

THE Bharata Dharma

A Magazine of Liberal Hinduism

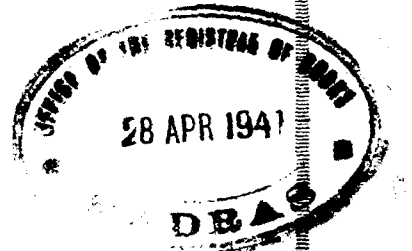
—The Official Organ of the Arya Mata Sabha—

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चित्ते वदतमोर्ध्वे ब्रह्माः शिष्या गुरुर्युवा । गुरोस्तु मौने व्याख्यानं शिष्यास्तु छिन्नसंशयाः॥

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

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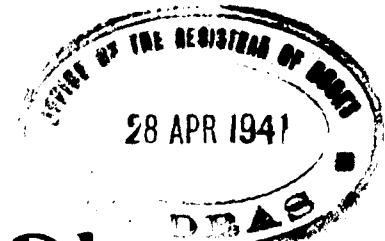
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THE



Bharata Dharma



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 statements published in this magazine unless they are contain-
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LAMENTATIONEM : A TRIO OF SONNETS

CONDEMNATION :

Thy flaunted virgin phalanx cleft atwo
 By but a stripling, thine own pupil's son,
 Whose bow abashed his Sire's preceptor. You,
 In pain of tortur'd vanity, let run
 Thine ire to blind thee to the blackest deed
 Besmirched the scroll of Aryan chivalry !
 Thy while thy master's ghoulish hate did feed
 And fatten on thy victor's butchery,
 Thy father's-heart, had it bore some pity
 For Partha in his dire calamity,
 Dread Nemesis had spar'd thine aged brain
 The searing, killing agony accrued
 Of death of thine own son ! Thou didst but drain
 The bitter gall thy vanity had brewéd !

COMMISERATION :

Flung adrift by very mother at birth ;
 Accrus'd of anger'd tutor in thine youth,
 Forlorn of friend and kith and kin, in sooth
 A nameless aimless waif upon this earth ;

Relentless Fate swoop'd thee to serve her aim
 And veer'd thy steps into a nest of plots
 And feuds : a royal house of power-drunk sots
 Perdue to pity, chivalry.....even shame !
 Beguil'd with bribe of crown to battle in cause
 Of king who match'd thee 'gainst thy very kin,
 Thy valour, bounty, innocence of sin
 Avail'd thee naught 'gainst unjust death ! Alas
 Bewfooled babe 'gainst Fate's bewild'ring odds,
 Bejewelled's bauble of the jeering Gods !

CRIMINATION :—

A woman's witching face, her ways, her eyes ;
 A panther's frame, its grace, mayhap its heart ;
 An eerie mastery of ev'ry art ;
 A honey tongue that steep'd all truths in lies
 And yet could strip all lies in light of Truth ;
 A smile that mock'd at plight of friend in woe
 And breast that bled at sight of fallen foe ;
 Ador'd and yet afear'd of all.....in sooth :
 Thou tangled mass of man and god and brute,
 What mortal mind may con thy rainbow life
 That blaz'd undimm'd mid storms of human strife,
 And glean the wisdom of thy madd'ning flute,
 Thy love-lit crimes, thy kindly cruelties,
 Thou paradox for all eternities !

MADURA SESSION OF THE HINDU MAHA SABHA

By

MR. E. VINAYAKA ROW, B.A., B.L., *Advocate, Madras.*

In the last issue of the Bharata Dharma I wrote on Pakistan in view of the celebration of the Pakistan Day on 23rd March as announced by the Muslim League. I deferred consideration of the resolutions adopted by the Hindu Maha Sabha at the Madura Session to this issue as I hoped to have, before writing on this subject, the reports of the Pakistan Day celebrations all over the country on 23rd March 1941 and also the reports of the proceedings of the Hindu Maha Sabha Working Committee that met at Bombay. In the meantime the unexpected developments at Dacca and the consequent cancellation of the Pakistan Day celebration all over Bengal have added to the importance of the problem.

The Pakistan agitation and the increasingly uncompromising attitude of Mr. Jinnah have added very considerably to communal bitterness. The loss of life and property in the course of the riots at Dacca is largely due to the atmosphere of communal bitterness that prevails in Bengal on account of the aggressive anti-national policy which the Muslim League has thought fit to adopt and persist in. Mr. Fazlul Huq, the Premier of Bengal, was as a matter of sheer necessity compelled to cancel in the interests of law and order the celebration of the Pakistan Day by the Muslim organisations in Bengal. The efforts made by the Governor of Bengal to bring together Hindu and Muslim leaders to promote communal harmony do not appear to have borne any tangible results as yet. Dacca has made people realise the gravity of the situation and the utter undesirability of promoting the worsening of communal relations any longer. The communal spirit has deteriorated to such an extent that a Muslim legislator thought fit to ask the Government of India to recognise communal trade unions. The Home Member gave a very proper and suitable reply with cogent reasons refusing recognition to the principle of communalism in trade unions.

In organising relief to the Hindu sufferers in the riots at Dacca the Hindu Maha Sabha has begun to discharge its primary responsibility to Hindus wherever they may be in Hindustan. The incidents and events of the last 3 months have only given additional importance to the

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proceedings and the resolutions passed by the Hindu Maha Sabha at the Madura Session. The first resolution was naturally the one that condemned the communal award as anti-national, undemocratic and unfair to the Hindus, particularly in the Province of Bengal, the Punjab, Sind and Assam which gave excessive weightage to the Muslims and other non-Hindus and declared that there would be no peace in the country until and unless the award was annulled. The story of the communal award is a most unfortunate one from every point of view. By submitting to the award without continuous and effective protest the persons injured are apt to overlook the magnitude of the injury. I wish the Hindu Maha Sabha makes proper arrangements for issuing periodical pamphlets giving only unvarnished facts about the communal award and the grave anti-national tendencies that have naturally followed from the communal award. A statistical survey giving the figures with reference to each province proving the excessiveness of the weightage given to the Muslims and the grave injury done to Hindu interests in the matter of representation in the Federal and Provincial legislatures, in Local Self-Government institutions in the provinces and in the service, central and provincial, is immediately required. The best organisation for making and keeping up to date a complete and correct survey of such a character and giving wide publicity among the Hindu population of the facts so recorded is the Hindu Maha Sabha. I am not aware of any serious attempts made by the Maha Sabha in this direction.

The resolution on the political situation was in the following terms: "While reiterating its faith in the goal of complete independence, the Hindu Maha Sabha is prepared to accept Dominion Status of the Westminster variety as the immediate step. The Maha Sabha, however, considers that the declarations made from time to time by the Viceroy and the Secretary of State on the constitutional question are vague, inadequate and unsatisfactory, and the Maha Sabha therefore urges the Government to make an immediate and clear declaration that Dominion Status, as contemplated in the Statute of Westminster, shall be conferred on India within one year of the termination of the war, and the constitution shall be so framed as to ensure the integrity and indivisibility of India as a State and a nation, and while providing legitimate safeguards for the protection of the rights and interests of the minorities, it shall not in any manner adversely affect the rights and interests of the majority in India.

"Still the Maha Sabha strongly condemns the attitude taken up both by the Indian and the British Government in maintaining that they would not entertain any constitutional scheme unless and until it was agreed to by the Muslim minority in India inasmuch as such an attitude virtually invests the minority with a power to dictate to the majority or veto all progress, a principle which is preposterous undemocratic in theory and is bound to be most detrimental to the legitimate Hindu interests in practice. Consequently the Maha Sabha demands the abandonment of this attitude and urges that the constitution be framed on democratic lines as framed by League of Nations."

Personally I wish the words "while reiterating its faith in the goal of complete independence" with which the resolution began had been deleted. It is much better that the Hindu Maha Sabha takes a realistic view of the position and does not attempt to complicate unnecessarily the successful achievement of Dominion Status within a year after the war. The problems could be simpler and easier of solution if we do not complicate the political issue with the introduction of the impracticable idea of complete independence in the present circumstances of India.

The next resolution relating to the Defence Services is happily cast in a most realistic mould. It runs as follows:—

"While recognising that the British Government have made some attempts to increase the strength of the Indian Army and to mechanise the same, the Hindu Maha Sabha is of opinion that such attempts are wholly inadequate and insufficient for the protection of India from external aggression, and for the maintenance of internal order. The Defence Policy must be actuated first by the considerations of the welfare of India herself and not subordinated to British interests.

"The Maha Sabha calls upon the Government to accelerate the increase of the Army and Navy and to recruit Hindus for the said services in all the branches in proportion to their numerical strength.

"The Hindu Maha Sabha condemns the inaction of the Government to make military training compulsory for Indian youths in schools, colleges and universities and supply them with necessary arms and ammunitions and further asks for the repeal of the Arms Act which must be brought into the same line as in England.

"The Hindu Maha Sabha, in this connection, calls upon the Government to encourage and promote the establishment of factories in

India with Indian capital and under Indian control where all implements of war, for example, Aero Engines, Aeroplanes, Motor Engines, Tanks, Modern armaments and Equipments will be manufactured and also to provide for and assist in ship-building in India without further delay."

After this resolution was passed by the Maha Sabha the Commander-in-Chief has made an important pronouncement which gives practical recognition to the points adumbrated in the resolution. The expansion of the Army and the Navy is contemplated and in the manner of recruitment a definite change of policy has been announced. This must mean a gradual elimination of the distinction between martial and non-martial classes. Considerable recruitment is bound to take place in new areas and the opportunities for Hindu youths to enter the Defence Services are bound to increase. The conditions of modern warfare make it necessary that all defence should be organised on a national basis. This must necessarily mean that no single section of the population should be predominant in the Defence Services. The attempt on the part of the Hindu Maha Sabha should be to continue to agitate for an increased share to the Hindus in the Defence Services until the proportion of the Hindus in every branch of the Defence Services amounts to 68 per cent. which is the proportion of their population.

The third important resolution is on the question of Pakistan which is reproduced below :—

"The Hindu Maha Sabha condemns the attitude of the British Government in not making a clear announcement of its opposition to the scheme of Pakistan in spite of the repeated declarations that are made by the Muslim Government and its leaders that Pakistan is the only solution of the communal problem in India and it has made its determined and firm resolve that it would do everything in its power to secure their demand of Pakistan. The Hindu Maha Sabha therefore urges upon the British Government immediately the necessity of making a clear declaration that the scheme of Pakistan will not be entertained and tolerated by the Government."

