

THE
Bharata Dharma.

A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mata Sabha—

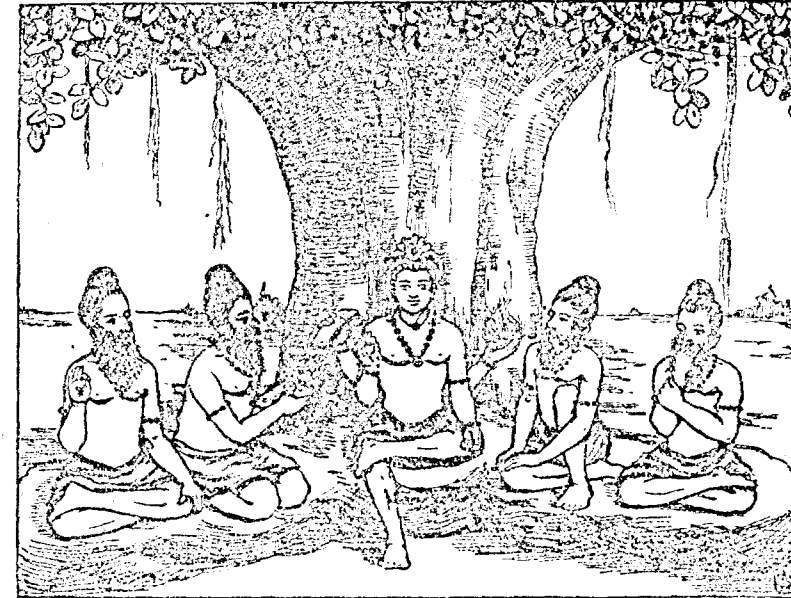
HONORARY EDITORS.

Rao Bahadur K. V. Sessa Iyengar, M.A., B.L., M.B.E.

Mr. S. K. Yegnanarayana Iyer, M.A.

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

OFFICE OF THE REGISTRAR
25 JAN 1943



चित्रे वटतरोर्मले वृद्धाः शिष्या गुरुयुवा । 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.

PUBLISHED ON THE 1ST OF EVERY MONTH AT "MORYALAYA", ROYAPETTAH.

Yearly : India, Rs. 2; Foreign, 4s. Single No. : India, As. 3; Foreign, 4d.

CONTENTS.

	Page.
THE MISSION OF SIR STAFFORD CRIPPS, By Mr. E. Vinayaka Row, B.A., B.L., Advocate, Madras	49
BUDDHISM AND JAINISM, By Ganavisarada Sri M. S. Ramaswami Aiyar, B.A., B.L., L.T.	53
THE VEDANTA FOR INTERNATIONAL PEACE, By Mr. P. P. Saradhi, Retd. Sub-Judge	59
SHYAMALA DANDAKAM, Translated By Mr. K. Viswanathan	64

EDITORIAL COMMITTEE.

Sir P. S. Sivaswami Aiyar, K.C.S.I., C.I.E., LL.D.	
Sir Vepa Ramesam, Kt.	
Mr. T. R. Venkatarama Sastri, C.I.E.	
Mr. S. Muthiah Mudaliar, C.I.E.	
Dewan Bahadur V. Bhashyam Iyengar.	
Rao Bahadur K. V. Sesha Iyengar.	
Mr. S. K. Yegnanarayana Iyer, M.A.	} Hony. Editors.
Mr. E. Vinayaka Row, B.A., B.L.	

All Communications regarding Editorial matter, books for review, etc., should be addressed to the Editor,
THE BHARATA DHARMA,
23, MADU STREET, MYLAPORE.

THE BHARATA DHARMA

1941
INDEX

SUBJECT :	AUTHOR :	PAGE.
"Asanga"	... Sir P. S. Sivaswamy Iyer...	1
The Place of Prayer in Life I	... K. V. Sesha Iyengar	11
do. II	...	29
The Place of Sanskrit in the Promotion of Hindu Unity	...	67
Thoughts from the Purusha Sukta	...	104
Has Hinduism a future?	...	147
Liberalism in Religion and in Politics	...	233
The Lord's Hymn, The Cosmic Sacrifice	...	250
T. L. Vaswani: A Mystic of the Modern World	... P. V. Jashan	13
Woman in Modern India	... Mrs. A. S. P. Ayyar	18
A Confession of Faith	... Rt. Hon. V. S. Srinivasa Sastri, P.C., C.H., LL.D.	23
Apostle John's Vaishnava Namam	... M. S. Ramaswami Iyer, B.A., M.R.A.S.	35
Kundalini Sakti	...	120
The Hope of to-morrow	...	195
The Mother we adore	... Swami Aseshananda	40
"Gayatri"—The Prayer of all Prayers	...	218
Confucianism and Taoism I	... Ganavisarada M. S. Ramaswami Iyer, B.A., B.L., L.T.	45
" II	...	62
" III	...	107
" IV	...	124
Buddhism and Jainism I	...	155
" II	...	171
Saints of the Tamil Nad	... C. Narasimhachariar	53
Vishnu Chitta	...	163

26 JAN 1943

ii

SUBJECT :	AUTHOR :	PAGE.
Pakistan	... E. Vinayaka Row	... 57
Madura Session of the Hindu Maha Sabha	...	... 73
Mr. Jinnah on Pakistan	...	... 95
Religious Instructions in Schools and Colleges	...	... 130
Hindus and the Viceroy's Expanded Council	...	... 139
The Anglo-American Declaration on War and Peace Aims	...	... 166
The Nellore Incidents	...	... 227
The March of Time	... D. Ramaswamy	... 80
Renunciation	...	... 87
The Ethics of Visishtadwaita	...	... 111
Brunner's Art—A Reflection of Hindu Spirituality	... P. P. Saradhi	... 82
The Future of Hindu Society	...	... 114
The Art that relieves World's Misery	...	... 133
Foundations of Science in the Vedic Hymns	...	... 149
Child Welfare and the Hindu Mother.	...	... 179
Brahmin Homogeneity I	...	... 203
" II	...	... 223
Why should we pray ?	...	... 245
The Great Purge	... K. S. Ramabhadra Ayyar	144
A growing menace—Need for Legislation	...	... 145
Is it a firm belief ?	...	... 183
The Hindu Marriage Disabilities removal Bill	...	... 202
The Dowry Evil—A Rejoinder	...	... 222
Rama and Jesus	...	... 225
Prayer	...	... 241
Our Common Destiny	...	... 244
Non-violence and Violence	... K. Viswanathan	185, 208
Anti-Dowry Legislation	...	... 198
Indian Charity	...	... 242
The Message of Rabindranath	... Brojosundar Rai	... 211

iii

SUBJECT :	AUTHOR :	PAGE.
The Kerala Hindu Mission	... S. K. Yegnanarayana Ayyar	... 215
The Hindu View of Prayer	...	... 235
Rabindranath Tagore—A true Hindu.	... K. Chandrasekharan	... 187
Sri Rama Navami	... (Contributed)	... 91
A Text of the Gita	... A Student	... 248

EXTRACTS FROM OTHER PERIODICALS AND JOURNALS

Poona Conference	...	... 141
Hindu Women's Rights	...	... 160
Servants of India Society—Report for 1940-41	...	... 165
All-India Women's Conference	...	... 251

REVIEWS

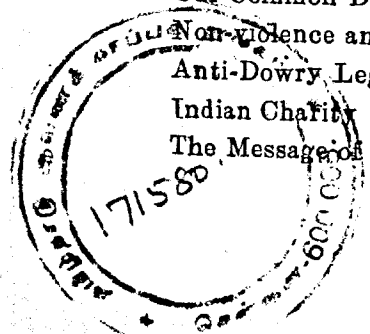
The Hindu Theological High School Magazine	...	... 10
Sri Ahobila Mutt Pugal Malai	...	... 93
Souvenir of Eight Years Harijan Work	...	... 103
Bhagavatanga—Prathama Kanta—Kalyana	...	... 154

SONNETS

Truth Naked	...	... 49
Lamentationem : A trio of Sonnets	...	... 71
Mother Love	...	... 197
Requiem—The late Sreeman S. Srinivasa Aiyengar	...	... 119

NOTES

Religion and Race Problems	...	... 50
What does the Bharata Dharma Stand for ?	...	... 52
The Arya Mata Sabha Office-Bearers, 1941	...	... 56
Marriage within the Gotra	...	... 79
Faith in Hinduism Blind and Intelligent	...	... 85
Vengeance on Gods...	...	... 123
A War-worn World ...	...	... 137
Not Confined to the West	...	... 137
War Ideologies	...	... 138
S. Srinivasa Aiyengar	...	... 153
Servants of India Society—Appeal for Funds	...	... 178



R4112, N2350

N42.20.4

THE

Bharata Dharma

[The Arya Mata Sabha is not responsible for opinions or statements published in this magazine unless they are contained in an official document.]

VOL. XX]

APRIL, 1942

[NO. 4

THE MISSION OF SIR STAFFORD CRIPPS*

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

Sir Stafford Cripps has come into our country on a mission of the highest importance. The repeated and persistent demand from all political parties in the country for the immediate transference of real power to the people of this country, whether compendiously expressed by the term "Independence" or by the term "Dominion Status" has after all begun to make an impression even on Mr. Churchill and his Tory colleagues. If they had responded gracefully and generously to the insistent pressure of public opinion some months ago, it would have been very handsome indeed. But they required the stimulus of the threatened Japanese aggression before they could think of doing the right thing by India. Better late than never.

Sir Stafford Cripps has brought with him what is said to be an agreed solution accepted unanimously by all the members of the British Cabinet and Sir Stafford himself is given some latitude to make a few changes here and there in the light of his discussion with the political leaders in this country. But even he is obliged to work under the compelling limitation that there is no room for altering in any manner the essential framework of the Cabinet's agreed solution which he has brought with him. Or, in other words, in all essential matters Britain is presenting a concluded scheme to our political leaders and require their acceptance with liberty to make some changes here and there in matters which are declaredly unessential and which will not alter materially the framework which is the handiwork of the British Cabinet.

The details of the scheme are not yet disclosed for public criticism.

*Written on 28-3-1942.—Ed.

We can only hope that it will be such as would be generally acceptable to the great political parties in this country.

The last census has disclosed the population of India as 388 millions. There is no reason to think that the percentage of Muslim population in the country has in any way materially altered. On the basis of the old percentage of 22.8 per cent. the Muslim population of India out of the 388 millions will be about 88 millions. The remaining 300 millions who form the bulk of the population are Hindus or other minorities who have so far been at one with the Hindus in their political demands and aspirations.

