one place that all directions contained in the *Smritis* with reference to *Vyavahara*, were in the nature of *Anuvada*.

HINDU CONCEPT OF KINGSHIP

The Hindu conception of the divine origin of kings was very different from the mediæval theory of the Divine right of kings prevalent in Western countries. The Hindu concept never placed the king above law in the sense in which the Divine Right theory did. It was never the Hindu theory that the king could change the law as he pleased. He was merely

expected to enforce law. That accounted for the great difficulty that later Hindu lawyers felt in changing Hindu Law even where they felt re-adjustments necessary in the face of changing conditions.

In regard to the scope and purpose of law also there was a difference between present day concepts and earlier ones. Separation of law, religion and morals was much more characteristic of modern thought than it was of ancient thought and life. But that the separation was not in the concept itself but in the application was a distinction that should be borne in mind. The Hindu conception of *Dharma* represented obligations and duties prescribed by the *shastras* for man's conduct in life as much towards God as towards his parents, wife and children, brothers and sisters, king and fellow-men. In all the earlier *smritis*, these obligations were discussed together and it was only the later *Smriti-kartas* that made differentiations between *Achara*, *Vyavahara* and *Prayaschitta*.

ADMINISTRATION OF LAW

Comparatively scanty information was available as to the kind of judicial system that was in vogue in those days. There were no doubt elaborate descriptions in Manu and Kautilya about courts or law, but except some kind of arrest and suretyship for the performance of the decrees of court there was very little information as to the way in which decisions of courts, for instance, were enforced in those days. As regards procedure, they seemed to have to some extent employed the system of examining witnesses. Whether there was appreciation of evidence in the modern sense, or whether evidence was weighed by the number of witnesses on either side, of whether a tribunal depended on its own knowledge of details of a case, it was not easy to determine. But one thing was certain; Judges, parties and witnesses all were in fear of lying and they proceeded on the footing that the oath had some value. They always associated a *drishta-phala* and an *adrishta-phala* with every act of man and such religious sanctions even for civil duties had their wholesome effect. Indeed, Mr. Varadachariar said, he had begun to entertain grave apprehensions as to the efficacy of temporal sanctions even in these days; for temporal sanctions known to man seemed to be losing their force.

As regards tribunals that administered law in ancient days, they found that panchayats—the panchayat was even to-day a current institution—existed from ancient days. He could not say much as to its being of Dravidian or other origin, but there was certainly the analogue of the

panchayat in the *Dharma Sastras*. Whatever man did was assumed to be done—that was clear from the Hindu's *sankalpa* before beginning any act—in the presence of a *parishad* with a personality apart from that of the individuals composing it. The *parishad* was assumed to be one of learned, at any rate honest men, and whether it be a civil dispute or a *prayaschitta* or other ceremony the influence of a *parishad* was there and was felt.

The idea of a Judge distinct from the jury did not appear to have emerged very clearly in the ancient Hindu legal system. In some books there were references to appeals to and administration of justice by the King. But one could not gather that all this was of such a nature as to promote a system of law as such. It was not until there came into existence some kind of centralised empire and centralised administration of justice that there was anything like the development of a scientific system of law in the modern sense.

HOW CHANGES WERE EFFECTED

Law, according to the Hindu conception, was not considered as something which a king or other temporal authority could alter. It was only on the lines suggested viz., of classification into *Vidhi* and *Nisheda* or *Arthavada* and *Anuvada* that they could at all bring it within the power of commentators to make changes by either attempting a reconciliation of different texts or laying emphasis on one or the other of the texts, or by emphasising the theory of *Anuvada* so as to say that even what was prescribed in sacred books might be changed, or by insisting that law was after all worldly and should, therefore, every now and then be brought into conformity with practices and conditions prevailing in the country. In the *Mitakshara*, there was a definite statement to the effect that, notwithstanding the *Vedas* authorising or insisting upon a particular act, nothing abhorrent to the ideas of the world should be done. It was by such processes of interpretation that changes of law might be attempted.

In dealing with commentators, Mr. Varadachariar continued, they came into more modern history. The attempt to find out what exactly was the state of society in the days of Manu must, he said, largely be speculative. But the view of many European writers that the state of society described by Manu must be something in the nature of an ideal society was a mistaken one. No fair-minded reader could say that the twelve classes of sons or eight kinds of marriages, numerous kinds of inter-marriages, the classification of descendants of such marriages or similar other provisions of the Code could be deemed to represent an imaginary state of affairs. A close study would show that what was stated

therein was a set of facts that prevailed at the time though the preferences indicated showed really what the *smritikarta*, would suggest as the better course. The most important point to remember in following the changes in law was that far from religion or religious ideas having ever put back legal ideas, it was under colour of religion that the best advance was made so far as Hindu law was concerned. The way in which the law-givers of those days brought about a change from the unapproved forms of marriage to approved forms of marriage was by enacting that wives taken under the unapproved forms of marriage were unfit to participate in religious ceremonies. Many of the reforms in law were effected by appealing to religious consideration. For instance, the way in which polygamy was discouraged by the *smritis* was by a refusal to accord a status for purposes of religious ceremonials to any wife, other than the first. That was the one sanction and an effective sanction that law employed. In view of all this, the criticism that "in the east, the religious oligarchy, with a view to increasing and consolidating its own influence presented to the world a code, not so much of rules actually observed as of rules which the priestly order considered to be proper to be observed", betrayed utter ignorance of the history of the *Dharma Sastras*. In the very beginning of the *Sutras* of *Apastamba*, there was a reference to *Samaya-charika*, rules derived from the practice of the world and the community. This showed the factors that largely influenced the contents of the *Sutras*.

