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चित्रं वटगोमूले वृद्धाः शिष्या गुरुर्युवा । गुगुरतु मौनं व्याख्यानं चि ध्यातु छिन्नसंशयाः॥

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

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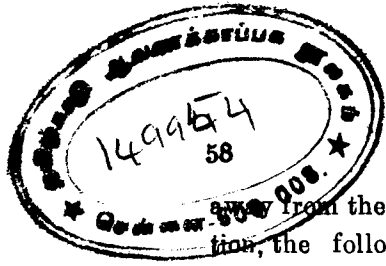
SRI RAMAKRISHNA PARAMAHAMSA. *

K. V. SESSA AIYANGAR.

Whenever I think of Bhagavan Sri Ramakrishna Paramahansa three pictures rise before my mind. The first is the reality of the higher Hindu religious experience and the transformation of the human personality into a complete channel for the outflow of spiritual powers. Perhaps as a more beautiful phase of the same picture one sees the vision of the similarity of the apparatus of religion envisaged by the great religions of the world, a similarity which is as real and vital as the differences which distinguish them one from another. The third is the transmutation of spiritual power in terms of current socio-ethical values of righteousness by followers who have had the privilege of broadcasting his message. Not all followers of a great teacher can claim the same powers of self-realisation as the leader. But all, or almost all, can become agencies for ministering to the needs of society in forms which can be truly called the application of religion to life.

The last two aspects appear to me to constitute a departure from ancient traditions of religious greatness. Bhagavan Sri Ramakrishna is the latest but let us hope not the last of the great Saints and Acharyas who has sanctified the spiritual soil of India. Unlike some of his predecessors who founded sects whose adherents professed to cut themselves

*Address delivered at the Ramakrishna Mutt, Madras on the occasion of the celebration of Ramakrishna Paramahansa's birthday on 19-3-1940.



from the world and dedicate themselves to the goal of self-liberation, the followers of Bhagavan Ramakrishna have sought to express their life in working for the betterment of society and for serving humanity without expectation of any other reward than more opportunities of service. This has incidentally helped to eliminate danger in the broadcasting of the message by the disciples. No more do we have the spectacle of disciples assuming an attitude of self-righteousness because they can invoke the name of a great teacher and saying as the Jews of old are reported to have said "we have Abraham for our father." On the other hand they base their claim, and justly if one may say so, on the quality of their services instead of on the greatness of their spiritual affiliation. I am not suggesting that this is anything new. But it is worthwhile to remember it. Not all can become suddenly elect. Steady and continuous residence in high spiritual levels demands rare capacities and opportunities. The pursuit of Moksha as the sole objective needs a single mindedness which is not possessed by most men. All however can labour in the lower realms and prepare the way of the Lord and make His path straight.

Nevertheless the primary urge in Hinduism is towards liberation. The religious atmosphere is saturated with the ideal of Moksha. Hindu scriptures resound with the cry of "Release". "Escape from bondage." This is the slogan, "Conquer the flesh. Subdue the passions. Transcend the pairs of opposites. Rise to the glory of the Sthita Prajna and the Gunatita. This is Brahmic stage where there is no illusion. Having become a Gunatita a man gets released from birth and death and attains immortality" says the Gita. And in spite of complaints of the prevalent and growing unbelief, this is the permanent orientation in Hindu thought and it still sways the mind of the believing Hindu masses. To all such Bhagavan Sri Ramakrishna is a shining light. His life is an attestation of the reality of higher Hinduism and a living verification of the truth of the Hindu scriptures. To an age and generation asking for a sign and which will accept nothing save that which can be experimentally verified he gave tangible demonstration of the reality of the unseen. He was a modern Path Finder. Not unnaturally many believing Hindus cling to him and find an answer in his life to all the questionings and doubts that are raised to the claim of Hinduism to be a great religion.

The next aspect that appeals to me is his demonstration of the similarity of the apparatus of religion among the religions of the world Bhagavan Sri Ramakrishna illustrated as none else has done how the

pathways of religion lead to the same goal. He demonstrated in his own life what was seen by the poetic vision of Kalidasa. Two verses of Kalidasa come to my mind in this connection.* In their origin religions have their source in God. In their goal they unite in him. In the intermediate stage they irrigate innumerable lives according to the soil and clime and produce fruits worthy of acceptance by God. There is a tendency in the monotheistic religions to emphasise the uniqueness of their special revelations and the distinction that makes them great. It is true that there are unique and distinguishing features in each religion. These add richness and colour to their content and make a special appeal to their followers. Each religion has a special method, one may say mechanism, by which their disciples can be suddenly exalted and led rapidly to higher and higher ranges of spiritual life. They have aspects of revelation which are not to be found, or not to be found in the same form, in other religions. The qualities which each religion emphasises also form a fruitful source of difference.

But when all is said and done the similarities among religions is as important if not more, than the dissimilarities. In a country like India they acquire greater importance and deserve greater emphasis than the mutual differences among the religions. Rightly, or wrongly, on account of various historical causes all the great religions of the world have come together in this country and it has to be assumed that they have to live together amicably. While the followers of each religion should be perfectly free to fulfil the duties of their religious allegiances, that freedom has to be reconciled with the right of the followers of other religions to do the same. It is true that a harmonious working arrangement has not yet been evolved. But nothing less should be the aim. Communal pride, misunderstanding and jealousy have led to communal conflicts in which the professed exponents of each faith have come forward and emphasised differences in technique and details and even in trivialities much to the negation of the essence of true religion and even against the injunctions of their own faith. In such a situation Bhagavan Sri Ramakrishna's

रसान्तराण्येकरसं यथादिव्यं पयोऽभ्रुते ।

देशेदेशेगुणेष्वेव मवस्था स्वमविक्रयः ॥

बहुधाप्यागमैर्भिन्नाः पन्थानस्सिद्धिहेतवः ।

त्वय्येवनिपतन्त्योघाः जाह्नवीया इवार्णवे ॥

Raghuvamsa X.

life and sayings are a clarion call to communal unity not only in the political and secular spheres but in the strictly religious sphere. It reminds us that there is much in common among the religions, in essentials. Fraternisation ought to be the rule. Estrangement has no place. The common enemies of religion are so malignant and formidable that it is necessary for each religion to pool its resources with other religions in fighting the common enemies of all religions. This aspect has been perceived and emphasised by the authors of *Rethinking Missions*. It is the only attitude which religion can take. The truth of it has been demonstrated in the life and sayings of Bhagavan Sri Ramakrishna. Both political and social expediency point to its advantage. This is perhaps also the correct answer to the complaint made by the followers of some of the religions that in India religion gets diluted and there is an unmeaning talk that all the religions of the world are true. They are inclined to repudiate strongly this assertion as superficial and maintain that their religion contains the whole truth, whereas the other religions contain only fragments of truth. This is not correct. And even if the other religions should contain only fragments of truth, in India it is better to emphasise the possession of the fragments of truth by each religion than take up the reverse attitude.

The third aspect is that which has made the name of Bhagavan Sri Ramakrishna a house-hold name in India and throughout a large part of the civilized world. There is an ancient verse which defines the duty of the disciple.* They are to broadcast the message of the Master. At the same time they are to preserve unsullied the purity and the secret of the message. It will be accepted that this ideal has been handsomely fulfilled in the case of the followers of Bhagavan Sri Ramakrishna.

The foundations of this growth which may be rightly called gigantic had been laid by the Bhagavan himself whose clarity of vision enabled him to establish those contacts and frame those equations through which the spiritual can be transmuted into the physical according to the values of contemporary times and conditions. This is a most difficult thing to do. For in religion the focus is generally in the higher world and persons who set out to fulfil strictly the injunctions often find themselves in the position of the *Yogabhrashta* described by Arjuna in the VI Chapter of the Gita. Religious values change from time to time. The path of the individual devotee is beset with dangers and temptations.

गुरुं प्रसादयेद्धिमान् मन्त्रं यत्नेन गोपयेत् ।

The higher he wants to rise the greater is the struggle and greater the danger of lapse and fall. It seems to be a feature of spiritual experience that a man who wants to lead an intensive spiritual life and shorten his period of spiritual training is like a person who travels in an aeroplane without proper landing places. He may come to grief through a forced landing at any time. Bhagavan Sri Ramakrishna Paramahansa laid equal emphasis upon the self-regarding virtues, as well as what may be called ethical virtues in spiritual life. Indeed it may be claimed that he laid greater emphasis on the later than upon the former. His followers have developed this portion of his message in a manner that may be said to be unique in modern India. And in so doing they have shed lustre upon Hinduism.

An outstanding feature of modern times is the growth of social services both voluntary and estate organised. With the spread of literacy and the growth of powerful methods of propaganda, the masses have awakened to new possibilities of improving their conditions. Wants are discovered, grievances are perceived, abuses sensed and injustice felt where a few years ago all was apparently quiet and peace. The awakening has brought with it institutional efforts which imperfectly attempt to study and meet the new challenge. Voluntary institutions in various stages of efficiency and strength have sprung into existence to relieve to some extent the tension that is generated by the gulf between new ambitions and their satisfaction. Such efforts have necessarily to be considered as pioneering efforts the experience of which will be of great value to the country, but which sooner or later must be either supported by or absorbed into state services. It is possible for some of them to remain permanently as voluntary institutions. But this can only be if there is an adequate response in workers and in financial help from the public. In this great effort the disciples of Sri Ramakrishna have set a standard of which India may be proud. They have been an example to other and similar efforts.

To a careful observer of contemporary India it ought to be patent that Hinduism is assailed on many sides. It may be said to be living in a state of siege. The tendencies of modern thought emphasise rationalism. Science and mechanics have done much to undermine the belief in myth, legends and miracles which go into the making of all religions and constitute part of basic structure of Hinduism. The possibilities of better physical life, have shifted the focus of human energies towards the creation of a better physical instead of reliance on the consolation of religion

to get a future heaven to compensate the miseries of the present physical life. This is revealing itself in antagonism to religion which is believed to be an obstacle to the organisation of a better material life. Such faith as still manages to linger among Hindus is availed of by propagandists of other religions who unceasingly expose the obstacles in Hinduism to the full development of a man's religious aspirations and the inadequacy of Hinduism to fulfill the needs of faith in the modern world.

These tendencies have been perceived in the past and attempted to be met by Hindu leaders. The Arya Samaj and the Brahmo Samaj are two conspicuous instances of such attempts. The religious ideology behind Gandhism may be looked upon as the latest. The difficulty cannot be solved by perpetually harping on the greatness of Hinduism in the past. The manner and frequency with which the past of Hinduism is often extolled is calculated to engender doubts whether Hinduism has a future at all and whether it has not outlived its greatness and usefulness. Not a day passes but excavations are made in the thought strata and from the debris of accumulated thought old and beautiful thought structures are unearthed. They are exhibited to the modern world as proof of the greatness of ancient Hinduism and Hindu civilisation. Though it may seem cynical to do so one cannot resist the temptation to compare them to the archaeological discoveries in Sumeria, Mohanjodaro, etc. Their usefulness for the future is debatable. They may encourage the expectation that a nation that had a great past must necessarily have a great future. But there is not much justification in history for this expectation. There is no guarantee that a nation that has been great in historic or pre-historic past must on account of that very fact become great in the future. The future greatness of a religious community can be built up only by sustained efforts at the present time and not by mere reiterations of past greatness. The price has to be paid for in present currency and not by banking upon exhausted credit of a forgotten past.

