

THE
Bharata Dharma

A Magazine of Liberal Hinduism

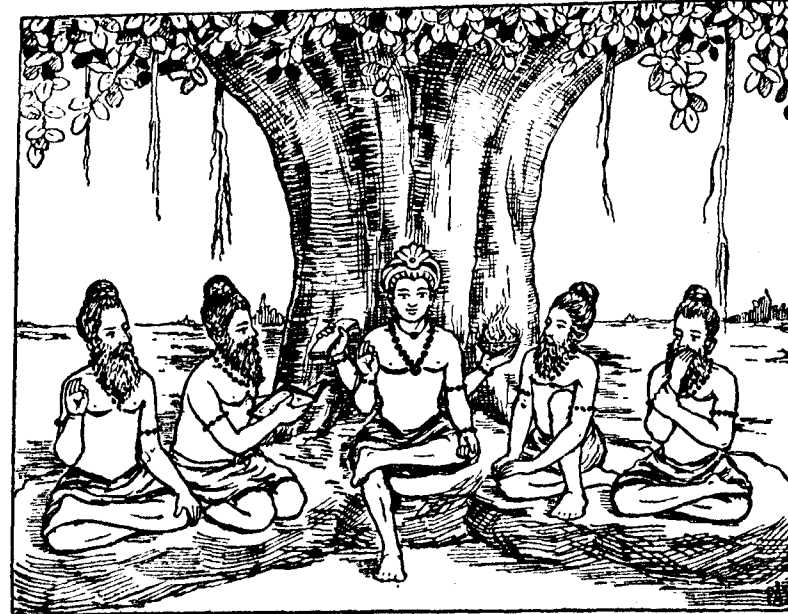
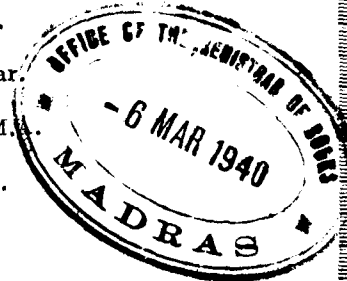
—The Official Organ of the Arya Mata Sabha—

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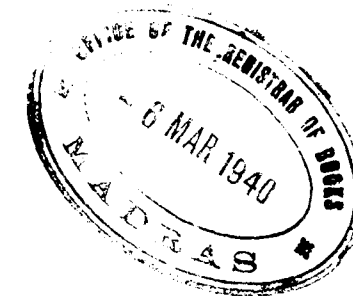
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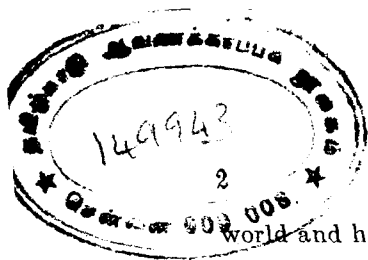
SWAMI VIVEKANANDA : HIS GOSPEL OF A MAN-MAKING RELIGION *

BY

K. BALASUBRAMANIA IYER, B.A., B.L.

The labours of the disciples of the Ramakrishna Mutt have given to us an accurate and comprehensive account of Swami Vivekananda's life and a complete record of his speeches, writings, epistles and poems. The Life of the Swami published by the Advaita Ashrama at Mayavati will give us some idea of the fiery spirit, the all-consuming energy and the brilliant personality of the great Swami and his ceaseless toil during his all too short life for the spiritual uplift of his countrymen. In the words of Romain Rolland, "One cannot touch the sayings of his scattered as they are through the pages of the book at thirty years' distance without receiving a thrill through the body like an electric shock. And what shocks, what transports must have been produced when in burning words they issued from the lips of the hero. His words are great music, phrases in the style of Beethoven, stirring rhythms like the march of Handel choruses." Fortunate are they who had the privilege of seeing and hearing him. Today we have only left to us the cold printed page. But a lively imagination can, still, conjure up a picture of the great hero. Living at the threshold of the 20th century which ushers in the modern

* From a lecture delivered on the 78th anniversary of Swami Vivekananda's birthday; on 4th February 1940 at the Ramakrishna Mutt, Mylapore.



world and having the power to think with penetrating insight on the many problems presented by it, the Swami has expounded to us the true and cardinal principles of our religion and illumined the path which we have to pursue to attain the goal of our aspiration and progress. In the famous lecture which he delivered at the Victoria Public Hall, Madras, under the significant caption 'My plan of campaign' the Swami said in his usual trenchant and crisp style: "It is a man-making religion that we want, it is man-making theories that we want, it is man-making education all round that we want". Now, what is a man-making religion? It was the Swami's profound conviction that each race or nation has its vital characteristic and its own peculiar method of work. It was his firm belief that the Lord who created a world peopled by diverse races fulfils his purpose and evolves its unity by the harmonious combination of these vital characteristics. Some work through politics, some through social and economic reforms, some eschew and deny religion altogether. The Swami said: "Religion is the only ground along which we can move. The Englishman can understand religion even through politics. Perhaps, the Americans can understand religion even through social reforms but the Hindu can understand even politics when it comes through religion. Sociology must come through religion. For, that is the theme. The rest are the variations in the national life music." In another place, the Swami says: "In every country there is a great national power. Either it is represented by politics or it is represented by some intellectual pursuits. Either it is represented by militarism or by commercialism" or as we may now add, by Socialism, Fascism or Communism. "There, the heart of the nation beats. Here in India, it is religion that forms the very core of the national heart. It is the backbone; the bedrock, the foundations upon which the national edifice has been built." A careful study and analysis of the origin and course of development of all the religions of the world, will reveal that there have been two marked and clear-cut phases of religion. In one phase, religion originated in the idea of a propitiation of an all-powerful unseen power residing behind the forces of nature and existing outside man and of using his grace for achieving man's desires. Grim Moloch or Kali even demanded the blood of human victims. This idea was later on developed and used as the derivation of the word 'religion' connotes, as a cohesive force making for group consciousness and laying emphasis upon the outward forms, symbols, ceremonies and usages and on congregational modes of worship and prayer. In the other phase, religion originated in primitive times in the idea of the 'Double' as in

ancient Egypt, namely, the gross physical body and its subtle counter part which survived after the dissolution of the body. Later came the development of the well defined notion of the soul and of its immortality, of the indwelling spirit in man. The aim here was to make the individual rise above his physical nature and the limitation of his senses, shed his grosser nature, evils and vices and to enable him to attain the divinity within him and manifest it in his relation to the outside world as love, devotion, service and renunciation. When I say this, let me not be understood as saying that these two currents of thought have been running on parallel or divergent lines. For the two have often mingled and coalesced, the one flooding the other at one portion at its course and being flooded by the other at another portion. But still, like the confluence of the Ganges and the Jumma, the lines are fairly well marked. In the first phase of Religion we can see from the beginning that the idea of an all powerful God is well developed but not the idea of the soul. In the other phase of thought, in the beginning the idea of one all powerful God is not so developed as the existence of an immortal soul. The degeneracy of the former phase of religion led to the many ills that tarnished its fair name. In the name of religion intolerance and hatred reigned supreme. Religious feuds and persecutions followed. Sectarian bigotry and malice swayed the minds of men and destroyed national solidarity and happiness. Caste-marks and outward habits of dress and manners, sectional organisations and narrow cults have sapped the foundations of a free and healthy religion. Degraded superstitions, outworn symbols and usages masqueraded as religion. Horrible evils and practices rendered it a bye-word. Lenin said: "Religion is a narcotic for a decadent Society". Some say, religion as a matter of history has crippled the free flight of intelligence. Now-a-days many of the younger generation have begun to regard it even as a dope of the intellect. It stifles, they say, the glad devotion to human values and it has fostered superstition and prescribed crime. But, my friends, true religion cannot, when viewed calmly and impartially, be held responsible for these many ills. Religion like science depends for its utility for good on the user. You cannot but acclaim science when its wonderful discoveries and principles are applied for the production of wealth for the spreading of comfort, for the establishment of healthy sanitation, for the healing of diseases and for the leading of a healthy, happy and vigorous life. We cannot therefore, be justified in blaming Science when men in their brutal nature apply it for mutual killing, economic exploitation, for the satisfaction of national greed and competition. Similarly,

one cannot blame religion when its fair name is being used by man as a dividing factor for the satisfaction of his greed for power, for the exhibition of his intolerance and hatred, for the conquest and extirpation of other peoples and races and for national aggrandisement. A man-making religion emphasises the individualistic phase of religion, to which I have alluded. The Swami defines religion as the manifestation of the divinity already in man. He said, "man is man so long as he is striving to rise above nature both external and internal". "The conquering of the inner man and the control of the senses and the subjugation of the passions and evil impulses, the understanding of the secrets of the subtle workings of the human mind belong entirely to religion". But man has many things in common with the animal. His instincts and impulses, his passions and his fears he shares with the animal. Sankaracharya says: "It is in this struggle to rise above nature and to get beyond the limitation of the senses, to evolve the spiritual man and to grasp the infinite, he is unique and is altogether different from the rest of created beings. This is true manhood". A great poet and philosopher, Nilakanta Dikshitar says:

"If even after being born a human being, one does not acquire spiritual knowledge, it is preferable to be an animal for it is free from the sanctions of all moral laws". "He can and must transcend the old law of brute creation and of the 'jungle' which gives the race to the swift and the battle to the strong. When in response to the imperative voice of conscience he renounces everything, he touches infinitude, lays hold on the eternal order and shares his kinship with the divine". Profoundly convinced, therefore, that the goal of man is to attain the perfection of divinity, the Hindu sages from the beginning made a thorough and scientific study of man's personality and being. They postulated the phenomenon of the descent of God in the shape of man to work out from time to time His great creative purpose and the equally possible phenomenon of the ascent of man to perfect divinity. We have therefore the many incarnations of God on earth, the belief in the Avatars. The Lord in the Gita proclaims in no uncertain terms that "whenever virtue subsides and vice gains ascendancy in the world, I create myself on the earth"

God's full incarnation or Purnavatara is only in the human form. The Gita lays down the even more extended proposition that wherever there is found an extraordinary power or excellence, you must understand that being to partake of the nature of God. The whole scheme of Valmiki in the Ramayana has been to exemplify the ascent of man to perfect divi-

nity and, therefore, to envisage the truth of the descent of God in man. The epic begins with the narration of the story of Valmiki approaching in the humble attitude of a disciple, the great Rishi Narada and requesting him to enlighten him as to who in the world was the most perfect among men, possessing all the virtues. He said:

The sage answered readily that it was Rama and initiated him in the story of Rama's life. In the words of the Swami, "the real meaning of this Avataravada is the worship of man. To see God in man is the real God-vision. The Hindu does not go through nature to nature's God. He goes to the God of man through man". The great Sankaracharya was of the opinion that the three which attract the grace of the Divine are difficult to get, namely, manhood, the desire for freedom and the company of high-souled men.

In Sanskrit the same word Purusha is used to denote God and man. The Tamil word for God is Perumal. From the beginning therefore, our great Rishi ancestors came to the conclusion that the proper study of mankind was man. Their endeavour was to make a scientific study of the component parts of man's inner nature and, thence, to comprehend the self within and to grasp its immortal and infinite reality. The knowledge attained by such study is therefore known as Adhyathma Vidya or the science of the self. The Upanishads acclaim this knowledge as the king of all Vidyas, the apex of all the sciences. The intellectual analysis made and the spiritual research conducted by the sages and saints of India are found recorded therein. These have been further elucidated by our great Acharyas. Their truth and accuracy have been also demonstrated in the lives of the many Saints and Jivan Muktas who have been born in this blessed land of ours from time to time for the spiritual and moral elevation of mankind, of whom one of the foremost was Bhagwan Sri Ramakrishna Paramahansa. According to them, man's inner nature can be analysed into the Panchakoshas and the three kinds of Sariras, ie. Sthula, Linga and Karana and within all these the pure self. It is said in the Upanishads that it was the sage Bhrigu that was first initiated into the mystery of this knowledge by his father and preceptor, Varuna. His father did not instruct his pupil directly and categorically in this knowledge but left him to find it out by the process of spiritual experience and self realisation. This has been the cardinal principle of Hinduism. For the Hindu, religion is an experience and a realisation. In the words of the Swami, "the self is not to be reached by too much talking, not even by the highest intellect, not even by the study of the scriptures. Do you find in

another scripture such a bold assertion as that not even by the study of the Vedas will you reach the Atman. You must open your heart." "Religion is not going to church or temple or putting marks on the forehead or dressing in a peculiar fashion". That is religion which makes us realise the unchangeable One and that is the religion of everyone. He who realises the transcendental truth, he who realises the Atman in his own nature, he who comes face to face with God in everything has become a Rishi and there is no religious life for you until you have become a Rishi". The great Saint Thayumanavar said: "It was only for him who takes food the inner hunger will be satisfied and it is only for him who sees, the yearning will subside" உண்டவற் கன்றி உட்பசி ஒழுமோ கண்டவற் கன்றி காதல டக்குமோ.