We now come to the most important resolution of the session, viz., the resolution on direct action. As the resolution is comprehensive and important I reproduce the same below for easy reference :—

"Whereas the Hindu Maha Sabha firmly holds the view that so long as the attitude of the British Government towards India remains unchanged and its anti-Hindu policy is not altered, the Hindu Maha

Sabha cannot believe in the sincerity of the avowed war aims of England, namely, that England has taken up arms for establishing freedom and democracy in this world ;

"Whereas the administration in the Province of Sind has failed to protect the lives and liberties of the Hindus and has not put any effective check to the communal and repeated assassinations of the Hindus by the Muslims in that Province ;

"Whereas the Administration of the Province of Bengal has been systematically conducted on communal lines in order to cripple the Hindus of Bengal and whereas the Muslim Ministry has been pursuing a policy deliberately detrimental to the interests of the Hindus and has sponsored and initiated measures, legislative and administrative, in order to practically exclude the Hindus from the public services and to prejudicially affect the cultural and economic life of the Hindus in that province and whereas the Constitution in that Province has not been suspended though demanded at the last Bengal Hindu Maha Sabha Conference ;

"Whereas Hindu rights have been similarly suppressed in the Punjab ;

"Whereas the communal decision imposed upon India by the British Government has set up communal Ministries in the Provinces of Sind, Bengal and the Punjab which are unalterable by any appeal to the electorate and which are being dominated by the anti-Hindu and anti-national policy of the Muslim League ;

"Whereas even in provinces with Hindu majority, undue weightage has been given to the Muslims in important spheres of public activity and Hindu rights have been deliberately ignored for placating the Muslims ;

"Whereas the Viceroy and the Governors in the Provinces have failed and neglected to safeguard the interests of the Hindus in Sind, Bengal, the Punjab and North-Western Provinces and have by their acts of commission and omission acquiesced in the systematic persecution of the Hindus and have also failed to exercise their powers and responsibilities in the maintenance of the established canons of civilised Government, and have not been able to put a stop to the outrages on Hindu women, the defiling of Hindu temples, the discrimination against the Hindus in public services and the deliberate attack on the civic freedom and cultural life of the Hindus :

- "Whereas the British Government have refused to undo the wrongs done to the Hindus resulting from their own policy and have taken no notice whatever of the demands and protects of the Maha Sabha;
- "Whereas responsive co-operation has been, is still, and will be the policy of the Maha Sabha and while it has no faith in any scheme of barren non-co-operation but believes in the complete capture of power by the Hindus wherever possible; and
- "Whereas constitutional methods have failed to protect the interests of the Hindus in vital spheres of their lives and activities;
- "In case Government fails to make a satisfactory response to the demands embodied in this resolution before the 31st March 1941, the Maha Sabha will start a movement of direct action and hereby appoints a Committee of the following gentlemen for devising ways and means for starting and conducting the movement immediately after the lapse of the period: (1) Barrister Savarkar, (2) Dr. Mookerjee, (3) Dr. Moonje, (4) Mr. Khaparde and (5) Mr. Deshpande with powers to co-opt."

The resolution is self-explanatory. But a threat of direct action when such delicate negotiations have to be carried on is not likely to make the path easy for the supporters of the resolution. We have had more than one statement from the prominent office-bearers of the Hindu Maha Sabha explaining the true scope of the limitations of the direct action resolution. The Working Committee of the Sabha considered at their last Bombay meeting the correspondence that took place between His Excellency the Viceroy and the President of the Hindu Maha Sabha and came to the conclusion that though 31st March 1941 was soon approaching there was no question of any direct action being started on the position that the Government of India did not fulfil what was expected of them by the resolution within the time limit laid down. I hope that the question of direct action will be put aside for the moment to be taken up at a very much later date if all other methods fail to achieve a reasonable measure of success. The Hindu Maha Sabha would be serving the cause of the Hindus by not embarrassing the Government of India at this stage with the threat of direct action. If what can be achieved by direct action can be also achieved almost to the same extent by reasonable and wise negotiations, one should always vote for the latter course. In any case as more than 68 per cent. of the population is Hindu, the Hindu Maha Sabha should consider the grave injury that will be done to the lives and properties of Hindus which any form of

direct action is bound to occasion. Any party which believes in progress on democratic lines should not do anything to diminish the citizens' respect for law and order, the maintenance of which is essential for all progress.

From every point of view the Madura Session was a momentous one and the proceedings show that the session was a big success. Above all the session realised the present position of national defence and has given a proper lead for the Hindus taking a much larger share in the defence services than they are now permitted to have. The war has to be won. The resolution asking for a declaration that India will have Dominion Status within one year after the termination of the war implies the faith of the Hindu Maha Sabha in the ultimate victory of the British Commonwealth over the Nazis and India remaining a member of the British Commonwealth thereby attaining the same status and enjoying the same powers as the other dominions like Canada, South Africa or Australia. The Madura Session has rightly stressed on the principles of fighting Nazism and totalitarianism abroad until victory is won and of fighting with the same determination anti-national separatist communalism at home. From this point of view the Madura Session of the Hindu Maha Sabha must be admitted to be a complete success.

NOTES.

Marriages within the Gotra:—We are glad that a Bill has been introduced in the Central Legislature to validate marriages within the Gotra. In a former issue of this Journal it was pointed out by Sir P. S. Sivaswami Iyer that this was a useless relic of an old custom which had no significance or validity in the present conditions and that for ordinary purposes the rule of prohibited degrees is quite effective for the prevention of marriages which may be considered to be unhealthy from eugenic point of view. To this we may add that the violations of the eugenic laws in marriages among cognatic relations is so appalling and that it nullifies any speculative and remote advantages which the Gotra rule may be imagined to possess. We hope that the bill will be passed into law without much delay. The legislation will have one good effect, the promotion of marriages among eligible couples who are now prevented from marrying merely by this meaningless rule.

THE MARCH OF TIME

BY

D. RAMASWAMY.

To the question "what is it that every one of us is doing every moment of our lives",? the only correct answer is "growing older". Nothing can stop arrest or impede the march of time. Many things that are lost can be regained but not time. Says Sri Rama to Bharatha "Man rejoices when the sun raises and when the sun sets but fool that he is he does not realise that one more day in his life has been lost". Like the torrent dashing down a river the time that is lost and past in our lives is for ever lost and past. A Bhajagovina sloka points to this truth when it says:

Time sports on and the span of our lives is getting shortened.

It behoves us therefore when the truth about time comes to our mind to make the best of the time now available, i.e., the immediate present. If the past is gone, the future is uncertain. Even with the help of predictions we are not in a position to know definitely how much more of time each of us has. Thayumanavar bemoans the evanescence of life in the well known lines "இன்றைக்குத்தான் நான் இருப்பேன் நெண்ணுவோ திடமில்லையே" With an irretreable past and an uncertain future, wisdom consists in making the most of the immediate present. There is a saying which asks us to learn and earn as if we are going to live for ever and to do dharma as if we are going to pass away the next minute. It sounds a very good one as a working rule of life. It will not do to be sick minded at the thought of the uncertainty of life. At the same time it is essential to be prepared for the worst while hoping for the best.

Dharma in this land of Bharatha Dharma stands for several things. To some it connotes charity, to some truth and to others ahimsa, achara (correct conduct) and so on. But whatever one understands to be this dharma which he must pursue in the interests, and to the benefit, of his soul, that it must be done with as little procrastination as possible is what is taught to us by the above set out conception of time. There are somethings so important in life that they could not be put off. It is to those things that one must pay prompt attention and thereby attain a state when one can say "well, when the time comes I will not be caught napping but shall be prepared". How few of us

are prepared to meet death with such an exclamation; how few of us can welcome death as an expected and wanted guest. It almost looks as if the success of life depends upon the readiness to face death.

Time was till recently the fourth dimension and now is the fifth dimension in human conception. One cannot understand anything except with the background of time. Histories will have no meaning, human thought itself will have no merit unless judged in the proper perspective of time. Even in our own individual lives we can see the benefit accruing, or the detriment resulting, from the passage of time. When Boswell was very much upset over a small incident in his life Johnson is said to have asked him to think of how he would regard that selfsame incident after the lapse of twenty days thereafter. Here is a small but very forceful truth. Time now becomes a healer as it is very often said to be. When we feel joyous or miserable out of all proportion to the incident calling forth that joy or misery we can correct ourselves and attain a true sense of proportion by contemplating the effect of the passage of time on that incident. It gives us the strength of a dispassionate observer in respect of matters that concern us.

Even as I write these few lines a new year, the Telugu New Year has rolled in. Except as feasts and festive occasions there is no magic or merit in a new year's day. To the thoughtful man every day is a new year's day since it inaugurates a new year if he will compute it from that day. Every day therefore must remind us of the onward march of time so that we may look sharp and avoid having to regret "O Had I but done this or that, at such and such a time".

BRUNNER'S ART—A REFLECTION OF HINDU SPIRITUALITY

BY

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

Unless one lives for a long time in India and earnestly seeks the light of understanding with faith and sympathy, it would be impossible to realise the Hindu's cosmic conception of the whole Universe. His religion is a philosophic echo of the immaculate spirit that sways the Universe. His social and religious customs are a tribute to the gracious God whose will operates in an endless cycle of revolutions, construction and destruction. Infinite strength and infinite variety of manipulation of the God-intelligence are within the domain of the Hindu's working of the mind and thought. It dwells in conception of immunity, eternity and limitless variability of the spirit *that is of God's and so of man's also*.

His mind is not satisfied with production in art, architecture and literature that harps about passing pleasures, hopes and disappointments centering round his self. But it expands to cover the discernment of the Master Artist and the eternal Truths about cosmic consciousness and its manifestation.

