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चित्ते वटतरोर्मूले वृद्धाः शिष्या गुरुर्मुखा । गुरोस्तु मौनं 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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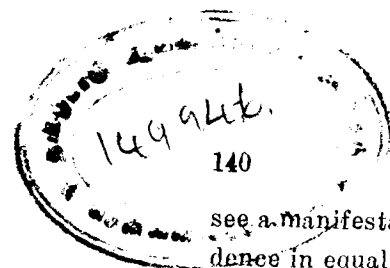
[No. 8

HINDUS AND THE VICEROY'S EXPANDED COUNCIL.

By

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

After all the Viceroy's Council has been expanded and the personnel
 of the National Defence Council has been announced. We are not
 concerned here with the political aspects. But we cannot help feeling
 that this is only another instance of disregarding and sacrificing Hindu
 interests notwithstanding the assurance given that no political or
 communal considerations have been borne in mind in making the
 appointments or constituting the Defence Council. In the places of
 Sir Muhammad Zafrulla Khan and Sir Girja Shankar Bajpai, Sir Sultan
 Ahmed and Mr. Nalini Ranjan Sarkar have been appointed. In the five
 new appointments of members of the Executive Council two are Hindus,
 viz., Mr. Aney and Dr. Sir E. Raghavendra Rao, two are Muslims viz.,
 the Rt. Hon. Sir Akbar Hydari and Malik Sir Feroz Khan, and one is
 a Parsi Sir Harmusji P. Mody. This really indicates that a policy of
 equal representation to Hindus and Muslims has been adopted. This
 was exactly what Mr. Jinnah and the Muslim League have been asking
 for and exactly what the Hindus have been protesting against. In the
 National Defence Council the position is even worse. When the names
 are analysed we find that out of the 22 new members of the National
 Defence Council nominated nine are Hindus, nine are Muslims, one
 Sikh, one Parsi, one European and one Anglo-Indian. Here again we



see a manifestation of numerical equality of representation. This coincidence in equality in number cannot be the result of mere accident. Considering that the Muslims constitute only about 22% of the population and the Hindus constitute 68% of the population there can be no justification whatever from any point of view, communal, political or administrative, for this extraordinary over-weightage given to the Muslims and this extraordinary under-representation given to the Hindus.

Let us look at it from another point of view. In the Viceroy's expanded council including the Commander-in-Chief there are 12 members. Of these four are Hindus, three are Muslims, one is a Parsi and four are Europeans. The Hindus who are from a population point of view entitled to at least 8 members are given only 4. If the main population elements in the country have to make sacrifices in their representation on the Viceroy's Executive Council to accommodate the European members the burden must fall on all the elements in our national life proportionately. While the major community is called upon to make all the sacrifices the other elements are called upon at the same time to make no sacrifice whatever and in addition they are given over-representation at the expense of the community which is called upon to make all the sacrifices. This cannot be justified on any ground of principle or policy.

Every temporary concession made contrary to sound principle is seized upon as a precedent and is made the starting point for fresh agitation clamouring for further concessions. It is very necessary that this danger should be borne in mind and even in making any temporary concessions no departure is made from the principle that representation should be in accordance with the population strength and sacrifices, if any, that the main national elements have to bear, must be distributed over all the elements of our national life in proportion to their population strength.

Mr. Jinnah and the Muslim League made two demands as the price of their co operation, viz., (1) that real and substantial power should be transferred to the new members of the Council and (2) the number of Hindu and Muslim members of the Council should be the same. The Viceroy's announcement does not grant the first demand for it will not suit the Government to grant that demand just now and the second demand has been virtually granted because the loss will fall only upon the Hindu community which in a spirit of sweet reasonableness pledged

its co-operation and has been enthusiastically supporting war effort. Coupled with this, there is also the standing threat of the Muslim League and its leaders that if the second demand was not conceded and any decision is thrust upon the Muslims, the Muslims will resist the same with all the resources at their command.

The non-party Leaders Conference held at Poona has expressed itself quite strongly on the constitution of the Viceroy's Council and the National Defence Council. The Hindus will support in general the decisions of the Conference. The position taken up by representative Hindu politicians and Hindu institutions has been fully national when they asked that there should be no recognition of the communal principle in any sphere of national life and that everyone should have equal opportunities in every sphere of work. The entire administration should be carried on on the basis of the unity and integrity of India as a geographical and political unit and that electoral arrangements should be purely on a territorial basis and recruitment to the public services should be purely on merit and efficiency without any question of communal or class representation. This is the best national democratic ideal which must be supported by every democratic-minded person. But if for any reason it is not possible to recognise and give effect to this fundamental salutary principle. Hindus say that representation in the legislatures and services should be wholly in proportion to the respective population strength of the communities concerned without any weightage and if sacrifices have to be made every community should be called upon to bear the burden in proportion to its population strength.

The Government communique describes the present expansion as "non-political and non-communal". We are afraid that this is professing too much. We only trust that Hindus will not sleep over their rights and submit to gradual deterioration of their position in the legislatures and in the services.

POONA CONFERENCE.

The full text of the resolution of the Poona non-party Leaders' Conference is re-produced below for convenient reference:—

"I. "(a) This Conference strongly reaffirms the demands for the reconstruction of the Viceroy's Executive Council which were made at its Bombay session held on March 13 and 14, 1941—namely (1) the transfer to Indians of all portfolios including the vital ones of Finance

and Defence, subject to the responsibility of the Executive to the Crown during the period of the war, and in regard to Defence without prejudice to the position of the Commander-in-Chief as the executive head of the Defence forces; (2) the reconstructed Government to be not merely a collection of departmental heads but to deal with all important matters of policy on the basis of joint and collective responsibility; and (3) in regard to all inter-imperial and international matters, the reconstructed Government to be treated on the same footing as the Dominion Governments. The Conference had further urged that, with a view to the removal of the doubts and misgivings of the people of this country, His Majesty's Government should make a declaration, simultaneously with the reconstruction of the Government, that, within a specified time-limit after the conclusion of the war, India would enjoy the same measure of freedom as would be enjoyed by Britain and the Dominions. The Conference is deeply dissatisfied that these demands have not been met in the changes recently announced.

CONTINUED DISTRUST OF INDIANS

(b) While reiterating the Bombay demands, this Conference recognises that the expanded Executive Council will, for the first time, have a non-official Indian majority. It also notes with satisfaction that the original position taken up by His Majesty's Government and the Governor-General, that unless there was agreement between the major political parties in India, no progress was possible has been abandoned. Nevertheless, the Conference expresses its deep disappointment that the changes made indicate a regrettable and continued distrust of Indians. Their exclusion from the key portfolios like Defence and Finance is strongly resented, and will fail to arouse that enthusiasm about the war effort which it is the main professed object of the proposed administrative changes.

(c) This Conference notes with deep dissatisfaction that His Majesty's Government have been completely silent about the demand of the Conference regarding the status of India at Inter-imperial and international conferences; the Conference is convinced that this demand could be conceded even during the period of the war, without violating any constitutional principle.

(d) This Conference is emphatically of the opinion that in the larger and abiding interests of this country and of its relations with Great Britain and with a view to removing the doubts and misgivings of the people of this country as regards the genuineness of the inten-

tions of His Majesty's Government, a declaration should be made that, within a brief specified time after the conclusion of the war, India will enjoy the same measure of freedom as will be enjoyed by British and the Dominions.

(e) In the opinion of the Conference, the acceptance of the demands formulated above has, since its last session, become more urgent in view of the increasing gravity of the international situation. It is necessary at this juncture that His Majesty's Government should not only make changes to satisfy administrative needs but exhibit bold statesmanship in order to bring about unity between the Government and the people of this country and to stimulate the country's war effort.

(f) This Conference has watched with grave concern since its last session the extension of the war to the East and places on record its sincere sympathies with the British Government in the hour of their trial, and expresses its strong hope that England will be triumphant over the forces of the evil".

UNITY OF INDIA MUST BE PRESERVED.

II. The Conference also is of opinion that steps should be immediately taken to examine the main lines on which the future constitutional changes in India should be based with a view to ensure and preserve the unity and integrity and to secure its equality of status with Great Britain and the Dominions and to promote goodwill and harmony among all sections of the people. It accordingly authorises its President, the Rt. Hon. Sir Tej Bahadur Sapru, to take such steps in this behalf as he considers necessary."

THE GREAT PURGE.

BY

MR. K. S. RAMABHADRA IYER, B.A., B.L.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

"Mortals that would follow me,
Love Virtue, she alone is free;
For if Virtue feeble were
Heaven itself would stoop to her."

Never in the world's recorded history was there such need for the visible presence of the Lord in our midst as at the time of the greatest cataclysm that is going on before our very eyes. Do we realise that the forces of Evil are rampant and are being swept away to give place to a new order of society or social well-being? Is there any part assigned to us in this struggle or are we to be mere passive spectators to be carried away by the whirlwind? We have been deprived of our arms, we have been denied our liberty, we have lost our individuality but we have not lost our reason or tradition. Has anything sacred been preserved to us; is life worth living for or dying for, or are we mere automatons to be pulled hither and thither at another's will? Have we anything to contribute to the changing world-order? This is a serious question which every believing Indian has to put and answer for himself; and yet there is so much of inertia and false fatalism in our midst. Where is the world-Master that can rouse our energies and direct them into the right channel? Is he born amidst us or is he dormant or is he cribbed, cabined and confined?

The salvation of the world must come from the East and not from the groping West. The clash of arms cannot be indefinitely going on and the work of re-construction must proceed hand in hand.

We have amidst us a unique spectacle of a lone figure attempting to stem the tide of aggression and untruth with his apparently feeble arm, Canute-like! On all hands, he is acknowledged as Purity re-born and Reason solidly entrenched. As a nation, are we deserving of him or is his Message of Peace and Ahimsa or Non-violence a mere cry in the wilderness? Every thinking Indian whose vision is not blurred must

realise that he or she has some part to play in this strange world-drama. Has our consciousness been roused to be worthy of our ancient spiritual heritage? As a nation, we cannot die or submerge ourselves in another's being. We must assert our individuality and rediscover our ancient Dharma. There is no room for lethargy or inaction but every one must be up and doing.

Where is the Lord to guide us? What is the Law that He proclaims? What are the weapons that have to be used?

Truth, non-violence and universal Love cannot thrive within cloistered walls but have to be spread far and wide to the farthest corners of the Earth. Are they going to be triumphantly and proudly re-born or are they to go under, yielding place to naked Force? Let us purge ourselves of all sinful and baneful thoughts and find out the Truth and act up to it. As a nation, we cannot perish or even languish but we have to gain our independence and correct way of thought and redeem ourselves and redeem the world.

A GROWING MENACE—NEED FOR LEGISLATION.