A great Hinduism can be built only by a great Hindu community living up continuously to the highest ideals of its religious tenets. These ideals themselves have to be adjusted to suit the growth of knowledge and the altered conditions of social and economic life. The greatness of a religion is made by the greatness of its followers and the greatness of a community has to be largely achieved by the greatness of the religious urge by which it is impelled. There is no mistaking the fact that among all the influences available at present for the reconstruction of the human personality religion still continues to be the most powerful. This is illus-

trated visibly before our eyes by the missionary achievements in Islam and Christianity. In a few generations members of classes ordinarily neglected by Hinduism develop into great leaders of thought and action under the influence of religious and social atmosphere, though these are supplemented by substantial secular facilities. It may be strong to put it that way, but it seems to me that the hope of a great Hindu community in the future is intimately bound up with the growth of a new Hinduism that will fully satisfy the religious needs of the present day Hindu community. In ushering the advent of this new Hinduism the work of the followers of Bhagavan Sri Ramakrishna Paramahansa have a prominent place.

Hinduism to-day is faced with the challenge of new forces which express the silent mutations of thought and sentiment that have been going on for centuries and which now insist on recognition. It is impossible to ignore them. They embody the eternal aspiration in the Hindu mind for Dharma interpreted by the understanding of the present age. Equality of religious opportunities. New standards for social righteousness and religious merit. Change in forms and ceremonies to suit changed conditions. Demand on religion to furnish new axioms and postulates which will preserve the place of faith in the cultured modern mind, which has undergone tremendous expansion by growth of rationalism, and scientific knowledge. A passionate desire for self-expression in a world where Hinduism is attacked not merely by the common enemies of religion but by other religions as well. A deep rooted conviction that there is somewhere in Hinduism a store house of experience that will enable it more than other religions to meet the new challenge to religion and establish faith on a dynamic basis. A firm belief that while the weakness of Hinduism, its variety degraded to fissiparousness, its tolerance sunk into license, etc., should be remedied, its strength needs to be remembered, conserved and cherished. A longing to cling to conservatism in expression while liberalising ancient tenets. Above all a determination to preserve the continuity of experience that made Hinduism great through time and which can still make it great in future. In this effort Bhagavan Sri Ramakrishna and his illustrious followers have a big place. Long may the inspiration and urge that made the movement great in the past continue. Long may His name be cherished. Long may the mission founded under his name render the valuable spiritual and social service it is now rendering and expand into ever growing spheres of usefulness.

THE SUBLIMITY OF LEELA SHUKA'S SONGS.

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

Veneration for the great author of "Sri Krishna Karnamrutham" leads earnest devotees to the study of the rationale of *Leela Shuka's* devotion. His songs sung by millions of throats all the world over are more pregnant with spiritual realisation than the hymns, which form the pabulum of Sunday churches.

Infinite in power, grace and bliss, He the spirit which moves, transforms, destroys, and rebuilds the cells and materials, which has a purpose an order and law (we call Nature), inscrutable for the Man of Science and intuition lends Himself for worship and prayer, in the only form accessible to Man, personal God. Even as a Being so worshipped, it is plain He is the life of the Universe. The cult of devotion in India (Bhakti) has reached perfection only in Hinduism. No particular form of worship having been compulsory Love to Him can be expressed in any manner; but it must be so complete, that it transforms the individuals being to the level almost the Divine.

Unflinching confidence in His omniscience and omnipotence is the one standard of true devotion. Even the agnostic and the nihilist is not unaware of God's inscrutable power, and he feels it at some time or other. Leela Shuka's passion is to express his unbreakable faith and adherence, to that spirit, conceived as a personal God, in whom he would concentrate all love, all contemplation, service, and quest. That personal God is Sri Krishna and it could be stated, in no country has this cult succeeded in formulating a more perfect, picturesque and all satisfying theme than in the Hindu cult. Devotion to the superior Almighty power the Lord and Spirit of the universe, that underlies every phenomenon—the why and wherefore of which scientists feel baffled to answer—came to Leela Shuka as an intuitive force at the instance of a woman Chintamani. He thereafter became the Sishya of Somagiri. The songs about (330 in number) may be classified under three groups—the quest, the discovery and enjoyment (ananda).

The poet invokes His grace for success in these stages of his devotion and for success in his songs. He wants to, and aims at the fullness of his expression, Coincident with the fullness of his devotion. Whereas in the case of Thyagaraja Bagavatar, every one of his songs is an outburst

(spontaneous) of the thrills of devotion, whenever he felt them either when his physical vision perceived God or inner vision flashed; in the case of Leela Shuka, it is a self imposed outpouring of his self in devotion.

It is not competency to see, and enjoy the bliss of God that matters, but the will, the sacrifice, the unreserved whole abnegation of the self, that matters for a Bhakta. Shuka refers to the inaccessibility of Lord Krishna even to the Yogis and the intellectual giants, who pry into the truths of the Upanishads (Napasyath). He is satisfied with (and nothing less) the presence of the Lord before him with all his beauty, effulgence and grace. Shuka aspires to eternally feasting his being on God's Being for that alone exalts him and gives redemption. He would enjoy and worship Him for the beauty of every part of His personality, for the thrills of His smiles, His grace, His walks and the music of His flute. He fills with enjoyment the senses, apperceptions imagination, fullness of relish, the thirst for beauty and that inexpressible yearning for unalloyed ananda—bliss. In this quest Shuka is anxious for acceleration of realisation, for he feels a trepidation, lest death should overtake him, and his capacity should shrink. A true devotee in his career of devotion cares for no mortal, would bawl out his pang without any indignity in it and Shuka does so. It is a cry in the nature of resignation into the hands of God. He is the ocean of Amrita, and the vision of such a being is certain of absorbing every human being and so Shuka is in ecstasies in pouring over his thoughts upon Sri Krishna, and in describing every move of His Lord, and the vision of every part of His personality. The love that subsists and in a Platonic sense should subsist between the lovers is accepted by the Hindu Shastras as the highest manifestation of love, the like of which (sublimated) is devotion to Him. Therefore to Shuka steeped in devotion there is appearance of Krishna everywhere, the sound of his music every where, and the reflection of His lustre all round. The transcendent and immanent, He constricted himself to charm alleviate and elevate by personal devotion and performance of super-human acts and feats, the troubled humanity below, all with preordination and definite aim and objective. The fatherhood of God and the motherhood of God being represented by Lord Krishna and Rukmani.

But Shuka is aware that the essence of Upanishads is not merely understanding but by fulsome realisation, and he sings to the scholars of the Vedanta, that they would be in the fortresses of forests and woods and get exhausted so seek Him about, whom the vedanta speaks "your

quest in Brahman". Find Him out amidst the *shepherds tribe in the home of Yasoda*. The shastras may wrangle about Him. But to the seeker by devotion He gives redemption. If the spiriting away of the animal aspect of man is the consequence of the vision of the Godhead, nothing in the whole devotional literature of the world can compare with the *Rasa Krida* ashtam, where one witnessing the cosmic dance portrayed to humanity cannot but feel absorbed in the play and spirit of divinity. He is the centre of all force. He is by the side of every one. One manifest in millions for the beatitude of millions, whose hearts turn to him. To those who seek for happiness for consolation in a world which demands incessant toil and attention to duty (*samskara*), it is the property of a proper attitude of life that makes man live happily. To work with the world as we find it, to reform the world to an ideal, one must envisage life as a laughter or as a dance, as Ellis call it, or take it as a symphony in music. The individualist's part is to strive for and give a chance for the betterment of the world trusting in God; for however much one may strive to effect this or that reform, the world would become just what humanity deserves. That I submit is the *theme of the Rasa Krida*.

What moves is the music of the flute, that music (cosmic) that ushered forth the manifested universe from the will, substance and mind of God. He is Brahman that transformed the souls of the thirsty humanity below, with a peacock feather in his crown. (Chap. II song 21) To Yasoda belongs the magnificence of having brought up the Lord. But she was not unaware of the Lord; in her grip was the Lord of the universe. If Lord Krishna sang the cosmic song, if He did the cosmic dance and if His sight was a trance to others, His complexion was so indescribable that it must be equated to cosmic rays.

Nigamma Vagaagocharam Neelimanam

Leela Shuka in the stream of his passionate songs is not unequal to humour.

Don't cross the way of His chariot
For naked he is and sure he bewitches
All and steals their hearts and minds.

It is just to do the contrary is the yearning of every man. The vision of the supreme is enough to divert men's hearts and minds from their worldly pursuits and Leela Shuka gives some instances of such happenings. That is a contingency incertitude. So the yogi explains—May those who want to know Brahman contemplate and do Dhyana. But we

specially are given to and prefer enjoying the stories of Lord Krishna's miracles.

Indications of a previous Avatar of Lord Krishna as Sri Rama are shown in the songs by way of the former blurting out 'Lutchmana' when Yasoda was beginning the narration of Rama's exile to the forest. Shuka here and there emphasises *Bhakti Yoga* as more facile than performing the austerities enjoined by the shastras. It is hardly necessary to point out, that in the present day, the world needs Bhakti yoga, and one can safely assert, that the failure to recognise the existence of God and neglect of devotion to Him are the main fundamental causes for the modern day recrudescence of barbarism and brutality, the atrocities coldly committed against brother men by men for which the world would soon have to do long penance for redemption.

The Lord is the fullest Avatar. He was a *Karma* yogin himself, the embodiment of *Bhakti Yoga*, having always blessed the true Bhaktas and of course he was a *gnana yogi* as he gave us the teachings in the immortal Gita. What is the most brilliant feature is the music of the flute. People may wonder what the flute music is significant of. It is revelation of Omkara, of which we have the reflex in the Vedas, in the melting of the hearts of humanity in the trance spells of the Munis. It revelled in and revealed the seven notes of music.

"Omkarartham Udirayam"

By serving him with devotion Shuka says humorously "mother's milk has become too scarce meaning thereby *there was no rebirth*."

Om Shanti! Shanti! Shanti!

MYLAPORE SANSKRIT COLLEGE.

COMMEMORATION ADDRESS 1940.

BY

PROF. M. HIRIYANNA, MYSORE.

My first duty is to thank the authorities of this institution for the great honour they have done me in asking me to take part in today's proceedings, and to deliver this address in commemoration of its illustrious founder. The service which such high-souled persons render to society never fades from the memory; yet it is only fitting that, on an occasion like this, we should give public expression to the deep affection with which their names are cherished and the profound gratitude which is felt for all the good that they have done.

This benefaction is not only an index of the founder's generosity of heart; it also shows his love and admiration for ancient Indian learning. But he did not merely add one more institution to those which, though all too few, existed at the time for the spread and encouragement of Sanskrit. He realised that, however excellent Sanskrit learning might be in itself, instruction in it needed, as a result of the changes which time and circumstances had brought about, to be supplemented by the teaching of modern subjects and, as the most appropriate among them for such an institution were selected those that have a direct bearing on Sanskrit itself. By the application of what is known as the comparative method to the study of Sanskrit language and literature, modern scholarship has brought to light many valuable facts about them. It will be a serious deficiency if the pandit passes through his career as a student altogether oblivious of this new knowledge. It was with a view to remove this deficiency that subjects like Philology and History of Sanskrit literature were added to the curriculam of the College. Besides increasing the pandit's stock of information and widening his general outlook, these subjects were well adapted to acquaint him with the methods of modern oriental scholarship. The excellence of the old pandit such for example, as the depth and definiteness of his knowledge, the clearness of his thinking and the exactness of his expression, were many. But there was a lack of historical perspective in what he knew; and he was apt to take for granted that opinions, put forward as *siddhantas* in Sanskrit works, had all along been in precisely the same form. We may grant that there are some fundamental truths which never grow old; but as

regards knowledge in general, change is the rule. The ancient Indians themselves recognised this fact, at least, in certain departments of learning as shown, for instance, by the maxim current among grammarians; *Yathottaram Muninam pramanyam*—'The later a sage, the greater his authority'—which implies that languages change from generation to generation and that a system of grammar will become out of date, if it is not revised and re-written at frequent intervals. But this idea of development had somehow disappeared in the course of time; and the introduction of the new branches of instruction has greatly helped to familiarise the pandits with it again. This combination of the old learning with the new in Sanskrit schools and colleges is now so common that we may not realise the difficulties that confronted those that inaugurated it; and all credit is due to the pioneers who introduced this reform here and, about the same time, in his Highness the Maharaja's Sanskrit College at Mysore.