SERVICE RENDERED BY COMMENTATORS

Mr. Varadachariar then proceeded to discuss the work of commentators and later law-givers such as Vignaneswara, Balambhatta, Nilakanta, and Jimutavahana, and said that the different commentators, who flourished in different parts of India, reflected in their works the conditions in their respective parts of the country. One must also remember the history of the times in which they lived in estimating their work or passing opinions about them. Even great empires, like Vijayanagar, despite their glory and splendour, did not achieve anything like a judicial system that could at all compare with modern ones. In other parts of India there was Moslem rule. So far as Hindu law was concerned, there was not much by way of State administration of Hindu law. What there was of it was what was associated with the panchayats. In the conditions which prevailed from the tenth to the seventeenth centuries, it was impossible to expect anything in the nature of an ordered development of legal administration or systems of law and jurisprudence. It was, therefore, to the

greater credit of commentators that they did so much, in spite of adverse circumstances, to keep up a continuous attempt to adjust the law to changing conditions and to dissociate civil law as far as possible from religious observances. They did not altogether turn away from the ideas deeply rooted in the system, but, consistently with those ideas, they tried their very best to develop a kind of jurisprudence which could stand comparison with any of the corresponding age in other countries. So far as he had read and understood Hindu law books, Mr. Varadachariar found no basis for the charge that the priestly classes stood to benefit by the changes that took place, for ill or well, in Hindu law. He could understand the priestly class being interested in the *prayaschitta* or *achara kandas*, but he could never understand the remarks so frequently made by people of the West and repeated by others also that it was for the purpose of consolidating their influence and augmenting their emoluments that the priestly class subordinated the interests of Hindu law to their own interests.

The one service that the *Mitakshara* rendered to Hindu law, was to dissociate religious considerations from civil law as far as possible. That was clear in the law of inheritance, the definition of *Daya* and other provisions. Even in *Jimutavahana*, the attempt was to dissociate religion and civil law though, perforce, that jurist had to employ religious sanctions. If *Jimutavahana* did that, it was not out of a desire to make Hindu law more archaic but to advance it and liberalise it with the aid of the accepted religious sanctions. The one charge that had to be made against this jurist was the position he assigned to women in inheritance. In this matter *Jimutavahana* and *Mitakshara* were at conflict, and it was unfortunate that the Privy Council preferred *Jimutavahana* to *Mitakshara*, in this matter, even so far as this presidency was concerned. That was the cause of the stigma on Hindu law with reference to its treatment of women. If the trend of development represented in *Mitakshara*, and other judicial works had been allowed to go on, there was, the lecturer said, no ground for thinking that Hindu lawyers would not have reached a plane of development comparable, if not superior to modern legal systems.

In this connection, Mr. Varadachariar mentioned that in Bombay scholars were attempting to compile a *Dharma Kosa* arranging therein under various heads all relevant extracts from the earliest *smritis* to the latest commentaries—a bird's eye-view of Hindu Law, as it were, under given headings. This would give one a clear idea of the evolution of Hindu Law from time to time.

POSITION OF WOMEN

It was the absence of facilities of that kind, the lecturer continued, that had led to a great deal of misconception about Hindu Law. There was for instance, the misconception about the Hindu concepts of *Swamya* and *Swatantrya* in respect of property. It was failure to appreciate this distinction involved in the two concepts that had led Western writers to advance all sorts of criticism in regard to Hindu laws of inheritance, particularly women's rights of inheritance and *stridhana*. There was no question of denial of any right to women involved; it was a question of limitation by convention, justified in the circumstances prevailing at the time the laws were made. The practice of restricting the *swatantrya* of woman in respect of property, where property was mostly agricultural, as in Hindu society of the past—it was very largely true even to-day—was a sound arrangement, it was also common for detractors of Hindu Law to ignore the very many provisions therein whereby women were given definite advantages over men in regard to property. For instance, while a woman retained her rights in respect of her husband's property, the husband had no such right to his wife's. Restrictions imposed on widows were based on the Hindu conception of what a widow's life should be.

REFORM OF HINDU LAW

The result of a century's administration of Hindu law by British courts, Mr. Varadachariar said, had been such that, if to-day one or the other of the early *smriti-kartas* should come back into this country, he would hardly recognise in the present Hindu law anything like what he gave to Hindu society. For instance, the duty of saving the ancestors from *put* by discharging all his debts now was fulfilled by the creditor rather than by the son. Most of the laws of the *smritis* had already been put aside and a few rules of a hybrid type were now enforced as Hindu law. What was once a logical system had been replaced by Strange and Macnaughton who were the *smriti-kartas* of the Hindu law of to-day.