BY

MR. K. S. RAMABHADRA AYYAR, B.A., B.L.

I am tempted to write these lines after what I have seen and heard of the record number of marriages celebrated in Madras and the Mufussil in recent weeks. It was fondly hoped that, with the passing of the Sarda Act, a new millennium will be reached in the Brahmin society by way of social justice, social happiness and social concord and that financial and economic considerations that weighed with the parties hitherto in contracting marriage-alliances would undergo a wholesome change. Some years ago, the present writer pointed out, in the columns of the Bharata Dharma, the growing evils of *Varasulka* and strongly pleaded for the abolition of the Dowry-system; and since then amongst the South Indian Brahmins, the evil is fast becoming a menace and is eating into the vitals of the society. And yet, there seems to be an active tendency in high circles to fall an easy prey to the rapacious demands of grown-up bridegrooms who easily become momentary dictators and taking advantage of the advanced age of the bride and the natural anxiety of her parents and guardians, exact fabulous sums and, what is worse, put on all kinds of airs and inflict maximum pain

and suffering, sometimes resulting in open and deliberate breach. This is a disgraceful state of affairs and the primary responsibility for this state of things rests upon the so-called upper middle class gentry. A glaring instance may well be stated. A youth earning Rs. 100 a month was sent for by a bride's father on 2nd class Railway fare to and fro with a view to meet the bride and have the matter formally arranged and settled. There was a modest offer of Rs. 5,000 as *Varasulka*. Apparently, the boy had received similar offers from other quarters and he went about half a dozen places and finally pitched upon the highest bidder whose offer reached five digits. A substantial sum was paid forthwith and the balance was to be paid at the appropriate time. Printed invitations had been issued and everything was ready, but some hitch arose on some minor details with the result that the proposal was cancelled and a different match was settled, but a heavy fine had been inflicted on the bride's father who was known to be a very affable and highly placed official, recently retired from service. Rumour goes that even Justice stood aghast at this turn of events and suggested condign punishment for the wrong-doer. Alas! what a hopeless state of things have we reached now! Though this is an extreme instance, it is fairly typical of the havoc that is being wrought on society by reason of this pernicious practice of ever-growing *Varasulka*.

Is it not time for a strong and vigorous agitation to put an end to this scandalous state of things and cannot legislation be enacted on the lines of the Sind-Dowry-Act, prohibiting and penalising the grant or receipt of *Varasulka* or other immoderate gifts on marriage and other festive occasions?

HAS HINDUISM A FUTURE ?

By

K. V. S.

Surprising as it may seem, this is a question that is bound to be asked more and more in the days to come. Interpreted in common language it means : Is Hinduism going to be a live force in the difficult and unsettling times the country is facing in the future? No religion is being assailed by such formidable enemies as Hinduism. Not merely has it to fight the battle of religion against secularism and against the growing materialism of the West and of the East, but it has also to fight for a place in the land of its birth against religions that make a powerful appeal to the craving for equality that is so prevalent in the world to-day. Both Christianity and Islam are able in some manner or other to satisfy this desire for equality of religious status. Hinduism while preserving equality in matters essential, has introduced a graded course of spiritual instruction which, whatever be its intrinsic worth as a perfect course of spiritual evolution does not have an appeal at the present to the educated public. The other religions believe in proselytisation. They believe in adding to their numbers from the Hindus. The getting of a convert was looked upon as an act of religious merit till now. But lately conversion has taken a slightly insidious and dangerous form. The Communal award has stimulated the political ambitions of different communities. Each community is anxious to show as many numbers to its credit as possible. Religion has been replaced by politics and true missionary effort by communalism.

Will Hinduism keep its place? Or, will it go the way of the Greek and the Roman "Paganisms" and give place partly to the organised religions like Islam and Christianity and partly to the non-religious secularism of Soviet Russia? The question is hard to answer. But the possibilities are enough to compel us to take thought betimes and to organise in defence of Hindu religion.

Hindu society is composed of many groups. At the one extreme are persons who have no reason to be thankful for the ministrations of Hinduism and to whom Hinduism is synonymous with religious monopolies and social aristocracy. This is the group that forms the most fruitful material to those who want to wean the Hindus from

allegiance to their faith. This group may turn to secularism or to one or the other of the two religions that give a higher social status and religious equality. At the other extreme is the group which obstinately resists change, ignores facts and opposes every attempt for readjustment of Hinduism and Hindu practices so as to relax the rigour and the hardship of its operations upon those who want a larger share of the Hindu religious life. This group may not be inaptly termed the die-hard group. Its numbers are diminishing but it is still a factor to be reckoned with. There is equally another group not less orthodox or religious, nor less zealous in its loyalty to Hinduism, which is able to see the forces operating upon religion and on Hindu society and that is willing to make those vital adjustments which will enable Hinduism not merely to live but to flourish gloriously in the land of its birth. Between these two groups lies the mass of the Hindu population consisting of men who love Hinduism, who have a pride in its past and believe in its usefulness in the present. This vast mass is not ritual ridden and does not suffer from the mental inhabitations of the priestly groups. They unconsciously take in the new forces without being excited and at the same time maintain their loyalties and affections for the ancient faith.

It will not be too much to say that this is the group that will be the deciding factor in the progress of Hinduism. To this group Hinduism is essentially a religion of faith. They look upon it as the Bhakti Marga and a religion whose ethical injunctions are more important than its ritualistic code. Rituals have a place but they do not exhaust the Hindu religion. The beautiful Myths and Legends of Hinduism have an appeal as teaching the high moral lessons which it is the duty of religion to bring home to its adherents. Their faith is such that it is bound to stand fast while the faiths of the groups at the extreme ends may be assailed with danger.

And that is what we see to-day. It is the lay Hindu society that is most anxious to champion the cause of Hinduism and protect it against inroads of rivals who are determined to undermine it and to see India brought under other religious banners. Into their hands the destinies of Hinduism may be safely confided.

FOUNDATIONS OF SCIENCE IN THE VEDIC HYMNS.

BY

MR. P. P. SARADHI, *Retired Sub-Judge.*

Did our forefathers when they gathered at the sacrificial fire and did *homa* sing the Vedic hymns only as an outpouring of their primitive simple admiration of Nature or fear of cosmic catastrophes or uncanny prayers for safety, security and material possessions, or had they any more significance by way of embodying curiousness of great truths and intentions? Are the Devas to whom the hymns were addressed mere personifications of the elements that go to create the universe and destroy—Fire, Air, Earth, Water, Ether, raised to the pedestal of divinity and the sacrifices made were only to invoke their mercy and protection all concerned with no conception of soul and God and their relation?

I must premise my answers to the queries by the undoubted fact that the hymns even now are sung in all religious rites and festivities that they embody a full self-consciousness of sin and virtue and the invocations are fit to be addressed by only the righteous and to protect righteousness.

The words extracted from the hymns mean

“Touched by sin we approach Thee with reverence”

“Born for the good of the universe the refuge of many.”

“Inspirer of truth, prompter of right thoughts Saraswati has upheld our sacrifices”.

“Sitting in the midst of those wise men who are nearest unto you, we shall contemplate on you, for the gift of intelligence”.

“May he (Indra) help us to acquire knowledge.”

“Let these soma libations work well for the bettering of thy intelligence.”

“Those men who approach Indra are endowed with prowess and intelligence.”

The Rishies praise that Indra who is the Lord of the world,

“May the Yajaman attorn to true knowledge.”

“We solicit the happiness that Sanya obtained because of the medicaments that brought him joy.”

"Destroy the strongholds of the enemies and then subdue them. You can then put aside the deeds of violence. (*war strategy*)."

"Deprive the enemy of food and strength (*Economics of warfare*)."

"Compose a sloka in your mouth, expand it like a cloud and sing it out as a song of praise (*Principles of phonetics of language*)."

"Agni is Lord of food" (*Digestion generates heat and heat is needed for digestion. Food is standardised by calories.*)

Oh Aswins you support wholesome herbs and maintain the humours of the body in order (the very basis of Ayurvedic system). "Accept our hearty sacrifice and give as thy bounties. The law of sacrifice is at large mentioned by way of prayers. It is simple and unequivocal. The whole universe manifests sacrifice of one for the expectation of another bounty more valuable. Destruction and creation are proceeding only on the basis of sacrifice. Are the ideas such as would have been conceived and uttered in metric rhythmic language by primitive gaping and wondering ignoramuses? "Sitting in the midst of those wise men..... we shall contemplate on you for the gift of intelligence" indicates a profound psychological fact and truth; the need to seek the company of wise men to round off angularities. "Contemplation on you" indicates progressive understanding of what wisdom consists in—the flow of spiritual knowledge from one personality to another. Intelligence is subjective process by which the validity of reaction is tested unto its logical end.

Devotion to the highest is manifested by the devotees' sacrifice to evoke the guru's faith in his earnestness to seek the true knowledge. In other words the Egoist in man should be suppressed before *true knowledge dawns upon him*. Seek the highest source of knowledge like Indra "*the Lord of the world*" means eschew false prophets and pretenders who masquerade as the cleverest and build their fortunes on such pretensions.

God is our refuge and He is born for the good of the universe and so His will is for promoting good which ultimately ends in perfection of man. Thought is right only when it leads to apperception of the true relation between experience and its value to enhance the value of personality. That the seers should have thought of "prompting for right thought" is enough to enhance our admiration of the wisdom that

underlies the hymns. These germs or gems of platonic thought and idealism are the foundation for the further amplification of the Upanishads philosophy.

Agni acts as the messenger for all Devas. He destroys the vicious to ashes. He is the *Hota*. The virtuous obtained success and turned their aged parents young through heart-felt *prayers*. May the mighty Indra and Agni render the Rakshasas powerless. May these cannibals be *rendered destitute of children*. May the vast heavens and the huge mix this offering and fill us with *nutriment*. Inside the waters is Amrita. There is medicine in the waters. Soma told me that within the waters are all the medicaments. The waters give perfection to the medicines that ward off disease that I may long see the sun. I have now got into the waters for a bath and got their essence. O' Agni abiding in the waters come here and cleanse me and give me vigour. The six seasons are the twelve months. Again free us from the rope that binds the top, destroy the middle one; and pull away the lower one that we may have life. Oh Agni get us the food that is in the upper regions; and that in the middle region as also the wealth that is in the lower region.

Are thou not certainly the axle of the wheels? The above expressions clearly embody some of the best and recent scientific truths and we are convinced that they had been leavened into their customs and habits; otherwise we could not have had the marvels of their writings and sayings in all aspects of philosophy and moral and physical science. Fire is subtle and ether is subtler but when analysed even fire is visible combination of oxygen and carbon, if no carbon it is invisible heat. Vitality in food found is the resultant of the chemical or mechanical mixture of the riches found in the earth and cosmic radiation from the sun and heavens. It requires a voluntary effort on our part that is why the chant is "May these offerings mixed with the heaven and earth fill us with nutriment."