There are other commendable features of the organisation such, for example, as the provision made for the residence of students and teachers within the precincts of the college. Two or three decades ago, our pandits confined their attention only to the subject in which they specialised, and even there to a few chosen books relating to it. There was, of course, no doubt of the thoroughness with which they studied them; and it may not be an exaggeration if we say that their exposition of those works was as correct and complete as that of the earliest teachers who had taught those works. But thoroughness is no antidote against the narrowness of the mental outlook which such a limited course of study was bound to engender. Sometimes the books chosen, though well suited for the purpose of the grinding the pupil, could give only a very poor idea of the wealth and value of Indian thought in the branches concerned. I may perhaps instance the *Pratapa-rudriya* which was the staple intellectual food offered to students in those days under general Poetics—a work which no more represents the range and richness of that subject than a sapless specimen, preserved in a botanical museum, does the living plant thriving in spring and sunshine. This drawback was all the more regrettable, as it was relatively a late feature of Sanskrit education and was unknown in olden times. Happily this short-coming has now been considerably remedied, thanks partly to the facilities created by printing; and the modern printing and the modern pandit has not only a wider acquaintance with the literature of his subject, but is usually also conversant with other subjects cognate with it. There is, however, scope for further extension of

such interest—especially in the direction of studying the masterpieces, which have been discovered in recent years, through the indefatigable industry of orientalists. Many a star of the first magnitude that had once adorned the firmament of Indian learning, but was believed to have set once for all, has, in consequence, appeared again on the horizon. To mention only one such masterpiece, there is the *Brahma-siddhi* of Mandana Misra which has lately been published by the distinguished scholar, Mahamahopadyaya Prof. Kuppaswamy Sastriyar, who was the first Principal of this Institution.

In this connection, I venture to suggest the desirability of our pandits extending their study to the literature of Jainism and Buddhism. In thus commending non-Vedic schools of thought to their attention, I am not proposing anything that is altogether novel. We know that Indian scholars of old learnt the Sankhya and the Vaishesika which were, at one time, looked upon as heterodox. Sankara, for instance, describes the former as pseudo-tradition and the latter as half nihilistic¹. Yet they came to be not only studied in earnest but also to be elevated to the coveted rank of the orthodox *darsanas*. Vacaspati, for example, a professed Vedantin, has written a standard commentary on the Sankhya as well as on the sister system of Yoga. It is such catholicity of scholarship, in addition to its range, that is wanted now. The old scholars, no doubt studied Jainism and Buddhism also; but, when we remember certain remarks which even great thinkers like Udayana permitted themselves to make on the leaders of Jains and Buddhist thought², we cannot say that their study was sympathetic. Obviously the reason for it was that the antagonism of Jains and Buddhists to the Vedas was of an uncompromising kind. But we, at this distance of time, can afford to be more tolerant; and I believe that our view of the Vedas also does not stand precisely where it did at that time. The literature of those schools are vast, and have touched excellence in most branches of learning. Neither in grace nor in grandeur of style, neither in subtlety nor in profundity of thought are they behind Hindu literature. No transition, for instance, is felt when we pass from the study of Kumarila to that of Prabachandra, or from the study of Gandapada to that of Nagarjuna. Besides there are several common features between Jainic and Buddhist doctrines and ours. They believe, for instance, in the same *yoga* discipline, and in the same doctrine of *karma* together with its corollary of the theory of trans-

1. Com. on *Vedanta-Sutra*, II. i, 1-2, ii. 18

2. Cf. *Atma-tattva-vivika*. pp. 126-7

migration. More than all this, there is harmony of aim between the two sets of doctrines; although there may be no identity of conclusions. I know that some of the present-day pandits have taken to the study of these literatures. My purpose in referring to the subject is that the study must be carried on more systematically and on a large scale, and that it should be approached in an entirely sympathetic spirit.

So far I have assumed that there is unanimity of opinion as regards the need for the study of Sanskrit. But unfortunately that it is not so, and objections are not unoften raised against it nowadays. These objections emanate chiefly from two quarters—the protagonists of a purely modern culture and the votaries of the vernaculars. These critics generally forget that the advocates of Sanskrit education are not behind others in their recognition of the value of modern culture or of the need there is for developing the mother tongue. But only they hold that such recognition does not make it necessary to do away with Sanskrit. They believe, on the other hand, that it is not less indispensable for our future well-being. In view of the difference of opinion that exists in this respect, it may not be out of place to consider briefly what good is to be served by the study of Sanskrit. I shall not now refer to its originality, or its richness and variety. Nor shall I refer to its claims for earnest study such as its antiquity, the immense service which it has rendered by helping to bring into being such useful and interesting branches of learning as comparative philology and comparative mythology. They are considerations that apply to its study by all and not by the Indians alone. For us as Indians, its value lies first and foremost in the fact that it enshrines our ancient ideal of life. It is not the philosophic portion alone that does so, but the whole of Sanskrit literature breathes the true spirit of it. The Epics and the Puranas are designed to point out to us its practical application by means of concrete cases which differ from one another in numerous ways. Even poetry and the drama do the same, although in keeping with their prime character as fine arts, they do it but indirectly and therefore perhaps also more effectively. The spirit of an ideal is, no doubt, best caught from persons that have realised it or are steadfastly pursuing it; but, owing to the many vicissitudes in the course of a nation's history, we cannot always depend upon this source of inspiration. When it fails, we have necessarily to resort to a nation's literature for our insight into the nature of its ideal. India is now more or less in that condition: and, owing to the impact of hostile forces and the growing seculari-

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sation of life, there is a great risk of the true Indian ideal being obscured or even lost. This ideal has been there, as a unifying factor among the people of the land, for at least two and a half millenniums—ever since the time of the Vedas. The very fact that it is so old shows how deep its influence on Indian life and Indian institutions must have been; and, if it is true that the future, to be secure, should be built upon the past, we cannot afford to be ignorant of it. The only permanent means for comprehending this ideal correctly, and appraising its worth properly is the literature to which Sanskrit furnishes the key. That is the chief reason why we study it.

But it is not merely the accidents of history that make this ideal important for us; it has intrinsic value also, whether we consider its nature or the means to its achievement. I have stated that it has been there from the time of the Vedas. But it is not formulated till after such strenuous thought and many experiments in living, during the several centuries that covered the Vedic period. There is abundant evidence of this quest throughout Vedic literature. It will suffice to refer here to what is found in one familiar Upanishad³. It refers to teachers who, while they all upheld the necessity for preserving and passing on to the succeeding generation the learning, which even at that time was considered as handed down from the past, maintained different views regarding the best means to the achievement of life's aim—some thinking that it was uprightness of character or harmony between thought, word and deed (*karana-trayasarupyam*), others. That it was temperance and charity, and still others that it was the practice of all such virtues along with a faithful adherence to sacrificial ritual. Broadly speaking, the result of this prolonged quest is two-fold, and may be described as the teaching respectively of the earlier or *purva* and the later or *uttara kandas* of the Veda. It is the ideal as taught in the later *kanda* or the Upanishads that has come to prevail, and is the one which is the very foundation of Indian culture. But its distinguishing features will be best understood by contrasting it with the earlier one. The essential character of the later ideal and its distinction from the earlier are very well brought out in the Katha Upanishad whose popularity among the students of Vedanta is next only to that of the Gita; and I shall make it the basis of what I am going to say.

As stated in the Upanishads⁴ the highest aim of man, according to the earlier ideal, is to attain heaven, conceived as a place to be reached hereafter. Life there is regarded as one of ever-lasting joy, all unmixed with pain. The later ideal also is described in similar terms; but the

3. Taittiriya Upanishad. i. 9.

4. i. 12-19.

noteworthy point about it is that it is conceived, not as attainable elsewhere, but here—within the four corners of this life. The Upanishad says 'When all desires dwelling in the heart vanish, then a man becomes immortal, and (even) here reaches the goal'. (vi.14) Thus the realisation of the goal is, in this case, shifted from a hypothetical hereafter to the present life. Socrates is stated to have brought philosophy down from heaven to earth; the seers of the Upanishads, we may say, discovered that that heaven itself is on this earth, could one but realise it. Perfection does not mean, according to them, a change of time, place and circumstance. It is rather transcending them all by cultivating an attitude of mind which is free from all forms of narrowness. It represents an inner harmony, which cannot be the result of mere outer adjustments. There is a change in the nature of the ideal also. The Upanishad, as I just stated speaks of both ideals as unalloyed joy; but, if we pay attention to the details of the teaching, we find that there is a wide difference between the two. It describes the first ideal as 'leaving all grief behind'⁵; but, in the case of the second, it declares that it is beyond the reach not only of grief but also of all pleasure⁶. The natural inference to be drawn from this is that the joy of the later ideal is of a superior or transcendental kind, such as is meant by the old saying: *Sukham duhkha-sukhatyayah*. Rather it is not joy at all, in the common acceptance of the term, but peace⁷ or repose that ever is the same.

Not less remarkable is the change in the mode of discipline: but without entering into details I may say that whereas the means to the accomplishment of the earlier ideal is *Karma* or vedic ritual, it is here *Jnana* or the knowledge of ultimate truth cited by *Karma* understood as a help not to the gratification of desires but for their purification (*sattva-suddhi*) through service disinterestedly rendered to others. I shall restrict my observations only to one or two points. The means to the accomplishment of the earlier ideal is a strict adherence to vedic ritual. To judge from the nature of the ritualistic training prescribed, which includes the practice of virtues like charity and hospitality,⁸ it is not self centered life that this ideal signifies as it may, at first sight, seem to do. It aims, no doubt, at bringing about one's own good: but it also requires that one should live amidst others and whole-heartedly discharge one's duties to-

5. i. 18—

6. ii. 12.

7. Indeed, the Upanishad itself implies as much when it repeats, in two consecutive *mantras* (v. 12-3), the same sequence of words changing but one term, viz., *Sukha* to *Santi*.

8. See Sankara on i. 17. Compare also the significance of daily rites like the five *mahayajnas*.

wards them. Hence the earlier ideal stands for neither pure egoism nor pure altruism, but for a combination of both. The means to the later ideal, as may be expected, is altogether different. It is *Jnana*, the knowledge of ultimate truth, and not ritualistic life. But it must be added that ritual is not given up; it is utilised as an auxiliary to *Jnana*⁹. Here we see illustrated a characteristic feature of all advance in Indian culture, viz., that when a new stage of progress is reached, the old is not discarded but is consciously incorporated in the new. It is this critical conservatism which marks Indian civilisation, as a whole, that explains its stability and constitutes its special strength. But in the process of being thus utilised, the old undergoes a vital transformation. In the present case also ritual is adapted to its new purpose. As a means leading to the first ideal, according to what I have just stated it serves a double purpose: It secures one's own good; it also ministers to the good of others. Of these two, the former or the egoistic aim is here totally abolished in order that ritual may satisfy the requirement of complete desirelessness, laid down in the verse already cited (vi. 14), for reaching the later ideal. But though the attitude of the disciple thereby becomes unselfish, we should remember, it is not unsocial for the altruistic purpose of the discipline continues as before. In other words, ritual, instead of helping to gratify one's desires, becomes here a means to their purification (*sattva-suddhi*) through service disinterestedly rendered to others.