Mrs. S. Brunner and Miss E. Brunner, Hungarian born have had the knowledge for which by Yoga the Hindu trains himself to attain, the equipoise of his disposition by which he attains freedom from pain and disappointment. They the artists have gathered some of the beauties the magnificence of Hindu conceptions and by their paintings revealed their psychological reaction and response. The inspiration that was of the great Seer Goutama Buddha, of the master architects of the temples in Elephanta, the Majesty of Gods' will manifesting in the perpetual task of creation, destruction and sacrifice, the straightening of oddities into beautiful order and peace, is the common guidance to the Hindu thinker. In this connection we are reminded of a greater personality a thinker Elie Faure of France, who has been described as a true Bhakta and who came to India on an invitation by the Bombay University. He stated, "the human mind here has learnt its lessons from, found its inspirations in, the catastrophic succession of the seasons, the currents of the rivers, rolling carcasses and roses, the tepid torrents which pour out, fecundity and ruin, the luxuriance

of the forests, displayed in light, and the darkness of which swarms with lizards and snakes". He would have it, "the Hindu mind is intoxicated with mysticism and has preserved it for its glory". Again he says "only, in India it is the people by a miracle unique in history makes matter itself vibrate with cries of sorrow and of joy, the lamentations, the sobbings, the murmers, even the spasms of the song". This is not all. The Hindu mind is filled with the ecstasy of joy, joy in beauty, in the dance of matter and spirit, in the nature's manifestation of God's will and ananda. To the Hindu all these are practical demonstration of unity of Universal life, which Vyasa proclaimed. Again according to the French thinker rock sculptures of India are a most powerful synthesis between music that expression of pure intuition of which India remains the queen; and architecture. Brunner's understanding is not so deep as the French savants, but it has a different plane, probably of a limited nature of appreciation. Brunner's paintings have been reproduced in seven sections. In these the Hindu adherence to mutability of form, to the discernment of *life* in every phase of nature, to the principle of ever changing phenomena, resurrection of life in one form, after the effacement of another previous to it, to the instinctive tendency to look within, to look beyond what is visible, to realise the ever brilliant active principle behind everything that exists including the observer, are delineated.

A few pictures illustrate the above point. The picture painted of the Jains life reformers foot step" seems to warn the observer against our wanton destruction of life.

The pictures "Buddhas meditation" seem to bring within the orbit of mental vision and concentration the whole panorama of Nature and God's creation making the observer feel a part of them all, as if absorbed in the revelation of the one pervading energising spirit tickling in every vein.

Command over less thinking beings, a compelling force to recognise (each) his own smallness in that glittering massive panorama, are the key-notes of the pictures of the Himalayas, the Ganges, etc.

The Mughal pictures embody a stream of unbroken love for the preservation and protection of which nothing is too valuable. Love as a force has nothing to spare. Eternity lies before us; we have traversed through eternity; we have had lives and are still living the present lives; we pass through the daily routine of work, succouring being succoured in turn, carrying loads, drawing pitcherful water from the

wells, singing as we go, with full consciousness there is no end for man's *karma* with the spirit of resignation and fortitude at every step. These thrill us when we see folk dances hear folk songs. There are pictures of this type also.

In painting personalities the artist paints in the words of R. Browning, "the souls of men", Gandhi or Tagore's or Mrs. Sarojini Devi. In the case of the first he sees God as truth and eyes are fixed on that vision, lips are immobile for the moment, the forehead shrinks all Egoistic obsession and he becomes a humble devotee of truth; in the case of the second it is all one love's glow, embracing the young and the old, connecting the Eastern mysticism with the Western passion for the conquest of science; in the third it is a defiance to the traditional misinterpretations of the position of women in Society, in soul force, and in nation—construction. In the picture of J. Krishna-moorthi it is a self conscious pride in the feeling "I am myself. I seek my end in my own way".

Buddha is not one. Any picture of Gautama Buddha in the hands of Miss Brunner reflects many Buddhas guiding the world destiny through unity running in spirit, through myriad diversities.

The outpouring of the cosmic energy into the Universe is mightily, pictured in "power of cohesion" radiolic "View of cohesion". As against the unforeseen storms, how man feels helpless how within the unfathomable space the created rise into appearance, how matter slowly is urged into active living in some form, how the masculine aspect is whirled into action by the feminine aspect of *one existence*, several abstractions in principles are pictured reminding us of Watts, M.A., and other well-known painters. Symbols are utilised in the poses expressive of inner thought.

It is this spiritualism that stands out in relief as the greatest tower of strength. This is the feature of the Hindu culture which knows no sorrow, no fear as covetousness. In the present conditions when the world is torn with a grief and agony the world appeasement can be an accomplished fact only when the warring nations drink from the fountains of wisdom of which Hindu India is rightly proud.

FAITH IN HINDUISM BLIND AND INTELLIGENT.

If there was any country in which there was specialisation in spiritual research it was India. Hindu thinkers and seers "plunged the string of thought into the fathomless" depths of the mental world and brought out priceless truths. They discovered the paths of human evolution in their relationship to cosmic evolution. These truths afterwards became a matter of faith to later generations. For various reasons it was not possible to continue the research further.

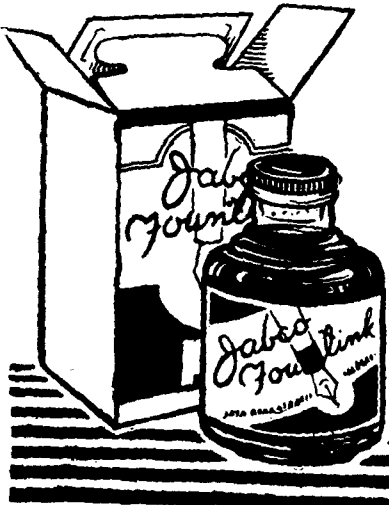
Faith without reason rapidly degenerates into superstition. That fate overtook a large number of Hindu beliefs. Now that modern science has been able to confirm the correctness of many of the basic conceptions of ancient Hindu thought, the faith has become illumined. It is a matter for congratulation that it has been possible for Western scientists to carry their discoveries to the border lands between matter and spirit. The more modern science pursues this investigation the more there is assurance as to the truth of the teachings of Hindu scriptures.

We realise that there is more in the ancient Hindu scriptures than appears on the surface. But the position has been taken further. It is pointed out with great force that modern science should include within its methods of research, investigation into the latent powers in man and into fields of research higher than matter. It is in this sphere that Hinduism has specialised. It is through this channel that it has been able not merely to evolve a synthetic conception of the evolution of man and of the different groups of evolving souls, but also to put the values of the universe in their true relative proportion without giving undue prominence to one over the other as is done by modern science which has laid stress exclusively on the material environment to the detriment of the things that count in life, viz., man, his destiny and his evolution.

Unfortunately we are not able to appraise the ancient Hindu writings fully except where they have such confirmation. The language employed in many of them is often times the language of poetry and allegory and not the language of science. It will be superstitious to rely upon the points of agreement as a justification for sticking to the letter of the Sastras and to standardise the life and habits of the Hindu society on the traditional interpretation of the Sastras, so as to stop all

movement of thought and life. But it will be equally wrong to take up the attitude that since we depend so much upon the discoveries of modern science it is immaterial that they confirm or do not confirm the discoveries of the ancient Hindus. There are fields of research untouched by modern science which have apparently been worked up partially in ancient India but which need revision and further investigation so as to be made available in the form in which the modern world can use it in practical life. This applies especially to the research into the psychic forces in man and to the culture of the mind and the emotions, by specialised process of training. The work in this field had to be given up because it was attended with danger. The method of eliminating such danger had not been perfected. Further and more careful research in this abstruse subject ought to enable the discovery of adequate safeguards that will permit a large number of men to follow the path of intensive spiritual training in Yoga.

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RENUNCIATION

By D. RAMASWAMY

Renunciation or Vairagya is of two kinds. The true or genuine variety is rare to see since it is difficult to practise. The spurious or make-believe variety can be seen everywhere. The shirk-work Sanyasi is a very good example of the latter variety. Not being willing to labour and toil, the Sanyasi's garb, which still commands some respect even in these days, comes in handy as a means of earning money which otherwise does not come in. One has only to don the robe and take the bowl. These two emblems of renunciation, Kashaya and Kamandalu, become the two tools of desire. And the man sallies forth into the world in the garb of renunciation to obtain the fruits of desire. Ravana Sanyasis and Arjuna Sanyasis we have heard of. But our shirk-work sanyasi beats them hollow. For a Ravana and an Arjuna took to Sanyasa for the nonce and while they were acting that part did not for a moment think they were sanyasis at all. But our Pandarams will be angry if they are told they are anything but a sanyasi. For they believe they are the real variety.

Even they are more honest than many of us who believe in our hearts that we are going through life with great detachment. Our higher feelings tell us that attachment to worldly things is not desirable for our spiritual welfare and therefore by a process of specious logic we begin to believe that we have cultivated enough detachment to qualify us for the Gita ideal of True Renunciation. We may deceive ourselves and we may succeed in deceiving many around us but the *one person* that counts cannot be deceived. For *He* is the indweller of our hearts, and knows us inside out. “உள்ளவாருள்ளிற்றெல்லாம் உடனிருந்தறிதி யென்று வெள்கிப்போ யென்னுள்ளே நான்விலவறச் சிரித்திட்டேனே”.

“I could not help laughing outright when I realised that *he* found me out in my attempts to deceive *him*, since stationed at where thought comes into being, *he* knew my thoughts truly, thus says an Alwar.

A little thought will convince us that true renunciation is very difficult to practise. We are made for desire. Our senses hanker for food in the shape of pleasure. The more we appease them the more they ask for. The more we starve them the more they crave for satisfaction. One Upanishad blames the Creator for the way we are made. The eye,

ear, nose, tongue and skin are all made to look out for satisfaction. It goes on to say that only one in a million has got the boldness and the strength to turn the senses inside and to seek for the Amrita that is in the self. This only illustrates the difficulty of non-desire. The immensity of desire will be felt only when we try to impede it. While a man floats down the current he will not know its strength. The moment he tries to swim against it he will feel its force and speed. So too as long as we feed our senses with the pleasures that they seek, we are not likely to know the intensity of their insistence. When as a result of a little introspection we cry halt to them, we will feel the terrific force of their clamour for satisfaction before which our ideas of detachment and renunciation are bound to fade. Very bold and very brave men have turned in great helplessness to God and cried out to Him unable to bear the attack of the senses. Of the Alvars Parakala, as his name denotes, was a very brave one. He could vanquish foes and earn that name but he could not bear the torments of his senses and turns for succour to the Lord with the cry: “ஒருவர்க்காற்றி உய்யும்வகையின்றால், உடனின்ற ஐவர் என்னுள் புகுந்து ஒழியாது அருவித் தின்றிட அஞ்சி நின்னடைந்தேன்” I am not able to appease the hunger of one sense. And here are five of them inside me incessantly preying on my vitals. Afraid of them and being unable to get rid of them I seek Thee for I am unable to bear them torture. (நானவரைப் பொறுக்க கில்லேன்)

These are words which every one of us must utter in greater desolation than Parakala. But we are the slaves of our senses and do not get one moment's respite from them to go and crave for mercy from the Lord who can give us help.