The sages propounded the following serious questions for their investigation and solution. Is man to be identified wholly with the physical body? Is he only a part of the physical matter of the universe. Is there a survival of his personality after death? Are there inner and subtler counter parts to the physical body? Is not man in reality a spirit? So, it is said, in the Kathopanishad; the precocious youth, Nachiketas, imbued with Shraddha, the yearning to know the truth, discarded all other boons which Yama, in his infinite grace, was pleased to vouchsafe unto him and begged of him this one boon of all boons, the acme of all knowledge. Yama grants the boon warns him that this knowledge cannot be attained by barren logic and explains to him the truth of the survival of the human personality after death, of the existence of the immortal self within man and the necessity to realise it by transcending the limitations of the senses through the process of inward perception and the attainment in this way of immortality. The investigations made and the evidences collected by Occult Societies and spiritualists in America and Europe point to the conclusion that consciousness functions in more subtle organisms than the physical and to the possibility of the existence of a subtle counter part of the physical body. Many clairvoyants claim 'to see an Aura' which surrounds the physical form. Belief in the existence of an 'astral body' is very wide-spread now. Mr. Arthur Osborne who has, with impartiality and sober judgment, reviewed and sifted all these data and evidences in his book 'The Supra-Physical', states: "Facts are accumulating which render it almost inevitable that this belief should be adopted as a working hypothesis for the phenomena of phantoms and materialisations. The facts of psychic research also make survival highly probable". Once you prove that there is a supra physical nexus

between minds and that the human consciousness can transcend the limit of normal time and space, also that it possesses the power not only to influence matter but also to construct and function in specific forms, then you have proved the transcendence of the human consciousness even while its connected with the brain and the general case for survival has been established. The analysis into the Panchakoshas of Annamaya, Pranamaya, Manomaya, Vignamaya and Anandamaya, namely, the physical body, the metabolism and the life-forces, the mind and the intellect, and lastly, Ananda or joy shows further that these are in the nature of five sheaths one inside the other and in increasing degrees of subtlety and fineness and the activities of the outer ones are caused by the inner ones. For example, the life forces are within the physical body and are subtler and finer than the physical body itself and work inside the physical body. The existence and activity of the physical body are due to the life forces within. Similarly, the Pranamaya is again made to work by the forces of the mind. The modifications and changes of the mind are again determined by the intellect which works on account of the Anandamaya. The next step in the reasoning is that the consciousness which makes all these five appear to be sentient and self-active is different from and beyond all these five and is the self within these. When the self is differentiated from its five sheaths, it shines as the pure consciousness and man is then said to "reside in the self".

There are supreme moments in the life of every man when he feels the effulgence of the self through all these outer covers. Only in the ordinary spiritually undeveloped men those moments are very few and of short duration. But in the super men and sages they remain permanent. Similarly the analysis of the psychology of the different states of consciousness, namely, the waking state, dreams and pure sleep also point out to the inference that the one common factor which endures through all the three states is the self. So wide-spread is this truth in India that it has imperceptibly become embodied in common parlance. The word used for enquiring whether a person is quite well and happy is 'Swastha' which means 'standing in the self'. This realisation as has been pointed out is within the competence of every man. It is not only for the few. Every man is bound and entitled to work for and attain this realisation. In the Swami's own ringing words, "There is no mystery in religion. Mystery mongering is a sign of weakness. It was never preached in this soil that the truths of religion are mysterious or that they were the property of Secret Societies sitting on the snow claps of the Himalayas". Religion,

he said, is not in books nor in theories nor in dogmas nor in talking not even in reasoning. It is being and becoming. Aye, my friends, until each one of you has become a Rishi and come face to face with spiritual facts religious life has not begun for you. Until the super-conscious opens for you, religion is mere talk. So, the Swami exhorted his audience to strive after Rishihood "Stop not till you have attained the goal, Be a Rishi—That is the secret of power". When the supreme moment for renunciation arrived, Sri Rama said to Kaikayee:

"I am not intent upon material things. I do not want to pursue my career in the world in that way. Know me Oh Lady to be equal unto the Rishis who pursue the path of pure Dharma". Vatsayana's definition of a Rishi was as follows: "He who has attained by proper means, the direct realisation of Dharma he alone can be Rishi, even if he is a Mleccha by birth. The great Sankaracharya therefore in his Bhasya extols as the highest wisdom, the Arsha Gnana which transcends all limits and says that those who possess it are honoured among men, whatever their birth may be. The Swami describes the personality of a Rishi thus: "When you are a Rishi others obey you instinctively, something mysterious emanates from you which makes them hear you, follow you and even unconsciously against their wills, carry out your plans. That is Rishihood". The great poet Bhavabuthi has sung of the Rishis thus:

"In the case of ordinary good men of the world the words follow the meaning but in the case of the ancient Rishis the meaning runs after the words"

In the advice which he gave to the disciples of his Mutt the Swami said: "You must have this new method—the method of man-making. You must be Rishis yourself, you must stand on your own feet. The true man is he who is as strong as strength itself and yet possesses a woman's heart. You must feel for the millions of beings around you and yet you must be strong and inflexible. These may seem contradictory qualities. But Bhavabuthi thought differently. He says:

"Who can understand the minds of the great men of the world which appear stronger than the Vajra and yet are softer than the flower. But the question still remains: Is it possible to become a Rishi? Can we acquire the power to transcend the limits of the senses to possess the Arsha Gnana and perceive the self within. The wisdom of our country has shown us the way. Just as the supreme wisdom is called the king of the Vidyas so the path to that wisdom is called the king among the Yogas, Rajayoga. It is a method which has been evolved by experiment and ex-

perience. The Swami says: "Rajayoga is the only science of religion that can be demonstrated and whatever I myself have proved by experience do I teach". The science of Rajayoga proposes to put before humanity a scientifically worked out practical method of reaching the truth. It proposes to give a means of observing the internal state of man. The instrument is the mind itself. The powers of the mind are like rays of light dissipated; when they are concentrated they illumine. To turn the mind, as it were, inward and stop it from going outside, then to concentrate all its powers and throw them on the mind itself, in order that it may know its own nature and analyse itself—that is the process of Rajayoga. It postulates that the mind also partakes of the nature of matter only it is finer and more subtle. Whenever it comes into contact through the senses with the external objects it undergoes modifications and assumes shapes corresponding to the objects perceived and these modifications are known in the yoga parlance as Vrittis. The mind in its ordinary state of activity in life is constantly being ruffled by these infinite modifications. But if by the process indicated in Rajayoga these Vrittis are stopped and the mind is rendered calm and serene like an unruffled lake it can see its own bottom. Then it has the reflexive power to see its own depth and this power the Yogi wants to attain. The process is divided into eight Angas or steps. The 1st two Yama and Niyama represent the mental and moral discipline necessary. The third is Asana, the postures of the body and the fourth is Pranayama the control of the breath. The fifth is Pratyahara the withdrawing of the senses from their external objects. The sixth is Dhyana (meditation) and the seventh is Dharana or absolute concentration and the last is Samadhi, trance or the super-conscious state. Dharana and Samadhi form the pinnacle of Rajayoga. Even outside religion all great works of art, literature and science are the products of Dharana and Samadhi and in ordinary life too no effective work can be done without concentration. Kalidasa in his *Malavikagnimitra* says:

"I think this portrait is the work of one whose powers of Samadhi have been dissipated". The control of the mind and concentration are indeed very difficult tasks. When Arjuna asked the Lord how to control the mind which is quickly changing, powerful in pulling its own way, the Lord answered, "Yes it is very difficult to control the unchanging mind. By constant practice and vairagya or detachment only it can be done". Even if one succeeds in suppressing the Vrittis caused by external objects,

there still lie imbedded within the deeper layers of the mind the stored-up impressions called Samskaras which come up and ruffle it.

Then there exist the Vasanas also. Saint Thayumanavar says: கண்டன வெல்லாமல் வென்று கண்டனை செய்து கண்ணுடி கருவி காணங்கள் ஓய ஒரு கணமிருக்கவென்றால் பாழ்ச் சாம்பல்கள் போராடுதே.

So by the single Samskara induced during Samadhi we have to suppress the countless Samskaras welling up. Just as one big wave may cause countless smaller waves or ripples to subside and render the lake calm so the Samskara of Samadhi suppresses the other Samskaras. When even this one Samskara is entirely removed then the Soul manifests itself in all its glory and reality. This is known as Nirbija Samadhi. Thus we see this is a most difficult process. The saint Thayumanavar, a great yogie himself says in a beautiful Tamil song. "I can acquire many siddhis, but not the capacity of being quiet after controlling the mind. சிந்தையை அடக்கியே சும்மாவிருக்கின்ற திற மரிது.

It is a vast and wonderful science, this Rajayoga. But our ancestors had attained marvellous proficiency in it. It is a pity that what was once a wide-spread practical science in our country applied with great ability by the great masters of the science is now in a decadent state. In the past even the school of Tarkikas who swore only by the testimony of observation, as the scientists now, accepted the truth of the higher Yogic perception which is aloukika or supra-physical. The Swami has, therefore, endeavoured to explain in great detail and in modern language so as to carry conviction to the modern mind the whole process of Rajayoga in its eight-fold division. The greatest authority on the subject is the Yogasutra of Patanjali. In modern scientific phraseology the process may be termed as a psycho-physiological one. Even in our day we have abundant proofs of the powers which are acquired by the process of Hatayoga and the control of the breath. Hence Rajayoga cannot be brushed aside as moon shine or as a figment of fancy. The first two steps in the process viz., Yama and Niyama form an essential prerequisite to further progress, the concentration of the mind and without this mental and moral discipline the Yogi even though he may attain some abnormal powers will not have realised true spirituality. If one possesses any one of the virtues which are comprised in Yama and Niyama, he will become a saint, namely, Ahimsa, truthfulness, non-covetousness, absolute chastity and contentment, cleanliness, satisfaction, austerity, culture and self-surrender to God. The Yoga sutras further require that these virtues

have to be practised without fear of consequence and unmodified by the exigency of time, place or circumstance. One cannot help remarking that when the Yogasutras prescribe this essential pre-requisite of Yama and Niyama, they at the same breath almost rendered the pursuit of Rajayoga an impossibility except to very few super men. But still the ideal is worth striving for and even a small measure of success will amply repay the labour involved. Possibly owing to this great difficulty for ordinary men to pursue this path, many other methods of worship, ceremonies and prayers have been improvised whose aim also is to bring about the concentration of the mind. Intense love or Bhakti, loving worship of God's image or idols, soulful prayers and songs, solemn rites—all these are powerful aids to concentration.

Thus we see that a man-making religion is one which will make every man a real man in the highest sense of the word. It will make him rise to the full stature of his manhood. To him, all weakness will be unmanliness and all superstition, degradation. The Lord said to Arjuna in the Gita at the forefront of his teaching: "Do not give way to weakness. This is not worthy of you". This, the Swami said was the message of the Gita. "Strength, strength is what the Upanishads speak to me from every page. It is the only literature in the world where you find the word 'Abhih' 'fearless' used again and again and applied either to God or man". "What we want is muscles of iron and nerves of steel. We have wept long enough. No more weeping but stand on your feet and be men", He said once to an importunate young man: "Develop your biceps and you will understand the Gita better". The Swami therefore prayed in the following inspiring language: "Oh! thou Lord of Gouri, Oh! thou the Mother of Universe, vouchsafe manliness unto me. Oh! Mother of strength, take away my unmanliness, my weakness and make me a man". The Swami's greatest ambition during his all too short span of life was to bring this gospel to the door of every Indian. His large heart felt poignantly for the ignorance, the misery and degradation into which the masses of our country had fallen. He would not rest until every Indian felt the invigorating touch of his gospel. This gospel of his was not a chimerical idea or the phantom of a frenzied imagination or a reproduction from a glowing page of mythology. He had experienced it himself in his all too short life and he had seen with his very eyes in flesh and blood such a realised soul a man among men, in his own Guru. When out of the rashness of his scepticism in his young age he asked Sri Ramakrishna "Have you seen God?" The sage answered without any hesi-

tation "Yes" and transformed his whole nature. The Swami says "In his presence I found out that man could be perfect even in the body. Those lips never cursed any one, never even criticised any one. Those eyes were beyond the possibility of seeing evil. That mind has lost the power of thinking evil. He saw nothing but God. That tremendous purity, that tremendous renunciation is the one secret of spirituality". Neither through wealth nor through progeny but through renunciation alone is immortality to be reached say the Vedas. "Sell all that thou hast and give to the poor and follow me" says the Christ. So, if every man is firmly set on the road towards the realisation of the ideals of this man-making religion, he will not be distracted by the din of the controversy raging around him between the innumerable sects and creeds which have cropped up in our country. He will have perceived that all these differing creeds have the same goal, and the principles of Adhikari Bheda and Ishtam reconcile us to their existence and place in the scheme of things. If one religion is true, the Swami said, then all religions must be true. Man progresses not from error to truth but from lesser truths to greater truths. Pushpadanta in the Mahimnasthothra expressed the idea beautifully thus :

"The Mimamsa School, the Sankhya system, the Yoga philosophy, Saivism, Vaishnavism, all these are different paths, vying with each other as being superior; owing to the differing tastes of men, these many methods, one direct, another curved, are resorted to. But all reach you. Oh God, as the waters reach the ocean by different ways,

Kalidasa has in his own inimitable way said in the Raghuvamsha.

Many paths have been shown by the scriptures towards the attainment of the goal but all of them end in you alone like the flood of the Ganges which reaches the ocean through its many branches.

And the English poet Tennyson expressed the same idea in the following lines : "God fulfills Himself in many ways lest one good custom should corrupt the world". But alas! pinning their faith on outward forms and symbols and indulging in mere dogmas and talks men who do lip service to religion, wrangle ceaseless over petty details and forget that "religion is being and becoming". Sankara gives us encouragement and hope in the following words: Oh! wise one, fear not, you have no teacher. Means there are for crossing the ocean of this Samsara. I shall show you the same way by which the holy men of renunciation have crossed it."

Therefore friends, let us harken unto this invigorating gospel and organize ourselves for work. Let us sink all our differences and stop our petty quarrels. Listen to what the Swami says: "To make a greater future India, the whole secret lies in organisation, accumulation of power, co-ordination of wills. Already, before my mind rises one of the marvelous verses of the Atharvaveda Samhita: "Be thou or all one mind, Be thou of all one thought, For in the days of yore, the Gods being of one mind were enabled to receive oblations". Being of one mind is the secret of Society. The more you go on fighting and quarrelling about all trivialities such as Aryan and Dravidian and the question of Brahmin and non-Brahmin, the further you are off from the accumulation of power and energy which is going to make the future India". A great writer, summing up the achievements of the modern age says "Man has learnt how to fly in the air like a bird and to swim in the sea like a fish but he has not learnt how to live like a man". Therefore, a man-making religion will surely give him the wisdom he lacks. It will bring peace and happiness to him through the lesson of love, service and renunciation. Man's highest destiny, nay, the law of his life, is to conduct himself as a citizen of eternity while, apparently, but a denizen of Time.