We have already adverted in these columns to the agitation for Pakistan. Sir Stafford Cripps has to face the difficult and onerous task of reconciling the claims of Pakistan put forward by a section of Muslims led by Mr. Jinnah and the nationalistic claims put forward by the other sections of Muslims and the vast non-Muslim population of 300 millions in this country. We wish Sir Stafford Cripps every success in his efforts. We also devoutly pray that political leaders of different persuasions will see the immediate necessity of composing all differences and achieving at one bound the freedom of India preferably as a component part of the British Commonwealth. On occasions like this it will be difficult to classify the proposals that may be evolved under one or other of the existing formulae and political slogans or catchwords. It would be advantageous to state in a summary form the essential tests to be applied to the proposals that may be ultimately disclosed to the public by Sir Stafford Cripps.

The first and foremost essential test is that the political integrity of India should be maintained unimpaired. In other words, the present geographical boundaries should remain and a strong Central Government of a Federal type should function. In what manner the powers should be allocated between the centre and the provinces will depend upon several other factors and the whole thing has to be regarded as one picture before anything can be said about the question of allocation of powers. As a measure of compromise and in order to buy peace it may be permissible to give as much power as possible to the provinces so as to make each province a reasonably self-governing unit, but in a manner consistent with the maintenance of a strong Central Government which will be strong enough to defend the country from external aggression and from internal disorder.

The second test would be whether these new proposals will tend to promote the spirit of nationalism as distinguished from the spirit of

communalism of which the Communal Award is the most outstanding example and the agitation for Pakistan is the inevitable sequel. All separate electorates based on communal considerations should be eliminated once for all. If for any reason as a measure of compromise it is not possible to go so far, it should be possible at least to establish immediately the principle of joint electorates with reservation of seats with the further proviso that in a fixed period of, say, about 10 years the separated electorates should be gradually eliminated and replaced by non-communal general territorial electorates. It should be also made clear that the Government both at the Centre and at the Provinces will be run on the lines of parliamentary democracy with which India has been already familiar for some time.

The next important test will be whether the new proposals give to India full and complete freedom to organise its own defence with fully Indian personnell in all ranks. India should be empowered under the new order of things to raise her own forces from the children of the soil, to officer all these forces by the sons of the soil and to supply all the arms and equipment that may be required by such forces by factories run under Government auspices or by private firms on the soil of India with Indian capital, Indian skill and Indian labour. The staff of the army at the army headquarters should be fully Indianised as speedily as possible consistent with the requirements of Military efficiency. This may no doubt necessitate the retention in the higher ranks of a large European element. But the main point is that such European element will be there by the choice and freewill of a free India and not by the compulsion of Imperialistic rulers.

The next test will be whether these proposals will give India economic freedom of unrestricted quality. India should be enabled to build her own shipyards, her own aircraft factories, her own automobile factories, her own ammunition factories, her own mercantile marine with Indian resources in capital, skill and labour. Such matters should be in theory and in fact administered with only one predominant object viz., the promotion of Indian interests for India's benefit. If British interests have to be incidentally benefited directly or indirectly, it must be done openly and freely with the free will of India and not by compulsion or pressure of any sort, political or otherwise.

Another test will be whether the proposals that emerge will be such as would accord to India her legitimate place in the International sphere. India must be enabled to evolve a consular and diplomatic service manned exclusively by Indians from top to bottom so that the peoples

of the world can deal with the children of our soil as true and accredited representatives of our great country in all international matters.

Even as the discovery of gun-powder disturbed the political groupings of the mideaval period and the discovery of steam power disturbed the industrial organisation of comparatively recent times, the full realisation of the power and scope of the air force as a modern fighting power has necessarily disturbed the political and military organisation of almost all the states of the world. India cannot remain an exception. The key to the defence of India does not now lie with the people that happen to live near the Eastern end of the Kyber Pass. The 4500 miles of India's coastline have now become as important as the so-called military-minded areas in the Punjab. Mere height, weight and the physical strength of a soldier have ceased to be of any value after the revolutionary changes effected by the modern mechanised warfare. The element of intelligence, alertness, educational equipment and physical endurance have come to play an increasingly important part, making it necessary to have vast changes in the policy of recruitment to the fighting forces. This will involve the recruitment of the fighting forces from all the provinces and states all over India. It is only a national army erected on truly national foundations that will be strong enough to bear the national responsibility of the defence of India. The most essential test of the new proposals will be whether they will permit the building up of a national army of this type which will keep away from the shores of the country all aggressors and which will go to the rescue of the remotest parts of the British Commonwealth of which India would by free choice and not by compulsion like to be a part or ally or friend.

When our political leaders come to examine the proposals brought by Sir Stafford Cripps we hope and trust that party predilections of the past will not weigh unduly in their mind and it will be possible to examine the proposals in the right perspective by a proper application of the tests we have outlined above. So far as we could see Hindu India is not communal; Hindu India is and has been national to the core. Hindu India has been tolerant to every son of the soil whatever may be his religious persuasion. If all the leaders consulted by Sir Stafford Cripps approach the problem in a spirit of genuine patriotism, it must be possible indeed to evolve forthwith a solution acceptable to all, princes and people alike and we wish and hope that Sir Stafford Cripps will make by evolving a satisfactory solution of the Indian problem an epoch-making contribution to the political progress of mankind.

BUDDHISM AND JAINISM.

V

BY

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

Concluded.

It is said that, inasmuch as Buddhism is a religion of action, not mere belief, this fourth stage (*viz.* Right Action) is the keynote of the Eightfold Path.

Action is of two kinds—positive and negative. The positive kind refers to the *doing*; while the negative kind refers to the *non-doing*. There are, within the pale of Buddhism, two main lists of *Do's* and *Don't's*, which may with propriety be discussed now in connection with the fourth stage.

First, the list of *Do's*, whereby hangs a tale.¹ A certain householder, named Sagāla, was in the habit of bowing down every morning with wet garments, streaming hair, and clasped hands to the four quarters of the heaven as well as to the zenith and the nadir. One day, Buddha met Sagāla during his usual act of bowing and asked him the reason why he was doing so. Sagāla replied: "I honor, reverence, and hold sacred the words of my father". At once, did Buddha realise that this had been advised to be done in order to avert evil from the six quarters and said: O! Sagāla, stop this mechanical, meaningless symbol of a ceremony; for, the best way to guard the six quarters is by good deeds (right action) to persons around you, *viz.*:—(1) to your Parents as the East (2) to your Teachers as the South, (3) to your Wife and Children as the West, (4) to your Friends and Relations as the North, (5) to Persons devoted to the religious life as the zenith and (6) to your Servants as the Nadir.

Secondly, the list of *Don't's*. Here come the Ten Commandments (to avoid ten acts). They begin with what we find repeated, long after, as the 6th, 7th, 8th, and 9th of the Ten Commandments of the Decalogue,² *viz.*:—(1) Thou shalt not kill (2) Thou shalt not commit adultery (3) Thou shalt not steal (4) Thou shalt not lie or, in the Biblical language, Thou shalt not bear false witness to thy neighbour.

1. Cf. *Sigalavada Sutha* (Translated by Gogerly).

2. Cf. *Erodus*—XX, 13 to 16.

The fifth Buddhist Commandment is :—"Thou shalt not drink or use intoxicating liquor." This Commandment of Buddhism against drink, which Muhammadanism also adopted has been conspicuous by its absence in Christianity. The Decalogue of the Old Testament and the Sermon on the Mount of the New Testament have both been significantly silent on it. Hence, perhaps, almost the whole of Europe indulges even to day in drink, as if wine were water. When, at a dinner in Sir Joshua Reynold's house, conversation turned (not on the prohibition of drink but) on the suitability of liquors for particular temperaments; Dr. Johnson remarked: "Claret is for boys; port, for men; and brandy, for heroes." At once, Burke who was present, said :—"Let me then have Claret; for, I love to be a boy."

Such has been the craving for drink in almost all the European countries. Even the Hindus used *Soma* juice.

But Buddha was very particular about the prohibition of drink; for he knew that this one single vice was enough to vitiate all the virtues one might possess.

There is a story about the birth of Lord Byron. Three fairies went to his cradle. One of them bestowed on him genius; another, nobility; and another, beauty. When they went away, a malignant devil went there and, finding it impossible to reverse what the fairies had done, mixed up a curse with every one of those three blessings. The result was that the child Byron grew up to be a perverted genius, poor lord, and handsome cripple. Like, then, the curse of Byron's devil, the vice of drink is ever calculated to spoil all the sterling qualities one may possess. Hence the rightfulness of the Buddhist fifth Commandment:—"Thou shalt not drink".

The above five Commandments went by the special name of *Pancha Sila* or 'Five Precepts' to bind all the laymen. While, the following five (additional) Commandments, which make up the total *Ten*, applied only to the members of the *Sangha* or Buddhist Order, viz.:—(1) Do not eat after Noon (2) Do not witness dancing, shows and plays (3) Do not use ornaments, scents, and unguents (4) Do not sleep on high or large bed and (5) Do not accept gold and silver.

The fifth stage of the Eightfold Path is *Samyak Ajiva* or 'Right Livelihood'. Buddha evidently meant that the people should employ themselves in an honest trade or calling and said:—

"As the bee—injuring not

The flower, its colour, or scent—

Flie's away, taking the nectar;

So let the wise men dwell upon the earth."

Left to myself, I would constitute this fifth stage of *Right Livelihood* as the keystone of Buddhism and, in fact, of any religion worth the name. Needless to say that this question of livelihood has been, from time immemorial to the present War, a prolific source of the disturbance of peace all over the world. How will a pilgrim of the Eightfold Path strive to solve the Unemployment Problem with which the whole world has now been stared? "Go back to the land" and "Go back to the village". Who offered this piece of advice? For aught I remember, a High Court Judge it was that offered it. But what did he do after retirement? Did he go back to the village and thereby set a brilliant example? No; he accepted a fat-salaried post in a Native State. Hence his advice is tantamount to "Do as I say"—not "Do as I do". For such a piece of insulting advice the people will not care a brass farthing, as they have actually done.

Be this as it may, the question of *Right Livelihood* depends, for its solution, mainly—if not solely—on the Government of a country. If the powers-that-be make it a point to regard the country they govern as a fat cow for them to conveniently bleed it white; then, woe be to that country and woe be to the vital problem of livelihood. Even Buddha would, under such circumstances, stagger to solve it. No doubt, he and his disciples got their food by begging. So indeed did Thiagaraja. Perhaps during the time of Buddha, as during that of Thiagaraja, begging was regarded as a respectable profession and the people hastened to help the beggars of the type of Buddha and Thiagaraja.

But, now, barring eminent persons of Mahatma Gandhi's type, ordinary beggars of whom we have plenty in every street, in every corner, and in every bus-stand, are considered to be the cause of downright nuisance. Even if there was pity for them at any time, it has undoubtedly proved itself to-day to be a short-lived passion and has, like the repetition of an echo, become weaker and weaker till it degenerated into downright contempt.