Stifling of the senses is thus a very arduous task. Desire is at the root of all action. Curbing of desire is essential to give us the feeling of renunciation. How then is this state which our intellect tells us is desirable, but our senses tell us is impossible, to be achieved? In days of yore there was the path of Tapas and Indhriya Nigraha or the quelling of the senses by the systematic methods of Yoga. We have outlived those days. Some of us may even think with all the pride of modern materialism that we have out-grown those crude methods of mortification and selfmolestation. But even they talk of detachment and Vairagya. If it is a mere fetish which has just to be talked about as it is fashionable to do so, we have no quarrel with them. But if believing in a spiritual life beyond to which renunciation in this life is an essen-

tial fore-runner and pre-requisite we ask them, “Honestly what are you going to do about this?. If they are honest they can only feel helpless. For there is nothing in the way we live these days that can conduce or even be helpful to teach us detachment. In our schools, in our homes, in our books, everywhere, we are taught how to desire better and to desire for more—be it money, power or prestige. Unless it be that by the strength of our faith in spirituality we rise above our environment, it almost looks impossible to achieve true renunciation.

The Upanishad in one place furnishes a solution, or rather dissolution, of this problem. What cannot be mended must be ended. What cannot be ended must be mended. If it is so very difficult to stern the force of desires then don't try to do the impossible. Try to take away what is wrong in desire—its aim and outlook. If desire must be, then let it be of a desirable type. In other words desire something which will not be attended by the evil consequences of desire. The language which the Upanishad uses is, “By desiring for God obtain renunciation from things that are not God.” In other words turn your senses Godwards and cure them thereby of the desire for material and earthly pleasures. If the flood of sense passion is too immense to be obstructed it cannot be too immense to be diverted, for there is flood that cannot be diverted by skill. Divert therefore the sense hunger Godward and let the senses feed on him. The senses are satiated and you are saved from spiritual destruction. This is the easy path that the Upanishad suggests and as I said the problem of sense suppression is thus dissolved though not solved.

Very easily said; but is it easy of achievement? There are men about us even now who prove to us that it is a method capable of yielding very good results. Let us pause and think.

God is full of auspicious qualities which can gladden the mind and the senses by contemplation and enjoyment. Even those who negate qualities or gunas in Brahman which is the Absolute concede them to the Ishwara who may not be the absolute and insist on the worship of that Ishwara. So for all practical purposes all theistic systems are agreed about a beautiful and good god who has got to be loved, revered and worshipped. Feast your eyes on his beautiful Form, feast your ears by his Nama-Sankirtan and similarly feast your other senses by diverting them towards him. The process is pleasant and without renouncing anything you shall realise the fruits of renunciation. How many around us spend their time in going to temples and feasting their eyes on the

beauteous form of the *god* who has chosen to make the temple *his* abode. Not all the wealth of the worlds can tempt them away from their pleasure desired from the Divine Dharsan vouchsafing the highest ecstasy to them. How many again can we not see revelling day and night in Bhajanas and Nama-Samkirtans even in these days when uttering the name of *god* aloud is looked upon as derogatory to one's self-respect? How many spend their time in worshipping *god* in some form or other having dedicated their lives thereto and seeking for no recompense or praise for their conduct, from others? What man has done man can do; we too can obtain full satisfaction and pleasure by pursuing those paths and turning our senses Godward.

Prahlada is the leader of this type of mankind. When the *Lord* who appeared before him insisted on Prahlada asking for a boon which Prahlada was loath to do, this is the boon he asked for:

"What undying love the ignorant have towards earthly things let that love ever live in my heart towards *thee*." Here is the illustration of the potency of the method preached by the Upanishad:

In more recent times there have been the Alwars and Nayanmars of the Vaishnavite and Saivite schools of thought who have pined away out of the abundance of their love to *god* even as we *samsaris* pine away for the ephemeral pleasures of the earth. Their lives and teachings are at once the illustrations and justifications of this new cult of renunciation wherein base desire is smothered by pure desire. Here then is a nice, tasty and really easy method of attaining Vairagya. It is in fact so good that instead of being a mere means (*Upaya*) to an end it looks as if it were an end (*Purusharta*) in itself. It has the sanction of the Sri Bagavata where Sri Suka refers to it as an accepted method for *god* attainment.

It therefore deserves attention and consideration from all right thinking men who are of the world, but not so much as to forget that they have got souls to save.

SRI RAMA NAVAMI

(Contributed)

On the 6th of April Hindu India will be celebrating, from Cape Comorin to Kashmir and from Karachi to Rangoon, the birthday of Sri Ramachandra, the ideal youth, the ideal son, the ideal husband and the ideal hero. In a special sense Sri Ramachandra is the embodiment of the highest aspirations of Hindus, viz., the passionate desire to fulfill Dharma throughout all vicissitudes of human fortune, the courageous and willing acceptance of the consequences of such fulfilment pleasant or unpleasant, the positive attitude towards the good things of the world—comfort, power, love, name, fame etc., the refusal to regard them as intrinsically bad the uncompromising resistance to evil, and the firm determination to subdue evil and to destroy it if it cannot be subdued. These are lessons which Hindu India has cherished from time immemorial. Their memories come into the mind on the anniversary of the birthday of their national hero.

Hinduism alone has accomplished the difficult task of reconciliation between *ahimsa* and war and has put them in their proper places. This is illustrated in the life of Sri Rama who took upon himself the cross of exile and banishment at a time when others will be seeking all the pleasures of life and shunning suffering and discomfort. Sri Ramachandra would not even in play wound the susceptibilities of others. His generosity and forgiveness were such that he would not remember a hundred offences against him but will cherish a single act of goodness. But when it came to a situation of there being no alternative except fight, fought with a bravery, fortitude and chivalry which is still the ideal for all warriors.

It is not surprising that such a name has exercised a potent charm over the imagination of Hindu India. In million forms his name and life and exploits have been enshrined in epics, songs and episodes. The faith of countless generations have built around it an edifice which will last, to adopt the classical phrase of Valmiki "as long as the sun and the moon last". That faith has made the name of "Rama" into a potent charm against all evils and a powerful channel for the inflow of good into human life. There can be no doubt that as long as humanity worships at the shrine of righteousness as the ideal of life, and as the only

means for getting all the good things in this world and in the next, so long will the name of Sri Ramachandra continue to fascinate and to inspire Hindu India and be unto it one of the greatest mantras of prosperity and progress,

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REVIEW

Sri Ahobila Mutt Pugal Malai (Garland of Praise)

Vol. IV Published by Sri K. T. Sundararajachariar, B.A., L.T.

Mr. K. T. Sundararajachariar whose indefatigable labours in the cause of the Sri Ahobila Mutt and of the Sri Vaishnavism we have had occasion to notice before has brought out one more volume with commendable zeal. The real merit of these volumes consists in the discriminating appreciation of the former heads of the Mutt and of their services to the public. We cannot have too much of such literature during these days of decadent faith and growing secularism.

These volumes are of interest to the student of history, to the ordinary layman who is curious to know the rise and spread of Vaishnavism and to the Vaishnavites who are interested to know the heights of devotion and sacrifice attained by some of their former heads and are anxious to enhance the usefulness of the Mutt by introducing those necessary adjustments in its life and rituals which will make it once again the thing of power which it was in its palmy days. It is a difficult thing to do so. But has to be done if Vaishnavism is to live. We are glad to note that Mr. K. T. Sundararajachariar has kept in mind in these publications not merely the initiated reader conversant with the technique of sectarian language but also the wide circle of readers who would like to have things presented to them in less technical and more homely style. Indeed in this respect this series show a marked improvement from year to year. There is no doubt that their usefulness and popularity are correspondingly larger.

Labour in a field such as this cannot be attractive. There is bound to be inadequate appreciation and perhaps some criticism. But it is worth doing if only for the sake of keeping steadily before the public the undying values of our ancient traditions and their permanent appeal to Hindu Society in spite of the altered conditions in which it has to function at the present time.

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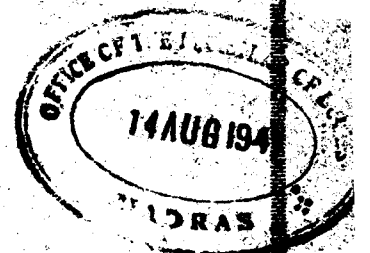
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MAY, 1941.

[NO. 5

MR. JINNAH ON PAKISTAN.

By

MR. E. VINAYAKA ROW, B.A., B.L., *Advocate, Madras.*

The Madras Session of the Muslim League Conference is important in one respect. For the first time in the recent agitation for Pakistan the Muslim League has officially committed itself to a clear and unambiguous definition of what is meant by Pakistan. The flitting phantom of Pakistan which has been appearing in different forms and shapes on different platforms in recent years has after all been compelled to materialise at least at this stage. It is possible for us now to consider it and see to what extent it is practicable, if at all, and to point out to our Hindu and Muslim brethren alike the grave and disastrous consequences that will follow if practical politicians think fit to pursue any longer the goal of Pakistan as has been defined by the Muslim League.