Thus the highest aim of life, according to the later or Upanishadic ideal, is abiding peace which can be attained here, if one so wills; and the means to it are knowledge of ultimate truth and disinterested altruism. Sankara observes, in his commentary on the Gita¹⁰, that the characteristics of one that has reached the goal (*siddha*) and those of the aspirant to it (*sadhaka*) are the same, except that while the latter are generally the result of conscious effort, the former always manifest themselves spontaneously. That is, what serve as means to the achievement of the ideal in the case of a *sadhaka* are, in the case of *siddha* the necessary consequences of it. If we remember that this is all the distinction between the two, we may describe the nature of the goal and of the discipline leading, to it, in the same words, as a selfless devotion to the spiritual values of the good and the true. And a unique feature of this devotion is that the selflessness characterising it is absolute. Thus the Indian ideal does not, in the least, countenance what is known as 'reasonable self-love' or 'enlightened self-interest'. It is rooted in the belief that all personal desires blind the mind with delusion. This emphasis on total un-

9. Cf. ii. 15 and iii. 2

10. ii. 55. Compare *Naiskarmya-siddhi*, iv. 69.

selfishness alone should point to the great value to humanity of this ideal, particularly at the present time, and make its appeal universal. However that may be, there is no question of the intrinsic worth of an ideal whose watchwords are knowledge and service. Hence it is not merely the circumstances of history, as I stated before, that render the ideal important for us; it has value in itself also. Our first duty as Indians should therefore be to preserve it; and, as necessary aids to its preservation, homes of ancient learning, like the one which has brought us together today, need to be fostered with every care.

THE PILGRIMAGE OF THE SOUL

T. L. VASWANI.

"The path of life is strewn with the wreckage of men and women who have been victims to the glamour of one form or another,—the glamour of money, the glamour of a face, the glamour of greatness. In quest of happiness, they surrender themselves to glamour of forms, little knowing that glamour of forms leads eventually to disappointment, to suffering and sorrow."

They who understood that the *Atman*, the Spirit was deathless, while all forms were subject to change and decay, they freed themselves from the glamour of forms. From an Eternal Realm, the *Atman* had come to this world on a pilgrimage. Of the pilgrimage there were three paths,—the paths of Involution, Evolution and Realisation.

Leaving its Eternal abode, the *Atman* came to the world of matter to gather experiences. Deeper and deeper descended the *Atman* into matter and got more and more involved. It was on the path of Involution Contact with matter gave rise to new experiences. "You need three things," "and that is why you work every day,—work and struggle and strive." The three essential needs were food and shelter and sex. For the satisfaction of these three needs a person wandered from place to place, seeking new spheres of activity, finding himself in new environments, enriching his stock of experiences.

After the *Atman* had gone the path of Involution and involved itself sufficiently in matter, came the stage of Evolution. Slowly and gradually it advanced, gathering new experiences, moving step by step up the ladder of Evolution. The first step was *Aspiration*.

"In its pilgrimage through matter," "the *Atman* gets more and more bewildered until one blessed day wakes up the memory of the Eternal abode whence the *Atman* came and where it has to return."

AN INTRODUCTION TO THE BHAGAVAT GITA

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

(Continued from page 24)

If so, what is the guide of our actions? What would afford us the facilities for developing the temper of Yoga described above, and the discipline required in the individual and the society? The answer is in verse 13 of Chapter IV. God has created man in accordance with the qualities accumulated by him through his past Karma and the tendencies developed thereby. By nature, therefore, men fall into four groups indicated by the four Varnas (castes). The characteristics ordinarily displayed by the individuals born in the respective Varnas by the predominance of one or the other of the three qualities (Satva, Rajas & Tamas) and the ways of life suited to such temperaments are described in Chapter XVIII 41-45. It is incumbent on every one to utilise such qualities and opportunities towards the acquisition of the above said Yoga attitude of life; in other words, he must develop himself into a Karma Yogin discharging the functions shown as suited to his station in life and indicated as such by his birth, and not yield to whims for securing small achievements elsewhere which may for the time being be attractive to the uncultured.

There is no virtue in everyone attempting to do every kind of action. Says the Lord "There is not one being whether among the Devas in the heavens or on this earth, who is free from the influence of the three qualities (XVIII-40) After all, the discharge of the caste duties is, to the Karma Yogin, only the means of purging his soul of the impediments (sins) obstructing the path towards liberation through the assertion of the three qualities. It means "worship by that way of the great One from whom all beings proceeded forth and by whom all this is pervaded" (Chapter XVIII-46) Hence it is good to confine oneself to such actions as are indicated as suitable to his acquired tendencies at birth i.e., *Swadharma* (Sree Sankara) and to lead a life of virtuous activity in the accustomed direction (Ramanuja). As already stated it is by far better to fail by following one's own *Swadharma* rather than get into *Paradharma* (i.e., other's functions) and court positive disaster. There is no ruin involved in the former (Chapter XVIII-47). As every undertaking is clouded by the risk of error as fire is by smoke, it is wise not to give up the accustomed line of action, even though it may be defective in its power for obtaining the desired fruit (Chapter XVIII-48). It is the spirit

in which it is discharged that counts; the spirit that is begotten upon the avoidance of desire, anger selfishness, pride and such vices and the acquisition of self-control through pure thought, light food, abstraction from the crowd and constant contemplation upon God. This alone raises man to the state of Brahmin (Chapter XVIII-50-53.)

If caste be understood in this light, there is no room for bickering or jealousy, for each caste represents an important limb of God and cannot conflict with another or contemplate injury to it. There can be no inferiority or superiority among them. A scheme of this kind is the only rational method of handling and co-ordinating the rights and duties of the individuals and of the community at large. It offers the solution for the many inevitable differences seen in society. In it, each part discharges a function which is a complement of those performed by the rest, and which cannot be as well discharged by the latter. Herein is the motive for unity, for harmony and for philanthropy. It comes as a corollary of the idea of one corporate existence and is not begotten upon caprice, vanity or inclination of the will, which invariably lead astray and to failure.

The Lord impresses this aspect of His Message over and over again in the concluding chapter and warns Arjuna against his giving up the Kshatriya Dharma by a mere whim and through I-ness (Ahamkara); for his Kshatriya nature would surely assert itself in spite of him in the wrong place and make him kill unjustly instead of in Dharma Yuddha! (XVIII-59). This is a most important moral lesson of the Gita. Let us not attempt to rebel against nature; but try to subdue her by obeying her. In the present disturbed state of India, there is not a better medicine for the ailments eating into the very vitals of the Hindu Society and a better tonic food for its sustenance than sincere and scrupulous adherence to *Swa Dharma*!

V. IDEAL LIVING ACCORDING TO THE GITA.

Venkatanatha or *Vedanta Desika* the great Sri Vaishnava Teacher and author of the 13th and 14th centuries of the Christian Era, prescribed a specific (Rasayana) for curing the malady of misery and for securing happiness. It is made up of three ingredients, viz., 'clear understanding, of the essential truths (about the world), harmony in thought, word and deed, and the non-seeking of wealth and pleasure'. This was his recipe for an ideal life on earth. This brings out the essence of the Gita teaching as well as that of the Upanishads in clear light and vision and in a nutshell.

Ignorance is the root of all evil and misery. It is the ignorance which mistakes the body for the soul inhabiting it for the time being through Karma and being not brave enough to vision beyond it. It goes further and blinds the judgment of even 'knowing' men like Arjuna! The ignorance manifests itself also in the form of atheism, which may be denial of God, or of conceiving the Self (Atman) as self dependent and self-sufficient entity. The limitations of human knowledge and human power however stare in the face at every step and bring about disappointment and despair. In every undertaking it is necessary to proceed with bravery (Tejaha) patience (Kshamaha) single-mindedness (Vyavasaya) and determination (Dhriti) without which there can be no success. These qualities will never be acquired without getting rid of the ignorance above stated through adequate understanding of the true nature of life, of the soul and the body, and of the supreme purpose of existence. And the understanding, for obvious reasons, must be clear and free from doubt and mis-guidance.

Ignorance gains strength through desire, the product of the quality of Rajas when it asserts itself. When the desired object is not gained, the desire transforms itself into anger against those who are believed rightly or wrongly to have been the cause for it. This desire is described as "the demon that leads to worst sins and one whose hunger is never allayed by any amount of eating and who in the arch-enemy of man that leads him ever astray and makes him sin even in spite of himself" (Chapter 11-36 & 37) Desire envelopes man as smoke does fire, the dust the mirror, and the membrane the foetus' (Chapter 11-38). That is, just as smoke is ever present in fire so desire is eternal with man; as dust again and again soils the mirror in spite of cleaning, desire again and again overpowers man in spite of his care; and as the child in the womb cannot by its own capacity disentangle itself from the covering membrane so man cannot by his exertions alone escape the tormenting bondage of desire. It is the eternal enemy of wisdom and *ergo* of real happiness, it burns with a fire never satiated with consuming fuels (Chapter 11-39). It takes firm hold of the senses, the mind and the understanding and through them confounds man and leads him in the wrong track (Chapter 11-40). It is therefore, first necessary to rescue them all from the clutches of the arch-enemy in the shape of desire and make an end of him (Chapter 11-43.)

(To be continued)

NOTES.

K. V. S.

Liberty in spiritual life : For one thing above all Hinduism deserves to live. Alone among the great religions, it stands for the profound principle of individual liberty in spiritual life. In fact it is laid down in the ancient books that in the higher ranges of perfected life each individual life follows its own course and must be deemed to be a law unto itself. These heights are so transcendent that they cannot be judged by the measure generally adopted as the common standards for the mass. While the word anarchy as popularly understood may not convey an adequate description. It is not an incorrect one. It is the quality which we associate with the Gandhis and the Buddhas of humanity. The one may be claimed as the first born in Hinduism, the other as the latest.

Has Hinduism a future ?—What is the sort of future which Liberal Hindus envisage for Hinduism? Is it the Hinduism of stone, tree, and animal worship, of the worship of minor deities and bloody sacrifices? A Hinduism of mutually fighting sects? Of *Hata Yogins* on the one hand, and textual commentators making new spiritual discoveries with the help of dictionary and grammar on the other? Or is it the Hinduism of spiritual exaltation and liberty to model one's life on the highest patterns of perfected life which Hindu India has held up for the admiration of its votaries from time immemorial? Is it going to be the Hinduism of exclusiveness and monopoly or the Hinduism of catholicity and equality where every Hindu will have certain minimum sacraments of which he will be truly proud? Time alone must answer.

The world needs Hinduism :—Meanwhile one may venture to say that we are living in a world in which the message of true religion is badly needed, as also examples of religious life according to the changed standards of religious values. And Hinduism can give such a message and provide such examples at least as much as the other religions of the world.

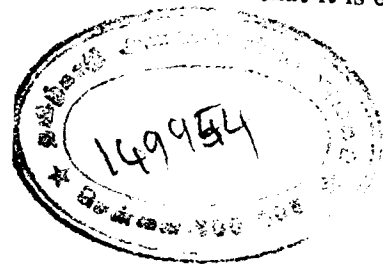
Charged Slogans : Slogans are an opiate to the unthinking mind. The cry some years ago was "spiritualise Indian Politics" "Bring into it the religious fervour." And it caught. But it could not be kept within

bounds. People felt that Nationalism was a new religion that has come from God and that in its service right and wrong did not exist. It became a type of fanaticism bringing in its train all that a fanatic faith generally does, blindness to realities, intolerance of opposition and a none too scrupulous conscience in the choice of methods. This was not healthy.