Here, Sir, is an opportunity for the philanthropic rich people to arrest the downward course of the soft passion of pity and elevate it, once again, to the dignity of *Love* and *Service* which Buddha and Jesus, alike, called upon the people not only to understand it but also translate into action.

I leave this point with a heavy heart and pass on to the sixth

stage, viz., *Samyak Vyayama* or 'Right Effort'. This effort was held aloft by Buddha only to put the people in mind of the time-honored proverb, viz., 'God helps those who help themselves'. In the dark ages, when pestilence broke out, the priests fell to prayer; but, all the same, the infection spread and made havoc. This was love without knowledge, that is to say, Bhakti without Gnana. Again, the Great War (and even the present World War) proved that knowledge without love, that is to say, Gnana without Bhakti, produced the same result of havoc. Buddha intuitively knew this and therefore insisted that, keeping Bhakti in the background, one should make proper use of one's Gnana, so that both Gnana and Bhakti might result, by virtue of the Will, in the *Right Effort*. In Buddhism, there is no room for an idler. Salvation there, like Swaraj here, is never given but ever striven for and earned. The efforts have been given as four:—(1) to remove all evil that is in the mind, (2) to prevent new evil entering there, (3) to develop all good that is there and (4) to acquire still more good unceasingly.

The seventh stage of the Eightfold Path is *Samyak Smriti* or 'Right Mindfulness.' How many of us are filled at intervals with high ideals and principles, the practice of which is speedily forgotten in the pressure of the daily round? Hence the need for constant acts of self-recollectedness and introspection until the vague ideals of yesterday become the habits of today. This stage further reminds us that whatever one does, that one must do it with care and attention. The very opening line of a Buddhist Drama, called *Nagananda*,¹ calls our attention to this seventh stage of the Eightfold Path.

We now come to the last and eighth stage of the Eightfold Path, viz., *Samyak Samadhi* or 'Right Concentration.' This eighth stage is but the seventh stage carried to heights far beyond the understanding of the average man. It involves the attainment of that Universal Consciousness described by mystics through the ages in a thousand different ways, yet ever incommunicable to lesser minds.

Whoever reached the eighth stage would be deemed to have been freed from the ten fetters of Delusion, Doubt (Scepticism), Belief in rites, Sensuality, Ill-feeling, Love of this world, Love of (even) that world, Spiritual Pride, Self-Righteousness, and Ignorance. Thus freed, the pilgrim would get at the threshold of Nirvana. This first pilgrimage was called 'entering the stream'; and the pilgrim himself was called

1. Cf. द्यावपृथिव्याजमुपेत्य चिन्तयसि कामुन्मील्य चक्षुः क्षणम्—Nagananda.

Sakridagami that is, 'he who would return to his original starting-point by rebirth only once.' At the end of the second pilgrimage, he was called *Anagami* that is 'he who would return no more.' At this stage, the pilgrim would actually reach *Nirvana*, a state of positive bliss.

Such or nearly such is *Buddhism*, a wonderful religion under the roof which more than one-third of the human race lives even today.

How is it, then, that this 'wonderful religion' perished in the land of its birth, while it flourishes even today in such foreign countries as Ceylon, Burma, Tibet, Mongolia, China, and Japan.

One attributes it to the resistance given by Kumarila Bhatta and Sankara; while another, to the onslaught of the Muslims. I do not agree with either view.

The real reason seems to me that Hinduism has been so elastic that it soon reformed itself and absorbed all the good points of Buddhism and proclaimed to the people that whatever they wanted could be found in their old religion and that therefore there was no need for any new religion. If Asoka worked for the reforming Buddhism, subsequent kings worked for the retention of the reformed Hinduism.

But the people in the above-mentioned foreign countries stood in sore need of a bracing religion; and Buddhism supplied that need. Thanks be to Asoka for the timely propagation of Buddhism there.

One word about *Jainism* and I shall have closed this article.

Jainism is not, as was originally supposed, a branch of Buddhism but is an older religion than Buddhism. No doubt, the leader of Jainism—Mahavira—was a contemporary of Buddha. Whether he was senior to junior or Buddha is yet a moot-point, inasmuch as different dates have been assigned to each of them. But this much seems to be certain—that Jainism has been in existence long before Mahavira or Buddha and that it has been associated with one Parsva, who lived 3 or 4 centuries prior to both of them.

A few Jains have now come forward to tell us that Jainism was the oldest religion of the world, as Megasthenes referred to the existence of Gymnosophists or the *Digambar* Sect of the Jains and that it influenced all the later religions, Judaism, Christianity, Muhammadianism, Confucianism, and Hinduism.

I shall not touch this thorny point at all. But I am prepared to concede that Jainism was an older religion than Buddhism and that Buddha himself was disposed to favour Jainism before he constituted himself to be the founder of his own religion.

For, I find, in a Buddhistic Sacred Book called *Majjhim Nikaya mahasiha nada suttha* that Buddha described in Pali language as to how he had acquitted himself during the six years of severe penance under the Bo-tree near Budh Gaya. He began his description with a significant phrase अचेडको होमि which means 'I went without clothes' and said also a good lot of what had been categorically mentioned in a Jainic Sacred Book *Mulachara*. But the commencing phrase alone is enough for us to believe that Buddha's own admission of his *Digambarism* during the period of his severe penance indicated his original Jainic bent of mind.

While, soon after the penance was over, he discarded the dangerous self-indulgence of the Palace as well as the meaningless self-mortification of Hinduism and the indecent Digambarism of Jainism. He rightly avoided the two extremes and more rightly began to clothe himself and ordered his disciples to do the same.

As regards Belief in the existence of God and Soul, the Law of Karma, the Necessity of Individual Effort, Ahimsa, and Love—both Jainism and Buddhism are almost agreed. It is said that the Jainic Threefold Path (viz., Right View, Right Knowledge, and Right Conduct¹) was expanded by Buddha into his Eightfold Path and that both are the same in essence.

While Buddhism preached its tenets broadcast, Jainism confined them to its own inner circle. While the Buddhistic Books have been published and studied widely, the Jainic Books remain still unpublished and unread. While, therefore, Buddhism extended itself to Eastern Asia, Jainism had to intern itself in Mount Abu and a few other places, very small in number.

1. सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः : *Tatvarta Sutra*.

THE VEDANTA FOR INTERNATIONAL PEACE

By

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

Disheartened, distressed and dismayed does man feel at the callous pursuit of destruction of the world's civilisation peace and tranquillity. But there is an undercurrent of belief, that the war must be waged to destroy the destroyers of that peace. A stage would soon occur when on the debris of destruction of unhonored and unknown soldiers who have lost and are destined to lose their much-cherished lives, a stern accounting is taken—and re-adjustment of international position is planned on fundamental bases of justice, law and liberty of individual and national self-evolution. Territorial and political recreation would have to be organised.

The conquered nations are still alive and kicking. They are already in revolt against the oppression of the conquerors and we can hope for their allaying themselves in the cause of justice, law and liberty. Isolationists have formed that cause. Politically adverse (till recently), states have dropped their ideologies for the sake of truth, peace and liberty (Russia and America). The church in the West is stormed at the turn the events took. The clergy are fast searching their conscience and feel repentant, that they were to a large extent responsible for chaos in christendom. The Catholics are roundly charged with having passionately rejected Democracy. Rudolf Moller Dostati in "*Free Europe*" says "Many Catholic politicians passionately reject Democracy. It is no mere chance that men like Petain and Franco make no pretence of disguising their sympathy for Hitler's New Order". There are certain features of Catholic Politicians which are common to those of Petain and Franco. Mr. Dostati asks "How are we to explain this anti-democratic attitude of so many Catholics? It is based mainly on a fateful confusion of ideas, as a result of which they equate Democracy and Liberalism". They feel that in the Totalitarian systems they find an approximation to the principles of the Papal Encyclicals. Interference with the free inter-play of social forces and particularly the sovereign right of the individual to decide for himself is the bane of the authoritarian states. "Liberalism is eradicated but the suppression of all human rights and freedom cannot but lead to the intellectual void of totalitarianism". Hinduism follows the four principles or aims of Democracy as propounded by Lord Halifax in Washington.

1. The religious principle of the absolute value of the human soul. 2. The moral principle of the duty of respect for personality and conscience. 3. The social principle of the liberty of the individual expressed in two ways: politically by the equality of opportunity, justice, constitutional rule; and economically by the creation of conditions of existence which bring real security to even the humblest citizen. 4. The social principle of the sanctity of the family as the natural further development of the individual. These principles are only an echo of the Vedic and Vedantic conception of *Dharma*. This *Dharma* has a significant orientation. It is the sacred duty of every one to do duty and carry out the obligations he owes to self, the family, to the poor and ignorant. The *Dharma* is a bundle of duties; Rights *would take care of themselves* and are secured as the result. The Declaration of rights by H. G. Wells and the romance of the Atlantic Charter depends and should depend upon this conception of the *Dharma* for success. This *Dharma* is based on *the whole general welfare of the whole of humanity*. Says the Chinese Ambassador Mr. Wellington Koo "the armed conflicts that are raging now show very clearly that the general interests of humanity are really linked together, and that they can never be dissociated. Peace is interdependent and indivisible."

World federations, international organisations, resuscitation of International League with three organs an assembly, a senate and an Executive Council as stated by Robert Hale (Geneva Ratchet) are in the air. Should the Federations of one type or other be formed on political ideologies or religious group formations is a problem which the nearer we approach for solution the harder it would be. Apart from that these suggestions are of no practical use, for the foundations for reconstruction demand a thoroughly new orientation cultural and emotional affecting the peoples en-masse through the leading intelligentsia. Are the leaders in belligerent countries prepared to hear the voice of conscience now or should they exhaust their ammunition in destruction of cities, commerce, trade and civilisation, for the satisfaction of the suppressed ambitions of Imperialism and monopolists? Destruction leaves undying bitterness and feeling of vengeance. So that would not do. Left to themselves the armies would fraternise with those of the so-called enemies. For it is the few leaders of the militant type that set the war agoing. *The reform must come to the hearts and minds of these Leaders* and they can at once call for a truce and put forth settlement by peaceful negotiation. No man is too bad for that

even though he is responsible for the *World War*. Did not Asoka, moved by the carnage, shudder at warfare and stop it? Similarly the Asoka spirit must be consulted within their conscience. Let it be noted that in the name of Gautama Buddha a fellowship was started in Britain in spring 1941 in an effort to link together those who feel that Protherhood is the vital structure or rather corner stone on which the future of humanity must be built.

'J. B.' Says in a London Weekly "If we are sincere we must strive to act and feel fraternally, looking beyond the individual personality to the divine in man, knowing that harmony and unity lie at the very root of being".