At the age of 39 on July 4, 1902 the hero lay stretched on the funeral pyre—a tragedy too deep for words. But the gospel which issued forth from his lips will never die.

HINDU NATIONALISM

By

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

As early as 1791 A. D. Q. Crawford wrote of India and the Hindus, stating that it is from India, that Science and arts spread to Egypt, and secondly, that whatever opinion may be formed of the Hindu religion, there could be no denying the fact, that its professors had the merit of having adhered to it, with a constancy *unequalled in the history of any other country.* He added "the number of those who have been induced or compelled to quit their doctrines, notwithstanding the long period of their subjection and persecutions they have undergone, is too inconsiderable to bear any proportion to the number of those who have adhered to them."

The Hindus admit, no proselytisation and neither hate nor despise, nor pity such as are of a different belief, nor do they think them less favoured by the supreme being than themselves. The Hindus hold that every religion is adapted to the country and people where it is practised and all are equally acceptable to God.

These conclusions formed by Crawford and published in the book "Sketches of Hindus" by J. Cardell are of true today or they were 149 years ago.

The secret—or one would put it—as *genius* of the Hindu faith, is the catholicism, the rationale, the eternal truths on which it is founded and reared, which challenges time and every other race.

It does not depend upon this or that personality as the accredited son or messenger of God, as the embodiment of spirit, the spirit, the primordial life of the Universe and every atom of it that breathes, vivifies, and inspires to perfection. It is enriched by intuition and wisdom that was acquired by æons of penance and contemplation. It embodies all aspects of life into *one* organic unity, worked up by eternal discipline and conduct, systematised into a science or art *unique in the face of humanity.* That is the strength that explains the tenacity, the undying devotion and the *reverential adhesion to the* teachings of the seers and saints of the country. The Hindu seeks nobody's admiration, cares not for anybody's approval, but feels and realises, that all the consummation of life, all the consolation and solace that man requires is in the Vedas, Upanishads and the *Gita.* He enjoys individual liberty of conscience in the sanest forms possible. His empire of spiritual thought seeks

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HINDU NATIONALISM

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no secular power, and when it comes, it comes unsought for. Even royalty is following and is bound to follow the *Dharma* of the Rishis. Irrespective of dress and foods and whether he be in the polar region or in fashionable California or in the burning heat of the African deserts, he is easily capable of following the Hindu Rishis and Smritis and call himself a Hindu with a *proud challenge*, that it would soon be a world religion.

There is now a tremendous revivification of the Hindu spirit, for the reason that directly and indirectly influences are at work to seduce Hindus to swerve from their path of *Dharma.* They emanate from internal and external sources both, from inside individuals possessed of secular influence and to justify their own lapses, follow the advice of the proverbial "Fox without the Tail" and form a non-conformist party and secure the legislative approval for their acts and conduct. Such legislative measures were passed mainly at the instance of such influentials and legislative bodies failed to secure representations from the true Hindu and even if any were made, they were cowed down and neglected. There was even levity *displayed in such discussions.* It is perfidy of these legislators that while Muslims were vociferous in their claim, regarding the possibility of Muslims only being capable of interpreting the mysteries of Muslim law, the Hindus defaulted in making a similar claim. On the other hand the legislative Mill *operated invariably against Hindu religion and society.*

Change of religion of either spouse or their children is the most atrocious and heinous of sins, and it is this that has been made easy during this period of hasty and ill-conceived legislature of all types. It is an irony that the legislature acted on the advice of interested persons, in the *name of progress.* One such misreading of progress was evidenced in the Central Assembly when Mr. M. S. Aney pointed out "It appeared from the speeches (on the Muslim Divorce Bill) made, that that marriage law was progressive, which far from attempting to make marriage happier, made the ending of marriage easier. If that was progress there the house could congratulate itself on the measure." Apostacy must terminate marriage. Anything inconsistent with it, is a danger to society.

The Militancy of the other communities and races is another source of attack. The Militancy is motivated by grabbing power and aggrandisement, if not also of the Imperialistic designs for one group or other. The Hindu race has to act on the defensive and utilise every means of repelling aggression, and they have to attack and counteract the false charges laid against the congress in the name attributed to it of a Hindu organisation. The Muslims raise a furore of the Hindu coercion of the

Muslims. The Hindu Maha-Sabha is already in this aggressive and is anxious to *silence the traducers and enemies* and thereby conserve her power and progress.

Accordingly the Hindus as a race and as a nation have cultivated a changed political outlook. Mr. V. D. Savarkar as the mouthpiece of the Hindus asserted at the Albert Hall meeting in Calcutta, that India's interests should receive an exclusive attention now, that it is not opportune or desirable that the congress should help China or sympathise with Spain (or for the matter of that Poland or Finland) or with the Arabs in regard to the Palestine question. There was no point, he asserted in opposing the Jewish settlement, in the land which practically belonged to them. This new orientation is responsible for the assertion of independence of the goal of India and the celebration of the Independence Day (as decided in the Lahore Congress). India has been conceived as *Akhanda Bharata*—our one and indivisible nation, and national independence as *purna swaraj*.

The ideal has called forth re-adjustment of the Hindu society without shaking its fundamentals of structure. Dr. Deshmukh's Divorce Bill is opposed tooth and nail, even by women folk, e.g., recently Srimati. Ramasubbamma stated at the Provincial Women's Conference at Cuddapah "I have to express my disapproval and opposition to the Bill. Married life in this country is far happier than in the western countries, where the Law of Divorce is in force. The law of divorce if introduced in this country may prove harmful to the happiness of Hindu women."

First the Hindus must obtain protection from the tyranny of other communities. They have been suffering violence at their doors and rampant lawlessness in the provinces where they are not numerically weak. I dare say they now at least organise their defence against aggression, and make them feel that they are possessed of courage and manliness and heroism of no small degree. The events happening in Bengal, Punjab and Sind are enough to gird up their loins. The Sind Premier's call for the migration of the Hindus from smaller villages to bigger villages, in order that they can get better police protection, shows how the Government at present are not in a position to safeguard and protect the Hindus in the said Provinces.

There are other devitalising forces against which the Hindus must struggle. In Provinces where they are a distinct majority their effective means of progress are stultified in favour of other communities. Extra representations in favour of the latter are demanded and forced upon the

Hindus to accept. Administrative and legislative difficulties are multiplied in the guise of appeasing all communities and they are purposely goaded to demand safeguards. It is galling than that at a time when the Hindus are trying to realise a national unity as a result of the last 60 years of incessant struggle, new impediments are placed to the framing of an all India Federation by the said minor communities.

Our task is clear and that is to strengthen the Hindu community, enlarge the membership of the Hindu Mahasabha, by inducing every shade of Hindu's faith and activity, and in the words of Mr. Savarkar, make the Hindu's demand so compelling, nothing is done by the Governments and no legislative act is passed, to the detriment of Hindu interests and that on the other hand they act and are enabled to act constructively for the solidification of the Hindu nation. The Hindu nation would then be the haven for peace and progressive advancement even for the other communities of the country and specially to the Muslims. It is their capacity and broad heartedness that would operate to bring in the other communities within the Hindu nation. In other words these latter would form additional wheels for the nation's onward march moving in harmony. Two warnings have however to be uttered. The Hindu unrest at present in vogue is one that has been wrought by the artificial structure of the political constitution. Vested interests and clamour of persons bent upon to disrupt and destroy the Hindu power have made it difficult to the Hindus to regain their feet and stature. Communities within the Hindu fold must be, and it is easy conciliation. Castes have long since ceased to have any disruptive influence. The Harijans' position now has been well-nigh recognised but every one must be educated to look at welfare problems from a nationalist standpoint.

Beware of new religious reforms and formation of new castes by promiscuous marriages. They would become new sources of trouble.

We have seen how the "Om Mandali" institutes in Sindh has been proved infamous. Now we hear of Meher Baba and Thakur Baba, the former installing an Asramam called Universal at Byramangata near Bangalore. Let the teachings of Sri Meher Baba be first published. The foundation stone was laid the other day under the auspices of a big gathering. The Baba is styled the "spiritual Master". In his message the Baba laid stress on self-denial and brotherhood of man and love. The scheme for the realisation of three fold ideal has not been disclosed. We shall not anticipate anything about the nature of the scheme, but we shall content ourselves by pointing out, that without the central teachings

of the Hindu consisting of self-discipline and control and strict Brahmacharya, the performance of the Samskaras enjoined on the Grihastha (marriage and progeny) no movement would lead to spiritual unfoldment. What we are anxious about is that Byramangala shall not become an asylum for *promiscuity* and *Bohemianism*.

Constructively the Hindu must attain to Militarism. This was the theme of the address of Dr. P. Varadarajulu Naidu, the other day when he pressed upon the need for our young men to drill and discipline themselves. I have no hesitation to quote him "I stand for militarism. But it is the militarism which the Kshatriyas had. The real aim is to infuse in them the spirit of organisation. All Hindus should feel as absolutely one with the Hindu nation. We shall survive all onslaughts and face all calamities, only if we could mould our minds so as to be conducive to the creation of power fully organised national will. Hindu youth organisations while yet their minds are clear, would have to be formed for the understanding of the basic foundations of their religion, so that they may arm themselves against misrepresentations and calumny. Interested persons may play casuistry and jesuitical jugglery. Ready repartee is a sheer necessity Duty (karma) love and the grace of God, and knowledge of the truth—all have been expatiated upon in Hindu philosophy with regular disciplinary process to attain to perfection and happiness. Even from high quarters persons devoid of earnestness in understanding the might of Hindu faith have grossly misrepresented the Hindu faith. I will be content with quoting at random one instance. One R. K. Johnson writing in the "Mahaboodhi Journal" said comparing Buddhism, and Indian thought, opined that as per Vedas man's thought was turned away from himself to the outside to the world of Gods; while Buddhism enjoined attention inwards to the potentiality hidden within, that prayer and worship were the vedic emphasis; while "self exertions" for mind-training was Buddhistic, lastly Vedas taught postulate of the self while Buddhism vanished the self by meditation. This is enough to show how similar oddities are expressed by other faiths. Beware !

Benedictory verses composed for the occasion of the unveiling of the
Statue of Sri Padmanabha Dasa Vanchipala Sir Balarama Varma
Kulasekhara Kiritapathi Manney Sultan Maharajaraja Ramaraja
Bahadur Shamsheer Jang Sri Chitra Tirunal G.C.I.E.,
Maharaja of Travancore,

May auspiciousness be unto you, foremost among the Kings of Vanchi, and the first Indian to remove untouchability and the like social ills.

O Protector of Vanchi country! King Balaramavarma! O even sighted one! By the bringing in of the Down-trodden millions you have come to be called a son of Solar Race.

The saying in the Purusha Sukta that the Kshatriyas (the Kings) form the hands of the Creator reveals on close scrutiny that in protecting and nourishing one's body, in removing the chafing and itching sensations in the limbs, in warding off mosquitoes and the like pestering insects, in cleaning the body, and in the ascending and descending acts—only the hands are useful.

King Sir Bala Rama Varma! born in the Chitra (Star) found out the equality of all human creations and through the destruction of the mutual hatred among self's and others' religions and of the sin of untouchability shines as the first Saka Ruler now in India having issued the proclamation granting the free entry of the down-trodden people into all public places such as Temples, Tanks, etc.

Chitra is the first month of the year and the seventh is equally meritorious; Being born in the Chitra (Star) of Tula (Month), (being the seventh and so equal to the Chitra in merit) his fortunes are, indeed, twofold.

The seventh star (Punarvasu, the star of Rama, the hero of the Ramayana who formed a friendship with the depressed caste Guha, favoured his devotee Sabari and helped to bring into prosperity the Dandaka forest) is auspicious and the Chitra (the star considered most auspicious in Jyotisha for beginning great acts like the Horse Sacrifice and others) is double that (being the fourteenth in the cycle); so, it will be doubly auspicious unto you when you cease the stage of Brahmacharya (when you get married and are no more single).

All those celebrities who have been touched by your beneficial act have placed your Statue in the midst of a thoroughfare that it may be seen by all and in the fond hope that love for dutiful acts may be in-

duced in all minds and that all may become purified through its sight; May all those be attended with prosperity for ever.

May this statue of Sir Bala Rama Varma, the Ruler of Vanchi Kingdom stand supreme till ages hence, for the purification of the sins of all Indians.

May all prosperity be to India! May prosperity be to all Indian States! May all auspiciousness be unto all those loyal and foremost politicians, warriors and Kings, devoid of all enmity.

This garland of nine gems has been placed over the neck of the Ruler of Vanchi, being composed out of love and honour by the Representative of the Panditha Parishad Sri Thathacharya.

Madras, } PRESIDENT,
28-10-39. } KANCHI PANDITHA PARISHAD.

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AN INTRODUCTION TO THE BHAGAVAT GITA

BY N. SRINIVASA ACHARYA, B.A., B.L.