Since the spontaneous development of Hindu law had been prevented by external causes: Mr. Varadachariar said, the remedy as well as stimulus for further development had to come from external sources. A system which was the result of long historical development could not be reconstructed at pleasure or in a moment. Legislation should not be inspired by a mere spirit of reaction from existing evils or a revolt against traditional ideas. Undue stress ought not to be laid on the purpose to be immediately achieved. More heed should be paid to lasting ideals of

justice and morals. "The task of the legislator," Mr. Varadachariar said, "is a study of social facts by way of diagnosis, and prescription, not according to a *priori* formulae but according to the requirements of the social disease." Correction of one evil, the lecturer said, should not be allowed to lead to some other unwelcome by-product. There must be a clear grasp of the end desired and ascertainment after careful investigation of the best means of attaining it. The mere fact that a proposal seemed to offer a present or immediate advantage should not lead one to support it without due consideration of its possible conflict with the wisdom of the past or its possible effects on the future. There was the familiar case of attempts to redress injustices to women in respect of inheritance. The latest proposal was to give absolute property to the widow. The reformers had no objection to making the father and the mother helpless and seek maintenance at the hands of the widow in their concern for the latter. Further was there a case of a Hindu widow who inherited property from her husband and at her death did not give it away to her parents? How could she be expected to have sympathy for a step-daughter or other relations of the husband in preference to her parents? His objection was not at all to a liberal treatment being accorded to widows, but to trying to achieve this objective by tinkering with one bit of law. If people were anxious to make the Hindu law of inheritance logical and perfect, let them cast aside the theory of the nearer excluding the father and go in for distribution of property. So long as he was a Hindu believing in Hindu ideas, Mr. Varadachariar refused to believe that any Hindu father would give away all rights to his widow and leave his mother, daughter and the rest to starve. If anybody had the courage, let him bring forward a measure for the distribution of property on Western lines. Inheritance may be limited to a narrow circle of near relatives. Escheat beyond this circle would give definite advantage to exchequers always in need of funds. But he would suggest hard cases ought not to make bad law, whether in administration of justice or legislation. After all, the idea of distribution was not unknown to the Dharma Sastras.

Marriage was another matter in regard to which liberal changes were being attempted. According to Hindu conception, marriage was a *samskara*, a sacrament. He could understand liberal changes being made in regard to civil marriages and he had no objection to people being allowed freer recourse to Civil Marriage Laws. But those who wished to conform to the sacramental form of marriage should not go in for radical

departures from the prescribed course. So far as adoption was concerned perhaps it was necessary that the spiritual aspect of it should be dissociated from its civil aspect. There was no reason why the law of adoption should not be made more logical and all quibblings about "divesting", etc., be put an end to. The law as to religious endowments brought law much closer to religion and for more reasons than one Mr. Varadachariar preferred not to go into that region.

In conclusion, Mr. Varadachariar referred to the criticism that the ideals of Hinduism were "unprogressive, individualistic and anti-social" which he said, seemed to imply that any system of law which sought to be progressive and social must necessarily part company with Hinduism. The criticism, he was afraid, was born of a misapprehension. It was difficult to conceive of a system more successfully combining within its scope the pursuit of spiritual and temporal ends, not only of the individual but of society. The ideal of service was not foreign to Hinduism. The very conception of *Grihastashrama* was one of service to fellowmen. It might be that modern notions of service and demands of society might vary from those obtained in the past in Hindu society; but on that ground to say that the idea of service was unknown or foreign to Hinduism was a proposition which was absolutely untenable. Quoting Sir Radhakrishnan in support of his proposition, Mr. Varadachariar said that civilisation in this country had been a sustained effort to embody the highest philosophical truths in social life.

[From the press report of the lecture delivered by the Hon'ble Mr. Justice S. Varadachariar on the occasion of the Golden Jubilee Celebration of the High Court Advocates' Association, Madras.]

SIVA MAHIMNA STOTRA

शिवमहिम्नस्तोत्रम्॥

(Continued from page 57)

त्वमर्कः त्वंसोमः त्वमसि पवनः त्वं हुतवहः ।

त्वमापः त्वंव्योम त्वमुधरणिः आत्मा त्वमिति च ॥

परिच्छिन्ना एवं त्वयि परिणताः विभ्रतु गिरम् ।

न विद्मः तत् तत्त्वं वयं इह तु यत् त्वं न भवामि ॥ २६ ॥

त्वं—Thou (art) अर्कः—The Sun त्वं—Thou (art) सोमः—The moon
त्वं—Thou पवनः—The wind असि—Art त्वं—Thou (art) हुतवहः—Fire त्वं—
Thou (art) आपः—Water त्वं—Thou (art) व्योमः—Space त्वम्—Thou (art)
धरणिः—The earth त्वं—Thou (art) आत्मा—The Soul इति च—And so on परि-
णताः—Those of ripe wisdom त्वयि—In Thee एवं—In this manner परिच्छि-
न्ना—Limited गिरम्—Words विभ्रतु—Let (them) use वयं—We तु—On the other
hand यत्—What तत्त्वं—Truth त्वं—Thou न—Not भवामि—Becomes† तत्—That
न—Not विद्मः—Know.

Wise men say that Thou art the sun, the moon, Air, Fire, Water Space, Earth and Soul and thus speak of Thee as being limited. We, on the otherhand, know not what Thou art not.' (26).