There is still lurking the *brute* in man and modern civilisation *has not yet smothered it*. The brute bursts to put down the coloured races as if they are inferior and must be ruled—a patent heresy. The thinkers of States must resolve to clear their minds of color prejudice, and that they would, if only they know the Vedanta doctrine that the self in exhibition is not the true self, and that the latter is of universal similarity and identity surcharged with equal potency for culture and happiness. Do you believe me when I refer to an instance that occurred in Georgia (U. S. A.) says the Atlantic Journal? W. D. Cocking proposed a graduate school where Negroes and whites might study together. He founded a fund of 15 million Dollars for that purpose. At a Board meeting when the Regent stated that Negroes will ride in the same railroad cars, sit in the same schools, go to the same lavatories as white men, up Burst Talmadge, "they would not do it." The Board after all voted 10 to 5 to fire not only Cocking but his colleagues. (See Times 28-4-41). The time has come for the Statesmen of the World for putting down race and color prejudice whether the European races and whites generally recognise it or not, God's will for resurrection of the *Dharma*, would be effected by the agency of the colored races, Indians, Africans and other Asiatic races who have been saturated with the spiritual truths of Sakhya Muni and the Rishis of ancient India.

We have been told by Mr. M. B. Krishnan that Malaya was originally a Hindu Province and races of Hindu Culture are to be found even now. We are also told what is now particularly significant* that since 500 A. D. great interest in India, from purely cultural standpoint was created amongst Chinese Buddhist Scholars and there was a real hankering for knowing India directly. Now that the Chinese army is

*See India and China by Dr. P. Chandra Bagchi.

announced to have reached Burma frontiers to repel the Japanese we can look forward to the consummation of that hankering. Need we say 350 Million Hindus and 400 Million Chinese in co-operation would establish a portentous empire of spiritual unity, and potency throughout the world and the white races would shed their superiority complex and shake hands with us in terms of perfect equality? It is imperative now they do so.

No peace ideas would enter the brains of any person or body of persons unless the present erratic methods of warfare are completely abandoned. The civilian population must be first protected. The bombing operations from the sky are the worst inventions of war-minded desperadoes. Unless conscience revolts against such methods there is no hope of sanity prevailing again. The Statesmen of the world must issue orders at once preventing the use of air bombing methods. "Aviation is a peril to every Nation equally; nor would the peril be lessened by a competitive race in building aeroplanes". So says Lord Allen of Hurtwood. It is the outcome of purely humanitarian feelings which after all is the final court of appeal. Such protections would facilitate conventions and conferences for talking over bold peace terms. Recognition of India's Status as an equal partner with Britain, America and other allies, is inevitable for such a purpose. India then would lead the world's delegations on the lines for which she alone is capable, viz., turning the political fork to a spiritual pitch. The four-fold principles of Lord Halifax could find the level of working order. The Vedantic basis is the gift of mighty Hinduism on which alone an international peace scheme would have to be framed.

The urge for adoption of peace world-wide by all the Nations, belligerent or non-belligerent needs stupendous ability. We are told by a Wing Commander of the R. A. F. that dash, courage and daring are latent in the great majority of the Students in Britain from India. These qualities are as much necessary for this peace urge which means the urge for following the principle of all embracing Dharma, Justice, impartiality due regard to the soundness of life and potentiality of the Soul for ushering in an Era of Universal amity and friendship. Peace missionaries from India to the great centres of fighting states have to carry the doctrines of the Vedanta to those countries amidst thundering cannon and bomb attack.

SHYAMALA DANDAKAM

Translated by K. VISWANATHAN

(Continued from page 27 Jan. and Feb. 1940)

12. सुललितनवयौवनारम्भचन्द्रोदयोद्वेललावण्यदुग्धार्णवाविर्भवत्कम्बुविट्ठोक-
मृत्कंधरे सत्कलामन्दिरे मन्थरे ।

O you goddess, with pleasing fresh youth, lovely as the rising moon, manifest from the churning of the measureless ocean of milk, with neck that removes the lustre of crystal, the temple of good arts, honored with youth.

13. दिव्यरत्नप्रभावन्धुरच्छन्नहारादिभूपासमुद्योतमानानवद्यांशुशोभे शुभे

O you with beautiful limbs that are faultless, which shine by pleasing armlets (or garlands) etc., that are covered by the lustre of divine gems studded therein, O you with auspicious form.

14. रत्नकेयूररश्मिच्छटापलवप्रोलसद्दोलताराजिते योगिभिः पूजिते ।

O you charming with the creeper arms that shine by the buds through the collection of rays from the bracelets of gems; thou adored by Yogins.

15. विश्वदिङ्मण्डलव्यापिमाणिक्यतेजः स्फुरत्कंकणालंकृते विभ्रमालंकृते साधकैः
सत्कृते ।

O you adorned with shining armlets excelling the lustre of red stones (rubies) that spread in all directions; adorned with beauty; worshipped by the good.

16. वासरारम्भवेलासमुज्जृम्भमाणारविन्दप्रतिद्विन्द्रिपाणिदूये संततोद्यद्वये अद्वये ।

O you having two hands equalising with blossoming lotus in the morning, youthful without any interruption, (i.e., ever youthful and never ageing), secondless.

17. दिव्यरत्नोर्मिकादीधितिस्तोमसन्ध्यायमानाङ्गुलीपल्लवोद्यन्नेन्दुप्रभामण्डले
संनताखण्डले चित्रभामण्डले प्रोलसत्कुण्डले ।

O you who are meditated upon with praises by the rays of the rows of shining jewels; having a halo that is the lustre of moon of the edge that has the fingers for buds; bowed to by Indra; that has a halo of the light of consciousness; shining with ear rings.

18. तारकाराजिनीकाशहारावलिस्मेरचारुस्तना भोगभारानमन्मध्यवलीवलिच्छेद-
वीचीसमुद्राससन्दर्शिताकारसौन्दर्यरत्नाकरे वल्कीभूत्करे किंकरश्रीकरे ।

O you leaning or bending by the weight of broad breasts, charming through lustre with rows of pearls like rows of stars, with middle of body like creeper, folds thereon like waves shown by the lustre of forms, ocean of beauty, holding *vina* in hand, giver of wealth to the worshippers or servants.

19. हेमकुम्भोपमोत्तुङ्गवक्षोजभारवनप्रे त्रिलोकावनप्रे ।

O you bent by the weight of breasts—broad, developed and round like gold pots; adored by all the three worlds.

20. लसद्वृत्तगम्भीरनाभीसरस्तीरशैवालशंकाकरश्यामरोमावलीभूषणे मञ्जुसंभाषणे ।

O you shining with black hairs adorning the round and deep navel giving rise to the doubt that they are sedge in a lake (the navel) adorned, speaker of sweet words.

21. चारुशिञ्जत्कटीसूत्रनिभस्तितानङ्गलीलाधनुःशिञ्जिनीडम्बरे दिव्यरत्नाम्बरे ।

O you with charming waist ornament (girdle) sounding that threaten the sound of the bow of cupid, with shining ornaments and cloth of gems and gold.

22. पद्मरागोद्भूतसन्मेलभास्वरश्रोणिशोभाजितस्वर्णभूतले चन्द्रिकाशितले ।

O you with the beauty of hips, charming with girdle shining by gems that conquered the lustre in the region of the gold mountain; you cool as the moon-light.

23. विकसितनवकिंशुकाताम्रदिव्यांशुच्छन्नचारुशोभापराभूतसिन्दूरशोणाय-
मानेन्द्रमातङ्गहस्तांगले वैभवानर्गले श्यामले ।

O you goddess Shyamala, with good-looking and shining beauty of thighs covered with costly and radiant clothes red like the freshly-opened *Kimsuka* flower, the thighs that surpass the beauty of the trunk of the elephant Airavata smeared with ochre, green like the leaf O you that excel all beauty and lustre.

24. कोमलस्निग्धनीलोत्पलोत्पादितानङ्गातूणीरशंकाकरोदारजंघालते चारुली-

O you with charming gait, with big and broad thighs, like creepers delicate and shining, giving rise to the doubt that it is the quiver, produced with lotus, of cupid.

(To be concluded.)

THE INDIAN EDUCATOR, MADURA

AN ILLUSTRATED HIGH CLASS
CHEAP MONTHLY

Editor: V. ANAVAMUDA IYENGAR,
B.A., L.T.,

Annual Subscription Rs. 2 only
Sample copy As. 3

For use in Schools, Colleges, Clubs
and Libraries

— Best Advertising Medium —

Send M. O. to the Manager
The Indian Educator, Madura.

No Educated Home Should Go Without

The Scholar

An Illustrated monthly journal devoted to Literature, Art and Science.

Annual Subscription: Rs. 3 only. For Students Rs. 2 only.

Foreign: 6 Shilling. Single copy As. 4

For advertisement rates write to

The Manager

"THE SCHOLAR," PALGHAT.

The Passing away of Untouchability

K. V. SETHA AYYANGAR, M.A., B.L.

Bharata Dharma Pamphlet No. 1.

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

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

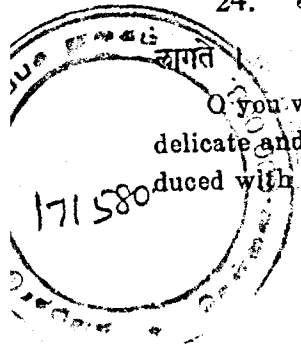
Do Sastras justify Touch Pollution?

MR. B. SITARAMA RAO

Bharata Dharma Pamphlet No. 2.

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

Advertise in The Bharata Dharma. It circulates widely in India and Burmah, and has subscribers in England, Kanya, New York U. S. A., Holland, Australia, South Africa, Malaya, Mauritius and Fiji—Besides individual subscribers it is placed on the tables of over sixty clubs, public libraries, reading rooms, schools and colleges—An excellent means of advertising. For terms apply to the manager. MORYALAYA, ROYAPETTAH, MADRAS.



Registered No. M. 2196.

If you believe

in the glorious past and no less
glorious future of

Hinduism

Buy and read

BHARATHA DHARMA

a monthly Journal devoted to the
cause of

Liberal Hinduism

Annual Subscription including Postage

only Rs. 2 per annum beginning
with any month of the year.

Printed by V. C. Vasudevan at the India Printing Works, 3/1, South Mada Street, Mylapore
and Published by T. S. Swaminatha Iyer, M.A., B.L., Asst. Secy. Arya Mata Sabha,
"Moryalaya", 141, Mowbray's Road, Royapettah, Madras.