(Continued from page 366 of Vol. XVII)

It is no doubt true that by Karma man becomes bound with the body (Prakriti) and engulfed in 'desire and hatred pleasure and pain' and a host of ills coming in their train. But the fact is also, 'this body is an invaluable boat purchased at a tremendous price of *Punya* (good deeds of past births), for crossing the deep ocean of Samsara; and it behaves one to make the best use of it to attain the object, before it breaks'. If only the evil qualities of pride, dandyism, doing ill to others in thought, word and deed, and the like are studiously eschewed, and virtues of "forbearance, rectitude, seeking light from the Guru, purity (of body and mind), firm faith in the knowledge of the Atman, disregard for sensual enjoyment, elimination of the "I" (from the body), appreciation of the evils of birth, death, old-age and sickness and the miseries attending and following upon them, and hence detachment regarding son, wife, home and the like &c., maintenance of the equilibrium of the mind alike in prosperity and adversity, single minded devotion to and meditation upon God, the Supreme and the all-absorbing Self, avoidance of distracting crowd and concentration of the truth about the Atman" (Chapter XIII) &c., be continuously and habitually cultivated and developed, then, this very physical environment becomes exalted and an excellent and powerful instrument for the attainment of perfection. There is no need to affect asceticism and practice self-immolation. But there is constant necessity for self-inspection, and self-adjustment to steady the mind and action in the path of progress towards the goal. In such a process the *asuric* or the *evil* tendencies become destroyed and the *divine* (*daiva*) nature in man is brought out in full view (Chapter XVI). 'Fearlessness, purity of mind, steadfastness in the knowledge of the Atman, altruism, self-control, worship, spirituality, self-abnegation, harmony (of thought, word and deed), harmlessness—(Ahimsa), truthfulness, avoidance of anger, sacrifice, not probing into the weaknesses of others, compassion, being unmoved by distraction, softness of manner, sense of shame in doing wrong, steadiness, courage, fortitude, self-sufficiency, absence of vindictiveness and haughtiness,—these are the characteristics of men in whom the *Daiva* wealth (Sampat) is manifest. It is the growth of the qualities

of the nature above enumerated that exalts humanity to its full stature. This will not come by a mere utilitarian view of life or even by the blind religious sanction of reward and punishment at the hands of the Divine Master. It will however follow naturally and logically from the comprehensive view of the universe and the Self in relation to it and its evolution. Harmony gives impetus to progress and it is obviously in the development of the divine (*daiva*) qualities of man. Retardation is the surest result of the action of the *Asura* (demoniac) tendencies of the human nature, such as, ignorance, selfishness, untruthfulness, atheism, cruelty, malignity, greed and a host of them described in great detail in the same chapter. They drag men down and down to the deepest hell of damnation of darkness and misery. They lay open the fierce dark and engulfing hell-gates, namely, Desire (*Kama*), Anger (*Krodha*) and Avarice (*Lobha*). He who escapes them acts in the best interests of himself and humanity in general, and in consonance with the divine will (Chapter XVI-23). He fulfils the purpose of God within himself for he follows His commands in his actions; he knows nothing higher than God and is lost in loving prayer and devotion to Him; he is detached from everything other than God—in everyone; he bears no ill-will to any being. He rises to Brahman and becomes Brahman (Chapter XI-55). This is the message of the Gita to humanity which Bhagavan Sankara characterises as the *quintessence of the Gita Sastra* (*Sarvasya Gitasastrasya Sarabhutaha Arthaha*) intended to be practised hourly by all with a view to the attainment of the highest beatitude (*Nishreyasarthaha Anushteyatvena Samuchyitya Uchyateh*)!

IV THE MESSAGE OF THE GITA TO MODERN INDIA

We have seen that the Gita has been planned on the lines of the Upanishads, which alone supply by far the broadest and the loftiest basis of all the spiritual philosophies and practices of the world, viz., the ideal of one existence in the Supreme Being, eternal, immortal, all-glorious and all-bountiful; that a sermon on such lines alone could have rescued the half-souled Arjuna from becoming a moral and spiritual wreck by falling victim to a weakness and self-deception so common in human nature; that this broad-based and all-embracing structure of the Gita has given it the pre-eminent position it holds in the religious literature of the world; and that its message to humanity is contained in its call to duty which makes for its growth unfettered and unhindered, to its fullest expression in the daily realisation of all human interests as one and indivisible. It

will now be appropriate to direct our attention to the demands of modern India and see how far Gita helps to meet them.

Every country now cries that it has fallen on evil days when materialism reigns supreme threatening to stifle the spirit beyond recognition. There may be some exaggeration in this; but it contains also truth. When the pinch of hunger is keen, it is vain to appeal to the spirit. The struggle for existence is becoming harder and harder. On the one side there is the aggrandisement of wealth, power, and luxury in a few hands, and poverty and misery is grinding a vast majority on the other. The incessant conflict between the two interests is manifest in movements like the strikes and the enormities attending them in practice. The problems of land-lord and tenant, capital and labour, trade-unions and producers, and the like hardly give the inclination or the leisure necessary for diverting the thought on the beyond! They stare with greater gravity on the face of India, which has the additional complication of a variety of conflicting religions, classes and grades of mental and moral developments from the highest to the lowest. Is there a solution for all this? Is spirituality still a real affair of modern life? The Gita seems to say "yes"!

The actualities of life are undisputable. Inequality of some kind or another must exist through all time, men being after all what they are. There are the rich and the poor, the happy and the miserable, the fair and the ugly, the strong and the weak and so on. Left uncontrolled, the general tendency will be towards the annihilation of the lesser by the greater, through demoralisation, disorder and adversity. Equal distribution of wealth, power and comfort may be the dream of the socialist, but they can never be realised in a purely secular scheme of life. Therefore, the means should be sought for elsewhere than in the manipulations of the physical forces operating in the society. Wisdom lies in recognising, collecting and cementing together the elements that make for harmony amongst apparent differences, not merely of the tendencies of man and the vicissitudes of life, but also of languages, religions and activities which in India are only too many and too varied. True equality and brotherhood can be built up only on a moderation of this sort. That is real "Swarajya" or the Government of "the Self", by the correct visioning of the 'Self.'

We have already seen how it is depicted in the Gita, and how for its realisation—the great goal of man—the way lies in the discharge of the duties of life in a spirit of worship and disengagement. The spirit of worship comes by the understanding of the little *self* as part and parcel of

the Universal Self, in which all become merged and one. The spirit of *disengagement* comes by the knowledge that it is the Ruler within that makes use of this little instrument of *Jiva* towards the fulfilment of His great purpose. The state of steadiness in such knowledge (*Sthitha-prajna*) should be achieved by gradual abandonment of sensual desires and finding higher pleasure in the contemplation of the Self. It is achieved by "training one self not to get depressed in sorrow and not to be elated in happiness" by conquering desire, fear, and anger. Thus trained "he would become detached from everything—good and evil; he would pat none or hate none. He should gradually withdraw his senses from every direction and from the objects exciting them, as the tortoise does his limbs. The desires might cease to operate so long as the objects exciting them are absent. But their memory will remain until replaced by the vision of an object of greater pleasure; and so the desired steadiness that makes for lasting happiness must be obtained only by the constant meditation on the Atman and the God within the Atman thereby eliminating the operation of external objects on the senses and also desire and hatred. The organs of the senses should be directed in the performance of the duties ordained irrespective of the resultant pleasure and pain, with a subdued mind. In this way the mind gets clear and purified, and all miseries end" (Chapter II).

Incessant activity and work in the spirit above-described in whatever status or walk of life one might find himself, is thus the most potent means of securing reconciliation and harmony. For everyone is goaded by his inherent tendencies, even against his will, to some action or another and stands the risk of being driven in wrong directions unless controlled. If, by an intelligent understanding, the active limbs are engaged in the discharge of the functions which nature and necessity have marked out as suitable and inevitable in a spirit of worship and absolute detachment (*Karma Yoga*); likes and dislikes, pleasure and pain, and such other dualities would vanish and the performer would stand pre-eminent and most useful in the economy of society (Chapter III-5, 6, 7, and 8) It is better for one to persevere in the line of activity to which he is accustomed even though he is not able to carry it on to its consummation; for here the chances of erring are small. But it is positively dangerous to experiment in one that is not made for him (Chapter III-35).

(To be continued)

SHYAMALA DANDAKAM*

TRANSLATED BY K. VISWANATHAN.

माणिक्यवीणामुपललयन्ती मदालसां मञ्जुलवाग्विलासाम् ।

महेन्द्रनीलद्युतिकोमलङ्गी मातङ्गकन्यां मनसा स्मरामि ॥

I meditate in my mind that goddess Shyamala, tuning the *vina* studded with red stones, (rubies) beautiful on account of blooming youth, sweet and clever of speech, having the hue of the blue stone, sweet or delicately limbed, the daughter of the sage Matanga.

चतुर्भुजे चद्रकलावतसे कुचोन्नते कुङ्कुमरागशोणे ।

पुण्ड्रेक्षुपाशाङ्कुश पुष्पबाणहस्ते नमस्ते जगदेकमातः ॥

O four-armed, having in hand cane which is black and red, the cord, the arrow of flower and the goad, who has the moon for head ornament, having big and beautiful breasts, red as saffron, I bow to thee, the one mother of the world.

जय मातङ्गतनये जयनीलोत्पलद्युते ।

जयसङ्गीतरसिके जय लीलाशुकप्रिये ॥

Be victorious, O daughter of Matanga, be victorious O you whose color is as the hue of the dark blue lotus. Be you victorious, who is delightful in music, be you victorious delighting in sports and play.

(1) जव जननी मुद्रासमुद्रान्तरुद्यन्मणिद्वीपसंरुढ बिल्वाटवीमध्म कल्पद्रुमाकल्प

कादम्बकान्तारवासप्रिये कृत्तिवासप्रिये सर्वलोकप्रिये ।

Be victorious, mother, desirous of residing in the Kadamba forest which is beautiful on account of the Kalpavriksha (the desire-yielding tree) in the midst of the forest of *bilva* trees which arose in the *mani* island shining in the ocean of nectar; the darling Consort of Siva, wearing the elephant skin—the darling of all the worlds.

(2) सादरारब्धसंगीत संभावना सञ्जमालोलनीपस्त्रागावद्ध चूलीसनाथलिके सानुमत्पुत्रिके ।

O you having the back with the braid of hair tied with bunch of *nipa* flowers loose due to the hurry in praising the music begun with care; the daughter of the mountain.

* This is a stotra or hymn of praise on the goddess Shyamala or Durga. It is attributed to Kalidasa, but whether it is the same as the author of the immortal drama *Sakuntala* etc., is not definitely established. For there were at least 3 Kalidasas as can be seen from Rajasekhara who lived circa 10th century A.D. as he mentioned 3. The doubt of authorship does not mar the beauty or value of the hymn.

(3) शेषरीभूतशीतांशुरेखा मयूरवावलीवद्ध सुस्निग्धनीलालकश्रेणिशृङ्गारिते लोकसंभाविते ।

O you adorned with the collection of glossy hair shining by the spreading lustre of the cool rayed moon which has become the head-ornament, you adored by the world.

(4) कामलीलाधनुसंनिभभ्रुल ता पुष्पसंदोहसंदेहकल्लोचने वाक्पुधासंचने ।

O you having eyes like flowers giving rise to the doubt that they are arrows of flowers to your eyebrows which are like the playful bow of cupid (eyes are arrows, eyebrow is bow of cupid) you sprinkling nectar-like words.

(5) चारुगोरोचना पङ्ककेलीललामाभिरामे सु रामे रमे ।

O you delighting the mind, with a broad forehead with the beautiful mark of *gorochana* which is shining, charming, like Lakshmi.

(6) प्रोलसद्वालिकामौक्तिक श्रेणिका चन्द्रिकामण्डलोद्भासि लवण्यगण्डस्थलन्यस्त कस्तूरिका पत्रगंवासमुद्भूत सौरभ्य संभ्रान्त भृङ्गाङ्गनागीत सान्द्रीभवन्मन्दत न्त्रीस्वरे सु स्वरे मास्वरे ।

O you wearing the head-ornament of shining pearls, having the cheeks smeared with musk on which the shining rays of the moon fall, to which the female bees resort attracted by the smell, the humming of which is excelled by the tune of your *vina*, you having beautiful voice, shining.

(7) वल्लकीवादन प्रक्रियालोलतालीदलावद्ध ताटंकभूषाविशेषान्विते सिद्धसंमानिते ।

O you with the ear-ornament made of leaves of date palm rolled in spiral, which shakes by the movement of playing on the *vina*,—adored by Siddhas.

(8) दिव्यहालामदोद्धेलहेलालसच्चक्षुरान्दोलन श्रीसमाक्षिप्त कर्णैक नीलोत्पले पूरिताशेष लोकाभिवाञ्छाफले श्रोफले ।

O you having blue lotus on ears which shakes more by the beauty of movements of the eyes shining by the bloom of excess of wine fit for gods, O you fulfilling the desires entirely of the people, giver of wealth.

(9) स्वेदविन्दूलसद्वाल लावण्य निप्यन्दसन्दोह सन्देहकृन्नासिकामौक्तिके सर्वविद्वात्मिके कालिके ।

O you, having the nose ring of pearls giving rise to the doubt that it is the flow of beauty from the drops of perspiration on the forehead, O you the soul of all the worlds, O kali.

(10) मुग्धमन्दस्मितोदार वक्त्रस्फुरत्पूगताम्बूल कर्पूरखण्डोत्करे ज्ञानमुद्राकरे सर्वसंपत्करे पद्मभास्वत्करे ।

O you having the betel, nut, camphor etc. in the lustrous mouth, liberal with sweet smile, having *gnanamudras* on hand, giver of all wealth having hands like shining lotus.

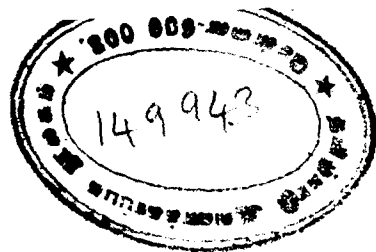
(11) कुन्दपुष्पद्युतिस्निग्धदन्तावलीनि निर्मलालोलकलोल संमेलनस्मेरशोणाधरे चारुवीणाधरे पक्वबिम्बाधरे ॥

O you having red lips smiling mixed with the waves of lustre from the rows of clean teeth having shining beauty of the jasmine—bearing the beautiful *vina*; having cherry red lips.