त्रयीं तिस्रो वृत्तीः त्रिभुवनं अथो त्रीनपि सुरान् ।

अकाराद्यैः वर्णैः त्रिभिः अभिदधत् तीर्णविकृति ॥

तुरीयं ते धाम ध्वनिभिः अवरुन्धानं अणुभिः ।

समस्तं व्यस्तं त्वां शरणदगृणाति ओम् इति पदं ॥ २७ ॥

शरणद ! O ! Giver of refuge अकाराद्यैः By अ—others i.e., (अ, उ, म्)
त्रिभिः—Three वर्णैः—Letters त्रयीं—The three Vedas तिस्रो—The three वृत्तीः
—Stages (wakefulness, dream and deep sleep) त्रिभुवनं—Three worlds (the
earth, heaven and the nether world) अथो—and then त्रीन्—Three सुरान्
—Gods (Brahma, Vishnu and Siva) अपि—Also अभिदधत्—Indicating
तीर्णविकृति—Beyond change तुरीयं—The fourth तव—Thy धाम—Unbroken
light अणुभिः—By super subtle ध्वनिभिः—Sounds अवरुन्धानं—Embracing
समस्तं—Whole व्यस्तं Separated ओम् इति पदं—The syllable "Om" त्वां—
Thee गृणाति—Speaks about.

O ! Giver of refuge ! The (mystic) syllable "Om" by its three component letters indicates Thee separately as compound of Three Vedas, the three stages, the three worlds, the three Gods and so on, United by the subtle sounds the syllable. "Om" mentions Thee in Thy fourth and absolute state beyond changes.

In both ways it refers to Thee only]. (27)

भवः शर्वो रुद्रः पशुपतिः अथोऽग्रः सहमहान् ।

तथा भीमेशानौ इति यत् अभिधानाष्टकं इदं ॥

अमुष्मिन् प्रत्येकं प्रविचरति देव श्रुतिः अपि ।

प्रियायास्मै धाम्ने प्रविहितमस्योऽस्मि भवते ॥ २८ ॥

हे देव—O God भवः—"Bhava" शर्वः—"Sarva" रुद्रः—"Rudra" पशुपतिः—"Pasupati" अथ—And then उग्रः—"Ugra" सहमहान्—"Mahadeva" तथा ... Similarly भीमेशानौ—"Bheema" "Isana" इति—Thus अभिधानाष्टकं—The eight names यत्—Which अमुष्मिन्—In this श्रुतिः—The Vedas प्रत्येकं—Separately प्रविचरति—Abounds अस्मै—To this प्रियाय—Beloved धाम्ने—Effulgence भवते—To Thee प्रविहितमस्यः—Performing salutations अस्मि—I am.

O God ! In that famous set of eight names " Bhava ", " Sarva ", " Rudra ", " Pasupati ", " Ugra ", " Mahadeva ", " Bheema " and " Isana " each of them is full of Vedic meaning. To Thee beloved effulgence I bow (28).

नमो नेदिष्ठाय प्रियदव दविष्ठाय च नमः ।

नमः क्षोदिष्ठाय स्मरहर महिष्ठाय च नमः ॥

नमो वर्षिष्ठाय त्रिनयन यविष्ठाय च नमः ।

नमः सर्वस्मै ते तदिदं इति सर्वाय च नमः ॥ २९ ॥

हे प्रियदव—O Lover of solitudes ! नेदिष्ठाय—To Thee who sat nearest नमः—Salutations दविष्ठाय च—To thee who art farthest नमः—Salutations हे स्मरहर—O ! Destroyer of the God of Love क्षोदिष्ठाय—To thee who are smallest नमः—Salutations महिष्ठाय च—And to Thee who art the biggest नमः—Salutations हे त्रिनयन—O Lord with three eyes वर्षिष्ठाय—To Thee who art the oldest नमः—Salutations यविष्ठाय च—And to Thee who art the youngest नमः—Salutations सर्वस्मै—To Thee in all forms ते—To Thee नमः—Salutations इति—In this way तत्—That (Salutations done by me.) इदं—This (Salutations that are being done now) नमः—Salutation शर्वाय—To "Sarva" [भवतु—Be]

O Lover of solitude ! my salutations to Thee who art nearest and yet farthest. O Destroyer of Manmatha ! My salutations to Thee who art the smallest and yet the biggest. O ! Lord with three eyes ! My salutation to Thee who art the youngest as well as the oldest. My salutations to Thee who art of all forms. Let all these salutations done and being done be unto "Sarva" (29)

(To be Continued)

EXTRACTS FROM MADRAS TEMPLE-ENTRY ACT RULES

[Rules regarding requisition to trustees of temples to throw open the temples and the voting on such proposal.]

A requisition or objection referred to in rule 3 (procedure for requisition) shall be sent by registered post to the trustee of the temple or where there are more trustees than one, to the managing trustee, if any, and if there is no managing trustee, to any one of the trustees, and shall be deemed to have been duly received by the trustee or managing trustee if a postal acknowledgment is received.

The trustee or, as the case may be, the managing trustee, shall give intimation to the person who sent the requisition or objection by registered post, of the date on which the requisition or objection was forwarded to the Government. If the trustee or managing trustee refuses to receive the requisition or objection sent to him by registered post or if he does not forward the requisition or objection to the Government within ten days after his receipt of the same, the requisition or objection or, as the case may be, a copy of the same, may be forwarded direct to the Government who may thereupon take action as if a requisition or objection had been forwarded to them by the trustees of the temple.

For each revenue taluq a list of voters shall be prepared and revised once in three years or at such time as the Government may fix. Such list shall be maintained in Form I (a form is attached to the Rules) shall be divided into parts for each Revenue Inspector's firka comprised in the revenue taluq and each part shall be divided into sections for each village and for each municipality. The voters in each Revenue Inspector's firka shall be numbered in one series. The villages in each firka and the voters in each village shall be arranged alphabetically. In municipal areas the voters shall be arranged alphabetically for each ward. The list shall be kept in English and in the language of the revenue taluq.