Secularise public life : But now all that has changed. The demand is to secularise public life. Religion must be within the house, in temples, mosques and churches. Outside, only secular consideration are to prevail. The Soviet State is held out as the pattern. Reference is made to what Nazism and Fascism had to do towards religion in order that the state may become more powerful.

The Middle Path : In this as in many other things the middle way is the safest. Politics, especially Indian Politics, does need men great in character, sacrifice and faith, qualities which are associated with the higher types of religious perfection. At the same time it has to be safeguarded from obscurantism and the temptation to unethical methods which an excessive religious zeal can easily tolerate and even applaud. In a land where all the great religions of the world have to compete and flourish it is not expedient to place too much emphasis on the religious back ground of public life. From the appreciation of religious values to the adoption of religious forms in an easy but dangerous transition. And if that line is crossed the country will be faced with the revival of the great sectarian and religious feuds of the past which have brought so much opprobrium to religion.

The contribution of Hinduism : That is perhaps why the Hindu instinctively thinks along lines of the fellowship of faiths. Though no doubt each religion has its own distinguishing greatness, religion as such has certain essential features which all can appreciate and encourage. Through emphasis on these features, mutual understanding and co-operation among the different religious communities can be promoted. This may not satisfy the extremists of each faith. But it has an element of truth that it is easy to miss.



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चित्ते वदतंगम्ले वृद्धाः शिष्या गुरुषुवा सुगोरातु मौने व्याख्यानं विप्रारतु विद्वंसंशयाः॥
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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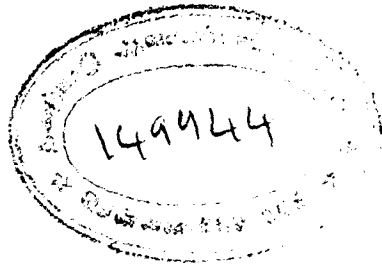
"VIKRAMA".

Vikrama has driven out Pramathi. Vikrama is the new year that
 dawned on 13-4-1940 and Pramathi the year that closed with 12-4-1940.
 The names of the incoming and outgoing years are very significant and
 suggestive. Vikrama or prowess must drive out Pramada or fault. It is
 an article of faith with us Hindus that God's Vikrama (prowess) can alone
 dispel human Pramadas (frailties). To err is human and all of us are
 certainly human to that extent. For we err and err and err and thereby
 emphasise the humanity in us. Said Sumitra Devi to her son Lakshmana
 रामोपमादं माकार्षीः (Don't err in respect of Sri Rama.) That was an advice
 which Lakshmana did not at all need but which we need most. For it is
 in our nature to err and grievously err in spiritual matters every moment
 of our lives.

It is a pity that we take no heed of the latter part of the same say-
 ing:—"To forgive divine". There is not so much error in erring as there
 is in forgetting that God alone can excuse our errors, pardon us our sins.
 That is because He alone has got the power to forgive. That is His
 Vikrama. Where human strength conduces to punishment divine strength
 helps to pardon. For in God strength is allied to mercy. The six
 primary gunas of God, Gnana (knowledge) Bala (strength) Aiswarya
 (supremacy) Veerya (prowess) Sakti (potence) and Thejas (glory) if they
 stood alone, would all be helpful in securing to us the punishment we
 deserve. When allied with Daya or mercy they help in releasing us from

the punishment which we have earned for ourselves by our misdeeds. So it is Sri Vedanta Desika says in Daya Sataka that those six traits would be His faults (Dhoshas) and not good attributes (gunas) if only Daya or Mercy were not in the Lord दोषाभवेयुगेते यदिनामदयेत्वया विनाभूताः. When the crow molested Sita Devi, Sri Rama sent the Brahmastra after it because He was angry and had the strength to punish in such a way that no one else in all the worlds could avert that punishment. But the moment the crow fell helpless at His feet, His Mercy was invoked and it pardoned the sins of the crow and achieved what none else could do,—save the crow from Brahmastra with Ramastra superadded. It is because God's great strength is the handmaid of His Daya that God is God and not Hitler. It is all very well to say one must have the strength of a giant but one must not use it like a giant; that is what the weak man always says. It is totally true only of God; for He alone has the strength which is called omnipotence but never uses it to punish but only to protect. For He has said as Lord Sri Krishna that the wiping out of the wicked is only incidental to the protection of the righteous परित्राणाय साधूनां विनाशाय च दुष्कृताम् (note the च in विनाशाय च denoting unimportance). As Sri Rama He has demonstrated how His chief anxiety was to conquer evil and not to molest the evildoer. Only a Personality of such eminence could say “இன்றுபோய்ப் போர்க்கு நானேவா” as He said to Ravana who stood helpless and vanquished on the battle-field. It requires more strength to forgive than to punish. The strength to forgive or “Kshama” is God's great attribute and it is that strength in Him more even than His omnipotence that is our, (the sinners') refuge. Let the new year (Vikrama) therefore help to remind us (sanatanist and social reformer alike) to think of His unique Vikrama that forgives rather than punishes. Let us also learn to forgive one another so that we may all be forgiven by Him.

D. R.



THE COMMUNAL QUESTION.

DR. R. P. PARANJPYE.

FREEDOM TO RETAIN ITS OWN CULTURE.

Cultural and Educational:—It is generally accepted that each community should be free to retain its own culture and that it should be given full opportunities to have educational institutions suitable to themselves: As regards religious instruction, proper facilities may be given for it in any institution under public management to accredited representatives of any community at the beginning or end of the school-day to avoid too much dislocation of work, though a conscience clause should be universally operative: No attempt should be made to interfere with the medium of instruction: For encouraging better feeling among pupils of various communities a simple hand-book should be compiled in each language giving the broad principles of various religions current in India in a manner which will not offend any pupils should be encouraged to study such a handbook: Also in an area where two or more languages are moderately current—that is, spoken by, say, twenty per cent. of the population—a second subsidiary language should be taught in all schools in addition to the main language: In the City of Bombay; for example; in Marathi schools, either Gujarati or Urdu should be taught as a subsidiary language; in Gujarati schools; Urdu or Marathi and; in Urdu schools; Marathi or Gujarati: The knowledge expected of the subsidiary language should consist of simple reading, writing and speaking; the medium of instruction for various subjects being the principal language of the school: In each compact area there should be a panel of Judges belonging to various communities to form a small committee to whom any alleged invasion of cultural or educational rights of minorities should be referred for adjudication or advice to be advised to be offered to the Governor: further this freedom should be definitely mentioned in any new constitution of the country.

The compilation of the record of existing rights and customs as suggested before should be very useful in determining the rights and wrongs of any dispute. No further rights for religious procession with music should be allowed to be created. Such processions are a great inconvenience to the general public and, really speaking, should not be allowed when any appreciable proportion of the inhabitants of any place object to them.

Hindus should agree to the stoppage of music at Muslim prayer times to be fixed once for all and the building of new places of worship should not be allowed if any new rights in this matter are likely to be created. Religious ceremonies should be confined as far as possible to private places. If, on the next question of cow-slaughter, the Muslims will show a conciliatory attitude, I think Hindu opinion will be in favour of meeting them more than half-way in this matter of music.

COW-SLAUGHTER.

Seeing that cows are being slaughtered in different places and that beef is an essential and cheap article of food for Muslims, I think that the demand of Hindus for the prohibition of cow-slaughter altogether in India is untenable and that such an extreme step is advocated in some quarters only as a reaction to extreme demands on the other side. A compromise on this question should be agreed to by both sides which would allow cow-slaughter in private places, not open to public view and not in the immediate neighbourhood of Hindu places of worship and which would further bar any procession through the streets of cows intended for religious slaughter. The records of communal rights referred to above will contain details about existing practices and no extension of them should be allowed in public places.

CONVERSION.

These sometimes lead to dispute and even riots when they are accompanied by processions or demonstrations open to the general public, in view of the fact that the State is concerned with the religion of an individual as his political rights. The franchise are determined by it; the State is entitled to regulate religious conversions and a comprehensive law should be enacted for the purpose.

This law should provide among other things for (a) the prohibition of conversion of minors without the consent of their parents and if no parents are living, till the minors attain their majority; (b) the registration of all conversions before duly authorised officers who should, in the presence of two respectable witnesses from each side, assure himself by putting straight questions that the conversion is not being effected by force or fraud, not allowing, however, any discussion of the comparative merits of religions; (c) the disallowance of all processions or demonstrations in public places on the occasion of such conversions; (d) the prohibition of mass conversions. I have drafted a bill for the purpose and I hope some non-official members of our legislatures will take the trouble to introduce it or some similar measure.

Miscellaneous:—Whenever any riots of a communal nature occur and especially when they are accompanied by firing an impartial inquiry preferably by somebody not belonging to either community should be instituted and its conclusions should be given effect to. All incitements to communal strifes should be severely punished and news in newspapers about communal tension should not be anonymous. If the members of a community of very small dimensions in any place desire, owing to the alleged oppression of the major community, to leave that place permanently and such desire is considered by an impartial tribunal to be justified, such transference should be allowed at the cost of the major community, the persons wishing to move being fully compensated for their financial loss.

Measures of the kind detailed above will be helpful in diminishing communal tension and should be seriously considered. Of course, the most effective way is to change the mentality of both communities and to impress on them the need for living together amicably. But it would be worthwhile taking steps to eliminate causes of friction which can be worked up by interested persons for their selfish ends. Given good will, I am optimistic enough to believe that the two major communities and also the other smaller communities will be able to work together for their own uplift and for the greater glory of our country.

The Indian Express.

AN INTRODUCTION TO THE BHAGAVAT GITA

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

(Continued from page 78)

When desire is conquered, the mind of man is no longer affected by the experiences of the flesh, happiness, and grief, achieving and not achieving, success and failure, and the like; they are of equal or no value to him. Then he rises to a vision by far grander and holier than the tiny self and finds lasting and supreme delight in it! The vicissitudes of life have no influence on his actions, which hereafter are directed only towards the advancement of great purpose of humanity of which his own self is an organic part. In other words, the higher qualities of the Self now find expression in sacrifice, altruism and service which come spontaneously. Knowing that 'the Great Isvara sits at the interior of the heart of all beings and turns them by his Maya (Just Will) acting in accordance with their Karma as by a machine' (Chapter XVIII-61), when there is no desire there is no sorrow and there is always happiness. Riches may come, but they do not make him gloat. Poverty may grind him; but he does not sink under its misery. He does not affect the fetish of asceticism; but takes whatever comes in a spirit of gratitude and duty and is never lost in it. He leads a noble life of non-attachment amidst the storms and the whirl of Samsara unchained by the effects of his acts. 'He becomes Brahman and realises and experiences his Self in the great all-engrossing Self, with absolute clearness, and without the least impediment. He has no sorrow or want. He finds all stations in the mundane life from the highest to the lowest equally worthless and unenviable; and achieves Bhakti of the highest kind by ceaseless devotion to God' (Chapter XVIII-54) He visualises God in His true Form and is lost in Him (Chapter XVIII-55). He performs his daily actions and duties under God's guidance only and fulfils His purpose and by His Grace reaches the highest beatitude to be longed for (Chapter XVIII-56) Can there be a higher ideal of life?