(To be continued.)

The New Year:—We beg to offer to our readers and well wishers a prosperous and happy new year. In the year before us Hindu society all over the country will have heavy work to do in the matter of organisation and co-ordination of political and social activities. A new life is throbbing all over the land and a big Hindu renaissance is already in progress. As a magazine devoted to the cause of liberal Hinduism it will be our endeavour to make our Columns truly representative of the thought currents and activities which are revivifying the social and religious activities of Hindus in Hindustan.

E. V. Row.



NOTES.

BY MR. E. VINAYAKA ROW, B.A., B.L.

Liberal Hindism:—The concept of liberal Hinduism involves three aspects. The first is the physical existence of Hindus as an organised social unit having the normal amenities of life and leisure. The second aspect is that Hindus should have a living faith in the essential tenets of Hinduism inspired by knowledge and reverence. The third aspect is that this faith should be on liberal lines with potentialities of progressive development free from the encrustations of mere formal ritualism and also free from the servitude to mere slogans and formulae devoid of a truly spiritual perception. As regards the first aspect the problem is almost on a national scale for the Hindu population of India is 68.24 per cent of the total population. For the last 21 years the Hindu Maha Sabha has been giving its attention to the essentially political aspect of the matter. As regards the remaining two aspects there are innumerable associations and individuals working all over the Country. A systematic co-ordination of these efforts will produce very much more satisfactory result than we have witnessed in the immediate past.

* * *

Organisation:—We believe that a well organised physically fit and economically sound Hindu society will be felt to be so strong that no other social unit will contemplate any acts of aggression against it. The organisations that have been working for the spread of military education and semi-military voluntary movements have already done immense benefit to Hindu society.

* * *

Sind Hindus:—The latest proposal to start a military College for the Hindus of Sind at Karachi is a welcome step. We trust that Dr. Moonje who has been invited by the sponsors of the idea to give them the benefit of his expert advice in the organisation of the College will soon complete his labours and make the College an accomplished fact. It is not unnatural that this proposal should come soon after the harrowing sufferings of the Hindus in Shikarpur in Sind and in the neighbouring villages. The Manzilgah problem still remains unsolved. The enormous loss of life and property and other sufferings undergone by the Hindus of Sind in the troubled areas have caused a ministerial crisis in Sind which is still unsolved.

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

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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.)

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MR. B. SITARAMA RAO

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A Magazine of Liberal Hinduism

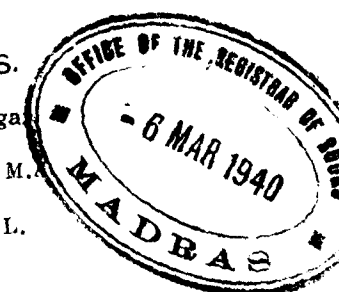
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Mr. E. Vinayaka Row, B.A., B.L.



चित्ते वदन्तमूले वृद्धाः विद्या गुरुषुवा गुणैस्तु मोक्षं व्याख्यातं विद्यास्तु द्विदंशयाः॥

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

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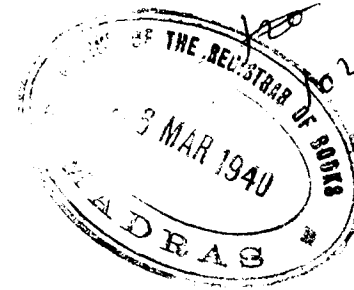
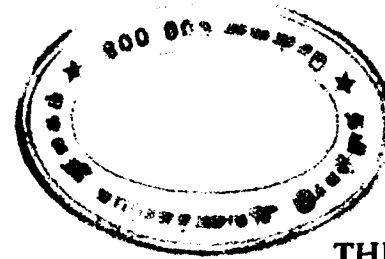
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MARCH, 1940

[No. 3

THE INTERREGNUM IN TEMPLE ENTRY.

K. V. S.

It is all to the good that there is a temporary lull in temple-entry. It enables both sides to review the position and digest the new situation that has arisen in Hinduism by the throwing open of temples to Harijans. Temple worship depends upon so many factors for its efficiency that one need not grudge a little time spent upon public propaganda in creating the new religious atmosphere that will enable temple entry to bring forth the spiritual fruits that are expected of it.

A temple is not a seat of secular power and should not be looked upon as a goal to be captured and exploited. Such an approach will completely nullify any benefit that temple worship can give either to the Harijans or caste Hindus. A temple is a structure of faith. The greater the faith the more the benefit it confers. The foundations of temple worship lie in the depths of the human personality and in the higher laws of nature. No effort can be too much for conserving and promoting the volume of faith that can be focussed in temple worship.

In temple worship as in some other experiences of life a man profits according to the intensity of his belief. The slightest taint of pride, conceit, intolerance or hatred will destroy any benefit which temple worship may confer. It is of the essence of temple going and temple worship that everyone to whatever class he may belong should do so in utter reverence and faith in the ministrations of temple service. There is no suggestion

that this caution will not be observed. Comments are being made that those who promote temple entry and those who are likely to enter temples newly will not conform to these requirements. It may be that at the beginning some of them may not understand temple etiquette. But they will do so quickly. If they don't they will not come to temples. It is only people who believe in temples that will come. Those who want to see temples out of curiosity will not go there after a second or third time. As a great teacher has said if a thing is good it will grow. If it is evil it will die and die quickly.

There is every reason to believe that temple entry is the beginning of a better Hinduism. The temple is the only centre of Hindu religious ministration that is available to all Hindus. The temple sets standards in Hindu discipline and culture. It is the symbol of Hindu unity. It emphasises the collective Hindu aspiration for a better world for the entire body of Hindus. It brings the influence of religious atmosphere for the building up a better society. Those believe in a future for Hinduism ought to welcome the entry of the entire Hindu community into temples.

It is true that there is greater efficacy in deliberate and self conscious absorption of religious power than that which takes place in temple worship. But the environment is the beginning of things. It may be hoped that the process of conscious building up of better personalities will soon follow the initiation into temple worship.

To the untouchables temple entry means religious life. To them it brings a sense of light and the experience of a new freedom which they were denied till now. It brings them the full status of Hindus both in religious and secular life. They can walk erect as members of the Hindu society. Unapproachability and distance pollution will become things of the past. The untouchables will soon get their full share not merely in the religious sphere but also in secular life. The discrimination that existed against them in secular life on the basis of unapproachability will cease. It is not too much to hope that this will mean a great gain not merely to them but to Hinduism. It is one of the weaknesses of Hindu religious ministrations that they have not exploited mass potentialities to the fullest possible extent as Christianity, Buddhism and Islam. There are differences between man and man in the capacity to profit by religious teaching and experience and distinctions exist which cannot be ignored. At the same time experience should teach us that there is much more in those who are neglected on the ground that they are not capable of assimilating higher religious experience and that by proper religious

training they can be made into valuable religious and secular assets to society. The history of conversion in Islam, Christianity and Buddhism establishes this beyond doubt. People whom the Hindu community neglected as incapable of higher religious thought, when they become Christians and Muslims become great divines, international figures, great leaders of thought and society. Why Hinduism should not take a lead from Christianity and Islam in this respect is difficult to understand. In two generations the descendants of Adi Dravidas will become great leaders. It is not too much to hope that the temple-entry is only the first stage of a new era in Hindu religion and that it will be followed up by making available to every Hindu certain common sacrament which will be shared by all Hindus alike. It is not suggested that there should be any violation of Vedic sacraments. But surely it is possible to devise new sacraments in which all Hindus can share and share equally so as to build up a better Hindu society'.

To the Sanatanists it must have been a painful experience to have been thus suddenly deprived of a position which had been cherished with exclusiveness. The sympathy of the whole country must be with them. They must have least expected this sudden raid, to use their own language, into the citadel of Hindu religion. Yet is it too much to hope that they will see the position as it has to be seen as a necessary step to avert a great calamity to Hindu religion and intended to usher in the dawn of a new era for Hinduism, so that both Sanatanists and Reformers may have a truer and better religious life than they had in the past. There are many among the Harijans who are men of eminence, devotion, piety and faith; many who will be an honour to any society, ancient or modern. There are many in whose lives Hinduism may be said to live. The justice of the programme must be the excuse of Liberal Hindus for any pain that may be unwillingly caused to the Sanatanists.

However, those who support and sponsor temple entry cannot be too scrupulous in respecting in every possible way the sentiments of orthodox. Every effort should be taken to observe as far as possible the proprieties of temple worship. Why should it be necessary to upset all the other arrangements in temple service and in temple congregation except those that are needed for admitting Harijans into temples. Any step in this direction will enlarge the sphere of controversy and many invite unnecessary hostility. When all is said and done the fact remains that this is an event that is bound to have happened. It is perhaps better that this happened at a time when the forces of change have not pro-

gressed further and the safeguards of conservatism are still available to diminish the quality and magnitude of the change that is being effected. In this view the advent of temple entry in the Tamil Nad ought to be cherished with gratitude as a gift from the Gods.

MY VISIT TO GURUKUL, TRICHUR.

In these days when the whole scheme of education is in the melting pot and various experiments are being tried in various places by many sets of persons each group having its own ideals, the Sri Ramakrishna Gurukul, a few miles from Trichur where a small band of devoted workers are serving God by serving man deserves to be visited by all lovers of Religion and Education. It was Swami Vivekananda who called the people of Malabar a set of lunatics and the country, from Taliparamba to Cape Comorin, a vast lunatic asylum. What provoked the swamiji to such a sweeping statement was the treatment accorded to the Depressed classes by the caste Hindus. There was not only untouchability but unapproachability of various degrees and what is moral then was (and unfortunately is still) unseeability. Those that were considered to be beyond the pale of caste were graded according to the various degree of nearness to a Brahmin that was allowed by custom and even today the astounding right of a piece of cloth being spread by the roadside and the beggar standing tens of yards far away and shouting at the top of his voice is not a rare phenomenon in Malabar.

This description of a particularly brutal custom is necessary in order that the reader not familiar with the manners and customs of the West coast may appreciate the great change, almost a revolution, that is symbolised by the school mentioned above. A healthy organism develops an antidote against a poison that has entered the system; if it be unable to do so it degenerates and dies. The Trichur school and the Temple entry Proclamation in Travancore are hopeful signs that Hinduism which allowed such diseases as untouchability carried to an absurd extent and which therefore has become terribly weakened by wholesale exodus of the Depressed classes to the more hospitable faiths of Islam and Christianity, is manifesting signs of health and is fast developing the antidote to the poison in the system.

Before giving details about the school its tremendous significance may be indicated in the fact that in the premises of the school not only

do the boys and girls of all communities learn together as perhaps in many other schools, but in the hostel attached pupils of all communities and teachers, also drawn from various social strata live together, eat together and pray together. The Brahmin and the Pulaya living and eating together and that as good Hindus and not as rebels or after having gone out of its fold, is a rare phenomenon anywhere in India and more so in the West coast and hence the special significance of the school.

The school was established on the 30th of May, 1927 with the following main objects :—

1. The educational and economic uplift of the Harijans of Kerala.
2. The dissemination of the best ideals of Hindu culture among all strata of Hindu Society.
3. The devising of a scheme of education in which secular instructions would be supplemented with spiritual training.

With these laudable objects in view they started a Home-cum-school as in the case of the famous Ramakrishna Home at Mylapore and it has been slowly growing. Now there are the following institutions all grouped together and worked by a band of selfless workers. First there is the Gurukul, hostel for Harijan boys, Mathrumandir, hostel for Harijan girls, the Vidyamandir, a day-school where not merely the Harijan boys and girls of the above two institutions, but also many other day-scholars, both boys and girls learn as in any other recognised institutions. Besides these there is an Industrial School, a Co-operative Society, Reading Room and the Library, the Department of agriculture and Dairying and a small press. A few words about each of these may not be out of place.

THE GURUKUL.

This is run on the model of the Ramakrishna Students' Home, Mylapore. The routine is similar, keeping the inmates engaged from 5 a.m. to 9-30 p.m. everyday. Between 9 & 12 and 1-30 to 4-30 the students go to the school (Vidyamandir) for secular instructions. Suryanamaskar, games and gardening kept them physically fit and all boys are taught the Gita. The meals given are simple and healthy. The boys lead an open air life. The following sentence from the latest report would be read with great interest by all:—

"Though the institution is mainly intended for Harijans a few deserving pupils of the higher castes are also admitted so as to give the Harijans the benefit of association with higher castes on equal terms."

An eloquent testimony to the very useful nature of this institution and its growing popularity is borne by the fact that some parents send their boys to be brought up under its beneficial influence and are willing to pay for it. A fee of Rs. 10 is charged from paying boarders; others are given free food by the Management which collects subscriptions and receives donations for running the Gurukul.

THE MATHRUMANDIR.

This is run for the benefit of Harijan girls though here as in gurukul, a few deserving girls of the higher castes are also admitted. There is a lady warden in charge of the girls and the institution is lodged in a separate rented building where the girls cook their own meals and manage all the affairs of the household with the help of a maid servant. It is worthy of note that there is an advisory committee on which many respectable ladies of the locality serve. The girls go to the school to have their lessons and come back home in the evening. They also follow a routine similar to what obtains in the Gurukul.

THE VIDYAMANDIR.

This school was started as a Lower Primary School in 1927 and was raised to a Lower Secondary School in 1933. The High School classes were added in 1937. It works in two sections, the Primary School having 300 pupils of whom three-fifths are boys and the rest girls, recognised and aided by the Government of Cochin; and the High School containing forms I to IV recognised by the Cochin Government though at present it receives no aid. The strength of the High School is about 100 divided in the proportion of 2 to 1 among boys and girls.