Water as the healer of many a disease (the Naturopath would tell you how) was not unknown to the ancient Rishis. The mention of Amrita and medicine inside the waters is testimony to that. Certain herbs and roots are cured by waters. Hence "Ye waters give perfection to the medicine and when the yearning is expressed that "I may long see the sun" it implies possession of virility and strength and longevity. Suryanamaskar as improver of our vision is a well-known thesis of modern physicians remove all restrictions and inhibitions, the injury to the top the brain, the middle the heart and lungs, the lower region

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locomotion and free motion. The health is perfect and so the prayer goes "pull away the rope that binds the top.....that we may have life".

Agni abiding in the waters as cleanser of the constitution and donor of vigour implies their knowledge of hot baths and vapour baths which are now prescribed for the phlegmatic patients.

They sang the virtues of the Dawn, the purifying and destroying noxious things, effect of light. It is an excellent poetical conception that Dawn-Usha comes daily like a house wife and directs the affairs of a house, makes everything stir, wakes up every man and every bird—the diligent and the indigent.

In this connection there is a theory celebrated in the work Vedic Gods by Dr. V. G. Rile, L.M.S., F.C.P.S. according to which the Vedic Gods chanted about in the Vedas are descriptive of the nervous system and the various organs and glands in the body. It is no doubt very ingenious but I must confess there are substantial data for the theory. They used symbolic language the inner significance of which was kept secret by the knowing. We have lost the key of interpretations, they say. Probably as Mr. Rile says we are still ignorant of the physiological functions of the parts of the body which they represent and have yet to rediscover them and particularly of the physiology of the nervous system. As a fact we know very little of the Vayus that govern their function.

The idea is the Dawn (Usha) represents the first unconscious activity of respiration which later develops conscious activity when residences are mentioned for the Dawns (it is not one but many sister Dawns) they represent the Medulla Oblangata—the centre of sense nerves. This is only a sample of the theory. We do not propose to pursue the matter further but content ourselves with the observation that the Vedic hymns afford inexhaustible services for the explanation and process of life.

S. SRINIVASA AIYANGAR.

A good deal has been said about the late S. Srinivasa Aiyangar and his life and contributions to the public life of India. Not many however have noticed his attitude towards religion and the reaction of religion on personal and public life. It is the convention to call him a "Reformer". He was undoubtedly one of the first secretaries of what was once the Hindu Social Reform League. But in an age when things move so fast that the reformer of yesterday becomes the conservative of today and the reactionary of tomorrow, the word "reformer" applied to him as indeed to many other persons has to be taken with a certain reserve. He did undoubtedly advocate certain adjustments in Hindu caste relationships, especially in the matter of abolition of Drishti Dhosha. He was one of the earliest and foremost champions for the removal of untouchability.

He was also in favour of permitting civil marriages where they were necessary and incurred a certain amount of unpopularity by supporting Basu's civil Marriage Bill many years ago. He was remarkably free from caste and the communal complexes and was one of the few who could think with a non-communal mind. But these things did not take away from his faith in Hinduism. In his daily life he remained to the end an orthodox Hindu and a Hindu vaishnavite at that with a profound faith in the creed of his birth and in its sufficiency to satisfy the spiritual hunger of the soul.

Mr. S. Srinivasa Aiyangar was an equally ardent advocate of improvement of the condition of women though his views were not of the type which will satisfy the extreme exponents of feminism. He believed that while women needed all the education that can be given to them that education should be of the kind that will develop the capacity and the virtues that will make women fulfil their role in social life. He was not for their adopting men's professions on a large scale. He felt that there was enough room in this country for a long time for educated women in those fields where the feminine quality can shine to the best advantage. He was also for improving their economic and legal position in the matter of inheritance and ownership of properties. Here again he felt that the change should not be such as to revolutionise social conditions and dis-organise the Hindu legal system and create more difficulties than it solves.

He was an ardent champion of the Hindu Muslim unity. He believed in convincing the Muslims that Hindus mean well towards them by giving extra weightage where such weightage would allay their fears. Unfortunately however it is now the experience of the public that whatever weightage is given is merely used as a lever for extracting further weightage by what are now well known as Sudetan tactics, viz., the manufacture of atrocity stories, the exaggeration of petty incidents and the putting forward of more and more extravagant claims. Possibly Mr. Srinivasa Iyengar himself must have realised this when he opposed the Pakistan movement. He could hardly believe it to be a real demand. When communal passions roused, it is the extreme slogans that catch the popular fancy.

REVIEW.

Bhagavatanga. Prathamakanta. Kalyana.

Printed and published by Ghanshyamdas Jalan
at the Gita Press, Gorakhpur, U-P. India.

Edited by H. P. Poddar and C. L. Goswami, M.A., Shastri.

This is an Hindi rendering of the Srimad Bhagavata one of the most popular and inspiring of the Hindu scriptures, set out in the beautiful form which is now associated with the Gita Press at Gorakhpur. There is no doubt that the reading public especially those interested in the Srimad Bhagavata and its teachings will gladly welcome this publication and derive spiritual illumination and pleasure from its readings. It is particularly creditable that at a time when we hear so much about the scarcity of paper, the Gita Press has striven to conform to high standards of excellence of its publications. No pains have been spared to give profuse illustrations brining out the pith of the anecdotes with which the Srimad Bhagavata abounds.

As we had occasion to remark in reviewing the previous annual numbers this is a service not merely to the cause of Hinduism and the Srimad Bhagavata but also to the popularisation of Hindi, as the *lingua franca* of India. Hindi readers and Hindi lovers will be very much induced to study this book. Even those who do not know Hindi will be tempted to read Hindi at least for reading publications like this.

BUDDHISM AND JAINISM

By

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

Buddha, who founded Buddhism and who was also called Gautama or Siddarta, was born, about 560 B.C.¹ in the Lumbini Grove near Kapilavastu, a small town in the Nepalese Tarai, about 130 miles to the north of Benares. His father, Suddodana, was a person of high rank among the Sakyas, a wealthy tribe of Kshatriya caste, which however followed the peaceful art of agriculture; and his two wives, Prajapati and Maya, were the two daughters of a Raja of the Koliyans.² While Prajapati begat Nanda and Rupananda; Maya gave birth to our BUDDHA³ but died soon after. Hence Prajapati had to take care of her sister's child, as well.⁴

About 541 B.C., Buddha was married to Yasodhara; and about 531 B.C., a son Rahula was born to them.⁵

During these twenty-nine years of his life, Buddha's mind waxed more and more serious and, looking deep, found nothing but the thorns growing upon the rose of life, such as, oldage, disease, death. He realised that the mortal life, like the wind, was but a moan, a sigh, a sob, a storm, and a strife; panted for a lonely place to muse on the vain shows of the world; and finally decided to renounce all his comforts, become a hermit, and unceremoniously walk away. And so walk away he did, on the very birth-day of his son.⁶

As a preliminary, he sat at the feet of two gurus, Alara and Uddaka, and studied from them the then available Brahminical Literature, which laid great stress on the efficacy of penance as a means of gaining super-human power and insight-penance which, according to the gurus, could be successfully practised with fasting and self-mortification. Dissatisfied with the mere *theory* of such teaching, he resolved to go apart and see what progress he could himself *practically* make by this method.⁷

1. Cf. Hastings' *Encyclopaedia of Religion and Ethics* (Vol. 2)—*Buddha*. Also Barnett's *Path of Light*—p. 9.

2. Cf. Dr. Rhys David's *Buddhism*—p. 26.

3. Cf. *Ibid*—p. 52.

4. Cf. *Ibid*—p. 27.

5. Cf. *Ibid*—p. 30; Also Dharmapala's *Life of Buddha*—p. 19.

6. Cf. Rhys David's *Buddhism*—pp. 30-31; Also Dharmapala's *Life of Buddha*—p. 25.

7 Cf. *Ibid*—pp. 33-35.

Accordingly, about 531 B.C., Buddha withdrew along with his five disciples, into jungles of Uruvela, near the present temple of Buddh-Gaya and gave himself up for six years to the severest penance with the result that he found himself wasted away to a shadow and that he, one day, staggered while walking and fell down. His disciples feared he was dead; but he recovered.

From this moment, however, his angle of vision underwent a thorough change. He had already discarded self-indulgence amidst the plenty he commanded. Now, he discarded even the self-mortification (such as, fasting, being naked¹ and so forth) and penance, as being entirely useless for his purpose. In thus discarding both self-indulgence and self-mortification, he virtually regarded them, from the ethical point of view, as the two undesirable extremes and focussed his attention to arriving at the exact Golden Mean.

This change of attitude on the part of Buddha (for, he clothed himself and began to take a little food) gave a rude shock to his orthodox disciples who, after a little howling, yelling and shrieking, suddenly abandoned their Guru and ran away. But, unappalled in calm and sinless peace, Buddha (barring the time of his morning meal) sat himself down under the shade of a large tree, called the Bo-Tree²; meditated about the exact nature of the Golden Mean or Middle Path, which he was destined to preach to the world at large; and, at long last, hit it much to his ecstasy.

At once, did he hasten to the Deer Park, three miles to the north of Benares, met his quondam five disciples, and earnestly preached to them, about 525 B.C., his newly-discovered Middle Path³. This was his very first Sermon preached, in his 35th year, as the Enlightened Buddha⁴.

The five disciples, who were originally disposed to scoff, now after hearing the Sermon, knelt down to pray and went even to the extent of acknowledging themselves, once again, to be his disciples. Within

1. Cf. *Majjhim Maha Saha Nada Sutta*—"Acheaks homi"—I went with clothes.

2. This "Bo-Tree" or the Tree of wisdom came to occupy the same position among the Buddhists as the Cross among the Christians. An offshoot of it is still growing on the same spot as Buddha sat on. A branch of it, planted at Anuradhapura in Ceylon in the middle of the 3rd century B.C., is still growing there as the oldest historical tree of the world.

3. Buddha wanted to preach his new Doctrine to his old two Gurus; but they were dead.

4. Cf. Vinaya Text—*Mahavagga*.

3 months' time, his disciples grew to 60 in number whom he directed to go in different directions and preach and teach his new doctrine.