It shall be the duty of the Returning Officer to cause inquiry to be made and to prepare or cause to be prepared a preliminary list of all persons entitled to be registered as voters. The preliminary list shall be published by posting it in the office of the Returning Officer along with a notice specifying the mode in which and the time within which claims and objections are to be preferred and the date on which and the place at which such claims and objections will be considered. The list and the

notice shall also be published by posting them in the offices of the Revenue Divisional Officer, Tahsildar, Deputy Tahsildars and Sub-Magistrates and of the municipalities, if any, in the revenue taluq.

The counting of votes shall commence on the day and at the hour appointed for the purpose. Votes shall be counted by, or under the supervision of the Returning Officer.

No declaration of the result of a poll made by a Returning Officer shall be called in question except on an objection petition preferred to such officer as may be appointed by the Government for the purpose (called the Election Officer), by a trustee or by not less than twenty voters. The objection petition shall be preferred within fourteen days of the date of the declaration of the result of the poll and shall contain a statement in concise form of the material facts on which the objection is based. It shall be signed by the petitioner or petitioners and verified in the manner prescribed for the verification of pleadings in the Code of Civil Procedure, 1908.

The Election Officer shall give notice of the place and time of the hearing of the objection petition to the petitioner or petitioners and the trustees. Copies of the notice shall also be posted in the office of the Returning Officer and in the premises of the temple concerned for the information of the public.

The objection petition shall be inquired into the revenue taluq in which the poll was held as nearly as may be, in accordance with the procedure applicable under the Code of Civil Procedure, 1908, to the trial of suits.

VIGILANCE ASSOCIATIONS AND HINDU REFORMATION.

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

(*Sub-Judge Retired.*)

"Home and Shelter" thrills our hearts with the noblest humanitarian emotion. The work of the Madras Vigilance Association in maintaining the institute in Kilpauk evokes everyone's sense and satisfaction that justice is done to the unfortunate girls who are victims to the egregious exhibition of passion unbalanced and unregulated, escaping the bounds of discipline which society and tradition imposes on the family and individuals for their own benefit and prosperity. It is maintenance in fact of the bounds which were, in India and especially by the Hindu Society imposed, if not also, stiffening further the said bounds, that is now urgently called for by society and not the pseudo liberalism which airs fourth individualism and freedom which leads to libertinism and licentiousness spreading wily nets, strangling the unwary in their meshes.

The Vigilance Association has yet to investigate the individual and social psychology with a view to examine, where tradition and discipline of tradition have failed to tackle the problem of the adjustment of the individuals' yearnings, in relation to wholesome self-evolution (correlated to self-knowledge and self-control) which would lead to the acquirement of happiness and harmony, not only to the individual and Society but to the nation at large.

In this study it is not merely temporary pleasures and advantages that weigh with us but the more valuable elements, that guarantee the realisation of the spiritual beatitude which of all nations in the world the Hindu nation has most heartily set up as *the goal*.

It is reported (see the report of the Madras Vigilance Association for 1938) that "there has been no spontaneous or voluntary help" from the members of the public "no appreciable co-operation". The report from Tinnevely alone is to the effect that "public co-operation was encouraging in some cases" "Private informants assist the Police in detecting cases and also giving evidence in the court". The problem of eliciting public co-operation stands for severe scrutiny. The attitude of the public to the "immorals" requires a rational investigation and research. It is neglect or derision or hatred or pity and if so what is the psychology behind it? Should the public feel that Society as ordained and evolved

should have all members *without exception* to pursue normal and moral life? Have they noticed the sanctions at the bottom of such a conduct that Society has and must have in view? If not where did Society fail to check and improve? It is because the parents were injudicious in the matter of the marriage of their boys and girls? Is it because they settled marriages too soon or too late? Is it because young girls were allowed to move promiscuously without protection or that the boys were not properly controlled or that they resented all control? Was the control beyond the limits of proper requirements? These and numerous cognate questions require investigation.

It is reported that women and girls having no other means of maintaining themselves carry on the profession very secretly. This is the central theme of the present situation. The absence of economic self-reliance of the women folk is the core of the problem. Does the law regulating the family and in relation to man and woman boys and girls conserve and create the best of the virtues of the family and save them from penury and poverty? Can women derive sufficient protection and security from lapse if they are not what they are now in the family and feel Society has in any way wronged them?

If marriage affords at present the best means of protection the ethics of marriage-presents, the necessity of gauging of mutual temperaments as a pre-requisite of the moral and mental equipment of the couple and their respective parents and relations to enrich the family life have to be examined from a sociological, biological and psychological standpoint. Regular research committees with sufficient monetary and material help have to be started for the purpose in order that reformers may depend upon reliable resources for information and views instead of beating their self opinion drums.

Instances have been given more by way of successful rescue and resortation than as a result of research (for that is not the purpose of the Vigilance Association *at present*), of aberration and unsoundness of mind, misfit alliances; "The grinding Mill of the Dowry system (the bane of any society), unnatural and perverted sex-urge and lastly the most wily snare and siren the "lure of the *Cinema*" and several cognate subjects. The Vigilance Association would do well to encourage these researches as auxiliaries.