The following are the special features of the Vidyamandir special attention given to the culture of the mother-tongue; teaching of Sanskrit to all pupils; imparting a working knowledge of Hindi; Industrial and vocational training as supplementary to the literary; teaching of religion to all; encouragement of indigenous rural games and folk dance; and the teaching of music and encouragement of self-expressions of pupil through art.

These three are the main institutions; besides these there is an Industrial school recognised and aided by the Government of Cochin where the boys and girls of the school receive part-time instructions. There is Co-operative Society run for the pupils and by the pupils under the guidance of teachers to supply the school requisites.

A philanthropic Gujarati gentleman has purchased and given to the Gurukul a stud-bull of the Gir breed. There are 3 cows and from them the Gurukul obtains the buttermilk and ghee required for the use of its inmates. The vast open ground around gives the boys an opportunity to get practical training in agriculture and horticulture, and vegetables necessary for the mess are grown by the boys themselves.

The management of this very promising institution is in the hands of a Swami of the Ramakrishna Mission and he is ably assisted by a band of young men who have joined the institution as life workers getting but a pittance and who belong to the higher strata of society.

These institutions are located about three miles to the West of Trichur the geographical and cultural centre Kerala. Though financial encouragement received from the public is not sufficient to enable the management to put through all their plans of expansion, it is encouraging to find among the donors all classes of Hindus.

I visited the institution first in January, 1934 when it was still in its infant stage. I had the pleasure of paying a second visit to it in last November. During the short interval of 5 years it has made remarkable progress. Many classes have been added and many buildings have been put up. The kitchen is kept scrupulously clean in perfect keeping with the best Kerala traditions. At my request the Headmaster sent for some boys and made them recite a chapter from the Gita. Pulaya boys reciting the Gita!

May the spirit of Sri Ramakrishna who was a friend of the poor and the depressed and of Swami Vivekananda who openly and boldly advocated the worship of *Daridra Narayanas* help this infant institution to grow from strength to strength. May the boys and girls brought up in the healthy atmosphere of the Gurukul (healthy, physically, morally, spiritually and intellectually) go forth into the world with courage and hope and contribute their own mite in the revival of our ancient Faith of which, in spite of the croakings of birds of prey who hope to feed on its carcass, we see many promising symptoms.

S.K.Y.

EXHIBITIONS OF SPIRITUALISM

BY

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

Madame David Neel's experiences as recounted in her remarkable book "with mystics and magicians in Tibet", clearly point out, how one can realise the truth, that the very sum of all one's acts and thoughts called the 'Self' are but ephemeral bubbles, which congregate for a moment, separate, burst, and form again following a giddy rhythm.

An Adept—who could invoke into his own body, the spirit of his guru, so that before her very eyes, he changed for a few moments into an altogether different man is one *experience*.

She knew of a young man (a lama) who so clearly remembered the circumstances of his life, in a previous birth, that he gave precise directions for finding a goblet, which had remained unknown to any body in the house, locked up in an old unused box.

She saw men who could walk, or rather jump for hours or even a day or two, at a stretch at a pace which would kill most professional runners, without being conscious of the weight of their own bodies.

There were others, who could give form and shape to mere phantoms of the mind and make them walk the upper air.

A few experiences of the second type, had been observed even in India. There is a mystic force which to practice requires long tribulations and discipline, and which when acquired, would produce phenomena of strange appearances, apparitions, tremendous strength, mutations of form and transmutations of material, make persons behave strangely and exhibit startling capacities.

There is a difference between a self-conscious effortful, voluntary act by way of attrition of one faculty, and the super-human manifestation of another, or solving arithmetical problems at a glance, or recollection by powerful introspection of another birth and life before, or stunt—record, breaking in aerial flight or land speed, or such curious feats as sitting on the top of a tree or a spire *for days* together, etc., in which the individual exercises intensive concentration on the feat, of all energies of his being, outside of which every thing else is dead. Determination to win the goal precedes, and gives steady vigour to the concentration; and the other type where there is an involuntary flow of spirit, which manifest in strange behaviourism, and it persists whatever one does to

prevent it. Psychologists have studied both these sets of phenomena, and in the latter set, seances and trances are manipulated to obtain spirit rappings and messages. If one understands of what mind is capable of, it would be clear it would be both an active centre, and a passive receptacle and a medium. In the former case it achieves terrible potency and in the latter case, it would be a difficulty to perceive, if the individuality had not been suppressed. The mind of man still remains much of a mystery, in spite of the marked advances recently made in experimental psychology. But it is accepted that we are endowed with, or we achieve a presentational continuum, a memory continuum, and an ideational continuum, to say nothing of the continuum of the sensitive and appetitive self, and that continuum or fixity of the self, which bewilders us in the form of temperament.

According to Dr. Cobb D.D. there is continuity of content between all distinct minds, there is persistence through death, that therefore the passivity of the individual as a medium is resorted to in the understanding of the phenomena. Such a medium is Miss K. Wing Field (See guidance from beyond—*Philip Allen & Co.*)

From the mystics in Tibet, we learn that the so-called individual 'selves' are but ephemeral bubbles which congregate for a time, assemble dissemble in a phantasmagoria or whirl pool. If one should conceive the whole universe as throbbing with one life *Brahma*, with an ever energising and active set (we cannot determine number or classification) of sensitive planes of existence, in which the sense of hearing, the sense of touch, the sense of sight and light, the sense of living and doing, of acquiring fame and knowledge are embodied, and find their being and living, then it is not impossible to conceive all sentiment beings carrying their past experiences in memory covering hundreds and thousands of years: nor is it impossible—that one should come in contact in these higher planes, with mighty souls and transmit their knowledge and experience to whosoever is ready to receive them. Not only that, they would be in a position to acquire powers of transmutation, transformation and transportation. What is mystic in these is only *the terrible ordeal of the seeker, the adept*. It is introspection and inward contemplation of the Atman, that is the basis of all knowledge, that is the source of all knowledge and power. *So proclaim the upanishads.*

In experimental psychology, the hypnotic process is adopted. The first step in this field is to collect stories of authentic experiences as is being done by the psychic Research Society. The second is to recognise

that indeed there is something in them all, leading to a pertinent specific hypothesis. Specialisation in the line is being done by many scientists Eg. Dr. Rhine of the Duke University, and Ossowieki. What is that something in these experiences? Some call it the *sixth sense*, some others *extra sensory faculty*. Hegel called it the "*Intuitive soul*". Edward Lewis suggests it is the "Etheric body". Indian literature calls it *Atma sakti*.

The stage at which it is possible for one to remember, and recollect the past is till one does preoccupy oneself with the adornment of the flesh and setting it upon a sure foundation and putting its basis in order. The child, between say five and eight is thus in a position to know more of the mythic past than others, provided its soul is not submerged in a sea of animal cravings and attachments. Next an adept requires such illumination and strength by his own *atma*—the primordial *Prana* born with the elements in the nature of cause and effect, all pervasive all strength and the greatest magician dweller in all creatures.

A young girl prodigy as per report of a British newspaper lives in a village *Latvia* near the *Esthonia Frontiers*. She does not know any language, and yet reads books by following the thoughts of others in whatever languages they are couched.

The girl *Iga-Kirps* possesses the mind of a child of five, even though she is aged twelve. But she reads a book in any language merely by reading the mind of another person, who is following the words of the book. One day when her teacher put his finger on the first word, in a story book to his surprise, the girl reacted to this by pronouncing the word. As he then moved his finger along the lines, the child repeated the story as if she had memorised it.

Again he was reading a book in Russian mentally, but the girl suddenly entered the room, and started speaking and she repeated the syllable after syllable what he had been reading within himself, and she did not know Russian.

A party of scientists examined the *wonder girl*—Dr. Klienbergl and Prof. Neureiter of Berlin University. They made the girl's mother read some phrases from books of several languages, in her own mind. The girl who was sitting in another room repeated the words and she detected one mispronunciation by the mother. After elaborate tests the scientists found that the girl *possessed mysterious powers*. We have had a number of startling feats performed by others. More mystifying still cases of young ones remembering past lives, and experiences, and actually

identifying the survivors after their death—recognising their husbands, wives, and other relations or even pointing treasure troves.

Nothing then is impossible to such a jiva to become and make others to become, he can assume any form; and become responsive to that form. The mind concentrates and crystallises into intelligence, and this latter crystallises into the all pervading *Atman*.

Indian literature is replete with such manifestation of superhuman powers by the Gods and Goddesses by the Yogis and Rishis of yore. But such manifestations were to put down unrighteousness, and exalt the righteous, to fulfil the *divine* will in the evolution of man. They never liked pandering to idle curiosity or test. Much less did India cherish any desire to practise spiritualism through mediums and seances. We find here and there now some attempts in that direction. One recent instance of such an attempt is in the collection of messages alleged to have been received from the deceased, one Sri Kunwar Satyendra Kumar Sinha of Jubbulpore, recorded and published by pundit Pyarilal Sharma, Dharma Press Meerut. Mr. and Mrs. V. D. Rishi are alleged to have been invited by the bereaved family to collect and verify the messages. It appears from the publication, how the youth deceased demonstrated his existence in various ways, how his interest in the family and earthly matters was still unabated ever since his death in May 1934.

What might appear as miracles to the modern eye, has been the result of the exercise of strong mystic force, which man is capable of. The Indian literature is pregnant with stories of miracle—creating illusions, suspending normality, deadening the nerves etc. Marco Polo observed in his travels that the Brahmins helped by their *Mantra-Sakti* the Oyster-gathering industry, of Malabar. They had the power of constraining and stupifying a kind of large fish which proved destructive to divers, so as to prevent them from doing mischief. The charm lost and was made to lose efficacy at night. It is stated that the enchanters were likewise profound adepts in the art of fascinating all kinds of beasts and birds.

It is by Yoga and discipline such superhuman powers are acquired: "The great Yogin" says the "wisdom of the great path" of the great late Lama Kazi Dawa-Samdeep, (see the edition by W. T. Evans-Wentz) is said to be able to observe the life of the micro-organism in a way impossible for a scientist with a microscope; or to study the nature of Sun or planets or nebulae the most distant, which no telescope could ever reveal".

MAHASABHA RESOLUTIONS
AT 21ST SESSION HELD AT CALCUTTA
1939

The 21st session of the All-India Hindu Mahasabha, held at Calcutta on the 28th of December 1939 and following days under the presidentship of Veer V. D. Savarkar, passed the following resolutions unanimously.

1. **CONDOLENCE RESOLUTION.**

(Moved from the chair)

2. **POLITICAL PRISONERS.**

(Moved from the chair)

3. **RECLAMATION OF TEMPLES.**

(Moved from the chair)

The All-India Hindu Mahasabha demands that the Hindu temples and places of worship which have been converted into mosques or converted to other uses should be restored to the Hindus, and calls upon the Provincial Hindu Sabhas to prepare an exhaustive list of such temples in their respective provinces and to press this demand before their respective Provincial Governments.

4. **KHAIRPUR STATE.**

(Moved from the chair)

This Conference, having read the memorial of the Khairpur State Hindus, strongly condemns the anti-Hindu administration in Khairpur State since 1937 by the present Administrator and calls upon the Government of India, in the indefinite absence of the Ruling Chief, to establish a Constitutional Council of Regency in order to restore confidence among the important minority Hindu community of the State, redress their grievances, give them proper representation in the machinery of the administration and repeal the existing anti-Hindu laws including the 1931 Association Act which the Conference considers to be an inhuman piece of legislation.

5. **SUKKUR RIOTS.**

(Moved by Dr. B. S. Moonje)

The Hindu Mahasabha unreservedly condemns the agitation started by the Muslims of Sind with the encouragement of the Muslim League in regard to Manjilgah and resorting to violent methods to take forcible

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MAHASABHA RESOLUTIONS

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possession thereof which was never used as a mosque and has been in the possession of Government as its property since British Rule was established in Sind 100 years ago and since then been used for various purposes such as record offices, distillery, carnivals, celebration of Dussera, Conference, etc. This Conference therefore appeals to the Government not to yield to the demand of the Muslims and give possession of it to the Muslims as it would result in a permanent source of communal tension as the building is in close vicinity of Sri Sad Bella, the holy and famous place of the Hindu pilgrimage.

(b) The Hindu Mahasabha condemns the policy of the Sind Government in not having dealt with Manjilgah agitation with firmness and for not having made adequate arrangements for public peace and protection of Hindu life and property when Government got the building of Manjilgah evacuated in spite of the fact that the authorities were appraised of impending danger thus making it easy for Muslims to indulge in orgies of slaughter, arson, loot, and kidnapping of women and children of Hindus.

(c) The Hindu Mahasabha views with utmost abhorrence the horrible atrocities including indiscriminate murder and abduction of women and children and widespread arson and plunder, committed by Muslims on helpless Hindus of Sukkur and surrounding villages and offers its heart felt sympathies for the victims of atrocities.

(d) The Hindu Mahasabha condemns the police of Sukkur and Shikarpur, which are composed overwhelmingly of Muslims, for their inactivity, in many cases open and shameless partisanship with the Muslim rioters, as it led to aggravation of the situation and help in causing terrible sufferings and losses to Hindus.

(e) The Hindu Mahasabha urges upon the Government to take vigorous measures for arresting and dealing out exemplary punishments to all culprits including the Police irrespective of the position they may hold in society to rescue abducted women and children and to provide for adequate compensation to the Hindu sufferers by levying punitive tax on the Muslims concerned in affected areas.

(f) The Hindu Mahasabha impresses upon the Government the advisability of appointing a non-official Committee of Enquiry as would command the confidence of the Hindus, the affected community, for ascertaining the causes of riot in Sind and the extent of atrocities, loot and arson committed.