He directed his own course to the village of Sena, near Uruvela, and began his travelling and preaching career, which was to last throughout his life. With an ever-increasing train of disciples, he marched forth from kingdom to kingdom, where the princes, the nobles, and the people—both men and women—extended their hospitality to Buddha, listened to his Sermon with rapt attention, and became his disciples—some lay and some professional. He made it a point that he and his appointed disciples should be ever moving about from place to place and preaching his doctrine, except during the rainy season when they could stay in one particular place, even where they should not cease preaching. In this way, he succeeded in gaining a very large following which he constituted into a *Sangha* and peacefully died, about 480 B. C., at *Kusinagara* in Nepal at the confluence of the Little Rapti with the Gandak.¹

It is now time for us to rivet our attention, upon Buddha's Doctrine which we shall, for convenience' sake, consider from the following three stand points:—

(1) What was the condition of India at the time of Buddha's appearance as a Preacher?

(2) What are the vital points of his Doctrine? and

(3) How is it that Buddhism perished in the land of its birth, while it flourishes, even today, in such foreign countries as Ceylon, Burma, Tibet, Mongolia, China and Japan?

First, as regards the condition of India at the time of Buddha's appearance as a preacher. About the time of Buddha's birth, or even prior to it, the Aryans, who had left Central Asia and first occupied the Punjab, moved and settled themselves along the plains far down into the valley of the Ganges. Having given up their nomadic habits, they now dwelt in villages; and their wealth consisted chiefly in land and cattle. As time went on, they got themselves obsessed by the pride of race, the pride of birth, and superstitious fears. Their old child-like joy in life died away; and their old worship of Nature degenerated into the worship of divinities, not unaccompanied by sacrifices, most of

1. This "Kusinagara" (the place of Buddha's death), along with Kapilavastu (the place of Buddha's birth), the Bo-Tree (the place of his Enlightenment), and the Deer Park (the place of his First Sermon) have now come to be looked up to, as the four centres of Buddhists' Pilgrimage.

which were cruel and bloody. The formalities of the irksome ritual galled many persons, while, the cruelty of the numerous sacrifices was repugnant to others. The people sought eagerly for some better path to the goal of salvation. Further, the educated portion of the Non-Brahmins rebelled against the Brahmins' exclusive possession of superior knowledge and the key of the door to salvation. A call for a revolt was all that was needed to set ablaze the long-accumulated cinders of the people's discontent. That call came from Buddha who, by this time, grew to be 35 years old. No wonder that the people of all ranks, not excluding the sacrifice-hating Brahmins, flocked around him; and some of the attractive features of his Doctrine, such as *Ahimsa* and an easy ethical code bereft of bewildering Metaphysics, served to swell his followers to a very large number.

Be it remembered that, even today, over one-third of the human race looks up to Buddhism for enlightenment; and the reason why even the Europeans are attracted to it is, as Dr. Annie Besant suggests, that the practical nature of Buddhism suits the practical frame of the European mind¹.

Secondly, as to the essentials of Buddhism. Those *essentials*, Buddha set forth in his very first Sermon at the Deer Park; and, in his subsequent Sermons, he only elaborated them into a big Tree of Ethics, quite on the model of the Tree of his own Enlightenment, near Budh Gaya.

"The two extremes", observed Buddha, "are not to be practised by one who has given up the world. What are the two? The one is the devotion to lusts, pleasures, base, sensual, vulgar, ignoble, and useless, and the other is devotion to self-mortification, painful, ignoble, and useless. By avoiding these two extremes, one can gain perfect knowledge of the *Middle Path* which produces insight and conduces to tranquillity, to transcendent knowledge, to complete enlightenment, and to Nirvana.²

What is the *Middle Path*? It is the Noble Eightfold Path, delineated in *Majjhima Nikaya*, viz., Samyak Drishti, Samyak Sankalpa, Samyak Vachana, Samyak Karmanta, Samyak Ajiva, Samyak Vyayama, Samyak Smriti, and Samyak Samadhi—that is to say—right view, right resolve, right word, right action, right livelihood, right effort, right mindfulness, and right concentration.

This Noble Eightfold Path is said to hang on *Satyachathushrayam* or the Noble Fourfold Truth. What are those noble four truths? They

1. Cf. Dr. Annie Besant's *Four Great Religions*—pp. 97—98.

2. Cf. Vinaya Mahavagga—I. 6.

are:—Dukka, Dukkotpatti, Dukkanivarana, and Dukkanivaranamarga—that is to say—Suffering, Cause of Suffering, Destruction of Suffering, and the Way leading to the destruction of Suffering.

Thus, then, the essence of Buddhism consists in the avoidance of the two extremes of self-indulgence and self-mortification as well as in the adoption of the Eightfold Path based on the Fourfold Truth.

This general statement, I think, needs a little elaboration.

We shall therefore consider in detail the noble four Truths in two divisions, viz., the first two which refer to the fact and cause of suffering and the last two which refer, alike, to the Eightfold Path.

(To be continued.)

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HINDU WOMEN'S RIGHTS.

That the only satisfactory way of removing defects in the law relating to Hindu women's rights to property is to avoid piecemeal legislation and to take up as early as possible the codification of Hindu law, beginning with the law of succession, is the opinion of Sir B. N. Rau's Hindu Law Committee.

The Rau Committee was appointed in January this year to examine the Hindu Women's Rights to Property Act of 1937 (as amended by Act XI of 1958) with particular reference to five private Bills: to suggest such amendments to the Act as would firstly, resolve the doubts felt as to the construction of the Act; secondly, to clarify the nature of the right conferred by the Act upon the widow; and, thirdly, to remove any injustice that may have been done by the Act to the daughter; and to examine and advise on Mr. K. Santanam's Hindu Law of Inheritance (Amendment) Bill and Dr. G. V. Deshmukh's Hindu Women's Rights to Separate Residence and Maintenance Bill.

The Committee base their recommendations on opinions received in answer to a questionnaire sent, in three parts, to High Court Judges, distinguished lawyers and citizens, members of the Central Legislature, High Court Bar Libraries, heads of religious institutions, Women's Associations, Social Reform Associations and Pandits' Associations, and among others.

DEFECTS IN EXISTING ACT.

The Report sets out the defects in the Acts of 1937 and 1938 which the Committee themselves detected or which were brought to their notice. "Defects of this kind," the Committee state, "are inevitable in piecemeal legislation effecting fundamental changes in Hindu Law. The only safe course is not to make any fundamental changes by brief, isolated acts; if fundamental changes have to be made, it is wisest to survey the whole field and enact a code, if not of the whole of Hindu Law, at least of those branches of it which are necessarily affected by the contemplated legislation."

"We do not suggest," the Committee continue, "that all parts of the law should be taken in hand at once. The most urgent part, namely, the law of succession (including, of course, women's rights in that connection) may be taken up first; then the law of marriage; and so on. After the law relating to each part has thus been reduced to statutory form, the various Acts may be consolidated into a single code. We suggest this as a reasonable compromise between piecemeal legislation and wholesale codification."

The Committee next discuss what should be done with the Acts now in force until a comprehensive law of succession can be prepared. Suggestions in the answers to the questionnaire, that the Acts should be repealed, are dismissed as "unthinkable," primarily on the ground that these Acts have established an important principle laid down 2,500 years ago, but also because they have conferred rights, on the faith of which important transactions have already been entered into.

AMENDMENT LIKELY TO AROUSE CONTROVERSY.

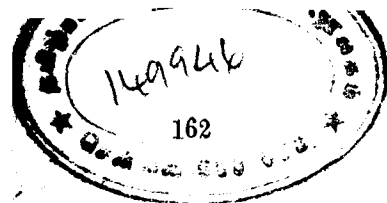
On the question of amending the two Acts, the Committee express their doubts as to the urgency or wisdom of amending legislation in present circumstances.

"We feel that this is not the time for controversial legislation," the Committee state. "If there are obscurities and anomalies in the Acts, let the courts remove them as and when occasion arises, so that the shock of each decision has time to die down before the next one comes."

"We do not think that it would be wise or worthwhile for Government to sponsor legislation likely to arouse bitter controversy—especially at the present time—merely for the sake of removing the defects in an isolated Act or two. The better plan would be to leave the Acts to their operation for the present and to replace them as early as possible by a comprehensive law on the subject of succession enacted at leisure and embodying solutions on which there is a substantial measure of agreement."

The Committee proceed to discuss the need for amending the Acts of 1937 and 1938 to remove any injustice that may have been done by these Acts to the daughter. Taking the case of Bengal, the Committee analyse the gains and losses resulting from the working of the Acts, and arrive at the conclusion that "the injustice done to the daughter and other heirs by promoting the widowed daughter-in-law over their heads is not of so clear or pressing a character as to need immediate relief and that it may well await the general review of the law of succession which we have proposed."

The Committee add, however, that the large majority of their correspondents have advocated the immediate admission of the daughter to an equal share with the daughter-in-law where these alone are the surviving heirs. In deference to these views, and in compliance with the terms of reference, the Committee have, therefore, included a provision for this purpose in their draft of the clarifying Bill.



DRAFT AMENDING BILL.

After examining Bills promoted by Mr. Akhil Chandra Datta, Dr. Deshmukh and others, the Committee express the opinion that these may well await the codification suggested.

Discussing what should be done with the Acts of 1937 and 1938 pending codification, the Committee express the view that, as there is no question of repeal, they must either be amended or left unamended.

They hold that amendment is inadvisable at present but, in case it is considered that the Acts ought not to be left unamended, even for the time being, they have drawn up the rough draft of an amending Bill (given as an appendix to the Report.)

Whether the Acts are amended or left unamended, the Committee state, it is necessary to persuade the Governor's Provinces to enact parallel legislation for agricultural land, with retrospective effect, in order to give widows the full measure of the benefit which the framers of the Acts contemplated, to avoid a multiplicity of rules of succession, and to protect transactions already entered into on the faith of the Acts.

The rough draft of a Bill for Governor's Provinces is given as an appendix to the Report.

AGREED SOLUTIONS THE AIM.

In conclusion, the Committee state: "The recommendation which we should like to stress most strongly is that relating to the preparation, in gradual stages, of a complete code of Hindu law.....The aim should be, as far as possible, to arrive at agreed solutions and to avoid anything likely to arouse acrimonious controversy. This need not mean any real slowing down of the pace of reform, for true reform proceeds by persuasion rather than coercion. Our own experience leads us to believe that a substantial measure of agreement will be possible, provided reformer and conservative resolve to appeal to the best in each other."

Appended to the Report is the full text of the decision of the Federal Court on questions referred to it at the instance of the Committee, establishing that the Act of 1937 and the Amending Act of 1938 are effective only in respect of property other than Agricultural lands in Governors' Provinces.

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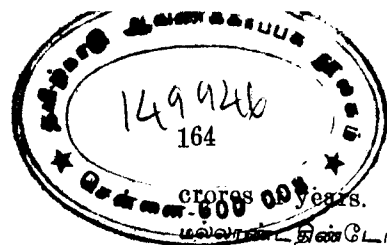
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VISHNU CHITHA

By

MR. C. NARASIMHACHARIAR.