You may understand the truths (Tatva) and you may try to conquer desire. But you cannot achieve success and happiness unless your mind, word, and deed, act in harmony with each other. The misery and the pain of stimulating and playing duplicity are far more excruciating than those of positive suffering under adversity. Happiness is really enjoyed

only when the Satva quality is cultivated to the exclusion of Rajas which rouses desire and dissembling and Tamas which produces ignorance and failure. Satva is pure and taintless and unites the soul in the body with true pleasure (Chapter XIV-7). The organs of perception become clear and untarnished, by the predominance of the Satvic quality (Chapter XIV-11). Through Satva knowledge is obtained, and it helps progress over upwards. The Yogic temperament adverted to herein before as the only means of attaining the highest, will never be had unless 'the mind, the senses and the actions are kept under strict control' (Chapter XI-12.) The ideal of life is the rising to the full height of humanity by the cultivation of the higher principle of man's nature, thro' an equable life 'of reasonable eating and diversion, of reasonable activity in undertakings and of reasonable sleep and vigilance' (VI-17). When the mind is then controlled from desire, detached from external objects and fixed on the Atman, the one real existence, then is the realisation of all that is best and to be longed for.

VI. LOKASANGRAHA IN THE LIGHT OF THE GITA.

'Lokasangraha' literally means 'the bringing together of the world'. It is doing a thing that conduces to the universal welfare although it may not be necessary to do it in the interests of the doer; so that common people who have not got keen understanding may follow and profit by following him. It cannot mean, as it is very often interpreted, the doing of any action which upon better insight might be found either unnecessary, worthless, or even prohibited for merely keeping on appearance with the ignorant world. That would amount to the crime of misleading a confiding people to disaster. Moreover it may amount to a positive sin in the doer, as when a Sanyasin indulges for Lokasangraha in actions appropriate only to a Grahastha and not to him, or *vice versa*. The Lord reprehended Arjuna for thinking of Sanyasa and Bhiksha-charana (begging) for which the latter was not an Adhikari or appropriate subject (Sankara).

Hence Lokasangraha must be understood thus. If there are two alternative courses of action both of which are authorised and lawful to achieve a certain object, but one of which requires great skill and knowledge, a wise man who is looked upon as a leader and is possessed of all the capacity necessary for the latter course, shall rather follow the other, which is easier though tardy, in order to lead common men along the path of less risk and greater chances of success. Suppose a number of

people are waiting to cross a torrential stream. An expert swimmer among them, if there be one, will do well to withstand the temptation of swift swimming across but pass along a safe ford that is available however devious and tedious that may be, so that the others may not get into dangerous venture in the stream but may safely and surely reach the other side through that ford. The expert here does not by so going do an unnecessary or a fruitless or a prohibited act, for he himself must cross the stream. He does it by recourse to a very proper means, although for his own part he could have accomplished it sooner, through the more risky method.

Lokasangraha also means the scrupulous discharge of certain duties not quite obligatory without desire for the fruits they may bring, for the mere discipline that their performance afford for him spirituality. It sets example to the common folk 'who are most attached to the work and its fruit' and trains them to accomplish what they want in a rightful manner and with a sense of duty. The head of an office is at his seat of work punctually at the appointed hour, in order that the sub-ordinates may understand their duty. The owner of a bungalow does not leap over the compound wall, lest others should do so and be tempted to commit theft. So in the attempt towards the realisation of Moksha even a person having the capacity for Gnana Yoga (Meditation on the Self in seclusion) should take to Karma Yoga, wherein success is assured not only for himself but also for the less capable among the aspirants. So the Lord told Arjuna "You may not care for success in the battle or for wealth of this or even the three worlds. You might have reached the stage of the highest self-realisation (Gnananishta) when Karma Yoga is no longer required to discipline you. Still you are bound to discharge your Kshatriya duties unswervingly and always so that others less competent may follow suit and avoid fallings into *adharma*. Ancient Royal Saints like Janaka were scrupulously attentive to their duty and reached their goal only through works. For, whatever the greater ones do, the others attempt to follow blindly, and also to the extent to which the former perform them (Ramanuja). On such authority they rely upon as well in spiritual as in secular matters (Sankara). Behold O! Partha! I have nothing to accomplish in all the three worlds; and no want for the present or the future. Nevertheless I scrupulously do my duties. If I did not do so, my example would be followed by all and at all times, with the result that I, their very creator and protector, would become the cause of their confusion and fall! The wise man should discharge his Karma

with all the formalities and scrupulousness which an ignorant man, eager for its fruit, would display, but without attachment to the result; so that the latter may not be decoyed from the path of duty anyway. His own mind thereby becomes purified all the more for it" (Chapter III—20—26).

Thus Lokasangraha is not a pretence or simulation, but doing a prescribed function with full faith in the command and in its efficacy to produce the desired result, and with the object of leading the ordinary men to follow and profit by it. It is doing in the spirit of 'Action is thy duty and the fruit is not thy concern' (Chapter II-47). It is not possible for anyone to be inactive in fact even for a moment. His nature, without effort on his part would goad him to some action or another. If so it is safer to be engaged in the duties prescribed by superiors and the sastras. For one thing, man is by birth and up-bringing accustomed to such things and so the chances of going wrong in them are less than in an altogether new course of conduct that he might newly hit upon.

Even a *Gnani* leading a most detached life of privations and fasts, has to satisfy his hunger so long as he bears this body. For that purpose he must earn somehow. But he must do it only by adopting means which are unquestionably moral. His food must first be purified by being offered to God, the Giver of all things. He must avoid Rajasic and Tamasic foods and choose only Satvic ones. For ordinarily, the nature of the food eaten goes a very long way towards the formation of character and the tendencies of man. He might have risen by far higher for being affected by the food. But there is the risk of the less developed men thoughtlessly transgressing the bounds and ruining themselves. Similarly, when a person regarded as a leading light of society does a wrong wittingly or unwittingly the sharp pangs of conscience under which he would immediately smart, may be more than ample atonement for him. But as all eyes are ever turned towards him for guidance, he must scrupulously and openly undergo the prescribed penalties and purifications (Prayachitta) in order that common people may realise its importance and keep within the limits of right conduct.

The ideal of life sketched out in the proceeding section would seem to be the "revelling in the Atman and finding the highest beatitude in the Atman" (Chapter III—18). To one who has accomplished it 'it matters not whether he does any action or no; he cares not for any fruit that might be derived from being attached to the functions of the body (Chapter, III—19). Nevertheless there would be for him too, moments of

relapse to the unavoidable experiences of the body like others. On such occasions he is no better than the rest. He is bound exactly as they are by the Dharma of the body and of the society, which he must follow as well as they. The difference is that he discharged the Dharma in a spirit of Yoga—i.e., detachment.

It may be possible for a Gnani, by the grace of God to get on practically incessantly with devotion and revelling in the Atman. Even then it is safer to trust to Karma Yoga or action without attachment to fruit, wherein the chance of failure are less than to dubious success in the attempt to remain absorbed in the Self. That ideal may be kept in view to bring out the better impulse of nature such as sacrifice and altruism, instead of cutting one self away from the world. The Gnani or the enlightened one may give up the world and take to Sanyasa so far as it concerns himself; but *Lokasangraha* or the "welfare of the world" requires every man to be in it for others. True or *Satvic Sanyasa* is the abandonment only of the fruit and not of the deeds. To run away from work out of fear of the sufferings of the body is *Rajasic Sanyasa* and is false. To abandon work through perversity in *Tamasic* and leads to darkness and disaster (Chapter XVIII—7, 8 and 9). The Gita at every stage from start to finish impresses the supreme necessity of action and the abjuring of inaction as leading unconsciously to sinful action (Chapter XVIII—62). The doctrine of *Lokasangraha* is thus summed up in the Gita 'Give up all Dharma (i.e., renounce their fruits); surrender them all unto Me and take refuge in Me. I shall save thee from all sins. Grieve not'.

The entire discourse of the Gita would be a self-contradiction and a camouflage, if it be understood to prescribe withdrawal from all action as the goal of life; and to prescribe action (spiritual or otherwise) only for the popular appearance (*Lokasangraha* wrongly conceived) merely to be finally given up! It is this incorrect notion of modern critics that is responsible for the familiar remark that our philosophy and Gita have made us lazy and impotent! We may, on the other hand, safely say that we have become all that, for not following up their true spirit in the actions of our daily life.!

STORY OF KIDNAPPED HINDUS IN THE FRONTIER

BY DHARMAVIR, M.A.

"I'm 19 years of age," so said Mr. Radha Krishna when he was asked by the two representatives of the Rastriya Swayam Sewak Sangh from Lahore, to relate how he was kidnapped. "I'm a student of the ninth class of the local Government High School. On 22nd September, 1939, I was at Bannu. At 3 o'clock in the afternoon on that day we took a lorry from there bound for Dera Ismail Khan. Besides the Mashud lorry-driver and the Mohammedan lorry owner there were a few Mohammedan officers, one Hindu lady and my friend Mr. Ram Chandra. Between Tittar Khel, forty two miles from D. I. Khan, nine Mashuds held us up. It dawned upon us now why the Mashud driver had charged us (Mr. Ram Chandra and myself) only annas ten each for the one-rupee ticket and persuaded us to go to D. I. Khan at that particular time in his lorry.

As soon as he saw the Mashuds he pulled up the lorry. To make a distinction between Hindus and Mohammedans the Mashuds asked the Hindus to come forward. Whatever we Hindus possessed was snatched by them. The Hindu lady also had to part with everything valuable. We were made to walk on foot from half past three in the afternoon to eight in the following morning, i. e., for sixteen hours and a half. We were allowed no rest. After covering sixty miles we found ourselves in the independent area—No-man's Land—beyond the boundaries of the N. W. F. Province. On the way several Mohammedans met us. The Mashuds, our captors, asked them not to tell anybody about their find (us).

EARS CUT

At our destination in the independent area were seen some male Hindus, one Hindu girl aged eight and three young Hindu sisters. One Pathan snatched an earring from one of the ears of a young Hindu with the result that his ear began to bleed. We saw several aeroplanes flying over us in the sky. On the third day some pamphlets were dropped down by the aeroplanes wherein the Pathans had been threatened if they did not let go those whom they had kidnapped. Two days later some aeroplanes warned the Pathans and gave them one week's written notice. When the Pathans did not care for the notice, the British aeroplanes dropped bombs in the plain outside the populated area. On this there was absolutely no effect on the Pathans. On the other hand severities began from the side of the Pathans. We were made to carry stones and

dig underground mines from morn till eve. After such hard labour we were given one chapati or thin bread. These were prepared by our brethren. We were allowed no sleep during the night. With hand cuffs on we were made to stand throughout the chilly night. After tying us to trees cold water was poured over us.

"One day the Pathans gave each of us a piece of paper, a bit of a pencil and a cover. We were asked to write to our people at home for a ransom of rupees five thousand. Mr. Ram Chandra wrote to his employer, Seth Fatch Chand, who paid rupees four thousand to the Rescue Committee. The bargain struck at rupees sixteen hundred so that he was set at liberty by the Pathans on 22nd October, 1939. (The President on the Rescue Committee was Ghulam Hussain Khan, its Secretary Doctor Jhanda Ram and a member Hafiz Haque Niwaz. Unless you deposit thirty with the Committee you cannot place any grievance before it).

SACRIFICIAL DAY

"It had arrived. The Pathans thought of sacrificing me instead of a goat or a cow. Decorating me with flowers and the like they escorted me in the form of a procession to the Idgah, the place of sacrifice. They remained there for a pretty long time at the end of which they were informed of a new find. They gave me up and went towards the new comer. Thus I was saved for the time being. Sometimes later they thought of converting me to Islam. They required a cow for the ceremony. But it was nowhere to be found. At last they got hold of a calf for which they were ready to pay rupees ten. But the owner was told by an acquaintance of his that it was time to make fifty rupees instead of ten. To my good fortune I was saved a second time because they considered rupees fifty an exorbitant sum for a thin lean calf.