In another respect the Session is worthy of attention for its presidential address. In view of the resolution passed at the open session of the conference appointing Mr. M. A. Jinnah as the dictator with plenary powers to represent and act for the Muslim League in the next year, the presidential address has added significance. The address deals with the change of goal of the Muslim League to Pakistan, a matter which is likely to remain on the political stage for a few years more. It then deals with the controversy regarding the present political deadlock

in India adverting to who caused the deadlock, what the Muslim League attitude is and what Mr. Jinnah would suggest as a solution of the deadlock to the British Government to whom he has offered his assistance provided they have got the imagination to realise that the Muslim League is the friend and not the Hindu. As the deadlock is on the face of it only a transitory and temporary problem, I do not propose to refer at any length to Mr. Jinnah's references and arguments on that matter. The third part of Mr. Jinnah's address is in the style to which we have been accustomed in recent years from Mr. Jinnah. There is a downright criticism in strong and clear terms of the Congress. I hold no brief for the Congress and Mr. Rajendra Prasad has already come out with a statement in reply to Mr. Jinnah. The other Congress leaders and the rank and file of the Congress will suitably consider and deal with Mr. Jinnah's allegations, criticisms, sneers and threats so far as they are addressed to the Congress. In dealing with the Hindu Maha Sabha and the National Liberal Federation Mr. Jinnah has the humility of the adult in calling them only political "Bachas". He has the political fair-play and sense of propriety in saying that these two political bachas are also one with the adult Congress. Mr. Jinnah has not realised the humour of the situation. In the earlier part of his address he admits the fact that the All-India Muslim League was revived after a very comatose existence only five years ago at Bombay under his August auspices apparently and his 5-year plan worked for in the last five years has resulted in the appearance on the field of his pet blossom of Pakistan. The open conference has accepted the lead and the definition given by Mr. Jinnah; and the creed of the Muslim League has been consequently altered and the Pakistan goal as envisaged by Mr. Jinnah and his colleagues has been clearly defined for the consideration and the criticism of the millions in this country who will be vitally affected by any further agitation on the lines which we have witnessed for the last few months and which most tragically have already resulted in the most deplorable disorders at Dacca, Ahmedabad, Bombay and Cawnpore.

The object of the Muslim League before the recent amendment was defined as follows :—

"The aims and objects of the All-India Muslim League shall be (a) the establishment of full independence in the form of a federation of free democratic states in which the rights and interests of the Mussalmans and other minorities are adequately and effectively safeguarded in the constitution". As amended at the Madras Session clause (a) of the article defining the objects of the League runs as follows :—

"The aims and objects of the All-India Muslim League shall be (a) (i) The establishment of completely independent states formed by demarcating geographically contiguous units into regions which shall be so constituted, with such territorial readjustments as may be necessary, that the areas in which the Mussalmans are numerically in a majority as in the North-Western and Eastern zones of India, shall be grouped together to constitute independent States which shall be Free National Homelands in which the constituent units are autonomous and Sovereign ;

(ii) that adequate, effective and mandatory safeguards shall be specifically provided in the Constitution for minorities in the above-mentioned units and regions for the protection of religious, cultural, economic, political, administrative and other rights and interests in consultation with them :

(iii) that in other parts of India where the Mussalmans are in a minority, adequate, effective and mandatory safeguards shall be specifically provided in the Constitution for them and other minorities for the protection of their religious, cultural, economic, political, administrative and other rights and interests in consultation with them."

On the above the following considerations arise :

1. The League now wants the establishment of one State in the North-Western portion of India and another State in the North-Eastern portion of India with suitable demarcation of geographically contiguous units having a majority of Muslim population.

2. The single name of Pakistan cannot therefore be applied to both these proposed new States. Let us take they will be called North-West Pakistan and North-East Pakistan for convenience in discussion. The Mussalmans in other areas will remain minority communities in the remaining Hindu States or Provinces whatever their political status is going to be. In other words by this proposal the two-nation theory is abandoned and the proposals boil down to a Muslim majority in the North-West State and a Muslim majority in the North-East State.

3. North-West Pakistan and North-East Pakistan will have the glory of being called Free National Homelands in which the "constitutional units" are autonomous and Sovereign. From the definition it follows that even North-West Pakistan and North-East Pakistan will not federate and will have nothing in common except perhaps political goodwill or even an alliance. Each will be an independent, national, sovereign state with all the paraphernalia of a Sovereign body. This is

tutely inconsistent with the claim that the 80 millions of Muslims in India constitute a nation and they are yearning for a separate homeland for themselves where their special culture may be fostered. There is of course no reference to the position of Hyderabad in the new scheme of things. Nor is there any reference to the claim often put forward by a few persons from Muslim platforms for the retrocession to His Exalted Highness the Nizam of the Ceded Districts and also to provide a sea Port on the east coast for the economic development of His Exalted Highness's dominions.

4. There will be no Federation of any kind. Mr. Jinnah defines his position in the following clear words:—"Let me tell you as clearly as I can possibly define it, that the goal of the All-India Muslim League is this: We want the establishment of completely independent States in the North-West and Eastern zones of India with full control finally of defence, foreign affairs, communications, customs, currency and exchange etc. We do not want in any circumstance a constitution of an All-India character with one Government at the centre. We will never agree to that. If we once agree to that, let me tell you the Muslims will be absolutely wiped out of existence. We shall never be tributaries of any power or any Government at the Centre so far as the North-West and Eastern zones of our free National Homelands are concerned". Mr. Jinnah has not condescended to tell us what form of Government he proposes to prescribe for North-West Pakistan and North-East Pakistan. Is it democracy? It cannot be because time and again Mr. Jinnah has proclaimed his doctrine that he is opposed to democracy and, that democracy will not suit India or the Muslims. Does he propose that the citizens of the two Pakistans will have any allegiance to the British Crown in any form however diluted? In working out the full details which he has furnished of the insignia of Sovereignty for these two States has Mr. Jinnah considered (a) whether the resources of each of the two States in material resources and man-power are adequate for anything like a reasonable discharge of the obligations which a civilised Government must discharge to its people in each of the two States? (b) If independently that cannot be done whether he proposes to look for support or alliances either to the British Government in British India or to the people of British India or to the peoples and States which lie West of North-West Pakistan? (c) Has Mr. Jinnah considered the full implications of this proposal with reference to the profession that he is the true friend of Britain in India and not anybody

else? (d) At a time when war conditions are somewhat grave, has Mr. Jinnah considered whether the present proposal is consistent with his statement that he is not at all out to embarrass the British Government and that on the other hand he should do everything for the successful prosecution of the war and to support the British Government provided the British Government now and at once declared that they are willing to pay the price for that support.

5. Mr. Jinnah of course assures the Hindu, Sikh and the Christian minorities that must necessarily be included in North-West Pakistan and North-East Pakistan, of minority rights. The resolution speaks of "adequate, effective and mandatory safeguards" being "specifically provided in the constitution for minorities in the above-mentioned units and regions, for the protection of religious, cultural, economic, political, administrative and other rights and interests in consultation with them." Mr. Jinnah does not say who is to make this constitution. Is it Parliament without whose concurrence formally North-West Pakistan and North-East Pakistan as envisaged cannot come into existence? Or is the constitution to be framed by the population of North-West Pakistan and the population of North-East Pakistan on the basis of a constituent assembly or on any other basis which, from the point of view of Mr. Jinnah, cannot be democratic as the concept is understood in political circles? Are there going to be identical constitutions for both the Pakistans or are there going to be different constitutions? And, if so, with what variations and for what reasons? What is the machinery for the revision of the constitution and what is the guarantee that the rights and interests of the minorities in the two Pakistans will be regulated in consonance with their real and genuine interests expressed in an unimpeachably genuine manner? If the minorities feel that the safeguards are violated and not acted upon, what is the constitutional remedy open to them, and if the two Pakistans are going to be two different autonomous, sovereign states owing no allegiance to any outside states, what is the machinery for righting the wrongs of the minorities? If these two Pakistans are to be cut away from the rest of India as separate sovereign states, do these free, national homelands of the Muslims have any further interest in Muslim minority population in the rest of India forming small percentages? Apart from the ordinary machinery of international alliances and goodwill is there any other idea of one sovereign state intervening in the internal affairs of another sovereign state geographically contiguous to it?

6. The goal as amended declares that in the other parts of India where the Mussalmans are in a minority, adequate, effective and mandatory safeguards shall be specifically provided in the constitution for them and other minorities. What is the constitution referred to in this part of the resolution? Surely it cannot be the constitution of North-West Pakistan or North-East Pakistan. Is there any other constitution contemplated and if so, by whom is that to be framed? And after the separation that is asked for is it intended that the two new sovereign states can have any say or hand either in the making or in the working of the constitution for the rest of India, whatever form it may assume?

7. Mr. Jinnah therefore assumes that for the Mussalmans in the rest of India adequate provision of minority rights and safeguards would be sufficient. In that case will not the same constitution provide for the numerical majority that is sought to be created in North-West Pakistan and North-East Pakistan the same constitutional safeguards especially where they are in a numerical majority? In that case what are the political objections to a federation on an All-India basis with fuller powers to the constituent units so far as the provincial matters are concerned? If Mr. Jinnah is unwilling to accept the offer of adequate safeguards for the minorities by 68% of the population on an All-India basis, what is the logic, reason or propriety in his expecting the minorities in the two Pakistans being required to accept as workable such rights and safeguards as may be vouchsafed for them under the new constitution of the autonomous sovereign states?

8. So long as Mr. Jinnah and his friends were only criticising the constructive proposals of others things were easy. When after 5 years of vague and nebulous agitation they were confronted with the compelling necessity of putting forward an affirmative concrete proposition of their goal they have naturally laid themselves open to innumerable and sound criticisms pointing out the illogicality, impracticability and the unworkability of the Pakistan idea. Mr. Jinnah was forced to realise that even in the Madras Session there was difficulty about the language in which speakers should address the delegates and visitors that belonged to one nation having common cultural, economic and political interests. Only 7 per cent. of the population of the province are Mussalmans and of them a third are speaking the Malayalam language and a little more than a third the Tamil language and yet another fraction the Telugu language and a few of them scattered all over the

province without any question of contiguity Hindustani or Urdu as the case may be. The Muslim masses are not very different from the Hindu masses as regards literacy even in the local vernaculars much less in any national or international language. This leads me to the question of the language of North-West Pakistan and North-East Pakistan. Even at the present day with the Union Jack flying over these areas English as a language is not very advanced in the two areas which are proposed to be separated. If as the result of separation the English language as a vehicle of expression in political life appears or is emasculated, what is the medium which will keep the people of the two Pakistans in touch with each other, with the rest of India, and the rest of the world, and more pertinent for our discussion, what is the language that the minorities in the two Pakistans will be in a position to use for their political and cultural progress and for the maintenance of their contact with the rest of India where their important cultural connections will still remain? Another very difficult question has not been propounded or answered. If the two Pakistans do not come into existence on account of (a) the British Government not accepting the proposals as feasible or workable, or (b) the rest of India not accepting the proposal on the ground that there are grave political, military, financial and economic objections to the proposals, what is the attitude of Mr. Jinnah and the League? I put this question because even Mr. Jinnah has proclaimed as a reason for his not co-operating with the War Committee efforts that the British Government are not willing to surrender power to any extent to Indian hands. He accuses other political bodies of not being practical. As a practical politician does he consider that a Government that was not willing to surrender power will consent to create autonomous sovereign states in the North-West and North-East, two areas which are of special importance from a military point of view for the proper defence of India as a whole.