Vishnu Chitha, otherwise known as "Perialwar" or "Great Saint" is the Seventh in the order of Vaishnavite Saints of the Tamil Nad. He is said to be a Brahmin by birth of Srivilliputhur in the district of Ramnad. From his youth he devoted his life to the Service of God. He grew a flower Garden and supplied flowers to the temple. At this time, Vallabadeva, the Pandya King at Madura heard from a poor Brahmin who returned from the North that it is essential even for Kings to ascertain the hereafter and strive for it in this life itself. He called a conference of all the Pundits of the land at the instance of his Minister, Selvanambi, and asked them to determine the ultimate reality and the means of attaining it and offered a reward in gold. It is said that the God whom he was serving called on Vishnu Chitha to attend the conference. Vishnu Chitha pleaded his ignorance and inability, but he was forced to attend. He attended and as if by a miracle he was able to propound the ultimate reality to the satisfaction of the King and his audience and he got the golden bundle as a reward for his exposition. He was taken round the streets in procession, when God in all His Eternal Beauty and splendour flashed before his eyes and he forgot himself and began to bless the vision he saw with longevity of life for a hundred



60 years. பல்லாண்டு, பல்லாண்டு, பல்லாயிரத்தாண்டு, பலகோடி நூறாயிரம் மல்லாண்டிண்டோன் மணிவண்ணா. He composed 461 stanzas in Tamil and it forms part of the "Tamil Vedas" recited in every Vishnu Temple as part of the ritualistic worship.

The religion he expounded is very simple and it is that Narayana is the only one ultimate reality and service is the only means to attain salvation.

It is a great pity that the philosophy and religion of these Tamil Saints have not been properly understood or appreciated. They demonstrated the truths propounded in the "Vedas" by a reference to Nature. Scientists tell us that the entire cosmos or Nature is a marvellous Organic whole and hence the philosophy of these Saints can be described as an organic monism, in which there is only one Reality with matter and Soul as its modes or "Prakara". This kind of monism avoids the other two extremes of a plurality of realities or the rejection of the cosmic reality perceived by the senses as a fiction.

The ethical code of these Saints also derived from Nature, is very remarkable and is practically the only solution for the evils of humanity especially in these days of mechanised warfare and wholesale murder of innocent men, women and children not to speak of animal kingdom. An organism in nature consists of innumerable cells and is a society of cells. Each cell is again a sub-society in which as stated by a great warrior and philosopher "innumerable members co-operate in mutual help in a spirit of the most effective and *disinterested service and loyalty to each other*". Each cell holds the very secret of the Universe in which we find one part helping the other part or parts and the whole helping the parts. This is the ideal to which humanity must strive following nature and the Saints of Tamil Nad say that *disinterested Service to God* is the only means of attaining the infinite bliss free from births and deaths. Vishnu Chitha says "எந்தை தந்தை தந்தை தந்தை தன் மூத்தப்பன் ஏழ்படிசால் தொடங்கி வந்து வழி வழி ஆட்செய்கின்றோம்".

My father, grand father and forefathers for seven generations have been doing service. According to these Saints Service to God can be effected only by serving man. This duty to serve God is not artificial or accidental but constitutional and cannot be got rid of. "திருமாலே நானும் உனக்குப்பழவடியேன்" "பழவடியேன் என்னும் அது ஒன்றுமே ஒழிக்க ஒழியாதது" It is similar to the relationship of body and soul in any living organism.

In such a society devoted to service there is no question of Superiority or inferiority amongst its members. Vishnu Chitha says that he will not allow those who say "I for myself" into his fold வாழான் பட்டு நின்றீர் உள்ளீரோல் வந்து மண்ணும் மணமும் கொள்மின், கூழாப்பட்டு நின்றீர்களே எங்கள் குழுவினில் புகுதலொட்டோம்".

Those that join such a society must give up their old "Kula" assigned by birth alone and become a band of servants in equal fellowship.

"பண்டைக் குலத்தைத் தவிர்த்து" Give up the old clan. The terms are significant.

The words of this Brahmin Saint deserves to be remembered in these days of caste-strife and every one of us must try to deserve a place in such a brotherhood of men under the fatherhood of God, giving full scope for individual effort side by side with the advancement of the human society as a whole in peace and plenty.

SERVANTS OF INDIA SOCIETY

Report for 1940—41.

We gladly publish elsewhere the appeal by the President of the Servants of India Society. The report for the year 1940—41 just to hand reveals steady and valuable contribution to the progress of national life in vital departments of volunteer work. While keeping in the forefront the importance of the contribution to the political thought of life, the members of the society have extended their activities to the several fields of welfare work. It is not too much to say that they hold key positions in many prominent associations working for social welfare and have helped these associations to function well during the year under report. The fields of activity covered by the Society extend to economics, co-operation, labour organisation, organisation of peasants, rural welfare, national health, Harijan uplift, social service and social reform, scouting, distress relief etc. Indeed a more select and valuable combination of volunteer work it will be difficult to describe. As we observed with regards to former reports, the Servants of India Society has in the matter of organisation for public work set up an ideal, the importance of which has not been adequately realised. The time is bound to come when the model set up by the Society for the training and maintenance of public workers will find larger support and imitation.

THE ANGLO-AMERICAN DECLARATION ON WAR AND PEACE AIMS

By

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

Mr. Churchill and Mr. Roosevelt met on the high seas to consider momentous issues. They should have discussed the various problems arising out of the war situation with the assistance of their respective Military and technical advisers. These decisions, assuming that definite decisions were arrived at, are not released for publication. But their decision on the diplomatic front as regards war and peace aims has been released for publication. While some people regard the statement as only one of the many steps taken to weaken the position of the isolationists in America and to win the support for the allies of such nations of the world as still remain neutral, some people are disposed to regard it as a great charter of freedom for civilised mankind, a veritable Magna Carta in an international sense for the new world order that will emerge after the present world conflict comes to an end. We in India have repeatedly urged on England to state her war and peace aims. It will be useful to examine the terms of the declaration to see whether India has any cause for jubilation or even satisfaction as regards the declaration. The full text of the declaration is reproduced below for convenient reference:—

"The President of the United States and the Prime Minister, Mr. Churchill, representing His Majesty's Government in the United Kingdom, being met together, deem it right to make known certain common principles in the national policies of their respective countries on which they base their hopes for a better future for the world.

First, their countries seek no aggrandisement, territorial or other.

Second, they desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned.

Third, they respect the right of all peoples to choose the form of Government under which they will live; and they wish to see sovereign rights and Self-Government restored to those who have been forcibly deprived of them.

Fourth, they will endeavour, with due respect for their existing obligations, to further the enjoyment by all States, great or small,

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victor or vanquished, of access on equal terms to trade and to the raw materials of the world which are needed for their economic prosperity.

Fifth, they desire to bring about the fullest collaboration between all nations in the economic field, with the object of securing for all improved labour standards, economic advancement and social security.

Sixth, after the final destruction of Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries and which will afford assurance that all men in all lands may live out their lives in freedom from fear of want.

Seventh, such a peace should enable all men to traverse the high seas and oceans without hindrance.

Eighth, they believe that all nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten or may threaten, aggression outside their frontier, they believe, pending the establishment of a wider and permanent system of general security, that disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armament."

In the preamble it is stated that Mr. Churchill assents to the declaration in his capacity as the Prime Minister representing His Majesty's Government in the United Kingdom. But in the case of Mr. Roosevelt the reference is to the President of the United States. It is not claimed that the President of the United States concurs in the declaration in any representative capacity apart from his official position. It may be well said that the American Congress or Senate did not authorise the President to make any such declaration, nor have those two bodies subsequently ratified the terms of the declaration. Ratification of this declaration by the representative Parliamentary institutions both in the United Kingdom and in the United States may be regarded as necessary before these terms can be said to be even morally binding upon the respective countries. They do not claim for the 8 points enumerated by them any higher validity than that these are certain common principles in the national policies of their respective countries on which they base their hopes for a better future for the world. They

may be said to be only points which these two eminent personalities enunciate as the points on which they base their hopes for a better future for the world. To say that such an innocuous statement of opinions constitute any binding guarantee which may be required to be implemented at the peace conference or to designate such a statement as a charter for freedom appears to be an extraordinary piece of exaggeration.

The 280 millions of Hindus in India, who constitute nearly 70% of the population of India, are entitled to examine the terms of the declaration to see if there is any hope for them under the terms of this declaration.

The assurance that the United Kingdom and the United States seek no aggrandisement, territorial or other, has no significance to India. India has no territory to lose. If by the words "or other" in the first point any reference is made to financial or commercial aggrandisement, I fail to see what further financial or commercial privileges in India can be wished for by the people of the United Kingdom or the United States beyond what they are now enjoying. The second point of the declaration can have no reference to India. The territorial changes that are contemplated here relate only to the handing over of slices of conquered territory to this power or that without obtaining the free consent of the peoples concerned. For example these two countries will not desire to see the annexation of, say, Alsace Lorraine to Germany without ascertaining the wishes of the peoples concerned. The third point again can have no special meaning to India. Mr. Amery has repeatedly declared that if only the people of India, Hindus, Muslims and other minorities, can agree upon the form of Government under which they wish to live, the United Kingdom will be prepared to consider the question of further constitutional advances that may be so agreed upon. The second part of the third point can be explained away as having reference only to the sovereign rights and self-governments of those who have been forcibly deprived of them apparently under Nazi aggression in recent years. The charter of free trade and equal opportunities for all mentioned in the fourth point is neutralised by the qualifying words "with due respect for their existing obligations". The British have deeply committed existing obligations, historical and otherwise, in India which in the opinion of English politicians is necessary in the interests of England as well as India. Any change that is proposed will be met by the --

that it is not consistent with the existing obligations of England to India or to other countries. This is apparently a suggestion to the German people over the head of Hitler that they need not be filled with the anxiety that economic disaster will overtake them if they lose the war, as they will have access to the trade and raw material of the world, of course in India, Kenya, Dutch East Indies and the Argentine and other countries similarly situated on equal terms with the United Kingdom and the United States to the extent to which they are consistent with the existing obligations, which mean the existing requirements of the two countries. If anything, it is only a license to further exploit economically the weaker countries so long as such exploitation is not in conflict with British or American interests. The fifth point is, so far as the language is concerned, quite attractive. The improved labour standards in the United Kingdom are directly at the expense of the labour standards in India. While Canada and Australia were given the fullest freedom to industrialise themselves and to have ship-building and aircraft industries of their own, India has been treated with utter indifference—nay—even opposition. The promoters of the national ship-building industry in this country have said that they have not received the assistance to which they were entitled from the Government of India to the national key industry of ship-building. The aircraft industry was after long hesitation permitted to come into existence only when it was found that the compelling necessities of the war required this. The proposals for an Automobile industry in India have been simply torpedoed. India is expected to reconcile herself to such economic advancement as may be possible in the field of the production of raw materials. In the face of the existing hard facts it is futile to attach any value to this platitudinous expression of a desire to secure for all peoples of the world improved labour standards economic advancement and social security. The sixth point which deals with the freedom from fear of want is of course attractive for a country where according to official spokesmen, large sections of the population are definitely under-fed. A few millions of the people do not have even two square meals a day. This fear of want cannot be removed so long as it is necessary to maintain the existence of economic relations out of regard for the so-called existing obligations. It may be that want may not be removed, but at least fear of want may be removed if only full self-Government within the British Commonwealth in fact and

in theory is declared and guaranteed for this country. The Anglo-American declaration has not come anywhere near such a statement..