The Madras Vigilance Association is eminently fitted to discharge the high functions of Sangha (or society) reform. But we require an enlargement of its scope and mission. Vigilance has two legitimate

aspects preventive and persuasive, detective and corrective. The "Rescue Home" for girls is already fruitful as an ameliorative and redemptive institution. The Superintendent at the second anniversary pleaded for suitable jobs or absorption, *into the Society* lest otherwise they would be paving the way for "establishment of a separate caste of rescued girls". Hindu social reform does therefore come in immediate contact with the Association's activities.

But in parallel lines if preventive steps are undertaken to perceive loopholes in social culture and traditions and rectify them, with the help and co-operation of influential families and of those in charge of education, of the wardens of hostels and the parents and guardians, reform in the right direction can be more easily and quickly realised. The most menacing problem eluding elucidation is that of Indian girls and women taking to films. If the stage and the cinema should constitute a desirable occupation for women, surely they should cherish and maintain a high standard of morality not only in the art but in their private lives and conduct. Acting as an occupation has yet to acquire the popular approval. Dancing is more close in that category. We have practical occurrences of actors and actresses not being always welcomed by society except by a few dandies and sycophants who are directly benefited by the encouragement of the arts and art stars in question. It is indeed paradoxical that people often want *art but not* the artists whose private lives are sometimes suspect. There is an innate tendency to view the private and public lives of the personnels as a one and passing judgments on that basis. Therefore it should be the aim of stage and cinema directors to *preserve purity at any cost*. Famous actresses from North India have recently appealed to girls and women from decent families to join the profession. Ragini Devi, Shanta Apte and others. The fact that dancing as an art has been in vogue from time immemorial as a *profession apart* is itself an argument against a ready response being available to the said appeals. The lure of the cinema has a tendency to induce some girls to abandon home ties. Many a girl has suffered unforeseen troubles and tribulations through this temptation. They slave for exploiters. After some time they are left helpless and then they become victims of underworld dens of immorality. Once they become independent they are faced with restlessness, inability to assume composure and hate loneliness as a *veritable curse*. So much so, many of them even in Hollywood yearn to get married and abandon the profession. Dr. Popenac answers the questions and he is Director of the Los Angeles Institute of Family Relations

and an authority on sex—" Moviefolk are confronted by peculiar problems, not shared by the rest of Society. They desire to have and maintain a happy normal domestic life, with children and all the other responsibilities that go with it. But the majority are seriously handicapped in this respect and make erratic lovers, wives and husbands". The first question addressed by the play visitor "is she married or only a Miss"? It is generally unknown in India that in Britain the distinction in denomination between Miss and Mrs. is recented and there is a move to substitute a neutral one. To be called a Miss is degrading. So they say, Why? It involves an inferiority complex.

A few married women have joined the stage or the film as an occupation. It has to be accepted that they have taken to it as an art for arts sake. There can be no doubt the respectable ladies joining the Cinema or the stage is bound to infuse a higher morale not only in the art but in the personnel of the cast. But it is equally true that it can become an *asylum* for disgruntled and dissipated young men and women. The Hindu civilisation, in its best prescience and intrusion classified them under one group and community (public and court entertainers). But it is now impossible to give recognition to the ancient divisions of labour. Taking facts and conditions as they are, there is now an imminent need for investigation into the conditions of the said occupation and the possibility of Indian girls and women, maintaining proper standard of morality and not losing their ideals of womanhood. This is another avenue of real social service by the Vigilance Association.

THE HINDU CONCEPTION OF THE SCIENCE AND ART OF LIFE.

BY PANDIT G. KRISHNA SASTRI.

(Continued from page 47.)

Having thus understood the main principles of spiritual life of the Hindu householder let us now enquire into the all important subject of "Jivas" and "Karmas", applicable to all living beings in general. In the beginning of the very first creation, the divine sparks (or the sons of God, created by the expansion of Vidya sakti) set out on their pilgrimage to the oceans of Ether (of which there are five, in concentric circles, known as (1) *Parakasa*, (2) *Chidakasa*, (3) *Mahakasa*, (4) *Chittakasa*, and (5) *Bhutakasa*) for the purpose of realising their inherent greatness by coming into contact with matter, and then of emerging therefrom to return home (to the Infinite Source, full of innate joy). (See Karkati Upakhya ch. 79, 80, and 81 of the Utpatti Prakarana of Yoga Vasishtha Maharamayana of Valmiki).

The theory of creation, preservation, and dissolution of the worlds of names and forms as propounded by the Visishtadvaitins is, without doubt correct. But then they have committed a great blunder in not having properly enumerated and classified the causes and effects. If we anubhavadvaitins or Sankya-yogins are asked to enumerate and classify them properly, we will do it thus :

The world which are *effects* are of three classes, viz., the gross, the subtle and the causal. Of these three, the first is the physical universe composed of gross bodies—made up of the quintuplicated elements. The second is the inner metaphysical universe—composed of subtle bodies—made up of those simple elements that are not quintuplicated. The third is the inner-most universe—composed of causal bodies—made up of the five pure elements. These three classes of effects have their corresponding *causes*, in the three aspects of Brahman—the Infinite. They are 1. The four-faced Brahma, 2. Prakriti-Purusha, and 3. Chicchakti Brahman.