(g) The Hindu Mahasabha deposes the following gentlemen to

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acquaint themselves with facts and figures and wait upon H. E. the Governor and the Prime Minister so that they may submit all information received in connection with the riots by the Mahasabha to their notice and may suggest means for protection of the Hindu minority in consultation with leading people of the district of Sind: Sir M. N. Mukherjee Dr. Sir G. C. Narang, Dr. B. S. Moonje, Mr. L. B. Bhopatkar and Mr. Navalchand Navalrai.

(h) That this Conference authorises the All-India Hindu Mahasabha to start a fund for the relief of Hindu sufferers in the recent Sind riots and empowers the President to nominate an influential committee for the purpose.

This Conference further appeals to all the Hindus of Bharatvarsha to contribute liberally towards the fund.

6. HYDERABAD SATYAGRAHA.

(Moved by Sjt. Narendranath Das)

The Hindu Mahasabha views with satisfaction the successful termination of the movement of Civil Resistance in Hyderabad (Nizam's State and expresses its deep appreciation of the heroism and sacrifice of those who joined the movement.

The All-India Hindu Mahasabha is of opinion that the scheme of reforms announced by the Nizam's Government is inadequate, unsatisfactory and disappointing; but urges upon the Nizam's Government to give effect to the proposed Reforms, inadequate as they are, without further delay, undeterred by the attempts of Muslim reactionaries to hold them up.

7. COMMUNAL AWARD.

(Moved by Sjt. N. C. Chatterjee.)

The All-India Hindu Mahasabha reiterates its emphatic condemnation of the Communal Award as the basis of the present Indian Constitution and appeals to all Indians to organise a country-wide agitation for its abolition on the following among other grounds, namely:—

1. It is against all principles of Democracy and cuts at the very root of Indian Nationalism.

2. It retains and extends the evil of separate communal electorates fatal to representation upon a national basis on which alone a system of responsible government can possibly be built up:

3. It introduces the unprecedented system of statutory majority and statutory minority which is a negation of responsible Democratic Government and only accentuates communal bitterness;

4. It prevents the free formation and grouping of parties in the Legislature on the basis of social and economic programmes on which democracy depends:

5. It has split up the the body-politic and the electorate into 18 different sections or groups each of which is to elect by itself and separately its own representatives so as to render them incapable of a national outlook and common points of view, policies or programmes.

6. It is grossly unfair to the Hindus, particularly in the Central Legislature and in the Provincial Legislatures of Bengal, the Punjab and Assam where they have been allotted less number of seats than what their population-strength entitles them to:

7. It gives to Europeans particularly in Bengal and Assam excessive weightage of representation at the expense of the Hindus.

The Mahasabha declares that there will be no peace in the country unless and until the Communal Award is annulled.

8. FRONTIER MINISTRY.

(Moved by Rai Bahadur Beli Ram)

The Hindu Mahasabha records its emphatic condemnation of the weak-kneed policy pursued by the Government of India on the North-West Frontier of India which has led to frequent raids in the border districts, cases of kidnapping, loss of life of Government officers, both Indian and British, and a huge expenditure from the Indian Exchequer year after year.

The All-India Hindu Mahasabha regards the Congress administration led by Dr. Khan Sahib in the North-West Frontier Province as a failure inasmuch as it has failed to take effective steps for the prevention of raids and kidnapping.

9. BENGAL MINISTRY.

(Moved by Dr. Shyama Prasad Mukherjee)

The Hindu Mahasabha records its strong protest against the communal and reactionary policy of the present Ministry in Bengal in its various legislative enactments and administrative measures calculated to curb the rights and liberties of the Hindus in Bengal and cripple their economic strength and cultural life, as evidenced by, amongst others, the following:

1. Passing of the Calcutta Municipal Amendment Act which is anti-Hindu and anti-national.

2. Introduction of communal ratio in favour of Muslims in the public services not even excluding the specialised services and undue preference to less qualified Muslims.

3. Over-riding the recommendations of the Public Service Commission on communal considerations.
4. Discriminatory treatment against Hindu officers in Public Services.
5. Posting, transferring and promoting of officers on communal considerations.
6. Packing particular districts with Muslim officers.
7. Failure to take effective steps in cases of dereliction of duty of public servants thereby making the Muslim masses believe that Muslim Raj has been established—thus tending to encourage them to commit acts of violence against the Hindus.
8. Moslemisation of certain services specially of the Education service at the cost of efficiency.
9. Discrimination against Hindus in the matter of grants and distribution of stipends and scholarships and location of schools.
10. Discrimination against the Hindus in the matter of nomination to local bodies and boards of management of educational and other institutions.
11. Lowering of the standard efficiency and integrity of the administration by the introduction of the so-called principle of "minimum qualification".
12. Discrimination against Hindus in the matter of grants from the Public Exchequer for purposes of relief and in respect of Agricultural and Industrial Loans.
13. Discrimination against Hindus in the matter of grants of licenses and contracts.
14. Attempts to corrupt the Bengalee language and undermine the foundations of Hindu culture, e.g., perversion of the Bengalee language, selection of text-books in primary and secondary schools subversive of Hindu religion, nationalism and culture, as also of text-books in History containing perverted and untrue accounts of historical events.
15. President negligence in the matter of checking destruction and desecration of Hindu temples, images and idols and places of worship.
16. Unwarranted interference with the peaceful performance of Hindu religious rites and ceremonies in private households and public festivals.
17. Interference with liberty of speech, freedom of the press and freedom of association and processions of Hindus, while condoning violent anti-Hindu speeches and propaganda by supporters of the Ministry.
18. Subsidising Mohammedan newspapers out of public funds for purposes of communal propaganda.

19. Failure to take steps for the prevention of crime against Hindu women and for the protection of Hindu property against organised Mohammedan aggression.

20. Failure to give protection to the Hindus against Muslim aggression in such specially affected areas as Noakhali, Pabna, Seraiganj and Malda.

This Sabha calls upon the Hindus of Bengal to unite and organise in defence of their rights, liberties and culture under the banner of Hindu Mahasabha against the flagrant encroachments made thereon under the policy pursued by the present Ministry. This Sabha further calls upon the Hindus of India to stand by the Hindus of Bengal in their fight for the maintenance of their just rights and interests.

10. SCHEDULED CASTES.

(Moved from the Chair)

In the event of the repeal of the Poona Pact special provision should be made for the protection of the rights and interests of the scheduled castes and other Hindu backward classes guaranteeing their special rights of representation in the legislatures for a sufficient limited time.

11. SOCIAL PROGRAMME.

(Moved from the Chair)

Whereas it is expedient to place before the Hindu nation clear-cut and well-defined social programme, it is hereby resolved that the Hindus, whether residing in or out of British India, being one entire whole, immediate steps be taken

- (a) to establish contact with Hindu masses;
- (b) to quicken, by means of propaganda or otherwise, this sense of oneness amongst all the sections of the Hindus;
- (c) to establish feelings of equality and fraternity amongst all the Hindus;
- (d) to remove untouchability in all forms or shapes in public life; and
- (e) to free all Hindus from social evils and vices.

12. HINDU SANGATHAN.

(Moved by Sjt. B. C. Chatterjee)

The All-India Hindu Mahasabha declares that the Hindu Sangathan and Suddhi Movement is a vital necessity for the strengthening and consolidation of the Hindus of India; and that in carrying the work of such Sangathan, it is necessary to pay particular attention to the following:—

1. The encouragement of physical culture among Hindu Youths by the formation of Gymnastic clubs, Akhras, etc., and the creation of Hindu Volunteer Organisations all over the countryside whose main duty will be the defence of Hindu women and children and temples and the protection of the Hindu Community in general whenever threatened from any quarter.

2. The economic uplift of the Hindus, and the encouragement of co-operation among the Hindus in the matter of trade, industry, commerce and agriculture.

3. The social uplift of Hindu backward classes in the shape of the removal of civic and political disabilities and social odium, the rapid spread of mass education among them by providing them with special scholarships and grants and other facilities and the promotion among them of a spirit of self-reliance and self-respect.

4. The removal of the spirit of jealousy and separatism as between different sections of the Hindu community.

5. The reclamation of people who for some reasons had gone out of the Hindu community and their re-admittance into the Hindu fold by the process of *Suddhi*.

13. HINDU MILITIA.

(Moved by Dr. B. S. Moonje)

In view of the fact that no less a person than Lord Zetland, the Secretary of State for India, has indirectly encouraged the Moslems to regard themselves as having more relations beyond the frontier of India;

2. That prominent leaders of the Moslem League such as the Hon'ble Mr. Fazlul Huq, the Premier of Bengal, has threatened actual revolt and civil war if the Indian constitution is not drafted to their entire satisfaction;

3. That the Moslems are organising and training bands of Militia of their own such as the *Khaksars* who have given so much trouble to the Congress Government of U. P. that it had to approach Mr. Jinnah in compromising with them practically on their own terms:

The Hindu Mahasabha hereby resolves to form a volunteer corps of its own and under the name of Hindu Militia and calls upon all the Hindus between the ages of 18 and 45 to enlist themselves forthwith as soldiers of the Hindu Militia on the system of voluntary conscription: it further calls upon the Provincial Hindu Sabhas to take up the work of

the organisation of the Hindu Militia in their respective Provinces immediately and earnestly.

It further calls upon all existing Hindu volunteer corps to come under a common central organisation of the Hindu Mahasabha.

The Hindu Mahasabha appoints a committee to organise the Hindu Militia of the Hindu Mahasabha and draft a constitution for the same. The personnel of the committee will be related by the Working Committee of the Mahasabha.

14. MINORITIES QUESTION.

(Moved by Dr. B. S. Moonje)

That Mahatma Gandhi's philosophy of non-violence and non-cooperation and the agitation and activities based on them, since Mahatma Gandhi assumed dictatorial powers in the Congress, has in actual practice proved a complete failure, both in respect of bringing about Hindu-Moslem unity and of hastening the advent of *Swaraj*; that on the contrary the policy of Mahatma Gandhi has so widened the gulf between the Hindus and the Muslims that there appears to be no practical chance of bringing about Hindu-Moslem unity in the near future.

2. That Mr. Jinnah has spurned with arrogance all attempts of the Congress to approach him for negotiating and has now demanded a Royal Commission for investigation into his allegations of grievances against the Congress Ministries which he regards as no better than a Hindu organisation.

3. That on occasions of riots and revolts such as were witnessed only a month ago in the districts of Sukkur and Shikarpur, it is the Moslems who are invariably the aggressors and starters of such head-breaking, whether they form the minority or the majority community in any provinces: and

4. That the Muslims have been made much of both by the Congress and the Government and have been given concessions at the expense of the Hindus, constitutional and administrative, much more than what are their due in their proportion to the population;

In view of these facts and others which need no mention here, the Hindu Mahasabha hereby declares;

A. That there is no justification whatever for the appointment of the Royal Commission; but

B. That, if the Commission is to be appointed, then the Commission's terms of reference should also include:—

(a) Investigation into the various acts of oppression and atrocities

committed by the Moslems on the Hindus in both the Muslim majority and the Muslim minority provinces and

(b) Investigation into the Hindu grievances of various kinds of injustice, religious sacrilege such as the throwing away of Hindu deities unceremoniously by the Police and Magistracy of Begu Sarai (Bihar) after they were left by the Hindus on the public road being attacked by the Muslims at village Lakhminia on 22-10-39, done to them by the several acts of the Congress of commission and omission with the object of placating the Moslems;

(c) That the Muslim League is playing into the hands of the British Bureaucracy and supporting the diplomacy of British statesmen for delaying the advent of Democratic Freedom in India and therefore it deserves condemnation.

(d) That the whole question of Minorities should forthwith be referred to the League of Nations, of which India is a member.

15. WAR AND DEFENCE.

(Moved by Sjt. C. M. Saptarshi.)

In view of the statement made by His Majesty's Government that it has declared the war with a desire to safe-guarding the vital principles of Freedom and Democracy as against the rule of Force and in view of the fact that nowhere is there greater necessity for the application of these principles than in India, the All-India Hindu Mahasabha declares:

That as the task of defending India for any military attack is the common concern of England and India, and as India is unfortunately not in a position to-day to carry out that responsibility unaided, there is ample room for wholehearted co-operation between India and England and that, in order to make such co-operation effective, His Majesty's Government should immediately take steps—

1. To introduce responsible Government at the Centre.
2. To redress the grievous wrong done to the Hindus by the Communal Award, both at the Centre and in the Provinces—particularly in Bengal and the Punjab where the Hindus have been reduced to the position of a fixed Statutory Minority contrary to all principles of Democracy with their representation in the Legislatures reduced far below what they are entitled to even on the basis of their population strength.
3. In order to inspire the people of India to feel that the Indian army is the National Army of the people of India and not an Army of Occupation of the British, to remove all artificial distinctions between the

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so-called "listed" and "non-enlisted" classes or "martial" and "non-martial" races, and to accomplish the complete Indianization of the Indian Army as early as possible.

4. To modify the Indian Arms Act, so as to bring it on a par with what prevails in England.

5. To expand on an extensive scale the Indian Territorial Force and the University Training Corps, to establish such military organisations in provinces where they are not in existence at present, and to increase substantially the admission of cadets at the Indian Military Academy.

6. To make adequate arrangements for the training of the people in all branches of the Defence Force so as to make it ready for all emergencies.

16. ON INDEPENDENCE.

(Moved from the Chair)

The All-India Hindu Mahasabha re-affirms Complete Independence as the goal of India's political aspirations, and urges that a constitution based upon the Dominion Status as defined in the Statute of Westminster be immediately conferred on India.

The All-India Hindu Mahasabha emphatically protests against the recent pronouncements of the Viceroy and the Secretary of State to the effect that the further constitutional progress of India must depend upon a solution of its communal and minority problems, since they flagrantly violate the fundamental principles of a democratic constitution resting ultimately upon the vote of the political party commanding a majority and not subjected to the veto of the minorities.