The seventh point can have no interest at all to India. It is no doubt true that peace should enable all men to traverse the high seas and oceans without hindrance. This obviously has a meaning only to nations which have the means of transport on the high seas. Indian Mercantile Marine is of recent origin and in tonnage is altogether negligible. Such elementary privileges as the reservation of coastal shipping to Indian nationals have been negatived as a matter of political policy. A small country like Norway could build up the third largest Mercantile Marine in the world, but poor India may be permitted to build up only fishing katamarans or ferry boats to be used for river traffic. The eighth point as regards disarmament has of course much significance to people who are still in the throes caused by excessive re-armament on the part of other people. By tradition and faith India is the one country which has through ages stood up for tolerance and the rule of Dharma as opposed to the rule of brute force. The real difficulty comes in when the Have-nots of the world are prescribed the panacea of disarmament while the Haves of the world are unwilling to have a fair and proper redistribution so as to give equal economic opportunities to every nation. In similar terms did President Wilson speak. The League of Nations attempted to establish a wider and permanent system of general security. Both Great Britain and America looked on when Abyssinia was violated and Czechoslovakia was dismembered. Possibly after the peace a second League of Nations may come into existence but unless a different spirit animates the new organisation nothing tangible will result.

As the result of a careful examination of the terms of the declaration one has reluctantly to come to the conclusion that there is nothing in it which is of real value from the Indian point of view. From the point of view of India the acid test will be not mere words but deeds that accompany or follow such words.

BUDDHISM AND JAINISM

By

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

II

A preliminary, however, has first to be disposed of, viz., Buddha's notion of the *impermanence* of the world and the worldly things, the non-recognition of which on the part of more than the majority of our fellow-people forms a prolific source of the *suffering*, which Buddha constituted as the very first of his *Satyachathushitayam*.

No single thing, according to Buddha, is the same at this moment as it was one moment ago. Even the Himalayas¹ are slowly being worn away by the wind and rain. Every particle of the human body is replaced every seven years. There is thus no rest within the Universe but only a ceaseless becoming and a never-ending change. The same truth applies to man-made objects and institutions. From a granite Cathedral to a Chinese vase and from a Code of Laws to an Empire—each and all rise to their zenith and, then, decay towards the inevitable end.

Nor is this notion of the impermanence of the world peculiar to Buddhism. On the other hand, it is one of the essentials *common* to all the religions of the world, worth the name. See, for instance, how Omar Khayyam truly sang :—

"The worldly hope men set their hearts upon
Turns ashes ; or it prospers, but anon,
Like snow upon the desert's dusty face,
Lighting a little hour or two, is gone".

See, again, how, in his *Elegy*, Thomas Gray expressed the same idea so vigorously that General Wolfe aspired to be its author rather than capture Quebec :—

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour ;
The paths of glory lead but to the grave".

See, once again, in his *Tempest* (Act IV), Shakespeare had harped on the self-same point in his own characteristic way :—

1. There was a time when there was no such thing as the Himalayas,

"The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve
And, like this insubstantial pageant faded,
Leave not arrack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep".

And, last but not least, see how, in *Bhagavad Gita*, Krishna pointed to the same truth:—

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्यं न त्वं शोचितुमर्हसि ॥

"Sure is the death of him that is born and sure is the birth of him that is dead; therefore, over the inevitable, thou shouldst not grieve".

Note, here, the connection that is drawn between the impermanence of the world and the grief (or "suffering") consequent upon the non-understanding thereof. Is it doubted that more than the majority of the people do not, as a matter of fact, understand—much less recognise—the impermanence of the world? Here is Krishna's reply to the point:—

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥
आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्ब्रूति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

"Unmanifest are beings in their origin; manifest are they in their midmost state; but, again, O! Bharata, unmanifest are they in dissolution. What room, then, for lamentation? As marvellous one regardeth it; as marvellous another speaketh thereof; as marvellous another heareth thereof. Yet having heard, none indeed understandeth".

Nor does Krishna stand alone. That ancient Tamil classical moralist, Valluvar, the author of the immortal *Kural*, reiterated and thereby reinforced Krishna's dictum thus:—

"நில்லாதவற்றை நிலையின் வென்றணரும்
புல்லறிவாண்மை கடை." (XXXIV-I.)

"Ignorant indeed are those who mistake the impermanence of the world for permanence".

It is these ignorant people that, I once again repeat, form more than the majority of our fellowmen and justify the proverb—"Appalling is the ignorance of man".

Now, we have arrived at the stage of realising the fact of the appallingly ignorant man's clinging, like a leech, to the world and exclaiming—"See all things for my use", without even heeding the pampered Goose's echoing—"See Man for mine".¹ We have arrived also at the stage of appreciating the truth of Buddha's first noble truth, viz., *the fact of suffering*, which is the inevitable result of the clash of interests between the ignorant man and the pampered Goose, hinted above.

Even the cultured man is, as he should be, unhappy. For, there is—as he feels—an Infinite in him which, with all his cunning, he cannot bury under the finite. The ideal unity of his self-consciousness demands a perfectly harmonious and intelligible universe; and this cannot be found so long as he sees the world in its finite aspect as a series of isolated events set over against one another.

No doubt, art breaks down this finitude and lets us see the infinite significance of it shining through. Look, for instance, at Carlyle's description of music as "a kind of inarticulate unfathomable speech which leads us to the *edge* of the Infinite and lets us, *for moments*, gaze into that".²

Note the *italicised* expressions, viz., 'edge', 'for moments', and 'gaze' in the above quotation. Can a thirsty horse slake its thirst by being taken to the 'edge' of the water and allowed, 'for moments', merely to 'gaze' into it? Carlyle's description virtually means that music performs its function in a playful form—and that too for a time—but drives the hearer to the world with all his discontent, sometimes deepened and intensified and that it offers, not a solution of his problem, but at most the suggestion of a solution³ which may after all be wrong. A thing of beauty—such as music doubtless is—cannot be a joy for ever. Hence the opening line of Keat's *Endymion* is not a universal truth but must be deemed to be an *obiter dictum*.

It is said that even the *Skandhas* or the different attributes of man are impermanent. This Buddhist Theory of *Skandhas* I would pass over; but a few scholars have made fuss of it and contended that that theory was tantamount to Buddha's denial of the existence of soul.

In my opening lecture, I said that any superstructure of Ethical system which was not based on the solid foundation of Religion (which-

1. Cf. Pope's *Essay on Man*—Epistle III. Cf. Also Thayumanavar—பெருத்த தொத்தி நம்மதென்று நாயிருக்க, நாயும் நரியும் தம்மதென்று நாயிருக்கும்.

2. Cf. Carlyle's *Hero and Hero-worship*—Lec. III.

3. Cf. J. S. Mackenzie's *Manual of Ethics*—pp. 470, 471.

ever implies the existence of soul) would fall down like a pack of cards. Hence, Buddha's *Ethics*, if Buddha really denied the existence of soul, might run the risk of being considered not worth a brass farthing. Hence arises the necessity of dealing, at this stage, with the Theory of Skandhas and of seeing whether that theory proves the denial of the existence of soul by Buddha.

In the Buddhist Scriptures, man is described as being composed of five groups of attributes, called *Skandhas*, viz. :—(1) *Rupa* or the material attributes, such as the organs of sense and distinction of sex; (2) *Vedana* or Feelings physical or mental, pleasant or painful or neutral; (3) *Samjna* or Perceptions sensuous or mental; (4) *Samskara* or the Elements of consciousness or the mental processes of discrimination and comparison between the ideas brought into being, such as, attention and investigation; and (5) *Vijnana* or Cognition which is understood to be the sum of all the foregoing skandhas or to consciousness itself.

"The first group (*Rupa*) is like a mass of form that gradually forms and then vanishes; the second group (*Vedana*) is like a bubble dancing on the face of the water; the third group (*Sajna*) is like the uncertain mirage that appears in the sunshine; the fourth group (*Samskara*) is like the plaintain stalk without firmness or solidity; and the fifth and last group (*Vijnana*) is like a spectre or magical illusion".¹

The above quotation indicates that none of the five groups is permanent, inasmuch as they are never the same for two consecutive moments, being in a constant state of flux. In fact, they constitute themselves, so to speak, into a dome of many colored glass, which death alone tramples into fragments². The Buddhists believe that these fragments (*skandhas*) combine from life to life (though not exactly in the same way) and that their force is cumulative and becomes deepened and enriched with successive experience.³

This belief was made capital of, by a few scholars, who built upon it some such castle-in-the-air as follows.

Buddha, having denied the existence of God and Soul,⁴ retained somehow the Hindu notion of the Transmigration of Soul.⁵ In anticipation of a possible question, *What's it that transmigrates?*—he, in order

1. Cf. Spence Hardy's *Manual*—p. 424, quoted by Dr. Rhys Davids in his *Buddhism*—p. 93.

2. Cf. Edwin Arnold's *Light of Asia*.

3. Cf. *What is Buddhism?*—Buddhist Lodge, London—p. 71.

4. Cf. E. J. Thomas' *Buddhist Scriptures*—p. 9.

5. Cf. T. W. Rhys Davids' *Buddhism*—p. 99.

to be consistent with his denial of the soul, modified the Hindu notion and stated it was the Skandhas that transmigrated from body to body and attained gradually a cumulative force¹ and thus postulated a new hypothesis.²

It is now time for us to refute this wrong contention. Mention must first be made of a Buddhist doctrine, called the Doctrine of *Anatta*, which is the opposite of the Hindu Doctrine of *Atta*³, '*Atta*' and '*Anatta*' are the *Pali* forms of the Sanskrit *Atma* and *Anatma*. It is true that Buddha held aloft the doctrine of *Anatta* (or *Anatma*) and went even to the extent of stating—"it is wrong to say that the soul and the world are eternal"—which (statement) Dr. Rhys Davids fondly hugged in the belief that it supported his contention, while as a matter of fact it did not.