108

VOL. XX

JUNE & JULY, 1942

Nos. 5 & 6

THE
Bharata Dharma

A Magazine of Liberal Hinduism

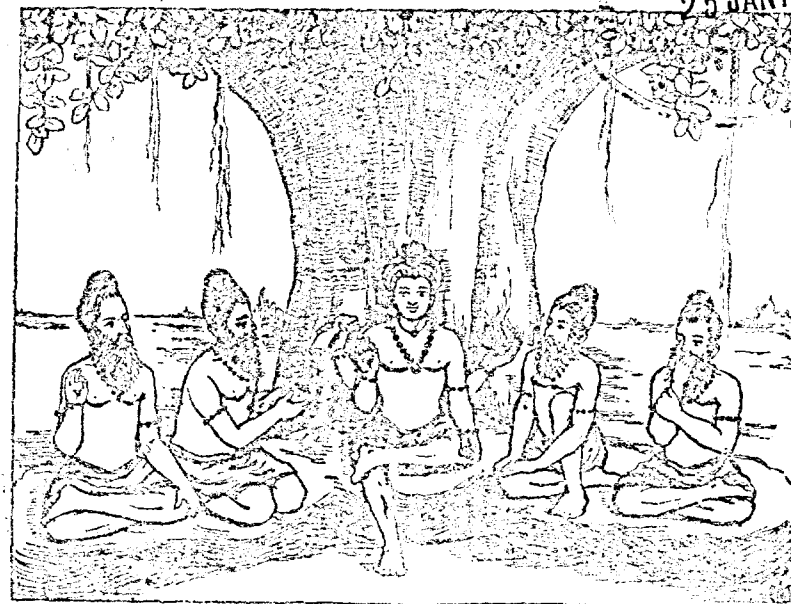
—The Official Organ of the Arya Mata Sabha—

HONORARY EDITORS.

Rao Bahadur K. V. Seshu Iyengar, M.A., B.L., M.B.E.

Mr. S. K. Yegnanarayana Iyer, M.A.

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



चित्रे वटतरोर्मले दृष्टः शिष्या मुख्यं । मुनेस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनं शयाः ॥

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

PUBLISHED ON THE 1ST OF EVERY MONTH AT "MORYALAYA", ROYAPETTAH.
Yearly : India, Rs. 2; Foreign, 4s. Single No. : India, As. 3; Foreign, 4d.

CONTENTS.

	Page.
PAKISTAN AND THE CONGRESS, By Mr. E. Vinayaka Row, B.A., B.L., <i>Advocate, Mylapore</i>	65
HINDUISM, By Ganavisarada Sri M. S. Ramaswami Aiyar, B.A., B.L., L.T.	72
NACHIKETAS: THE CONQUEROR OF DEATH, By Mr. K. Viswanathan	76
THE SIMPLE WAY	81
COMMUNION WITH THE UNSEEN, By Mr. K. S. Ramabhadra Iyer	84

EDITORIAL COMMITTEE.

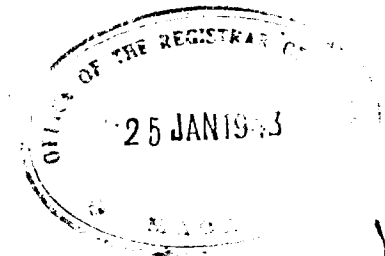
Sir P. S. Sivaswami Aiyar, K.C.S.I., C.I.E., LL.D.
 Sir Vepa Ramesam, Kt.
 Mr. T. R. Venkatarama Sastri, C.I.E.
 Mr. S. Muthiah Mudaliar, C.I.E.
 Dewan Bahadur V. Bhashyam Iyengar.
 Rao Bahadur K. V. Seshu Iyengar.
 Mr. S. K. Yegnanarayana Iyer, M.A.
 Mr. E. Vinayaka Row, B.A., B.L.

} *Hon'y. Editors.*

All Communications regarding Editorial matter, books
 for review, etc., should be addressed to the Editor,

THE BHARATA DHARMA,

23, MADU STREET, MYLAPORE.



THE Bharata Dharma



[The Arya Mata Sabha is not responsible for opinions or
 statements published in this magazine unless they are contain-
 ed in an official document.]

VOL. XX]

JUNE & JULY, 1942

[Nos. 5 & 6

PAKISTAN AND THE CONGRESS

By

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

The question of Pakistan is of the utmost importance to every
 citizen of India including the millions of Hindus. We have in an earlier
 article in our columns pointed out the significance of the resolution of
 the All-India Muslim League relating to Pakistan and also the funda-
 mental objections to the Pakistan idea envisaged by the resolution of
 the All-India Muslim League passed at their Madras Session.

We shall briefly outline what the Muslim League wants as expressed
 by the resolution in the name of Pakistan:—

- The Muslims in the north-west region of India being in preponde-
 rent majority, the said area where they are in a majority should
 be declared as a separate regional state with sovereign powers.
- Similarly in the north-eastern region of India where the Muslims
 are in a preponderent majority the area should be declared as
 another state with sovereign powers.
- These two regional states should be independent and sovereign,
 that is, they should not be parts of any federation or Central
 Government of India and they should have full and autonomous
 sovereign powers over defence, currency, foreign affairs etc.
- As regards the Muslim population in the rest of India there should
 be adequate guarantees that their fundamental cultural rights are

not interfered with by the Provincial Governments or states wherein they live, whether these Governments or states form a federation or remain as unitary states enjoying complete independence or the status of a dominion within the British Commonwealth.

- (c) With reference to these two regional independent Muslim States they should enjoy absolute and complete independence without any manner of subordination or federation with any British Dominion or any part of the British Commonwealth including the United Kingdom.

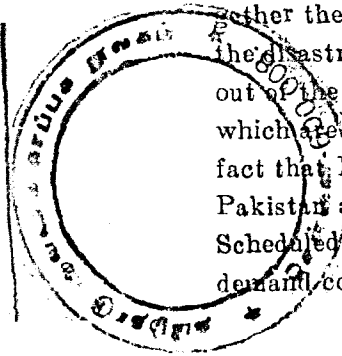
We think the above is a fair analysis of the Pakistan resolution and the modification of the creed of the All-India Muslim League incorporating therein as an essential part thereof the aforesaid conception of Pakistan. This will inevitably mean a disruption of the geographical unity and integrity of India as a single political state with natural geographical frontiers. It will mean the division of India into at least three regional states each completely independent and having nothing to do with the others except on the basis of international relations between the sovereign states. From every point of view, national, Hindu, and even Muslim, this proposal if accepted and worked out, will lead to catastrophic results and will steep the country in anarchy, bloodshed and political ruin for many many years to come and the boldest politician cannot prophesy in what shape the country will emerge out of all the chaos which must be avoided at any cost. Mr. Amery in one of his earlier speeches emphasised on the preservation of the integrity of India. Sir Stafford Cripps like a clever tight-rope dancer in the political arena enunciated the essential principle of the preservation of the political integrity of India as a geographical and historical fact and at the same time with a view to placate the Muslims and keep up the embers of communal discord conceded to the Muslims the right of self-determination by the voting being on a provincial basis neglecting altogether the non-muslim minorities in the respective zones and laid down the disastrous policy of permitting these regional areas from keeping out of the Indian Union and having political relations of their own which are left vague and undetermined. There is no gainsaying the fact that Mr. Jinnah looks to the British for support to his idea of Pakistan and the British again in their turn look to Mr. Jinnah and the Scheduled classes for defeating the claims of nationalist parties who demand constitutional advance on the basis of a single and undivided

India. This is the same old game of "divide and rule" in new forms which have become necessary by the interest evinced by America and China in the further constitutional development of India. British politicians do not analyse the demand of the Muslim League for complete independence in these proposed Pakistan states and do not even refer to their claim for sovereign authority. British politicians expect that when sufficient bargaining on the Muslim side and the British side is complete these regional states will remain as dependency areas governed by the United Kingdom through the colonial office and that these regional states will be left with sovereign powers in non-essentials and no powers in essentials. These two zonal states on the north-west and north-east may be used for various political and strategic purposes as the interests of the United Kingdom may require from time to time in their relations with India jammed in between the two zonal states and with other states beyond the Western and Eastern borders of the new zonal Pakistan states.

The extreme politicians of the Muslim League entertain a notion that these zonal states may be used as jumping off grounds for a fresh attempt to obtain control over Hindustan jammed in between the two states. They also occasionally envisage the possibility of a great Islamic Federation in which these Pakistan states can have international relations with other Muslim states, sovereign, semi-sovereign and non-sovereign as the occasion may arise and as the British Middle East policy may permit.

The Congress has adequately visualised the dangers of the Pakistan move and Pakistan has been condemned outright. The Hindu Maha Sabha Leaders have also equally realised and in a somewhat more direct manner condemned the Pakistan idea. The National Liberal Federation of India in the Session held at Madras and in the previous sessions have equally vehemently condemned the idea of Pakistan and have exhorted the country to fight this vicious political principle and do not permit it to have a place in the political structure of India.

Mr. C. Rajagopalachari the realist Congress politician who was in earlier stages holding identical views with the rest of his colleagues on the question of Pakistan found suddenly that it became necessary to revise his view and to concede to the Muslim League the principle of Pakistan in order to unify the country and to co-operate with the British by forming National Governments in the centre and the provinces with a view to resist the Japanese aggression which he felt was



IL
R4002, 12312 12/2.2014

imminent. Unfortunately without defining adequately the words employed Mr. C. Rajagopalachari had a resolution on the subject passed by the Madras Congress Legislature Party and took the resolution to the Congress Working Committee. The resolution and the circumstances in which the resolution came to be passed were subjected to a frank and powerful analysis by the Congress Working Committee and the move of Mr. C. Rajagopalachari to get the Congress Working Committee to endorse his resolution failed unambiguously and, on the other hand, a resolution was adopted in stronger and clearer terms re-enunciating the opposition of the Congress to the Pakistan idea. Mr. C. Rajagopalachari carried on a most strenuous propaganda in favour of the new move in his own province and it became manifest very soon that the public were completely opposed to the acceptance of the principle of Pakistan. Events followed in rapid succession and Mr. C. Rajagopalachari who was unquestionably the supreme Congress leader in his own province enjoying the confidence of the rank and file of the Congress as well as the Congress Legislature Party in Madras very soon lost his hold on both with the result that he was obliged with a small group of personal followers to resign from the Congress Working Committee, the Madras Legislative Assembly and his leadership of the Congress organisations in the province. It is not yet clear whether he retains his 4 anna membership of the Congress or if has given up that too. Thus ended one chapter in the Congress-league controversy as regards Pakistan.

As an alternative to Mr. C. R's. move at the Congress Working Committee Meeting it was announced by the Congress President that he would appoint 5 representative members of the Congress to have discussions with 5 representative members of the Muslim League to arrive at a settlement of this question. Although months have now lapsed we have not heard anything further of the proposed meeting of representative members. The public have not been taken into confidence by the Congress President as to the moves made by him in the matter and the reception which he received from Mr. Jinnah the dictator of the Muslim League.