9. Mr. Jinnah's peroration is full of interest though I am afraid it is full of tragic possibilities also. Says Mr. Jinnah "We cannot always succeed in settling vital or grave problems, problems affecting life and death, by merely making speeches on this platform or by exposing our opponents and our enemies. The only weapon that you have to forge—the sooner you forge the better—is to create your own strength, your own power and make your own organisation so complete that you can face any danger, any power, any opponent, any enemy singly or

combined together." I wish Mr. Jinnah had elaborated this a little further. To what use such an ideology can be put is difficult to forecast. Such a vague statement will be interpreted by enthusiastic speakers in widely different terms with consequences which cannot be happy.

10. Has this peroration anything to do with the underlying idea of the resolution relating to the formation of Muslim National Guards passed at the open session of the conference? A committee has been appointed with power to co-opt for drafting constitutional rules and regulations, for the organisation, management, control and composition of the Muslim National Guards. I do not want to say anything until I know precisely and definitely what functions these Muslim National Guards are intended to discharge. Mr. Jinnah has already got a bitter experience of what such volunteer communal organisations may lead to. In the Punjab his friend Sir Sikander Hyat Khan had to deal somewhat sternly, as any upright administrator will have to do, with the activities of such a volunteer organisation. I have no doubt if and when such an organisation transgresses the proper limits the Government will find its way to deal with the situation.

11. A survey of the proceedings will be incomplete if reference is not made to the reactions to these resolutions of the other elements in the national life of this great sub-continent and on the British Government in England who Mr. Jinnah is realistic enough to admit are in possession. Every organisation which has any right to speak on political matters has condemned the nebulous Pakistan proposals till recently on the horizon and the concrete Pakistan proposals since their formulation. We may have to refer at a later stage to these criticisms but it will be relieving to say forthwith that Mr. Amery has officially made a declaration giving his emphatic "No" to Pakistan. Mr. Amery had before him the full text of the Madras resolution on Pakistan. He has quoted the identical words. Mr. Amery says "I am not concerned here to discuss the immense practical difficulties in the way of the so-called Pakistan project, stated in this, its extreme form, nor need I go back to the dismal record of India's history in the Eighteenth Century or to the disastrous experience of the Balkan countries before our eyes to-day in order to point out the terrible dangers inherent in any break-up of the essential unity of India, at any rate, in its relation to the outside world. After all, there is no British achievement in India, of which we have better reason to be proud than the unity, internal peace and reign of law which we have given her." Mr. Amery

is in no mood to endorse the extreme demand involved in the Pakistan project. If the Muslim League appreciates the difficulties of the situation they will soon amend their object again and make and consider in a more friendly spirit fresh and other proposals safeguarding and guaranteeing to every Muslim and non-Muslim alike in this great country equality of opportunities to safeguard his own individual culture and tradition and to rise to the tallest stature that may be open to him under the constitution in common with and in the same measure as every other citizen.

SOUVENIR
of
Eight years Harijan Work
in

Tamil Nad by the Harijan Sevak Sangh, Trichinopoly.

We acknowledge with pleasure the receipt of the above beautifully illustrated Souvenir which gives at a glance the achievement of 8 years' Harijan work in the Tamil Nad, especially in the matter of temple-entry and economic uplift. A work of this kind would have been deemed impossible a generation ago. Its achievements and its accomplishments may be said to be a miracle in the sense in which God works miracles. The ancient miracles were supposed to be super natural events. Miracles of the present time are manifestations of the Spirit God working through appropriate human agencies, or in the words of the Bhagavad Gita wherever men or groups of men are endowed with more than the average share of the spirit of God there things are done which could not be done under ordinary conditions. We are sure that these achievements are but the prelude of larger and greater achievements in the years to come and that the work will not cease until Hinduism is welded up together into a powerful fraternity working in absolute team spirit in harmonious co-operation with the Devas to produce a better world and a better humanity.

Along with the above we have received the 8th annual report of the Tamil Nad Harijan Sevak Sangh, Trichinopoly which is a record of steady progress for another year of social, educational, economic and the political uplift work among the Harijans. The report is not a bare chronicle of the work but in itself a suggestive and educational pamphlet on Harijan Work.

We commend the report to all interested in the rapid transformation of Harijans into valuable assets of the Hindu society.

THOUGHTS FROM THE PURUSHASUKTA

K. V. S.

"There is no other path to prosperity." (1) It is a bold statement to make. The man who made it must have been one who has seen the paths that seem to lead to salvation. Most of them are blind alleys which apparently have a pleasant entrance. But after treading them men have to turn back saying "this is not the road."

He must have been a seer who has seen the darkness that is light and the light that is but darkness (viz., the higher path of progress about which men are ignorant) one whose consciousness does not function in the field of fleeting pleasures of the senses. He must have experienced the pleasure which tastes like honey but works like poison and the higher pleasure which is as distasteful as poison but whose effect is as that of nectar.

"For the attainment of prosperity there is no other path." The statement is explicit and unambiguous. Prosperity in this connection is ordinarily understood to mean salvation which in the Hindu phraseology stands for the release from the obligatory cycle of births and deaths. In an enlarged sense it may be taken to mean the good things that are necessary for the attainment of salvation.

What is this path which everyone would like to tread if only he knew it? Some of the preceding verses furnish the clue. After describing the primal sacrifice by which creation was effected and the subsequent continuous sacrifice of the Devas in time, through which the evolution of life in all its mysterious and fascinating manifestations became possible, the hymn concludes with a few verses which sum up the position and exhort men to follow the path the course of which has been described roughly in the preceding verses. The devotee has been shown the vision of the grand panorama of evolution. He has been told of process by which the present stage in evolution has been reached. Then comes the great interrogation. What is my place in this scheme? And the answer dawns on him. "I know, (i. e., understand and can contact) this Great Person, viz., the cosmic personality, the essence of which is intelligence and happiness. This great all enveloping life I experience and worship. I see it as light, as continuous activity, beyond the reach of darkness, (i. e., stagnation and death). Quite naturally after

having known it in this manner there can be no death. The man becomes immortal even in the physical life, here, and now.

May we not understand this to mean that the glimpse of this great cosmic activity redeems a man from the curse of death? What is death? The Srimad Bhagavata in one place defines it as extreme forgetfulness. That is to say, the loss of continuous contact with the springs of life, the absence of the capacity to function and to grow continuously, in all the bodies which the soul wears in the different planes of existence. How can a person who has seen the vision of this great sacrifice, by which the cosmos is sustained ever forget it or fail to co-operate with it at all times. To know is to see. To see is to understand. And from understanding comes the urge to seek joy in service and sacrifice. And so the hymn proclaims, "he who knows the cosmic person in this manner he becomes immortal even here." That is to say that he continuously lives either in the plane of physical existence or in his self-conscious deliberate emotional life in the astral world, or in the heaven world of the Devas. He never loses the thread of continuous experience and self-conscious and deliberate activity. He is no longer the victim of inferior forces but always moves forward in the scheme of evolution.

This gives us an insight into the meaning of the statement in the Bhagavad Gita that in days long gone by Prajapathi created sacrifice along with men, and told them: "By this viz., sacrifice shall you prosper! Let this be unto you the Kamadhenu viz., the yielder of all wishes. Worship the Devas with sacrifice and the Devas shall then give to you all that you need. By thus helping each other you shall attain the highest good."

If this is the path which the disciple who sees the vision is able to tread very truly can the hymn say there is no other path to prosperity? What other path can there be to a goal to seek which the human soul has to rise step by step from higher to higher planes of life and pay the necessary price for the ascent? What other path can there be to a goal, which is endless and ever receding except that in which each step constitutes an urge to a higher step and protects the disciple from sliding down? What other path can there be except that in which the worshipper can get the strength to sacrifice and to conquer the inferior nature steadily and release more of the divinity in him?

We may therefore understand this great exhortation as an assurance of continuous prosperity to those who tread the path of sacrifice and an urge to tread the path of sacrifice to the extent to which it is possible for human beings to do, thus participating in the great cosmic sacrifice by which creation is sustained.

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CONFUCIANISM AND TAOISM

III

BY

GANAVISARADA SRI M. S. RAMASWAMI AIYAR, B.A., B.L., L.T.

So far from being fettered by the decisions of men of old, it was his hand that valiantly essayed to strike the fetters of bigotry and prejudice from the necks of his countrymen. But whilst declining to be bound by the ideas and the standards of others, he was not blind to the dangers of liberty degenerating into license. The new fetters, therefore, that he forged for mankind were those of an iron self-discipline and self-control, unaccompanied by anything in the shape of bodily mortification, a practice which he knew to be at once more showy and less troublesome than the discipline of the mind. "The ancient rites", observed Confucius, "prescribe linen as the material for a ceremonial cap; but nowadays silk is used as being more economical. In this matter I fall in with the general custom. But, according to the ancient rites, the Prince is to be saluted from below the dais; but nowadays the salutation takes place above. This is presumptuous and therefore, though infringing thereby the general custom, I adopt the humbler position."

"This saying", commented Mr. Giles, "well illustrates Confucius' attitude in regard to the ceremonies. He was no stickler for mere outward conformity to rule, so long as the inner meaning of the ceremony was not affected. Now, the salutation of Prince was simply intended to be a way of expressing heartfelt loyalty and respect. It was only because the new position seemed *less* respectful that Confucius opposed the change."

Another proof, if one were needed, that Confucius' instincts were all for simplicity and not elaboration in ceremonies is to be found in another of his sayings:—"In matters pertaining to ceremonies, the ancients were more or less uncivilised in comparison with the refinement of a later age. Nevertheless, in practice, I take the earlier period as my guide, ceremonies, forsooth! Can ceremonies be reduced to a mere matter of silken robes and Jade ornaments?"