Although the last named aspect (chidrupa) becomes the third when considered from the stand-point of *pralaya* (universal dissolution) or final liberation, it stands as the first at the time of the first origin (or creation). The objection to the effect that "because chidrupa (*sapraiti yogika*) possesses the energy called chit, the *nirguna* devoid of energy is not reached",

will undoubtedly hold good. But then such nirguna (*arupa* termed *alita* or *nishpratiyogika*) is the very last *Tattva* (the rest being *atattvas* in comparison with it) that would remain secondless in the end, *i. e.* after the final dissolution of all the universes, and not the very first *tattva* which was before the first creation. Why? Because, if that nirguna (which is *dheyayatita sacchidananda* or *arupa*) was in the very beginning, then creation (evolution or emanation) itself would have been impossible (for want of energy); if the other, the *chidrupa*, would be the very last (*i. e.* if it would be the last *Tattva*, after the final dissolution of all the universes), then, the liberated souls will not be free from future births. Therefore it must be admitted that *chidrupa* alone was before the first and foremost creation; and that *arupa* alone will remain, after the final dissolution of the universes.

If it be objected that this doctrine is opposed to several *srutis* that teach that one and the same aspect of Brahman is the cause of creation and dissolution of the universe, we answer that the said *srutis* only refer to the periods of intermediate, local, and causal creations and dissolutions, and not to the very first and foremost universal creation and ultimate universal dissolution. If asked whether authorities could be cited from the *srutis* etc., to the effect that there are, as stated above, four aspects of Brahman, we say, 'yes'. For instance: *Mahanarayana Upanishad* refers to the four *padas* (or aforesaid aspects) of Brahman, and the fifth, as the one transcending them all. The four out of these five aspects of Brahman are those which are taught by the meanings of the four great texts (or the *Mahavakyas*) of the four Vedas, *Rik* etc and the fifth is that which is meant by that *sruti* which says that 'Even the four great texts cannot approach It!'

Of the aforesaid four, the three aspects of Brahman, viz. 1. *Maya-sabalita* (or that informed by *Maya* which is a part of *Prakriti*—marked out by harmonious vibrations), 2. *Prakritisabalita* (or that informed by *Prakriti* which is a part of *chit*—possessing primary vibrations *sattva*, *rajas* and *tamas*—in equilibrium), and 3. *Chicchaktisabalita* (or that informed by *chit* or the power of the concentrated universal super-consciousness); although the first, *mayasabalita*, is the cause of the origin of the physical universe, yet the second or the aspect called *Prakriti Purusha* is the centre of its *laya i. e.* that into which it dissolves. If so, are the other universes, such as the subtle etc., without their respective centres of *laya*? No, they have also their centres of *laya* and we will state them. Because *Prakriti* has three *gunas* or kinds of vibrations called *sattva*

(harmonious), *rajas* (active) and *tamas* (inert), the physical universe undergoes *laya* in the *Tamasa Purusha* (*Purusha* informed by *tamoguna*) the subtle universe undergoes *laya* in the *rajasa Purusha* (or *Purusha* informed by *rajoguna*) and the causal universe undergoes *laya* in the *sattvika Purusha* (or *Purusha* informed by *sattva guna*).

After these universes have undergone *laya* in their respective centres, the *Turiya Prapancha* or the universe in the fourth state would then undergo *laya* in the fourth aspect called *chidrupa Brahman* or the Infinite Source of the power of concentrated super-consciousness. Subsequent to the *laya* of the fourth universe, *chidrupa Brahman* too undergoes *laya* within itself (*i. e.* It becomes *Arupa*), just as the fire, having no more fuel to feed it, becomes extinct. Thereafter the fifth aspect termed *Arupa Brahman* will remain. If so, which is the *Turya* or the universe of the Fourth dimension? The five pure elements were said to constitute the causal universe. It must, therefore, be understood that *avyakta*, *mahat* and *ahankara* constitute the *turiya* universe (or the power of the concentrated super-consciousness in the fourth dimensional sphere of the spirit).

Agreeably to this theory of creation, the *jiva* who had seen the very first physical universe created by the four-faced *Brahma* of the very first *Kalpa*, must have the record of that impression in his mind. It is perfectly justifiable to hold that the periodical physical universes created by other *Brahmas*, during the succeeding *Kalpas*, should, therefore, appear like the serpent in the rope to that *jiva* who has the record of the aforesaid impression in his mind. If it be objected that the universe is superimposed on the universe only, but not on Brahman, we say that the objection is not valid, because the real physical universe rests in the *maya sabalita Brahman* called *Brahma*, the four-faced, and because the physical universe due to the previous mental impression rests in the *avidya sabalita Brahman* called *jiva*. *Jiva* can therefore attain forthwith the immediate liberation called *jivanmukti* by the mere neutralisation or *laya* of the universe which rests on his own mental impression without ever having to wait for the dissolution of the real physical universe.

The seed of all subsequent *karmanas* (pure and impure) of the *jiva* is that very first original *karma* or the first act of the Divine will desiring to create, which brought about his origin in the beginning. Although the author of that first *karma* was no other than Brahman itself whose part *jiva* (the spark) is, yet the same Brahman—out of compassion for

the sufferings of the jivas who, as a consequence of its own first playful act, became immersed in the sorrowful waters of this ocean of *samsara* has pointed out that the royal road to liberation by proclaiming the supreme science of self and the art of life, through the medium of the 108 Upanishads which teach the effective ways and means by which that Brahman, the ocean of supreme Bliss, is attained.