"A few days later some Pathan boys took me to a hillock nearby. There one of them asked me; 'which of the organs would you like to part with? Another: An ear, a lip, a hand or nose? I entreated them again and again not to do any such thing. But they complied with none of my supplications so that one of them, Shah Jahan Bhatini, by name, cut off my right ear. I had not received any reply from my home to my letter. They placed my severed ear on my right hand and asked me to write a second letter. My ear was despatched along with it. At last the bargain was struck at rupees two thousand. The correspondence was carried on through one Anu Khan. He was therefore paid rupees twenty-five as commission. They set me free on 24th December.

ABDOMEN SPLIT

"While I was there I saw aeroplanes flying above me several times. Sometimes they threw down pamphlets, at other times bombs over the open fields so that no harm was done to the Pathans. Besides the young Hindu damsels, they had with them Messrs. Sahib Ram, Sham Das, Lacchman Damand, Chaman Ram as captives. A dagger was thrust into the abdomen of Mr. Sahib Ram on the day of Dussehra, Vijaya Dashmi or Durga Puja.

On another day when some bombs were thrown down one of the bombs did not burst. The Pathans asked Mr. Lacchman Das to fetch it with his hands. He had to do it with the result that the bomb burst open and Mr. Lacchman Das got bruised in several places. Sometimes later when he recovered he was taken to the hill close by. From there he was hurled down the precipice and stoned at. Before doing so he was told that that was done just to avenge the death of a Mohammedan in Dera Ismail Khan. Still Mr. Lacchman Das survived. During the night we tried to give him some fomentation for the sake of relief from the physical pain. But the cruel Pathans did not allow us to do so.

OLDSTER SHOT DEAD

"Mr. Sham Das, at one time told me a bit of his own story. When he was kidnapped he had two companions with him; Pandit Vithal Das and a Mohammedan. The Mohammedan was let alone while Pandit Vithal Das was taken hold of. Being an old man of seventy five years the Pandit could not keep pace with the Pathans. Therefore they shot him dead. Messrs. Sham Das, Lacchman Das and Chaman Ram were set free after the Pathans got rupees four thousand.

"Out of the three kidnapped young Hindu sisters one was forcibly married to a Mashud after performing the Nikah ceremony. That Mashud had lost both of his hands on account of a bomb. The rest of the three females, two damsels and the eight years old girl, were also forcibly converted to Islam.

"These Mashuds live permanently in the North-Western Frontier Province. After kidnapping Hindus, they go out into the independent area or the No-man's Land. From there they visit their villages not during the day but at night. Then they and their agents meet their friends and relatives. They carry the looted property also during the night to their homes. For several days at a stretch they live concealed in their villages. No villager carries any news about them to the Government. They play tricks with bombs. With blankets in their hands they

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catch a bomb thrown down from above. A bomb caught in such a manner usually does not burst on account of the blankets."

WORK AND FOOD

The second gentleman had his own story to relate. "My name is Udho Das," he said. "My age is thirty-eight years. I run ration stores in Wana. On 19th October, 1938, I took a lorry bound for D. I. Khan. I had with me a few bags of walnuts. Our driver was a Mashud. A friend of mine, Mr. Bodh Raj, also accompanied me. Both the driver and the lorry-owner were Mohammedans. D. I. Khan was yet fifty-eight miles when our driver was held up by a few Pathans. We were made to walk sixty miles in the No-man's Land. My shoes parted company so that more than a dozen-and-a-half thorns found way into my feet. They were bruised and began to bleed. (The wounds have not healed even now.) I was asked to write a letter for rupees two thousand.

At the end of every twenty-four hours I was given one chapati. On account of the long iron bars between the legs attached to the rings round ankles we had to stand erect throughout the night. All day long we carried stones and wood or dug mines. My wife sold her golden bangles and borrowed rupees four hundred besides. Thus were collected rupees six hundred and fifty. Out of this sum five hundred were given away as ransom and one hundred and fifty to the Mashud who tried for my release.

LOOTING SHOPS

"Every now and then when the Pathans saw a plane hovering about in the sky they used to take me to the plain and tie me to a tree. They would watch whether the plane would throw bomb at me.

"On 7th December, my shop, where my son, Khem Chand, two Hindu servants and a Mashud were staying, was put to fire. All of them died of smoke. The Pathans broke through the doors and looted the shop. I have several times complained to the authorities about this but no heed has been paid to it."

LORRY HELD UP

The third person was a young man of seventeen. He had his own experiences to narrate. "My name is Bhagwan Das," he told the gentlemen. "I along with my nephew, Tulsi Dass, took a lorry from D. I. Khan to Fort Sandeman. There were two other lorries besides. We reached Tonk late in the evening. The day dawned at Manzaki. At Jandola we supplied ration to the Government officials.

"In our lorry there was its owner besides the driver. None else.

Between Jandola and Tanni we met an armoured car. We were informed by its occupants that certain Waziris were coming and that we should arrange for our safety. A mail van followed it. That too gave us the news of the Waziris. After lunching on the bank of the river Tawakul we resumed the journey. On reaching Mittal Khel the Khasedar told us that certain Waziris were waiting for us. We had gone only a very short distance when we were fired at. The engine was brought to a stand still. By chance the owner received a bullet (he was occupying the front seat). We tried to hide ourselves in the goods but were caught hold of. Our lorry was also looted. We were made to walk. When we felt very hungry the Waziris gave us each a quarter of a chapati. On advancing further there was a scuffle between the Khasedars and the Waziris. The Khasedars got wounded.

HUSBAND MURDERED.

"All through the evening and the night we were on our legs. For the next six days we were kept on walking. On reaching the No-man's Land each of us was forced to write letters to our relatives for rupees five thousand. During the earlier part of our captivity we were allowed the luxury of tea besides chapati once in twenty-four hours. All day long we have to do the job of carrying wood and stones. In the night we were asked to make fire for others. Two Waziri boys were taught Urdu by a Munshi, a teacher. Later on they were coached by us. We were removed from one place to another and then to the third. Now we were given blankets also. Each of us was forced to write for rupees five thousand a second time. The last place was not a levelled one so that we had to move stones and the like. Once again we were put to troubles. At last we were set free after paying rupees two thousand.

"While we were there a kidnapped Hindu couple was brought. The young husband was put to death and the lady was made over to a Moham-medan after forcibly converting her to Islam. When we came away from the independent area and reached Tonk we recognised the son of Alam Khan who had given shelter to those Waziris in his house who had taken us away as captives. We reported this to the Tahsildars."

Kidnapping of Hindu—nationals of this country—is not an unfrequent event. This is Hindustan—the land of the Hindus.

Once a white girl was kidnapped by the Pathans and the whole strength of the British Empire was up in arms.

—Modern Review

(With acknowledgment to the Dharmarajya)

VARNA SANKARA AND HINDU HOMOGENEITY.

K. V. SESA AIYANGAR.

If there is one catastrophe from which the orthodox Hindu mind recoils it is *Varna sankara*. In the sense in which the term is ordinarily understood it means confusion of castes by intermarriage in the *Pratiloma* and in the *Anuloma* form, i.e., by the higher caste women marrying into the lower castes and *vice versa*. It is this contingency that is referred to by Arjuna in the Bhagavad Gita as leading to only one result—Hell. This argument is repelled by Sri Krishna who asks Arjuna to fight whatever may happen as fighting is Arjuna's duty at that juncture.

Through the whole history of Hinduism this contingency has been dreaded as the worst calamity that can overtake Hinduism. Caste, as combining the principle of hereditary vocation with the advantages of group culture has been looked upon as the main stay of Hindu social organisation. The sources of group classification have been traced to the Vedas themselves and ultimately to the immanence of God and His manifestation in humanity in a four-fold division signifying the functional distinction in human organisation.

It is unnecessary to challenge either the benefits of functional grouping or the eugenic merits of caste organisation. But functions in modern social structure have become so complex that it may be doubted whether the grouping can be so simple as it is assumed in the ancient Hindu books, viz., Priests, Warriors, Traders and Workmen. It is more to the point to enquire whether on account of the change of times and of the larger demands that are now being made upon human society, it is not necessary that a person should possess not merely the qualities of one caste but the qualities of all castes as well. Prima facie it is to be preferred that a man should acquire the qualifications that will make for all round development.

Let us take the Hindu society, for instance. According to the census calculations the total number of Brahmins, Kshatriyas and Vysias in the whole of India amounts to a comparatively small fraction of the total Hindu population. By far the largest majority consists of Sudras and the Scheduled castes. Is it conceivable that this represents a divinely ordained state of affairs? Does it represent the distribution of caste on any intelligible theory of caste? Can this country's affairs be

satisfactorily conducted on this basis? How many are conforming to it? "Sudras" of today are to be found following both Vaisya and Kshatriya and often times Brahminical pursuits. They are officiating as priests in temples and in domestic functions. Large numbers of them are employed in the trades. Large numbers of them again are in the army. The rest are in various lines including manual labour, in agriculture and other industries. The Kshatriyas as an active component part have practically disappeared from the social organisation, though communities with that name are to be found in a few isolated places here and there. The Vysias are carrying on an anaemic life in small groups scattered over the length and breadth of the country. It may be that by reason of its comparative isolation from the vicissitudes of secular life the small Brahmin community has been more tenaciously clinging to ancient traditions and practices than the other communities. But even among them changes have happened, changes that would make it difficult to say that the community as a whole is conforming to the Brahminical life as laid down in the scriptures.

Nevertheless it may be said that the conception of the four-fold classification is inherent in the structure of Hindu society and that whatever transformations it underwent in the past local groups of Hindu community had their own priests, fighters, traders and labourers. Though this may be said of any community in any country at any time it was more true of the Hindu community. It was a sort of hollow square with which the Hindu society fought the onslaughts of time to change its structure and composition.

It is however more to the point to know that at present we cannot be said to have in any real sense the four-fold classification as a vital influence in Hinduism. Nor does there seem to be any possibility of its coming into existence in the future. With the growing recognition of the importance of national defence and of the need for rapid industrialisation, new Kshatriya and Vysia communities have to be created, recruits for which have to be obtained from all the existing communities. Again religious and spiritual leadership cannot be confined to Brahmins and we already have instances of congregations being led by members of communities other than the Brahmin community. Already a number of Brahmins are taking to the Army, the Navy and the Air Force. Some are turning to industry and business organisations. Others still are following menial vocations. For instance some Brahmins appear to have a predilection for following the profession of cooks and

waiters in the restaurants, a vocation that is condemned in the strongest terms by the Sastras. The Kshatriyas are anxious to get educated and to take a larger share in the administration of the country. The larger part of the population that is labelled with the name of Sudras are really following the professions of the twice-born classes. Can it be seriously suggested that in the times before us the ancient four-fold classifications can be preserved or propagated in the form which will satisfy the rigid rules of caste organisation.

It would therefore seem to be necessary that we should recognise the compelling and obvious fact that it is no longer possible to preserve the hereditary pursuits of the four-fold caste-professions and that the caste identity has at least from the professional point of view ceased to exist. It is possible that a large part of a community in some village may be predominantly following the traditional profession of that community. But this is an exception. The time has come when everyone will have to possess the qualifications of all the castes. Try as we may to avoid it the day of conscription for military service cannot be far off. India has to organise for defence if it is to exist as a nation. Identical considerations apply in the economic and the administrative spheres of national life. Professional pursuits react upon family and communal life. It is difficult to practice a Sudra or Vaisya vocation and at the same time preserve the Brahminical affiliations. Equally it is possible for Sudras to acquire Brahminical atmosphere by persevering in religious service. In this way a Varna Sankara may be produced which is not of the type envisaged by Arjuna but which is nevertheless real and calculated to promote social homogeneity in Hinduism.