What, then, is the reason of Buddha's holding aloft the above doctrine and of his making the above statement? The reason is to be found in the fact that, even during the time of Buddha, the Hindu doctrine of *Atta* (or *Atma*) began to show signs of degradation. At its height, the philosophy of the Upanishads proclaimed:—"Life is the—One Reality or the Absolute Self of which the Universe is but a manifestation. Behind all and each that lives, there is the divine element, called Soul, which is in essence one with the Absolute and which, at rare moments, enters into immediate relations with the Absolute and attains *Sayujya*." This Hindu doctrine dwindled into the Buddhistic 'human' soul (perhaps the five *Skandhas*) which could be saved or damned at death according as the preponderance of his deeds in one short life is good or bad.

It was against this degradation, called by him the *Heresy of Separateness* that Buddha so strenuously inveighed; and it was this ill—Conceived human soul that he branded as being "not eternal". Nowhere did Buddha deny, the doctrine of *Atta* (or *Atma*) as originally taught, but only in the degraded form, that separated man from man and struck at the very root of Human Brotherhood.⁴

The whole confusion is due to the misinterpretation, by a few Europeans, of the Buddhistic term *Nirvana* as well as to Buddha's studied silence about Metaphysics, even when questioned by his disciples.

1. Cf. E. J. Thomas' *Buddhist Scriptures*—p. 12.

2. Cf. T. W. Rhys Davids' *Buddhism*—p. 89.

3. Cf. Dr. Rhys Davids' *Buddhism*—p. 98.

4. Cf. *What is Buddhism?*—Buddhist Lodge, London—pp. 41—43.

For aught I know, those few Europeans interpreted *Nirvana* to be 'extinction of desire'; argued that, if desire was extinguished, man's spring of action would be cut at its root and nothing but inertia would prevail in this world; and concluded that Buddha's *Nirvana* was a dangerous doctrine.

Even such an astute writer as Mr. J. S. Mackenzie mistook the doctrine of *Nirvana* for "the blank nothingness as the ultimate reality". But to a person familiar with the Buddhist Sacred Literature, *Nirvana* presents all the characteristics of the Hindu notion of soul. As a matter of fact, 'Nirvana' is to a true Buddhist what 'Soul' is to a true Hindu. Over and above *Nirvana*, there is according to Buddhism a still higher state, called *Parinirvana*, which suggests the idea of the Absolute Self or God.

Again, as Sir S. Radhakrishnan observed: "Buddha's Benares Sermon suggests strongly the reality of the Absolute."²

To say, then, that Buddha denied the existence of God (as even Mr. A. B. Keith did³) is tantamount to contradicting the very central fact of his teaching.

"In my humble opinion," observed Mahatma Gandhi, in his Colombo Address of 1927, "the confusion has arisen over Buddha's rejection and just rejection of all the base things that passed in his generation under the name of God. He undoubtedly rejected the notion that a being, called God, was actuated by malice, could repent of his actions, and like the kings of the earth, could possibly be open to temptations and bribes and could possibly have favourites. His whole soul rose in mighty indignation against the belief that a being, called God, required for his satisfaction the living blood of animals—animals which were his own creation. He therefore reinstated God in the right place and dethroned the usurper, who for the time being seemed to occupy the White Throne. God's law are eternal and unalterable and not separable from God Himself. It is an indispensable condition of His very perfection. Hence the great confusion that Buddha disbelieved in God but simply believed in the moral law. Because of this confusion about God Himself, arose another confusion about the proper understanding of the word *Nirvana*. 'Nirvana' is undoubtedly not utter extinction; but it is extinction of all that is base in us, all that is vicious in us, and all that is corrupt and corruptible in us. *Nirvana* is,

1. Cf. J. S. Mackenzie's *Manual of Ethics*—p. 473.

2. Cf. Radhakrishnan's *Heart of Hindustan*—p. 129.

3. Cf. Keith's *Samkhya System* (Heritage of India Series)—p. 20.

not like the black dead peace of the grave, but the living peace, the living happiness of a soul which is conscious of itself and conscious of having found its own abode in the heart of the Eternal."

According to *Milinda*, *Nirvana* is timeless existence full of confidence, peace, calm, bliss, happiness, delicacy, purity, and freshness. Yamaka's view of *Nirvana* as annihilation is repudiated, in *Samyutta* as a heresy.¹

Further, in his *Jainism and Buddhism*,² Mr. B. S. Prasad said he had consulted with Sri Dharmananda, the learned Buddhist Principal of the Vidyalandara College, Kehanya, Ceylon, about the meaning and implication of *Nirvana*, when the latter replied:—*शून्यं वक्तुं न शक्यते सुखं तावदस्ति* 'Nirvana cannot be said to be *Sunya* or nothingness or extinction; it is on the other hand Bliss.'

The following are the synonyms of *Nirvana* which the Principal culled out from the Buddhist Pali Scriptures, none of which even so much as hints the idea of total extinction or blank nothing:—

36 SYNONYMS OF NIRVANA

1. सुखो = Special	19. अत्र्यापज्ज = Truth
2. निरोधो = Prevention	20. अनालय = Highest Home
3. निब्बाणं = Extinction of Mundane Life	21. विवट्ट = Mundaneless
4. दीपं = Island	22. क्षेम = Safe
5. तण्हखय = Destruction of Thirst	23. केवल = Independent
6. तानं = Safe Place	24. अपवगो = Above Worldly Engagements
7. लेनं = Absorption	25. विरागो = Without attachment
8. अरूपं = Formless	26. पणीतं = Best
9. शान्तं = Peace	27. अच्युतं पदं = Unshakeable Position
10. शिवं = Blissful	28. योगक्षेमं = Welfare
11. अमुत्तं = Incorporeal	29. पारं = Beyond the World
12. असंखतं = Uncreated	30. मुक्ति = Liberation
13. परायणं = Highest Way	31. विशुद्धि = Purity
14. शरणं = Place of Refuge	32. विमुक्ति = Freedom
15. निपुणं = Knowledge	33. असंखधातु = Uncreated substance
16. अनन्तं = Infinite	34. शुद्धि = Purity
17. अक्खरं = Indestructible	35. निवृत्ति = Liberation
18. दुःखवग्लय = Cessation of miseries	36. सुदुहसे = Difficult to realise.

1. Cf. Radhakrishnan's *Heart of Hindustan*—p. 128.

2. Cf. Prasad's *Jainism and Buddhism*—p. 15.

In *Majjhima Nikaya*—Sutta 26, it is stated that the Nirvana, which is to be searched after, is uncreated, unrivalled, realisable only through concentration, free from oldness, devoid of diseases, deathless, sorrowless, painless, deep, hard to see, peaceful, highest, and beyond argument or logic. In the face of the above statement, which does not materially differ from the description of the Soul in the *Bhagavad Gita*, how can Nirvana be taken to mean extinction, pure and simple?

The Buddhist Nirvana, like the Hindu Soul, is Self-Realisation or a state in which the knower, the known, and even the knowledge are all rolled into one. Its paradoxical nature is beautifully brought out by Edwin Arnold in his *Light of Asia* :—

“ If any teach *Nirvana* is to cease,
Say unto such they lie;
If any teach *Nirvana* is to live,
Say unto such they err.”

THE SERVANTS OF INDIA SOCIETY.

Appeal for Funds.

The finances of the Servants of Society, never very satisfactory, are a source of particular anxiety at the present time. During the last two years, partly owing to its newspapers having been hard hit by war conditions and partly owing to inadequate public support, the Society has had an uncovered deficit of over Rs. 14,000. In the current year, a deficit of about Rs. 15,000 is apprehended; and this after taking account of the normal collections made by the members and the cuts, averaging about 20%, in the none too high scales of allowances paid to the members which were introduced last year and which would continue in force in the current year. The deficit may grow if the Society's newspapers and Presses do not yield the expected results. Nevertheless the Society has set its face against any curtailment of its activities. Indeed, given the requisite measure of public support, it would like to extend them. It makes an earnest appeal for liberal financial help to its generous friends so that its finances may be placed on a sound footing and it may be enabled to serve the country to the best of its capacity.

POONA, }
20th July, 1941. }

H. N. KUNZRU,
President.

CHILD WELFARE AND THE HINDU MOTHER.

BY

MR. P. P. SARADHI, *Retired Sub-Judge.*

On occasions of festivities or ceremonies for the dead it is the child that suffers from want of attention. It is not properly fed and clothed and nobody watches its whereabouts. Similarly when as now every ounce of attention and energy is concentrated on the war productions and recruitment, the child suffers from want of attention on the part of organisers of economic adjustment. Take care of child welfare, and the nation would take care of itself, is a truth not realised in true perspective. In fact, there could be no planning at all in any direction unless the interests of the child are in the picture, for whatever be the plan, it is the child that lives that should carry out the plan to ultimate fruition.

The planning for the child welfare has necessarily to be done by the family to which the child belongs; for any outside agency set up to do it, cannot satisfy the ends and aims which the family has for ages and by age-long culture been aspiring for. The culture so much adhered to and perhaps most suited, cannot be allowed to suffer either by importing the stupid notion that it belongs to the state (a notion prevalent in Totalitarian states) or that except for furnishing the economic means, the state has anything to do for its mental, moral and spiritual make-up and for the process of intellectual development. Indian mothers are chary to go far away from their homes to get instruction on Child Welfare. The so called centres evoke neither respect nor conviction. A lot of fuss is made in those centres on soaps and powders and Gripe waters, but no lady at the centre understands the traditional methods, in vogue in the matter of food and medicine.

In Education the child is lost to all knowledge of its own country of its own natural culture and is made to develop an inferiority complex. Education is tuned to service not to leadership, to camp following not to captainship, to dependence on an outsider for guidance, and not in self-exertion and self-knowledge and consciousness. Fed on foreign thought, drilled to foreign-made machinery, the child becomes apish in everything. The Indian attaches particular importance to the child as a member of the family and as carrying the traits of the race. So whatever is planned about, it cannot move him away from family influence. It is a tragedy otherwise. The Indian demands that the organisers,

official or non-official, shall consider the family history, the racial traits which so far have moulded the family outlook that there is close consultation with the parents.

The care of the child would leave nothing undone if only the family is normally equipped by which we mean the Dharma of the Hindus is understood and cultivated within the family and that means the mother is cultured enough and the father has not lost interest in the child in his bread winning struggle. Outlandish ideas when imbibed by either would leave the child to the tender mercies of alien-minded agencies. The true Hindu is zealous that the child is brought up as a Hindu and is ambitious enough (Though not ostensibly) that his child perpetuates the name and fame of the family. If the parents themselves are on the whirlpool of modern muddling civilisation forgetful of their Hindu individuality, woe unto the child! and the unborn generation!