17. FUNDAMENTAL RIGHTS.

(Moved from the Chair)

The Hindu Mahasabha declares that all the citizens of India, whether male or female, whether residing in or outside British India, are entitled to the following fundamental rights:—

1. Every citizen of India has the right to a decent standard of living.
2. Every citizen has the right to free and compulsory primary education, and to all facilities in respect of liberal education.
3. Every citizen has the right to defend India against foreign aggression, and in consequence to bear arms and to be adequately educated in all the arms of the Army, Navy or Air Force.
4. Every citizen has the right to enjoy freedom of conscience, and to freely profess and practise his or her religion and social customs and usages, subject to public peace, order and morality and subject to similar rights of other citizens.

5. Every citizen has the right to protection by the State of his or her religion, language, script and culture.

6. Every citizen has the right of free association and free expression for purposes not opposed to law or morality.

7. All citizens are equal before the law, irrespective of considerations of religion, caste, creed or sex.

8. No disability shall attach to any citizen by reason of his or her religion, caste, creed or sex, in regard to public employment or office.

9. No citizen shall be deprived of his or her life, limb, liberty or property save in the due process of law.

10. Every citizen has the right to follow any lawful trade or calling and for that purpose to reside in any part of India and to claim the protection of law.

18. PROVINCIAL BOUNDARIES

(Moved from the Chair)

The Hindu Mahasabha is of opinion that the Provincial Boundaries have not been fixed on the natural basis of affinities of race, language, culture, customs and usages, and demands that there should be re-distribution of provincial boundaries on this basis and the matter be considered by the Working Committee of the Hindu Mahasabha and the report be submitted within six months from the date.

19. CENSUS.

(Moved from the Chair)

The Hindu Mahasabha calls upon all Hindus to take the utmost care in securing a correct record of their numbers and to offer all possible co-operation in that regard to the Census Authorities.

20. CATTLE WEALTH

(Moved from the Chair)

That the All-India Hindu Mahasabha calls upon the Government to adopt measures for the protection and amelioration of the condition of the cattle wealth of India by providing for free pasture lands and in other ways.

21. BURIAL OF DEAD BODIES

The session also passed a resolution moved by the President noting the practice existing in parts of the country to bury the bodies of Hindus died in jails or hospitals, and urging on the authorities to discontinue the practice and to burn such bodies invariably in accordance with the Hindu custom.

ABUSE OF SATYAGRAHA

K. V. S.

Hardly 20 years have passed since the first Satyagraha was proclaimed. Its illustrious discoverer is still happily among us. But even in such a short time abuses have crept in. Gandhiji has repeatedly warned that Satyagraha should not be resorted to unless the pre-requisite conditions both as regards the qualifications of candidates practising it, and the cause which deserves such an extreme step are strictly fulfilled. But these warnings are ignored. Many in their enthusiasm imagine that they possess these qualifications when they don't. There are enough grievances in the country and enough men employed and unemployed, who can be enthused about the removal of these grievances. After slight agitation and propaganda, they immediately proclaim that they are going to resort to Satyagraha. They lie flat before entrances and refuse to move. They fast before the doors of their enemies. Among the many forms of Satyagraha that have been adopted may be mentioned Satyagraha for and against Temple Entry, for hotel entry, for removal of abuses in school and municipal administration, for removal of memorials and by labourers against management. The Anti-Hindi Satyagraha was on a more organised scale. The form in which it was proclaimed and conducted is by itself enough to illustrate how terribly depraved Satyagraha can become in the hands of people who copy the forms but are unable to acquire the spirit. In the hands of some of the Anti-Hindi agitators Satyagraha degenerated to such an extent as to invite almost universal disapprobation.

It does not look as if the process will cease. Most people are untrained and timid. The slightest coercion affects them. Satyagraha in its debased form is nothing but coercion. Some satyagrahis are prepared to exploit this weakness to its fullest extent.

Real Satyagraha appeals to the divinity in man. It seeks to raise him above the evil to which he is subject and to help him to do the right. It releases more and more of the higher self in him. But as it is practised today it has ceased to function in its true nature. It rouses the baser passions of its victim. In this view it is a question how long it should survive.

Under the impact of new thoughts and ideals the whole country feels stirred in a manner as has never happened before. New hopes and

ambitions have been roused in many groups. Unfortunately on account of historic causes some of the ideals and ambitions are directed against one or other of the internal groups in the country instead of against the difficulties with which all are commonly faced. There is not time for this idealism to be transmuted into fruitful channels by instruction and discipline in the best methods by which it can be utilised for collective benefit. The result is that innumerable groups form themselves each with its own slogans. Their objectives are as much against one another as against the common obstacles of social betterment.

On such a situation the only conceivable safeguards against mutual strife and social catastrophe are *non-violence and truth*. By adhering to them it ought to be easy to eliminate the danger likely result from error in the methods adopted in the pursuit of what may appear to be legitimate aims of agitation. Conformity to the two conditions can ensure an atmosphere of righteousness. Deviation from these principles is surely to land the country in disaster. But now as before it is more than likely that that the apparent praiseworthiness of an ideal will blur the vision of its votaries as to the correctness of the methods pursued in reaching it. The means will be sought to be justified by the ends. It is more than probable that while lip service is being given to the ideal the actual will be the reverse.

The universe is not a pleasure resort.

The leisure end of our civilisation is calling for the tune for which the labour end is paying the piper, not in the economic sense alone, but in the moral also.

No form of study will carry us to the solution of our problems unless it is accompanied by a corresponding form of discipline.

Instruction without discipline even at its best is only a half done job.

L. P. Jacks.

THE STUDY OF SANSKRIT.*

BY

AMIN-UL-MULK SIR MIRZA ISMAIL, K.C.I.E., O.B.E., C. ST. J.

Mr. V. Krishnaswami Aiyar was a great lawyer and a profound Sanskrit scholar, and we all know the notable part he played in the political life of the country in his time, and the distinction with which he served, though for too short a period, as Member of the Madras Executive Council, an opportunity of service which had just then been thrown open to Indians under the Morley Minto Reforms. There are no doubt many in this audience who can speak with much greater knowledge and authority of Mr. Krishnaswami Aiyar's personality and scholarship; but I have ventured to pay my own tribute, knowing as I do by report how striking a personality and benevolent a donor Mr. Krishnaswami Aiyar, was.

One of his gifts, among many others, to the community was this Sanskrit College, where the study of Sanskrit is cultivated along time-honoured lines, and scholars of the well-known pandit type recruit the ranks of the great pandits, which, alas, have been thinning out somewhat markedly in recent years.

It is not necessary for me to dwell at any great length upon the unique place that Sanskrit holds in the affections of the Hindu community and the great role it still plays in their intellectual and religious life.

Sanskrit is said to be a dead language. It is no doubt, a dead language but dead only in a sense. In another and a more vital sense, it is a language which is very much alive even to-day. For is it not still sustaining and enriching many a living Indian language from its vast storehouse of literature? Is it not still inspiring—and will it not continue to inspire as long as Hinduism lives—millions of people with some of the noblest thoughts and the loftiest ideals to be found in the literature of any language in the world? The riches of Sanskrit literature are, indeed, unfathomable and one hopes that more and more people will enrich their lives by a study of that literature.

The study of Sanskrit is at the present time pursued in our country under two somewhat dissimilar, and certainly segregated, sets of conditions. On the one side we have patashalas like the one the memory of whose Founder we are celebrating to-day, where Sanskrit is studied on the traditional lines by persons whose opportunities for subsequent employment are restricted. Then again, we have the study of

* An address given at the Mylapore Sanskrit College on the occasion of the Founder's Day celebration on 26-2-1940.

Sanskrit in our schools and colleges, where Sanskrit may be taken as an alternative to other languages in the second language group, or as an alternative in the group of the optional subjects. Those who take Sanskrit in the university stage may no doubt in some cases specialise in the study of Sanskrit and become teachers in high schools or Lecturers and Professors in the universities, but obviously the number of such cannot but be limited. The others, and they are the larger number, study Sanskrit as a subject of cultural interest like any other optional subject and as being certainly of examination value particularly in respect to the various competitive examinations. I believe the number of those that study Sanskrit as a second language is fairly large, but the number of those that offer Sanskrit as one of the optional subjects either for a pass degree or for honours is extremely small. I cannot help wondering whether even this number would turn to Sanskrit if the Public Services Commission decided to remove the classical languages from the list of optional subjects that may be offered for the several competitions.

Therefore, we have to face this marked contrast between the supreme importance of Sanskrit in national life on the one side and the limited, and I fear decreasing, number of those that turn to Sanskrit as a discipline either in the universities or in the patashalas. A great responsibility thus lies on the leaders of the Hindu community and specially on those who are blessed with the means to give effect to their love for Sanskrit. The various Mutts have a special responsibility in the matter, and I believe they are spending considerable sums to encourage the study of Sanskrit, but their resources require to be supplemented by those of the patriotic and cultured members of the Hindu society.

One cannot contemplate with equanimity, though happily such an eventuality is most improbable, a condition of things when Sanskrit would be as divorced from the every day life of the masses in this country as Latin and Greek are in Europe. A light would have gone from the life of the people, and the distinctive features of Hindu culture which have won for it an honoured place in word-thought would soon be effaced from the life of the community to the great disadvantage and loss both of India and of the world. Therefore, we recall with special respect and gratitude the action of those who were sufficiently far-sighted in the past years to endow seats of Sanskrit learning like the one where we are assembled to-day, and an honoured place among those benefactors belongs to the distinguished Founder of this College.

In the State from which I come, the Government has always recognised the great value of the Sanskrit language and has bestowed special

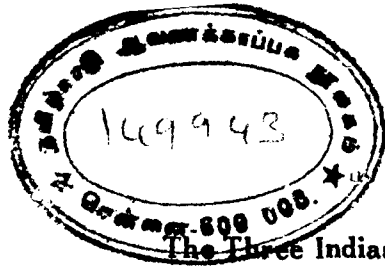
attention upon it. His Highness the Maharaja himself is a great devotee of the Sanskrit language and culture. The State maintains two fully equipped and excellently staffed Sanskrit colleges in Mysore and Bangalore. There is a third college at Melkote, the sacred place of the Shri-vaishnavites, besides several smaller ones in Bangalore and elsewhere maintained by various Mutts, both Brahmin and Veerashaiva, and by private individuals, like the Veerabhadrapa Patashala in Bangalore which celebrated its Silver Jubilee recently.

I am proud to say that I was intimately associated for a number of years, while I was on the Personal Staff of His Highness the Maharaja, with the most important Sanskrit college in the State, the one at Mysore, and had opportunities of coming into close contact with the Professors and students of that institution. The state spends annually nearly Rs. 80,000 upon the Sanskrit colleges in Mysore and Bangalore, besides giving substantial grants to the various private institutions. Examinations are held once a year and the successful candidates receive their rewards at the hands of His Highness the Maharaja himself at a Durbar during the Dasara festivities. In this way every effort is made to keep the torch of Sanskrit scholarship and culture burning with undiminished brightness.

I take it that in your Patashala, as in ours, Sanskrit is taught in the old orthodox way, one of the features of which is the part assigned to memory. The students are enjoined to commit many passages to memory especially is this the case with the study of the Vedas. I rather like this special feature of Oriental teaching and I hope it will never be given up.

Though not a Hindu, I am deeply interested in the religion, culture and the sacred language of my Hindu fellow-countrymen, and it has ever been my earnest endeavour to serve them to the best of my ability, for, I believe, it is only thus that an Indian can serve his country best. To the true citizen of India all the religions of our land deserve respect. He has ill-will towards none, he has goodwill towards all.

In conclusion, let me say once again how grateful I am for the privilege afforded to me of coming here not only to pay, as I have done, my tribute to a great countryman, but also for the opportunity you have given me of identifying myself, in however small a degree, with my Hindu brethren, in paying my homage to their noble language, and to the great culture, philosophy and the sacred traditions which it enshrines. I cannot alas! lay claim to a knowledge of Sanskrit, but I can, nevertheless claim to be an admirer of it, and it is only as such that I am so happy to appear before you to-day.



NOTES.

K.V.S.

The Three Indias :—Slowly but steadily India is splitting up into three groups, Hindu, Muslim and Christian. Muslim India i.e., vocal Muslim India is already seeking to think on separate communal lines. On many public questions on which it is inconceivable that religion can have any bearing agitation is raised on a communal basis. Thus there are Muslim Youth Conferences, Muslim Educational Conferences, Muslim Chamber of Commerce, Muslim Cultural Congress and we are sure to have a Muslim Scientific Congress. And the cry catches in a public atmosphere where agitations are engineered by slogans. The extreme form of Muslim demands put forward under the plea of self-preservation is a negation of Indian political nationalism and is really a claim for domination.

Christian India :—The latest recruit to this is the Christian community. Time was when that community was thinking in terms of service and along lines which recalled the early times of Christian history. But that is not to be. It is perhaps inevitable that it should imagine its communal interests jeopardised unless it organised and agitated on strictly communal lines. That is being done.

Hindu India :—Out of all this agitation Hindu India is gradually emerging as a political entity. Separate political consciousness is being compulsorily injected into them. The mutual warring and heterogenous sub-castes are being made to realise their common heritage and goal as distinguished from other religious communities. The progress will take time. But there is no mistaking it. Hindu India, however much it may try to forget its separate existence is being practically forced to follow in the footsteps of smaller but more militant and organised communities.

Is this not a blessing in disguise? The greatness of a religion is to some extent dependant on the members of the community owning its debt to its religious affiliations. It is only in that way that the religious power of the community can be brought down for service in the solution of the complicated problems most of which become less difficult if approached from the truly religious point of view. It is a great gain to Hinduism and to the world that 300 million Hindus should recognise themselves as a separate religious unit among the nations of the world. There is a Hinduism that deserves to live and shine in lives that are made brighter and richer by its ministrations.

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