If objection be now raised to the effect that because Brahman is devoid of bodies and their organs It (Brahman) can neither think nor create, we say that this objection is not valid. Because the five saguna aspects of Brahman known as Brahma, Vishnu, Rudra, Ishvara, and Sadasiva, who respectively own (or inhere in) the five aspects already referred to (and taught by the Mahanarayana Upanishad viz., the four Padas and the fifth one transcending them) do possess bodies and organs, it is not wrong to say so by applying the principle of *ajahallakshana*. •

(To be continued)

THE GITA AND SWARAJ.

T. L. VASWANI.

Three of the root-traditions of the Contemporary cult were naturalism, realism and romanticism. Out of them sprang determinism and irrationalism. The old doctrines had decayed; but the conflict with the spiritual standards of India had created chaos. In the new transformations which were taking place with great rapidity, there was a betrayal of the fundamentals of life. Russia had renounced God; and most of the Indian intelligentsia were under the influence of Lenin and Marx, not Vyas and Yagnavalkya. The Rishis were forgotten, for foreign cults, Vaswaniji said his deepest regret was the Indian youths had cut themselves off from the wisdom of the Rishis; and in the name of "nationalism", educational schemes were being set up which talked of "character" but not of "obedience to the will of God". Vaswaniji pleaded for a new study of the Gita in our schools and colleges. He regarded the Gita as one of the greatest Books of Culture. The youths of India filled with the spirit of the teaching of the Gita will recognise the supremacy of the *Atman* (the Spirit) and so great thought will grow upon them that true *swaraj* is more than the pursuit of wealth and power. No imitation-*swaraj* will do. Bustling is not progress: nor Assembly debate, a mark of freedom. The test of true *swaraj* is: does it bring us nearer to happiness? and education is incomplete until we teach the students the great truth of the Gita and the Great Rishis that to be happy man must know and love God!

CORRESPONDENCE

To

The Hony. Editors, The Bharata Dharma.

Sirs,

May you be good enough to allow me to approach you with the following letter proposing certain points in the Srimad Ramayana which in the course of reading I find require certain explanations? I shall thank you or any of the learned readers of your journal if I get any explanation on the points raised.

I

1. In Adya. 56, Ayodhya Kanda Slokas 16-17. We find that Sri Rama, Lakshmana and Sita saw, when they reached chitrakuta hill, Sri Valmiki Maharishi who entertained them. I doubt if it could be suggested that a second Valmiki flourished other than our prince of poets the Maharishi. As we know from the facts detailed that Rama remained there some time and when Bharata came there there were gatherings of Rishis during the conferences between the brothers and it is clear that Valmiki Maharishi also was there. It may rather be presumed fairly that he was there.

2. In the Uttara Kanda we find that Sita lived with the said Rishi when she delivered the twins and received his benedictions—as she was under his benevolent protection.

Under the above circumstances the Maharishi should be presumed to have known the best person then existing and he need scarcely require to know anything more. Where was then the necessity of asking Narada Maharishi and where also was then the need for Brahma to prompt the Maharishi to write the history when the latter himself was presumed to have first hand knowledge of the subject. If he wished to write the history he had full materials in his own mind.

3. Did he write the Epic—the immortal Epic—before Sita came to him under the deplorable circumstances carrying the twins in her hand or did he write it after the twins were born. In the latter case he was more fully aware of the facts detailed in the Epic. Then why need Narada to suggest?

4. When Lava and Kusa were born in the Maharishi's and grew there to the age to be able to recite Ramayana it must have been at least 10 years (according to measure of time of our period). So could not the

Maharishi have the power of intuition and direct means of knowing Rama's history!

II

Did Ravana exist in the two Yugas Krita and Treta? Because it is said in the Uttarakanda in the "Ravana Digvijaya" that he met "Vedanti" (Sita in the former birth) and trying to seduce her was cursed by her. This curse is said to be in the Krita Yuga. This sequel of the cause was of course in the Treta Yuga. This clearly means that Ravana lived in two Yugas, can it be so?

1936, Kotwal Ramappa St.,

Mysore.

M. KESAVIAH.

REVIEW.

. Harijan Sevak Sangh Kerala.

The above society has issued a consolidated report of its activities for the 2½ years ending with March 1938. It is a record of good and sustained work crowned with success in the famous Temple entry proclamation of Travancore.

The organised work by the Sangh was started only in February 1933. There were two boards, one for Travancore and Cochin and another for the district of Malabar. These were amalgamated in September 1934, and the report is a record of work of this Kerala Provincial Board.

The most notable achievement is the Temple-entry in Travancore and the report gives a brief account of the intensive propaganda carried on by the workers before it became fructified.

Over and above this the Sangh has been devoting attention to the welfare work among the Harijans, especially along the lines of religious propaganda, educational help, the digging of well and medical aid. The Sangh runs day schools and night schools and a free Hostel for Harijans at Trivandrum. Poor students are given food at noon and clothings.

The work of the Sangh styled "Special Scheme Work" in the report deserves particular mention. The object is to develop a spirit of self-help and internal organisations of Pulayas, Parayas, Kuravas and Sambavars are co-operating with the Sangh.

There is a great deal of work yet to be done in Cochin and Malabar. We wish the Sangh success in its selfless work.

S. K. Y.

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The Passing away of Untouchability

K. V. SESA AİYANGAR, M.A., B.L.

Bharata Dharma Pamphlet No. 1.

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

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

Do Sastras justify Touch Pollution?

MR. B. SITARAMA RAO

Bharata Dharma Pamphlet No. 2.

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

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