Mahatma Gandhi began to write in the Harijan on the subject. His attempt was obviously to by pass the problem by asking for an immediate withdrawal of the British Power on the hypothesis that after the British have left it will be possible to have a settlement on a national basis of the communal question. He called upon the Muslim League

to join with the Congress to achieve the complete independence of India at first before the constituent assembly could be convened to settle the communal question. Mr. Jinnah followed up his demand with a long statement in which as usual he questioned the *bona fide* and the sincerity of Mahatma's writings and ended with the usual warning to British statesmen not to surrender meekly to the Congress demand thereby implying that in that attempt of rejecting the Congress demand British politicians will have the sympathy and support of Mr. Jinnah and his group. At the same time people failed to see the grave inconsistency of the position taken up by Mr. Jinnah. He refused to co-operate with the Government of India in their war effort and has taken or threatened to take disciplinary action against those members of the Muslim League who thought it better and found it desirable to co-operate with the Government of India in their war effort. He has been professing from time to time the view that he is for complete independence no less than the Congress. He would not even have political parleys with any one with a view to settlement except on two essential conditions precedent which he regards as his political postulates namely, (a) that the Muslim League is the sole and exclusive political body which speaks and is entitled to speak on behalf of the entire Muslim population of India living in British Indian provinces and in the Indian states and he would insist that the total strength of this Muslim population is a hundred millions, which may perhaps be about 12 millions in excess of what the census figures may warrant; (b) that though the entire population of India may be about 400 millions of which the Muslims constitute only about 88 millions, these 88 millions of Muslims should be regarded as a separate nation and that the remaining elements in the population of India should be regarded as another separate nation and that therefore the 88 millions of Muslims should have the same political rights and privileges as the remaining elements in the country's population, involving therefore a 50% representation in the executive of the Government of India. Mr. Jinnah has not as yet condescended to go into the details of various provincial executives and there is no use in speculating upon what kind of communal arithmetic will be evolved by him in the statement of his demands for the provincial executives. He would of course ask for composite cabinets without going into the details.

The fundamental weakness of Mr. C. Rajagopalachari's move was that it was unilateral. He had not discussed it with Mr. Jinnah or his

group. He had not obtained a complete picture of what the concessions should be on the national side and what final form the communal settlement will assume as the result of this strange bargaining for preserving the unity and freedom of the country by carving it out into three separate political entities which could, at no conceivable point of time, coalesce by normal evolutionary politics. Mr. C. R. put the cart before the horse in announcing his concessions and then met Mr. Jinnah for a five hours' talk. He has not taken the public in his confidence and set forth the nature of his discussions with Mr. Jinnah or the positive results achieved. If one could draw an inference from his wish that the country should have infinite patience before an acceptable solution of the problem can be obtained, we must hold that he has not achieved any positive results from his interview with Mr. Jinnah and the position stood just as it did, as nebulous as ever, before the interview. Shortly after the interview, however, Mr. Jinnah gave a press statement wherein he reiterated the representative monopoly of the Muslim League, the two nations theory and the unalterable goal of Pakistan. Notwithstanding all this Mr. Jinnah remains unchanged.

After all these happenings if the Congress remained inactive it would not have discharged its obligations to the country. Instead of adopting a spirit of true compromise and putting aside considerations of organisational prestige and propriety and making a direct attempt to have a friendly settlement of the problem they have launched upon a new move. This move involving direct action and mass civil disobedience is fraught with serious possibilities. The British Press in a light mood blatantly suggest a fresh impetus being given to the Muslim group and the Scheduled castes to join with the British in a new threat to confront and defeat the Congress on the political side. This advice, if accepted, will amount to the height of unwisdom.

In a situation of such unprecedented difficulty the wiser way for everybody concerned is the way of an honourable compromise and a friendly settlement. The energies of politicians and people should be withdrawn from the unfruitful enterprises of communal discord, communal selfishness, direct action and non-cooperation and the energy so released should be augmented and applied to a more intensive war effort and the winning of victory, and securing the economic and political advancement of India as a whole in order to give a much higher place to India as a country in international relations and to give to the vast semi-starved millions of this country more food, better food, better

working conditions, higher political rights and a larger sense of national self-respect and a sense of positive achievement in the place of the sense of frustration and humiliation that now prevails. This appeal to find the way of a true and honourable compromise is made to the British, to Mr. Jinnah and his friends, to the Congress, to Mr. Savarkar and others in the hope that the way of true wisdom and the lasting benefit of the country will still make an impression upon them. To the British especially it is necessary to see that in the interests of the British Commonwealth and in the larger interests of the ideals for which the present war is professedly fought, it was never more necessary than now that the British should abandon any appearance of their persisting in their "divide and rule" policy and come to the brass tacks and help in hammering out a friendly settlement which will be put into effect now and at once. The talk of the many good things to come after the war can make no impression. The political credit structure has completely broken down. In politics knowing men ask for cash and can't allow credit. Given the will it is possible to find very soon the right path. The constructive suggestions in that direction will be made in our next issue.

HINDUISM

By

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

I

Unlike Zoroastrianism, Buddhism, Confucianism, Christianity, and Muhammadanism—each of which had a specific Founder; *Hinduism* lays no claim at all to any Founder. Indeed the very name of the religion points to nothing else than a geographical place, viz., *Sindhu*, the modern Indus Valley. *Sindhu* was modified into *Hindu*; and hence the name of "Hinduism denotes the religion of the people that took its origin on the banks of the river Indus.

This Hinduism is the oldest of all living religions. The European Scholars place it between 2500 and 1500 B. C.; while Mr. B. G. Tilak goes back to 6000 B. C. It spread its wings not only throughout India but also extended them to distant lands, such as, Java, Borneo, and Malaya.

It is interesting to note that Hinduism is very closely allied to Zoroastrianism. That alliance is due to the fact that both the religions descended from one and the same stock of people that originally occupied Central Asia and that subsequently migrated partly to Persia and partly to India. Their common origin may be gathered from the following words placed in juxtaposition.

<i>Hinduism</i>		<i>Zoroastrianism</i>		<i>Significance</i>
1. Veda	...	A-vesta	...	Knowledge
2. Soma	...	Homa	...	Intoxicant Drink
3. Yagna	...	Yasna	...	Sacrifice & Prayers
4. Gita	...	Gatha	...	Song
5. Yama	...	Yima	...	God of Death

These common points, it is said, Zoroasters displaced and transformed so as to make his religion appear as being different from Hinduism. But even in his Zeal to do so, the Prophet of Iran tended to intuitively strike another common note between the two religions. For, his theory of the Perpetual Struggle between the good and the bad forces (*Spenta Mainyu* and *Anghra Mainyu* as he called them) is on a par with the Hindu theory of *Samudra Mathana* (Ocean-Churning), wherein the good *Devas* and the bad *Asuras* take opposite sides and hold on a perpetual struggle with each other.

The only difference is that, while, in the former, men were expected to cooperate with God in the struggle, in the latter, God did not want the people to help Him any more than the Sun wanted a glow-worm to help him with light. When, for instance, the ocean, during the churning, emitted a huge quantity of world-destroying and blue-colored poison; neither the people, nor the *Asuras*, nor even the *Devas* could dispose of it. So, God alone took it up, swallowed it but yet kept it in his neck and earned the immortal name of *Nilakanta* ('Blue-Necked one').

Hinduism began its career in India with *Polytheism*; for, the Indo-Aryans had brought it ready-made from their original home. The gods worshipped were first Forces of Nature, such as, Sun, Fire, and Wind. Those gods were given anthropomorphic forms and were supposed to reside in Heaven, drink plenty of *Soma*, and remain in blissful state. Barring *Rudra*, all other gods were benevolent, true, and friendly; would help the good and punish the bad but forgive the repenters. They employed even cunning against the crafty. On the whole, they were more great and powerful than just and moral.

Later on, the Hindu Worship extended itself to mountains, rivers, plants, sacrificial posts, and even weapons. The people regarded themselves as entirely dependent on the gods so worshipped. Hence the worship took the form of Prayers and Sacrifices (both of which were intended to please them or appease their wrath, if any) and also petitions in which the supplicants begged for plenty of rain, plenty of crops, plenty of cattle, and plenty of prosperity. Thus the Hindus were at first practical and matter-of-fact people, mindful of *this* worldly business, confiding in their gods with child-like innocence, and calling upon those gods to help them to get on well here.

As time went on, the rituals were codified into *Poorva Mimamsa*, when magical spells too were introduced, by dint of which the hitherto submissive devotees fancied they could control the gods and force them to do their bid. Moral deteriorated and religion fell into sacerdotage.

The later Buddhistic influence threw Vedic rituals as well as their priests into unimportance. And the still later Agamic influence turned the Hindus from Nature Worship to Idol Worship, which (latter) continues even to-day.

Now, whoever is tempted to shrug his shoulders at the mention of *Idol Worship* must remember that there are others who will shrug their shoulders at his dire ignorance of the simple fact that it is the old, old *Fetish* of the rude savage that reappears as the *Parabrahman* of the

enlightened Hindu. Indeed, the Fetish of the Savage, the Noumenon of the Greek, the Jehovah of the Jews, the Ahura Mazda of the Zoroastrians, the Allah of the Muslims, the Cross of the Christians, the God of the Theologians, the First Cause of the Metaphysicians, the Unknowable of Spencer, and the Parabrahmam of the Hindu are all one and the same notion differing only in degree but not in kind. Every one of the above-mentioned observers—from the rude savage to the enlightened Hindu observes his dreaded or beloved God, not by *pratyaksha* but only by *paroksha*, not directly but only through a medium—ether, air, tree, brook or stone. Rightly therefore did Shakespeare sing, in his *As you Like It* (Act II, Sc. 1):—

“And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones and good in everything.”

Further, the *Idol Worship* may be—and has indeed been—made a symbol of grand and eternal truths preserved intact. For a clear understanding of this statement, I shall give you a typical illustration.

Early in my life, I heard a foreign missionary ridiculing the Hindu custom of worshipping *Ganesa*, the elephant-headed God and even questioning his audience thus:—“Would you feel happy to own a son of that hideous form of an elephant-head placed over human shoulders?” A holy Hindu *Sanyasi*, who happened to preside over that meeting, gave the missionary a slashing reply, the essential points of which I shall place before you.

The animals, used for riding purposes, are generally horses, mules, camels, bulls, and asses. To control them, we make use of reins, whips, indented sticks, and sharp-pointed weapons. But in the case of elephants, which are also used for riding purposes, we do not need—under normal circumstances—any of the above-mentioned instruments to control them; for, those elephants, unlike the above-mentioned animals, can be trained to act according to the verbal orders given, or even silent signs made, by their respective masters. Hence, just as the busy Bee was taken as a symbol for indefatigable energy; the food storing Ant, for making provisions against futurity; the egg-protecting Hen, for parental care; and the fairing Pigeons, for conjugal love; so also, the ever-careful Elephant has been taken as a symbol for the concentration of attention. Hence, worshipping *Ganesa* is tantamount to delivering a silently eloquent commandment, viz., “Whatever you do, do it with care and attention”. Thus, *Ganesa*'s form is significantly symbolic.