Again Varna Sankara in the sense of blending of caste qualifications is inevitable. Nor is it such a calamity as it may at first sight appear. On the other hand it may be a distinct advantage for an individual to combine in himself the qualities of all the castes. That is to say to possess a certain amount of religious culture, the capacity to fight when called upon to do so, to have some business and organising ability and to be able to turn his hand to manual labour if the occasion arises. The emphasis upon the possession of one or other of the qualities may vary from individual to individual. But it is distinctly an advantage to a person to have all the qualities developed in his own person so that he may be able when an emergency arises to shift from function to function. In the same way in a family, there may be children who are endowed with special predilection for one or other of several professions. This is a distin-

guishing feature of the one caste society in other religions. The transition from one group to another is made more easily possible and thereby the incidence of hardship when subjected to economic vicissitudes is lessened. A Muslim for instance turns his hand to any manual labour. Muslims constitute the majority of peddling traders and as regards religion every Muslim has to pray 6 times and Muslim religious zeal is a byword in the religious history of India. As administrators they have made a name for themselves. The same remark may be made of Christians. We therefore, need not dread the possibility of Varna Sankara as it simply means an all round development of individual and facility for transition of individuals and groups from one profession to another at a time when it is no longer possible to follow the ancient ruts of social life.

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॥ अष्टश्रुत्यता विचारः ॥

UNTOUCHABILITY DEFINED

BY PANDITHA BHUSHANA M. KUMARA THATHACHARIAR

मनु :—4-64 न नृत्येदधवा गायेत् न वादित्वाणि वादयेत् । इत्यादि स्मृति वचनानां (यजुः) (गायते न देयं) (गायन्ते स्त्रियः कामयन्ते कामुका एनं स्त्रियी भवन्ति) इत्यादि श्रुतीनां च अर्थपर्यालोचनायां गानं ब्राह्मणानां निषिद्धं प्रतिपादितं भवति । काव्यकरणं च कवितां च निषिद्धयति । सर्वेषां निषेध वचनानां असत्काव्या सत्कीर्तिना स ह्यनानामेव निषेध शास्त्राणां पर्यवसानं मन्यन्ते पण्डिताः । कुत इति चेत् निरूप्यते ।

शाण्डिल्यः—

हरिगीतिं विनाचान्यत् ब्राह्मणेन नरोत्तम ।

भाषागानं न गातव्यं तस्मात्पापं त्वयाकृतम् ॥

विष्णोर्गानं च गेयं च नटनं च विज्ञेयतः ।

ब्रह्मन् ब्राह्मणजातीनां कर्तव्यं नित्यकर्मवत् ॥

नृत्यतः श्रीपतेरग्ने करसंस्फोट नादिभिः ।

उड्डीयन्ते शरीरस्था महापातक पत्रिणः ॥

इत्यादिभि निर्णितं गातादि । एवमेव अवैष्णवा भक्त चण्डालादिषु अस्पृश्यता पादक वचनानां चार्थः पर्यवसनीयः । तस्य प्रमाणानि ।

श्वपचोऽपि महीपाल विष्णुभक्ति समन्वितः ।
तस्मै देयं ततोऽग्राह्यं सचपूज्यो यथाह्वहम् ॥
विष्णुवालय समीपस्थान् विष्णुसेवार्थ मागतान् ।
चण्डालान् पतितान् स्पृष्ट्वा स्नानेनैव समाचरेत् ॥
एकान्ती व्यपदेष्टव्यः नैव ग्रामकुलादिभिः ।
विष्णुना व्यपदेष्टव्यः तुल्यसर्व स एव हि ॥
नद्यास्तस्यैव नामानि प्रविष्टाया यथार्णवम् ।
सर्वात्मना प्रपन्नस्य विष्णुमेकान्तिनस्तथा ।
वासुदेवं प्रपन्नानां यान्येव चरितान्यपि ।
तान्येव धर्मशास्त्राणीत्येवं वेदविदो विदुः ॥

अन्यच्च । सचरित्र रक्षायां—

स्मृतः संभाषितो वापि पूजितो वा द्विजोत्तम ।
पुनाति भगवद्भक्तः चण्डालोऽपि यदृच्छया ॥
सचरित्ररक्षायां 77 पुटे आलयप्रवेशयोग्यविचारे ।
चक्राङ्किताः प्रवेष्टव्याः । अचक्राङ्किता न प्रवेष्टव्याः ।

“(Brahmins) should neither sing nor play any instruments, (Manu IV-64.) “Nothing should be given to persons who sing. They fascinate women and make them lustful” (Yajurveda)”

An examination of the texts of the above scriptures reveals that Brahmins are prohibited from indulging in music. Even literary pursuits and poesy are forbidden to them.

But scholars held that the above restrictions apply only to erotic literature, amatory songs and sensuous music. The following arguments are quoted in support of the same.

Sandilya says:—

“O foremost of men, a Brahmin should not sing except in praise of Hari. The singing of any other song will be attended by sin.”

“O Brahmin, a Brahmin should, as part of his daily duties, engage himself in song, praise and dance in honour of Vishnu”.

“The sins of those, who dance before the Lord of Lakshmi with the clap of their hands, will fly”.

The quotation speaks for itself. In the same manner, the statements about untouchability should be taken as applying only to those untouchables who are not Vaishnavas and devotees. The proof of it is as follows:—

“Even a chandala (eater of dogs), O King, is adorable as I am, if only he be a devotee of Vishnu. Anything can be given to and accepted from him”.

“A bath is not necessary for having touched a chandala who is near a Temple of Vishnu or has come to worship Vishnu”.

“A true devotee of God should not be described by his village or heritage. He should be called a God-man, as God is his all”.

“As rivers of various names lose their identity as they merge with the ocean, souls become one when they are united with Hari.”

“Learned seers have stated that the actions of those who have surrendered themselves to Lord Vasudeva should be taken as Gospel. They are the code of Life”.

There are further proofs from Saccharitra Raksha:—

“A devotee of God, even though a chandala, purifies men when he is thought of, spoken to or worshipped.”

At page 77 of the above Saccharitra Raksha, it is stated as follows, while discussing the qualifications of men to enter temple.

“Only those who are marked with the chakra are entitled to enter temples but not other”.

(To be continued)



THE HINDU VISION

By

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

The word Hindutwa the expression of resurgent Hindu nationalism now reigns over India's vast territory and connotes an abiding dynamic spirit of patriotism. It no more is content to create a citadel for burning camphor and propitiating God through the sacred fire in the belief that it has a profound philosophy that is the wonder of the world. It now compels the world to recognise the high position and creates a coherence in all the peoples to assert their dominance in the councils of the world for which she is entitled by virtue of her intellectual subtlety and spiritual outlook. She resents dictation by others and she is undaunted in her strife to establish her dominance in all this land of Bharata-Aryavarta. She would no more allow her sacred law being utilised by any people for gains without loyalty to the high concept that Hindutwa conveys. So long as any people live in the country their right to remain is judged by the condition that they shall not entertain affection to and institution beyond the borders of the country or loyalty to it in such a manner as to create a sense of separateness from the people who cherish Hindutwa. For separateness breaks tie to the land of birth, to the only source looked to for living. Hindutwa cannot tolerate any people who are not loyal exclusively to the country of their birth. Hindutwa does not want any of them to do anything that detracts the dominance of those who are saturated with the Hindutwa ideal.

The Hindus made India what she is and would not allow her voice let down in the councils of the country or her institutions being tampered with. She would not allow any body of persons other than Hindus to set up representatives in the council on a separate basis, for she would not recognise the right of any party which does not coalesce with the Hindu and pursue a common aim. Their Gods and churches shall not be allowed to create any right to which conflict with those of the Hindus. Much less would they tolerate even an inch of land in India to be claimed by any whose being and end are not confined to India. Loyalty to India which is Hindu cannot be compromised in any respect with any other country. For if we allowed it the stability of Indian national life and the requisite calm for our peaceful evolution would be jeopardised. The spirit of

separation dominating in communities other than Hindu would breed seeds of mischief and outbursts of fanatical passion.

The history of India from time immemorial shows she was understood solely as the land of the Hindus by all the world. She was an independent country ruled by the Hindu sovereigns with their satraps in the provinces and it is their ambassadors who were entertained. She sent ambassadors to other countries Egypt, Greece, Arabia, Persia, China, Italy etc. She had established kingdoms in Assam, Malaya and Java and Borneo. Her culture became famous by her missionaries who went out and made conversions of millions to her faith. These rights she must exercise unhindered and we are confident that the sense of separateness in any community living in this land would set up hindrances to her birth rights of the kind mentioned.

The late D. H. Lawrence is said to have made the pompous declaration that the most living clue of life is in us Englishmen in England and the great mistake we make is in not writing together in the strength of this real living clue—religious in the most vital sense—writing together in England and so carrying the vital spark through. Is it not a just pride for us that it is the Hindu race that alone knows the *real clue* of life? Has any other race survived now or at any time before preserving, following reverencing her sacred principles as laid down by her sacred works, because of their perfection and universality? Is there any race that was proof to conversion as the Hindu, that was, so conscious of its own perfection in systems of discipline and philosophy art and science that nothing new lies outside them?

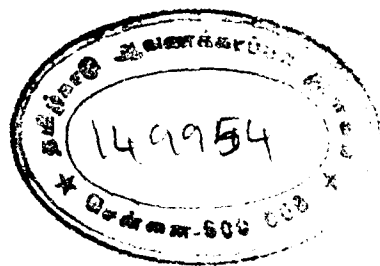
Hindus need no more than the spark of patriotism, the light of intuition by a little interpretation to know their strength and potency for world illumination. Everywhere the call has been raised "*consolidate and conserve.*" Dr. Moonjee, Dr. Varadappa, Dr. Savarkar and Pandit Malavya stand like beacon lights. The Hindu Maha Sabha is gushing forth with marvellous enthusiasm to inspire, to lead, and achieve consolidation and self-reliant sufficiency in all directions. They infuse courage and heroism. They want to raise a national militia so defend their sacred hearths to stand square to and repel rapacious opponent.

The whole country from Persia and Himalayas in the N, and N. W to Cape Camorin in the South is sacred for only one race *the Hindus*. The term Hindutwa is not a mere political courage as some body said in the papers in answer to *Savarkar*. It does not lose its true import and significance merely because Dr. Savarkar wanted to emphasise the

fact that no community in India can at the same time be loyal to India and any other country or pay greater regard to any outside institution than to India's sacred ones. Dr. Savarkar said in the Hindu Maha Sabah conference. Even those who did not believe in the Vedas were Hindus, e. g. Jains, the Sikhs, the Brahmos, the Reformers Sanatanists, who inspite of certain beliefs ardently cherished and followed still were Hindus and feel elated in that they belong to the same race the Hindu. Hindutwa is Catholic enough to bless every one with the vision and promise of *Moksha*. It is friendly to every one who holds that his or her most revered and precious possession and spiritual goal is in India. It does not hate others but she compels them to accept her dominance in the shaping of every policy other than what of course appertains to one's own *private* faith.

Savarkar says "A Hindu is one who considered Hindustan as the land of his birth and as the land of his religion whatever it might be. That India is his *pitrubhumi* and *Punyabhoomi* were the two essential constituents of the word Hindu. The Muslims, Christians and Jews if born in India, look to Arabia and Palestine as their Holy land and therefore they do not come with the meaning of the word *Hindu*. If they do not they must form the rank and file of the Hindu nationhood, and they would not be allowed to constitute an *imperiam in Imperio*. But is there any justifiable ground for their looking to Arabia or elsewhere as *their Holy Land*? Have they not their mosques and Synagogues in India? Have not the Parsis their Temples dedicated to fire God? Do they take the dead or even their ashes to be buried anywhere outside India? If they do not what is there to divide their allegiance between India and any other?

(To be continued.)



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