Not only did Confucius teach this virtue of *propriety* to others but himself practised it. Whenever, for instance, he saw a person in mourning, or in official robes, or one who was blind, he would at once

rise from his seat, even though the other were his junior. At Court, he spoke to the ministers of lower rank with frankness and affability. To those of higher rank he spoke quietly but with decision. In the presence of the Sovereign, he seemed full of awe, but at the same time grave and collected. When employed by the Prince in the reception of distinguished visitors, his expression would change and his legs seemed to bend under him. Standing in the presence of the visitors, he saluted them with clasped hands, turning about from right to left and keeping the skirt of his robe properly adjusted back and front. When, again, he entered the gate of the palace, he seemed to bend his body, as though the gate were not large enough to let him pass. He did not stand in the middle of the doorway, nor in passing through did he set foot on the threshold. When he passed the Prince's throne, his expression seemed to change; his legs seemed to bend under him; and words seemed to fail him. Holding up his robe with both hands, he ascended the dais, his body slightly bent, and holding his breath as though he dared not breathe. When he came out from his audience and has descended from the first step, his countenance lost its anxious expression; and he looked serene and happy.

What a telling lesson Confucius' sense of propriety teaches the moderns who have learnt to slight it, as though it were a mere shell, forgetting that if the protecting shell is not itself protected, the kernel within will soon rot or evaporate into airy nothing.

Fourthly, *Wisdom*. Mr. Macdonell would call it knowledge. But do Knowledge and Wisdom connote one and the same thing? Cowper answers:—

"Knowledge and Wisdom, far from being one,
Have oft-times no connection. Knowledge dwells
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own.
Knowledge, a rude unprofitable mass,
The mere materials with which wisdom builds,
Till smoothed and squared and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learnt so much;
Wisdom is humble that he knows no more."

Much in the same strain, Confucius harped:—"The man of knowledge finds pleasure in the sea; and the man of virtue (wisdom) finds pleasure in the mountains. The former is as restless as the sea; while

the latter is as calm as the mountains." Doubtless, Confucius stressed upon the attainment of learning and literary culture, inasmuch as he used to say:—"After regulating one's conduct, that one should devote his surplus energy to literary culture. I myself used to spend whole days without food and whole nights without sleep in order to *meditate*. But I made no progress. *Study*, I found, was better." But he associated 'learning' with the study of the rules of right conduct with a view to their practical application. The object of all learning was, according to him, to enable a man to develop the natural goodness within him so as to lead a life of virtuous culture. It was not pursued solely for its own sake, nor had it become, as with us, divorced from all ethical significance.

Fifthly, *Sincerity*. This includes good faith and truthfulness. This uprightness is an all-embracing virtue and forms the under current of all human activities. "A man without sincerity," said Confucius, "would look like a carriage which was made to go without yoke or cross-bar. When, again, Chi Kang Tzu questioned: "Ought not I to cut off the lawless in order to establish law and order?," he replied: "What need is there of the death-penalty in your system of Government? If you showed a sincere desire to be good, your people would likewise be good."

Even in Mr. Beach's reference to the following circumlocutory description of the reputed Confucian Foundation of Ethics, one finds the virtue of sincerity held up as the keynote of ethics:—"The ancients (of China) who wished to illustrate virtues throughout the Kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be *sincere* in their thoughts. Now, conversely, their thoughts being *sincere*, their hearts were rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy."

The above circumlocutory description makes one infer that, in the Chinese eyes, the family has been a microcosm of the Empire. That was why Mr. Macdonell observed that filial piety and fraternal affection (and I may add ancestor-worship) had formed the corner-stone of both

the ethical and social systems of Confucius. That was, again, why Mr. Hardie wrote that the Chinese society had been an ordinance of Heaven made up of *five cardinal relations*, viz., Father and Son, Brother and Brother, Husband and Wife, Friend and Friend, and Sovereign and Subject.

As regards *Filial Piety*, Confucius found it in his time dwindled into the question of mere maintenance, such as we witness now in our own country. He derided it as something wherein even dogs and horses had a share. He therefore insisted that the parents should be approached by the sons with the feeling of reverence (inasmuch as mere outward acts could not constitute filial piety) and with a genuine dutiful feeling in the heart; that they should be served in the proper spirit while living as well as spared all anxiety about the children except when they fell ill; that they should be buried after death with proper rites and worshipped thereafter with the proper sacrifices; and that, finally, there should be no "falling-off" at any time. It was under the inspiration of Confucius that filial piety became the most important domestic duty of the Chinese.

Were all the duties on one side—on the side of the son only? Were not corresponding parental duties recognised by Confucius? The following anecdote will serve to show that Confucius did recognise corresponding duties even on the part of the parents.

During Confucius' short period of office as Minister of Crime, a father went to him bringing some serious charge against his own son. The Minister kept *both* in prison for three months and then let them off. Another Minister, Chi Huan, remonstrated with him for this and asked: "What hinders you from putting this unfilial son to death as an example to all the people?" Confucius' crushing reply was: "The father has never taught his son to be filial and the guilt rests therefore with the father rather than with the son."

(To be continued.)

THE ETHICS OF VISISHTADWAITA

By D. RAMASWAMY.

The charge has very often been made against Indian Philosophy that it is purely intellectual and not moral. This is absolutely unfounded and opposed to truth. A study of the Indian systems is sure to lead one to the conclusion that the morality underlying Indian thought exceeds by far the morality of its critics. Visishtadwaita furnishes a good illustration of the moral tenets that underly and form the ground work of such systems. If its exceedingly moral and ethical aspect has not well been understood and appreciated by its students, and much less naturally by its critics, it is only because the adherents of that school have very freely indulged in secrecy and secret methods of practising and propagating it which have up to now so far successfully screened its cardinal doctrines from the public and general comprehension. The Visishtadwaitins have in their over zealousness for their creed failed to make the necessary distinction between secrecy and sacredness and mistaking the one for the other have ended in keeping their religion largely understood and more largely misunderstood.

By nature Ramanuja's Philosophy is essentially moral. It mediates and mediates successfully for the first time in the history of Philosophy between metaphysical speculation on the one hand and mystic experience on the other. Each by itself is not of much use. The one invariably means hot disputations and syllogistic argumentations where conclusions are rarely reached and when reached are never satisfactory. The other, mystic experience, has not incorrectly been often accused of giving place to erotic excesses or sickly sentimentalism. By the harmonious blending of these two into one system Ramanuja has successfully enhanced the good effects of each and counteracted the evil elements in one by the good ones in the other.

Sri Vedanta Desika, who came in later than Ramanuja and gave a logical presentation of what remained undetermined and unexpressed of Sri Ramanuja is responsible for the idea of Ubhaya Vedanta. Ubhaya Vedanta may be described as a democracy of authority. It is the organic union of the metaphysical exposition of the Upanishads and the mystic experiences of the Alvars. The source of authority no more matters so long as it is of great merit. This is a step which no other Vaidika matham has been bold enough to take.

Ontologically Ramanuja doubts and even denies the existence of a Nirguna Brahman, which is the Brahman of Sankara's system. As Ramanuja rightly points out a mere metaphysical idea of God is sure to stifle will and starve feeling. He will not be a God who will satisfy and satiate the human thirst for highest bliss. Ramanuja's God is a metaphysical Absolute, a moral Governor and a mystic Personality rolled in one. If He has to answer to the term Nirguna, Ramanuja has no objection. While Sankara will have it that God is metaphysically Nirguna, Ramanuja says He is morally Nirguna. Brahman according to Ramanuja stands for the fullness or infinity of moral perfections. He is not a negation of all qualities but a negation of bad qualities.

So again in accounting for creation and the existent sorrows of Samsara, Sankara lays the blame at the doors of God-head by attributing to it the fault or Dhosha of Maya. Ramanuja is more humble and solves the problem of Creation by the theory of karma. If to day I am wallowing in sin and filth I have none but myself to thank for it. Which of these two systems will be conducive to a higher moral life needs no pointing out. Samsara according to Sankara is there and even Brahman can't help it. But Ramanuja points out that Creation is a redemptive opportunity afforded to Jeevas and Samsara is really a stepping stone to Salvation. Thus evolution has according to Ramanuja a moral purpose. In fact Visishtadwaita is so far soaked in the ideals of God's moral goodness, that a seemingly inconsistent position is therein laid down that both Pralaya (destruction) and Projection (creation) are moral aids to the erring soul. In the Dayasataka Sri Vedanta Desika depicts both as 'Dayakarya'.

About the idea or conception of Avatars (God's descent into the world) again we note a fundamental difference between Adwaita and Visishtadwaita. To the Adwaitan Avatara can't but be one of the many things that *are not*. Avatara is an essentially theistic idea. But it was left to Ramanuja's school to point out for the first time that the Avatars are to be understood not in terms of rétribution but of redemption. It is the case of a Fond Father descending into low life to claim His prodigal son and restore him to his own. The Ethical value of such a conception, needless to say, cannot be overstated.

Even psychologically the distinction between Sankara and Ramanuja is fundamental. Jeevas are fictions in Sankara's system. But to Ramanuja they are so many individuals each with the three fold characteristics of thought, action and feeling. The Jeeva has autonomy in

action; it has the power of self-knowledge and it can receive and revel in the thrills of divine joy. Thus it is a system which burdens the individual soul with a very large share of moral responsibility.

It will thus be seen from the foregoing that from start to finish, in its fundamental conceptions and ultimate conclusions, in its postulates and its corollaries and deductions, Visishtadwaita is imbued with the sense and spirit of the Ethical.

In Ramanuja's system even salvation is the result of the joint efforts of God and the Jeeva. Tapas and self-mortification cannot by themselves earn for the struggling soul rest and peace in salvation; nor is salvation entirely the capricious work of a self-willed dictator. The good actions of the soul and the soul's incessant yearning for God-Union are wafted up from below; the sweet and divine Mercy of God floweth from above; and when they coalesce, the soul finds its salvation. Karma and Kripa, individual effort and Divine Grace, both together result in the release of the soul from its bondage of sin and achieve for it everlasting bliss—which is Mokshananda.