Doubtless, as *Siva Purana* declares, the highest state is the natural realisation of God's presence; the second in rank is meditation and contemplation; the third is the worship of symbols; while, the fourth is the performance of rituals and pilgrimage to sacred places.

But, how many could realise the ubiquitous presence of God? Hence, Sri Krishna said:—

‘However men approach me, even so do I accept them’.

Even a foreigner, like Maximus of Tyre, realised the necessity of Idol Worship for a particular stage of human growth and observed:—“God Himself is unnameable by any law-givers, unutterable by any voice, and invisible by any eye. But we, being unable to apprehend His essence, use the help of sounds and names and pictures of beaten gold, ivory, and silvers; of plants and rivers; of mountain-peaks and torrents, yearning for the knowledge of Him; and in our weakness naming all that is beautiful in this world after His nature—just as happens to earthly lovers. To them the most beautiful sight will be the actual lineaments of the beloved; but for remembrance' sake they will be happy in the sight of a lyre, a little spear, a chair perhaps, or a running ground, or anything in the world that wakens the memory of the beloved. Why should I further examine and pass judgment about images? Let men know what is divine. Let them know; that is all.”

One perceptible advantage of the Idol Worship is the rise of splendid architectural buildings—I mean the beautiful *temples*, spread all throughout India, especially, South India. We have been told in geographical books prepared by Westerners—“See Naples and die.” I would modify it and ask all the Hindus to see the Madura Temple Towers and die”.

As for the Seers and Rishis steeped in the Upanishads, the Real is the supra-personal *Parabrahmam* revealing itself in all and forming the background of the world-process. To them, the path for realising the Real is that of *Gnana*, than which there is no other purifier in this world. Even the worshippers of personal gods admit that there are heights and depths in the being of God which are beyond their comprehension. There are still others who maintain that the *Doctrine of Maya* repudiates the reality of the world and makes even religion and ethics absolutely meaningless and completely useless.

This last point needs explanation.

1. Cf. Gilbert Murry's *Four stages of Greek Religion* in which the above is quoted pp. 98—99.

NACHIKETAS: THE CONQUEROR OF DEATH

By

MR. K. VISWANATHAN

It is the Hindu way to weave sublime truths into a story and present a tapestry of eternal concepts unsurpassed in grandeur. The Puranas and some of the Upanishads are such stories. The story of Nachiketas is related in the Katha Upanishad of the Katha Sakha Brahmana of the Krishna Yajurveda. Its popularity can be gauged from the number of the commentaries; it is one of the major upanishads known as the Ten. Prof. Max Muller tells us that it has been frequently quoted by the English, French and German writers as one of the most perfect specimens of the mystic philosophy and poetry of the ancient Hindus. In the 135th sukta of the tenth mandala of the Rig Veda mention is made of a boy and Sayana, the Vedic Commentator, says that he was no other than the Nachiketas of the Thittiriya Brahmana, who went to Yama under the command of his father. In poetic language, grand philosophical truths are conveyed. The story is as follows:—Gautama Vajasravas (the son of Aruna and adopted by Uddalaka), a poor brahmin, well-versed in the sacred lore, performed a sacrifice—*Visvajit*, with the desire for the fruits thereof. As gifts to priests he offered all he possessed. Being poor he offered a few old cows, decrepit, without teeth, without eyes and flesh, past the age of calving.

He had a son named Nachiketas who was observing the details of the sacrifice; he could see that his father could not achieve his wish with such useless cows presented. The father wanted happiness. Nachiketas, dutiful son as he was, decided that he should bring happiness to his father at any cost. So he said to his father, "To whom do you give me?" The father neglected the question once, twice but on the son repeating the question a third time got angry and said, "Unto Yama I give thee".

Nachiketas pondered over these words of his father. Faith entered his heart. He thought that no purpose would be served by his father sending him to Yama, nor could Yama derive any benefit by accepting him as a gift. He was the top boy in his class. So he felt that his father did not mean to send him to Yama. But the word of a brahmin cannot be retracted and it was the son's duty to see that his father's words were not broken. With this idea he asked his father to send him

to Yama. He said, "Men die like corn, they are born like corn. What is the use of not acting up to what you say; send me soon to Yama".

Seeing no way out, the sage gave his permission for the boy to go. The boy went to the abode of Death; Yama was not there then. The boy stayed at Yama's place; Yama returned after three days. Yama's wives asked him to appease the stranger as he had stayed as a guest without food. To atone for the sin of having kept a brahmin without food for three days, Yama offered the boy three boons. The first boon that Nachiketas chose was that his father should be pacified as he was having sleepless nights and sorrowful days, with no peace of mind; all his anxieties should cease. Yama granted this boon most willingly.

For the second boon Nachiketas wanted Yama to teach him the fire that led to heaven. He had known that heaven was a place where the people had no fear, no thirst, no hunger and sorrow, but all was happiness. He wanted to know the path by which man goes to heaven. Yama was once a mortal and had become a god through sacrifice. He was thus the best fitted to teach him fire knowledge—*Agni Vidya*. Appreciating the sincerity of Nachiketas, Yama described the nature of fire, the altar, and the way the rite was to be performed. Nachiketas showed an uncommon power of understanding and Yama was very much pleased: so Yama declared that the fire would thenceforward be known by the boy's name—as Nachiketas agni.

For the third boon, the boy asked Yama to teach him the *Atma Vidya*—the Science of Self. He said to Yama, "Some say that man survives death, others that he does not. Which of these is true?" The utter materialist—charvaka—believes and holds that the self perishes at death. How can there be a return, he argues, after the physical body has been turned to dust? Some believe in rebirth. These are they who believe in the Scripture and do not identify the self with the body. Nachiketas wanted to know which of these views is the correct one. The boy believed in rebirth, but he wanted to make sure from Yama. Yama had granted the first two wishes, but was reluctant to grant the third. The knowledge of the Self is not for all; the Self is most difficult to comprehend. Yama said, "Even the gods are not clear about the nature of the self. So subtle is it that it cannot be easily comprehended". One had to qualify oneself before one can enter on Self-enquiry. One of the conditions for it is complete aversion to the pleasures of this world and of the next. Yama wished to know if the boy was so averse such that he was fit to receive Self-knowledge. To test him he offered many enticing gifts in

lieu of the boon asked for—long life, long-lived sons and grandsons, sovereignty of the universe, the choicest plums of earthly existence, hundreds of heavenly nymphs and beautiful damsels in dance and music, even the power of granting boons to others were offered. The boy was not tempted and he would not change his mind. Said he, "O Yama, ephemeral are these; they wear out the vigor that is in all the senses of man. Life is brief, however long it may seem to be. Let thy chariots, damsels, dances and songs be with thee alone. I find no use for them. Man does not become happy with self and progeny. One who knows that life is limited and fleeting cannot reveal in pleasures of song and love. Hence teach me that knowledge which will lead to everlasting bliss. Naught else will Nachiketas choose". Yama was very much pleased with the sincerity and strength shown by the boy. Then Yama instructed him in the Self.

The first boon asked by Nachiketas pertains to matter which was of the earth, earthly; the second to the life hereafter. Both these were concerning things transitory, for even life in heaven will end one day and the residents therein come to this world when their merits are exhausted—*kshene punye martyalokam pravisanti* as the *sruti* says. The third boon however pertains to everlasting bliss: the scripture says that the knower of the self crosses sorrow and the knowledge of the self gives bliss eternal.

What is given below is a summary of the Katha Upanishad which imparts spiritual knowledge through Yama to Nachiketas. The self is not to be identified with the body and mind; it is neither born nor does it die; it is eternal, changeless and immutable; it is not sprung from anything, nor anything springs out of it; it is not killed when the body is destroyed. The Bhagavad Gita also says the same thing (compare II. 19, 20). Fools mistake the body, senses and mind for the self. It is none of these. It is the intelligence which is the essence of all sense activity and mental psychosis, the self-luminous light whence the Sun rises and whereto he goes to set. It is the witness-intelligence which remains constant through the states of waking, sleeping and dream. The body is compared to a city of 11 openings whose lord is the self, or a house the person living in it being the self—the tenant tenement idea. The city with all amenities is for the benefit of the one who resides in it but is independent; so is the self; or again the house is for the resident; so the body is for the self. The self is the ruler of the body. When the self leaves the body, the entire organism collapses and is

lost. The self neither enjoys nor sorrows. It is the simple witness. Fools think that the self enjoys the fruit of karma. The *dwasu parna sruti* is clear on this. It says: "Two birds of bright plumage, inseparable mates of each other, are sitting on the self-same tree. Of them, one (*Jiva*) tastefully eats of the fruits of karmas, while the other (the *Pratyagatman*) sits majestic in his glory".

In truth the self is the bodiless within the bodies and the permanent within the impermanent; the one eternal of all transitory things and the sole sentience of all sentient beings. This self is not different from Brahman. Fire, which is one, appears different and diversified according to the form of the objects it burns; so also the self seems multiplied and mutilated. Just as the filth of the earth does not taint the sun, so the self is not affected by the impurities of the world.

The same Brahman is known by different names; all the worlds are seen in it; nothing transcends it. No words can definitely describe the Brahman, it being devoid of sound, taste, touch, smell or color. "It is"—that is all that can be said of it. Ignorance is the cause of plurality and diversity. The self is one only. "From death to death goes he who sees difference here as elsewhere" (IV. 10).

If that be so one may ask why men and other beings wallow in misery and do not know things clearly. The cause is given as *avidya*—nescience, which is like a veil covering the real. Simple-minded folks feel that through amassing wealth they can get felicity and bliss. "Not through fleeting things is that abiding One reached" (II. 10); by pursuing external pleasures we fall into the snare of death which is widespread. Very few of us can control our senses, which are like wild horses dragging the chariot of the body as they like and land us in wreck (III. 5). It is Lord's *maya* to turn the senses outward. We do not see inward and behold the resplendent beauty of the immutable self within.

The first task therefore that a seeker after truth has to accomplish is to choose the good in preference to the pleasant; *viraga* is the first step towards achieving this. One who is not free from wickedness, who is not tranquil, who cannot concentrate and whose mind is not calm, cannot attain the self.

Detachment by itself cannot lead us to the goal. Only *vidya* can get rid of *avidya*, and *vidya* at best is only an auxiliary to *jnana* which is the sole means to freedom. The self cannot be perceived by speech, by

mind, by the sense of sight. Only by learning from the best teachers and meditating on the Upanishads the truth can be realised.