One excerpt would be enough to illustrate our point and show the moral. Writing of Indian women, Otto Rothfelo F. R. G. S. says

Yet even among the women of India a new spirit of liberation from external limitations is visible and an aspiration to an excellence that shall be from within. But this inner freedom and external amplitude need not be sought and will not be gained in the imitations of foreign manners and customs. Such imitation can never be anything but unnatural and inharmonious. A better way is to revert to the ancient ideals, which still inspire all that is good in later practice.

After advising upon acquaintance with books, music and painting for the family members and for the women he says:

"Girls have been encouraged to emulate boys and young men in every sort of examination, within the same curriculum without heed to their earlier precocity, different methods of nervous activity, and smaller reserve force, to the detriment of health and natural talents and to their unfitting for their own purposes and functions. Indian parents would not let their girls run the risk of an education which might distort rather than develop their sex. Late events served further to deepen this strong and instinctive distrust. It is undisputable that the excesses of an unhappy section of English women with abnormal aspirations have set back the cause of women's education in India by many decades."

Not only that there are other excesses which the modern fancy ridden and fermented brainy women commit, which are working a

terrible tragedy in the Hindu families, reflecting upon the healthy mental and moral character of the child. "As is the mother so is the child" is an old saying.

The child is more a dependent upon the mother than the father. A hen-pecked father leaves entire discretion to the mother and he enjoys the self saving indifference to the child at the latter's cost. Resume responsibility again to the intellectual psychic and moral aspect of his evolution. See the mother does not abuse her trust by following the Will o' the Wisp of new fangled notions. Let it be clearly understood the Hindu needs not even a suggestion of reform from non-Hindu. The Hindu society has all the culture necessary for its own progress and adjustment. Non-Hindu (especially Christian converts) have developed perverted brains because in the case of their *conversion* it is *perversion* and no other. Now it is unfortunate for the Hindu child, that the mother's brain should be swimming in turgid discolored notions of marriage optional and experimental, of equality such as to allow her the liberty of enjoying sex life (within or without matrimony), the liberty of divorcing the husband as a preliminary to this sort of savage life, of competing with men in all sports and other avocations. Half a dozen bodies in secret conclave assume the role of representatives of India's women, and pass resolutions and irresponsible journals give publicity to them. Imagine the effect of such movements on the child. It is unnerving, demoralising and denationalising. Think of the child left stranded by the mother, who a creature of these in human un-Hindu notions quarrels with the father and leaves the home or on the demise of the father seeks another husband and does courtship to a stranger or goes to court and wants divorce and separation. If these vociferous mad-caps are not sternly put down and silenced, *Hindu families would be ruined*. Hindus must pull up the reins and tell people who support these moderners like Mr. J. M. Kumarappa, that they must mind their own homes and not poke their noses into the sacred precincts of Hindu homes. They do not or cannot understand the Hindu view which is particular about stabilising the family as a unit, and evolve into perpetuity the Hindu ideals of honour, Hindu ancestry, Hindu culture and sanctity and sacredness of Hindu motherhood. The fact that Hindu Samskaras begin even before the child is born and is in the womb indicates that our ancients had already realised the truth of the modern scientists that the child welfare and education must be attended to even *before birth*. E. C. Lambard says "according to modern con-

cepts, education begins before birth, with the education of the parents, and is continued in the home under the guidance of the parents and family, until the child is old enough to go to school, when it takes on its share of the task.

Neimeyar worte "the home, the family will always be the most appropriate place for the growth of the child. It is only in the family that impressions can be received and certain feelings awakened which are being the most distinctly human, should be strongly and deeply rooted in the human breast. Such as love of parents, sense of domestic happiness, early sympathy in all that relates to the family, pure susceptibilities which contain the germ of those feelings for universal humanity, which are so easily quenched for ever.

But if the father is indifferent and the mother is after pleasure hunting, promiscuity and un-Hindu pastimes and pleasures, it is impossible for the child to grow into a manly Hindu. On the other hand he would become nervous, topsided, direlict or rebel. It is recorded by Theano the wife of Pythagoras that she warned Grecian mothers "It is wrong that the love of pleasure should get control of the children's mind. They would become feeble, excitable and the mind disinclined to work. The war would bring about numerous novel ideas and projects right home at our doors. There would be greater operation of preferential rules. The struggle for bare existence would become more acute on the release of the millions who have gone out on military duty. Greater temptations and worse in character would be held out for service and jobs. The returned youths would have cultivated the "Prodigal Sons" features. There would be greater strain on our capacity to push on Hindu ideals and Samskaras.

That leads us to the imperative necessity of stabilising domestic economy, of our women not compromising their highly venerated ideals of motherhood and maternity, and increasing their resources by frugal and simple living, and cultivating in no way inconsistent with their Hindu ideals, some avocation or business-talent, which all put together would find not want but plenty for our children living and yet to be born, living abroad or near our homes, so that they may find themselves in Hindu environment, breathing the spirit of our ancient sages consoling their tired minds and bodies, and energising their activities for incessant earnest work for the glory of the Mother India and Hindustan.

IS IT A FIRM BELIEF?

By

MR. K. S. RAMABHADRA IYER.

"They believe that all nations of the world for realistic as well as spiritual reasons must come to the abandonment of the use of force."

[Churchill—Roosevelt Statement—Opening lines of Paragraph Eight.]

If this is an earnest of coming things in the field of statesmanship, humanity may not despair of its destiny, in spite of the awful carnage that is going on at this terrible hour of its history.

No wonder that Gandhiji exclaims that he will be more than pleased to send his heartfelt congratulations immediately the United States and Great Britain resort to disarmament and call it the triumph of non-violence.

We are by no means tempted to under-rate the importance of the solemn declaration made by two of the most realistic statesmen of the world in whose hands the destinies of countless millions of human souls are committed to safe custody at the most fateful hour of man's history on this Earth.

In the previous article entitled "The Great Purge", this humble writer pointed out the sure destiny to which things were tending but one could not have hoped for such a clear enunciation of world-policy so soon, and it is all the more welcome to all men of faith who believe that there is a Higher Hand that shapes our ends.

In a memorandum submitted to His late Majesty King George V in April, 1930, the present writer urged upon His Majesty's Government to concede full self-Government for India on lines indicated therein within a period of fifteen years from then, that is to say, before 1945 and that if such a step were taken, the greatest catastrophe that was threatening the world, might well be obviated. The Government of the day was too realistic to understand or appreciate spiritual values, and the unparalleled havoc of these two years has somewhat opened the eyes of our worldly statesmen and appears to have brought some conviction to them of the futility of Force as the Supreme Regulator of human affairs.

We ask in all humility and earnestness:—"Is this a firm belief? If it is, what are the immediate steps to translate this belief into tangible action?"

We may not hope and we do not urge that Britain and the United States should lay down their arms and adopt forthwith the Gandhian maxim of non-violent resistance but we do urge as a first sign of their new angle of vision that a solemn declaration be made by the Prime Minister of Great Britain himself that henceforth, the policy of His Majesty's Government towards India is to treat her as an equal ally entitled to the same status, rights and privileges as Great Britain herself in the comity of nations that are to emerge out of this war and as a first step to this end, declare a general political amnesty and restore the Provincial Governments to their normal functioning without insisting upon any previous agreed formula among the so-called important elements of India's national life, which serves only as a blind to thwart progress of any kind and if possible to place Lord Halifax at the India Office.

If this step is adopted forthwith, even Hitler may well pause before he takes his next step, and not only will the democracies be saved but there will be an off-chance of turning Hitler himself into an instrument of real peace. Who knows?

NON-VIOLENCE AND VIOLENCE.

By

MR. K. VISWANATHAN.

Much has been written on violence and non-violence both in books and in the papers. I am not an admirer of violence. I would not like to harm a fly, but for achieving a valuable end, don't mind violence.

There are 3 streams of our national culture: 1. Vedic and Puranic 2. Buddhist 3. Jain. In the last two *ahimsa* or non-violence succeeded in stopping a few wars of aggression only. That is to say *ahimsa* was resorted to by the aggressors. But in the case of the aggressors being non-Buddhists and non-Jains the defending party did not hesitate to use arms. "On the whole, however, the number of wars waged by Buddhist and Jain kings is as large as the wars by the followers of the Vedas and the Puranas."

The Vedas and the Puranas are clear in one point. They make no fetish nor are they vague. The four fold division of society implies violence or wars—the Kshatriyas being mainly meant to fight battles. The Vedic spirit is one of advancement and domination. The central note was "May I become superior to those who are now my equals". This was, of course, in all respects.

Physical strength and its expression are necessary. This must be used for the right cause; it is then spiritual; our rishis are the examples.

Himsa or violence is only an aspect of *ahimsa* or non-violence. Fighting for a righteous cause is as good as non-violence, as *ahimsa* then will be violence. If you go deeper into the question you will find our very existence is violence. Leaving the ideal condition, we should take the golden mean.

The whole of the Bhagavad Gita has one point to teach; that is not to accept dishonor but to fight valiantly. The stigma attaching to dishonor is anathema; that is what Krishna teaches. It is to strike this home that He says: जित्वा वा भोक्ष्यसे महीं हत्वा वा प्राप्ससि स्वर्गम् । Dishonor was not to be countenanced.

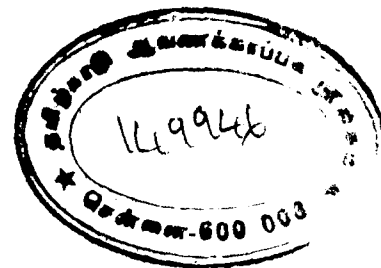
The fight should be fair. No undue advantage should be taken by either side. No secret thrust is to be given. Death is better than

peace with dishonor. That is the Hindu idea—that a warrior dying on the battle-field get heaven—*veerasvarga*. It is to prevent him from fleeing the field. The Puranas are replete with stories. Gandhiji has said: "I am a man of peace; I want peace; but not peace at any price." Ahimsa should be of the strong and not of the weak. It should be (स) राक्रिमान् भवेत्साधुः and not अराक्रिमान् भवेत्साधुः. As Shakespeare puts it, it is noble to possess a giant's strength, but not to use it.

Non-violence should be not only in deed; it should be in thought and word too. How many can honestly say that they had not wished or spoken violence at moments? Then that is no non-violence. Gandhi has effectively put it by saying "non-violence in thought, word and deed". A very few will come to that standard.

Hence what India needs now is a training in strength. Every one should be able to defend himself or herself against an enemy marauder or molester. Under the cloak of non-violence many fail to develop their bodies and are reduced to cowards who fly at the sight of a bully. This should change. Gandhiji never wants it.

(To be continued.)



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