And in the matter of upaya or means Ramanuja is reputed to have propounded the method of Prapatti (surrender). This method has its origin and source in the fundamental ethical concept of God as a moral Governor and merciful judge. Shorn of the externalities of forms and the adumbrations of ritual, Prapatti is the insatiable longing or thirst for God union on the part of the Jeeva, who adapts himself to God's way, and has no more any existence apart from, and except in, God. Life itself becomes a Tapas or Yagna wherein the self (Jeevatma) is sacrificed as Ahuti with the Pranava as Mantra into the celestial fire Paramatma. The peculiar splendour about this system is its wide cosmopolitanism and indiscriminating democracy. No more any ban of caste, creed, color or conviction (அந்தணர் அந்தியர் எல்லையில் நின்று அனைத்துலகும் நொந்தவரே முதலாக). Repentance for past sins being the only qualification Prapatti is not conditioned by ritualism nor fettered by Theology. It marks a new era in the politics of religious life creating a democracy of devotees unprecedented in its annals. The life and the spiritual struggles of the Alvars furnish a striking illustration of the cult of Prapatti and Ramanuja's inspiration for laying down Prapatti as a doctrine must evidently have proceeded from a perusal of their Prabandas.

This in short is the ethical religion based on the Upanishads—Sanskrit and Tamil—given to us by Sri Ramanuja whose birthday is being celebrated this year on the 1st of May.

THE FUTURE OF HINDU SOCIETY

By

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

Historians of India have dwelt in diverse ways on the Hindu kingdoms and monarchs. Many a battle fought to stem invasions, the actual invasions, and kingdoms established by foreign hordes, and varying fortunes and misfortunes of the people are the pabulum of these writers. But it is a pity and it is a blight on the fair name of History that no historical national thesis has been produced tracing the evolution and involution of the *tempo* of the race called Hindu. The Hindu race (whatever be its constituents, however medley be the peoples in their habits) was impelled to pursue a steady course of life by the injunctions of the Shastras, the traditions and customs hammered out in definite lines based on the understanding of the Shastras by moral and legendary episodes of mythic origin.

The evolution into self-conscious rationally directed lines of one's own conduct and course of life is but of recent origin. This has developed from the growing calibre of individualism. The Hindu society was entirely social and quasi religious. It was preserved and stabilised by the sanctions of Dharma the violations of which were, it was believed visited by terrible Karma. This rational outlook has however enlarged the cultural basis. It is the creation of philosophical trend of thought. It has become intensely human and internationally humanitarian. This was stimulated by contact with Western civilisation and by a retrospective reflection on the fate of Buddhism, Jainism, Taoism, Confucianism and others. Hinduism gained in strength and felt a self-complacent pride. It realised that the fundamental principle of the existence of the soul, its mastery over its own destiny and that by the Grace of Paramatma the Universal Soul (full of Grace, will power and bliss which it is expected would be partaken of by every being walking on earth) is the only rationale of all philosophy and Hindu literature has had realisation of that rationale by Yoga. This epoch in the History of Hinduism covered a thousand years during a period of over-powering marauding foreign races by no means intelligent enough to understand and appreciate the best fruit of God-given capacity to be found only in Hinduism. The fact that the Hindu race (with one common allegiance to the Great Seers of India, Manu, Bhargava, Gautama and Agasthya, etc., followed

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THE FUTURE OF HINDU SOCIETY

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their own faith and tradition almost without any abandon was testified to by *Crawford* who wrote his thesis in the later part of the Eighteenth Century to the East India Company.

The Hindu outlook was one of introspection and non-aggression and they in those placid streams of following one's own Dharma never anticipated the pouncing on their lands by the ferocious Huns of the West, North-West, and North regions. They were caught napping. They lost the Empire. The Hindu thinkers were not unaware of these catastrophes. They turned to Karma Yoga, Service and Sacrifice and realised they were wrong in neglecting this aspect of life. Sri Ramanuja and Sri Madwacharya brought this out in relief.

Service and sacrifice require organisation, leadership, opportunity in power and authority, *secular and spiritual*. This demand led the Hindu into the confusions of transition. The *Hindu* is now *realising the potency of his soul*. He is out for consolidation, power, and leadership. But society is yet disorganised. Individualism has broken its foundations connecting him with all individuals by social conscience. Society is biologically a living integral entity. It collects for strength, unity, and harmony in the pursuit of life; for individuals find security in society and in peace. Therefore the individual has now grown intensely social and is prepared to suffer discomfort if necessary for the *upkeep* of society. The Hindu feels how imperative it is for him to make the family an energising patriotic centre of a growing *new life*. There is stock-taking in regard to the potentiality of the family, its mettle, its endurance, power of resistance to aggression by aliens, its physical stamina, longevity and the spirit of self-sustenance, to assert, to plan, to conquer, and command his possession.

Society in Hindu India is different materially from the society existing in the West. There it is a convention, or call it if you like, a bundle of conventions. Society plays its part more for politics pleasure and pastime than for family evolution as an entity. But here it is intertwined with observances of quasi-religious nature at every corner of which springs out to our view the incessant calls of the ancient law givers, the compliance with which gives dignity, honour and value to the Hindu life. These calls make no distinction between the rich and poor, the aristocrat and the commoner, the priest and the tiller of the soil. This is a very unique feature. The Sanctions for right conduct arise from eternal Dharma, and this enhances the value of and expectations from a Hindu individual. It follows the Hindu

family has a sacred duty to perform, preserve its potency for unlimited manifestation of energy and virile action for service and sacrifice. Acquire by just means, enjoy by well-balanced and sober methods and do sacrifice in favour of the strictly deserving beings and for productive good—always with the sole motive of raising the prestige, power, and influence of the *Hindu*.

Indeed the Hindus fought inter se and set up dissensions—not because they had different Gods and religions—all were intensely religious-minded but they fought for *vain gloriousness*, for their rituals, for particular form of worship for precedence in the matter of hymn recitations. They fought for superiority of this or that symbolic picture, for the truth of this puranic story or that for the moment whenever excitement rang high, forgetting they had to cement all classes into one worship—worshipping Para Brahman, and that non-essential are forms and symbols. In this interfeud they forget the greater danger of the onrushing *vandalism from all sides*. This vandalism was perpetrated without any sense or sensibility. Even now alien faiths *desire to corrode our grain*.

Have you heard of the Hungarian story-teller Andrew Fay?

It seems, the story goes:—

The white cock and red cock were fighting every grain of corn and every shady nook. High words, sneering innuendoes, slanderous aspersions and hot altercation (we see them at present in South India) were the order of the day. The stork looked on in wonder from his high perch on the barn roof.

"My friend", he said to the duck "will you tell me what is the subject of your quarrel? Have you perhaps different notions as to the best way of averting for ever all danger, from weasel, hawk or fox?" "Ah! No!" answered the duck, "it is much a more important question which can crow loudest, the *Red Cock or the White*".

"You fools!" said the stork, "I'll tell you what. There is a weak old owlet in an owl's nest not far off. Go and lay the matter before him; it will take him a minute to decide the matter for you."

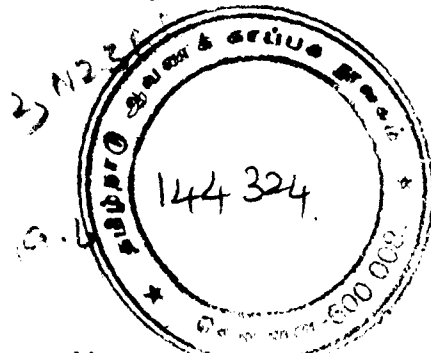
This is how the Hindus fared for 1000 years not knowing the form of danger. These vandals however suffered perdition for their own acts. The tide changed for the better. We realise our spirit. Each individual however buffeted by storms and suspicions has to realise his spirit. He will then take a true perspective of what is needed to be done. He will rivet his moorings, will not drift aimlessly. He rises above the sordid,

the phantoms of the flesh, the phantasies of a weak mind. He steels his frame to all the blood-sucking, cheating and exploitation, tentacles of men of alien faith and alien interest. He beautifies and energises his home life. He maintains its integrity against the disrupting tendencies of the present whether from the howlers and scoffers who worship mammons and the flesh or from more incidious reformers who with the same objective seek to create separatism and hostility within the family circles.

The Hindu structure is reshaping its own foundation so that it may balance its weight against all odds. Castes, by birth as were ordained for the time have outlived their purposes. They have realised their spirit i.e., they have found true Gunas merit and quality determine the *caste*. The Hindu alone knows what he means by the soul the all-potent pure and ineffable spirit, what the universality of the spirit means. Count Keyserling, says: "the spirit which alone I feel and recognise myself to be nevertheless I do not know. Never yet have I had one moment of that comprehensive certainty which some Hindu sages, at any rate, have evidently attained."

Society would be progressive vibrating with vigour and energy, beaming with optimism, courage and intelligence only when the family as a unit takes care of itself. If families degenerate, society ceases to exist. Cohesion and security would be lost and the race would be a prey again to others' intrigues and instigations. Marriage and matrimony act as inspirations and incentives for steady, balanced and vitalising forces. Hindu marriages have suffered by the economic exigencies, the fancies and temptations engendering absolutely senseless ideas and passions which masquerading in the name of fashions introduced unsavoury features in what is absolutely a sacramental function. Thinkers have again and again affirmed that marriages short of being sacramental do not subserve for the stability of the family. I will quote one thinker at random. It is Count Keyserling. "Marriage" says he, belongs to the *spiritual order*. It is created by consecration alone. In the same sense the whole of human life can be consecrated. The consecration of the future would not longer be a special consecration but a universal one. All nature will be raised to that highest level which in religion constitutes sanctity. "Shall we not Hindus take pride and faith in the hoary traditions surrounding marriage? Shall we detract it from its value and sacredness? It follows that we should not suffer predominance being given to pomp, vanity, exchange of dowries and choice of mates being

released to the boy or girl (immature and impressionable). We shall not suffer loss of womanly grace and modesty nor manliness and love tarnished by lure. Self-control and self-knowledge and mutual adjustment of temperaments have been the forte of the Hindu families. There should be no scope for overbearing nature by either spouse because of supposed aristocracy of wealth or aristocracy of knowledge. Rich or poor the married couple find ineffable joy in mutual love engendered not necessarily before marriage but invariably at the consecration of marriage and after.



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