Moksha is not a state to be reached, but is there already. "It is not circumscribed by the space-time continuum". It is beyond space, time and causation. "When pure water is poured into pure water, no difference is seen" (IV. 15). Similarly what is called freedom is the intimate experience of the non-difference between the self and Brahman. Those that perceive the immortal ruler as abiding within themselves have the rich heritage of eternal bliss. All talks are figurative in the Upanishads. "The Purusa of the size of a thumb, dwells within the body. He is the Lord of the past and the future, and thenceforward one fears no more. The Purusa, of the size of a thumb, is like a light without smoke, lord of the past and the future. He is verily the same to-day and tomorrow" (IV. 12, 13). The assigning of a size to the self is purposive of meditation: really it is beyond all limitations of time and space. At the end of the Upanishad occurs "When all the knots of the heart are broken, when all the desires born of delusion vanish, a mortal becomes immortal and here one attains Brahman" (VI. 14, 15).

Eternal knowledge of the Supreme is given in the Katha Upanishad. Nachiketas was eminently fitted to tread the path of knowledge (*jnana marga*), and realise the nature of Brahman. The portals of everlasting joy were open to him as Yama says therein. Yama reached the *summum bonum* through the slow path of radiance (*archiradi marga*); ordinary persons beguiled by the transitory pleasures here and hereafter take to the *dhuma marga*—"the path of smoke". Nachiketas surpasses all—even Yama—in that he took the *jnana marga* straight away, brushing aside the lower and ephemeral ones. The Upanishad in its own way teaches us to turn away from elusive and transitory joys and to think of Brahman, and realise it while living here. Thus is immortality attained, and thus is death overcome.

THE SIMPLE WAY

Last month we talked about the simple way of prayer, which was twofold—first, a continuous inward thanksgiving, and, secondly, a sending out of a benediction upon all mankind, and a prayer that they might be blessed in the highest possible way. This month we will consider together the subject of Action, which also is twofold. First, acceptance and co-operation, and, secondly, giving.

Let it be said at once that both of these are the opposite of the natural way of meeting life. This is always the case, for the ways of the Spirit are just the reverse of the way of self-interest and self-assertion. Therefore, if we are faced with a dilemma, a good idea of what our right action should be is to think of what the worldling would do in like circumstances, and then reverse it. Thus, if we receive and insult, instead of returning insult for insult, which is what the natural man would like to do, we know that the opposite of this is the right course for us to pursue.

One of the greatest secrets of truly successful living is acceptance. By "acceptance" I mean accepting the experiences of life, and working through them instead of resenting them, on the one hand, or fearing them and trying to avoid them, on the other.

If we resent and rebel against the experiences of life, then life becomes increasingly difficult and painful. The more we try to resist life's experiences the more complicated our life becomes, because by our resistance we force ourselves away from the middle of the stream of life. Life is like a stream or river along which we are carried, whether we like it or not. So long as we keep to the middle, all goes well; but if we forsake the middle of the river and drift off to the sides, then we become caught up in all sorts of entanglements. If we accept life's experiences and co-operate with them, we are kept in the middle of the stream of life, and maintained in a state of blessedness.

One of the most difficult things the beginner has to learn is that "he does not have to fight, he does not have to struggle; he has only to know the Truth." This, of course, is in addition to accepting life's experiences and co-operating with them, and always going forward, instead of hesitating or trying to avoid what lies ahead.

Acceptance is the secret, plus going forward, stepping out into the unknown hand in hand with God. We have to go forward to meet the difficult experience which may seem too big for us, and, instead of rebelling or trying to avoid it, trust in God, at the same time realising the Truth.

When we realise Truth it is as though we became suspended between Heaven and earth, enveloped in the Presence of God.

There are three ways of doing : (1) To concentrate on the spiritual heart. (2) To concentrate on a point midway between the brows. (3) To concentrate upon a point above the head. The Pilgrim whose method is described in *The Way of a Pilgrim* book practised the first method. Occultists generally practise the second, while ordinary Christians usually practise the third. They kneel down, close their eyes and turn them upwards, towards God and Heaven. Actually, the eyeballs roll upwards and slightly inwards, so that they are really focused on a spot about three feet above their head. Most people are not aware of this. They simply turn their eyes upwards in adoration, while keeping them closed, of course.

It does not seem to matter which method is practised, so long as we practise the method of prayer which suits us best individually. The third method is probably the easiest for most people, and the most natural. It is the essence of simplicity. One simply closes the eyes and looks upwards. One can become aware of a beautiful light or radiance, or become conscious of a glorious and comforting presence.

However, this is by the way. The essential thing for us to do is to welcome all experiences, to co-operate with them, and then to go forward, putting our whole trust in God, as it were taking hold of His hand and stepping out into the Unknown with Him. At the same time we can establish our mind in God by reciting His promises, and we can restore and establish our faith by recalling God's dealings with us in the past. "Hitherto hath the Lord helped us." What God has done, God can do. "The Lord's arm is not shortened that it cannot save: neither is His ear heavy that it cannot hear."

If we accept life's disciplines and go forward, then we find that we are brought victoriously through all life's experiences and upheld in all the great crises of life. If, however, we choose the unregenerate way of resistance, of fighting, of avoidance, of rebellion, of complaining, then strife and unhappiness become our portion. Even if we do manage to secure a measure of order by struggle and strain, we find that we can keep it only by fighting for it. Consequently, we find that "there is no rest for the wicked"; in other words, no peace or inward happiness for those who follow the unregenerate way of strife and opposition instead of the Divine way of love and co-operation.

This matter of acceptance is not a mere doctrine, but is a recog-

nised psychological fact. Indeed, I believe that a book by professional medical psychologists has been written advocating this very thing, not from a religious standpoint at all, but from the point of view of curing both general, and more particularly nervous, ailments, neuroses, etc. No doubt much good may be done in a psychological way, but when we use true religion based on sound psychological principles, the results are much more rapid and effective. Now we come to our second point, viz.

GIVING TO THE UTMOST INSTEAD OF GETTING ALL WE CAN

Most of us do not mind giving a little of our time and substance to the distressed, provided we make sure that first of all we ourselves are well provided for. Always, the self seems to come first. It is the way of the natural or unregenerate man to look after his own interests, and it is very difficult indeed to change one's natural impulses.

But the ways of the natural man have to be reversed. Instead of being self-centred, seeking to draw things to ourselves, we have to learn to give ourselves to the world. Our work, instead of being a means of getting money, has to be changed into an act of service to the whole without thought of reward. If we give ourselves without stint, it may seem that we lose, especially at first; but, ultimately, when we have served our apprenticeship, which is like passing through a sort of initiation, our life becomes greatly blest, and the more good we give out the more does Divine good flow in. But we must not give with this in view. The most that we should hope for is that God will see us through.

Especially when passing through a time of adversity is it natural to close one's purse and lock the cupboard door. But, actually, to do so is one of the worst things possible that we could do. When we are "hardest up," and when we do not know which way to turn, owing to lack of means, then is the time to give something away. This is an act of faith which does not come easy to most of us, but if it is done then it begins to crack and break down the hard shell which surrounds us and which shuts us off from God's more abundant life. Just as a chick inside an egg is shut off by the shell from the fuller life outside the egg; and must crack and break its way out into freedom, so also must we break down the hard shell which shuts us off from God's abundant life. And this can be accomplished only by giving.

But we may not have anything material that we can give; we may have neither money nor goods. But such as we have, we can give, even as Peter did when outside the Gate called Beautiful. "Silver and gold have I none, but such as I have give I thee." He gave all that he had, the only thing that he had to give, and then it was found to be the greatest blessing of all. Thus, if we have neither goods nor money to give, we can give what we have, the love of a compassionate heart, the service of compassionate hands, the errands of compassionate feet.

"Christ has no body now on earth but yours, no hands but yours, no feet but yours; yours are the eyes through which is to look out Christ's compassion to the world, yours are the feet with which He is to go about doing good, and yours are the hands with which He is to bless us now," (St. Teresa.)

If we give what we have in Love, and not for reward, then what we give is multiplied.

Those who practise this better way of life do not become rich or wealthy in a worldly sense. That is to say, they do not, as a rule, have great possessions, although some become well-to-do. There is no need to lay up treasure on earth if we can always draw upon the limitless resources of God.

In war-time we are asked to keep a reserve stock of food, so that in case of invasion we shall still not starve. In peace-time, because we can get all that we need from the shop or store, there is no need to hoard up a reserve stock in our pantry. In the same way if we live in harmony with the laws of life and being, then what we need comes to us at the right time, so that there is no necessity for us to hoard.

Such a life is one of great freedom and liberty. The strain of life is put aside, and the peace of God possesses us and flows through us like a river.

Since writing the above, one of our readers has written to say that she has given, given, given for forty years, and yet she is always in a state of penury and lack. We believe that this friend has given her life in service, that she has borne heavy burdens, and that she has been faithful in the great responsibilities which have been placed upon her. Why, then, should there be no blessing?

Well, in another letter this same reader admits that she has neglected prayer and meditation and the cultivation of the Inner Life and the practice of the Presence of God. If we neglect these things, then of course we have no Hidden Store from which to give, and there-

fore anything that we give may do no good, and may even impoverish us, and also encourage the predatory instinct in others.

If, however, we cultivate our Inner Life, spending part of our time each day in prayer and in making contact with our Divine Source and Centre, and also in realising the Presence of God, and in addition reading Scripture regularly, then our life becomes entirely controlled by Love and Wisdom. Then it is that God (Love and Wisdom) is able to control every circumstance of our life. Every experience that comes to us becomes a blessing and a stepping-stone, and all that we do is blessed. Or, as the first Psalm puts it: "Whatsoever he doeth shall prosper."

We are apt to do the Martha duties and neglect the Mary part of sitting at the feet of Jesus, and learning of Him the way to achieve through the strifeless use of the deathless powers of the One Eternal Spirit Who created and maintains the worlds, and is the Life and Power which manifests them. Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you. First sit at the feet of the Master and learn of Him; first find your Divine Centre and realise the Presence of God, and all the Martha work will be done without effort and without strain, because the Spirit works through us.

George Muller, Hudson Taylor and others succeeded where others failed. Onlookers who saw only the outside of things marvelled at the way thousands and even millions of pounds flowed to them although they never took collections or asked for donations, neither would they accept credit or allow anyone to know if funds were running low. But there was another side to the story. The public did not know of the hours spent daily in prayer, of the feeling upon God's Word, of the ceaseless vigil of the soul, or of the discipline and chastenings, the tests and trials, which these great men practised and endured. Compared with them, we are mere pigmies, yet are we not inclined to try to achieve what they achieved without doing those things which were the source of their power and the foundation of the greatness?

"Blessed is the man . . . (whose) delight is in the law of the Lord: and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm i.)

Reproduced from Science of Thought Review.

COMMUNION WITH THE UNSEEN.

By

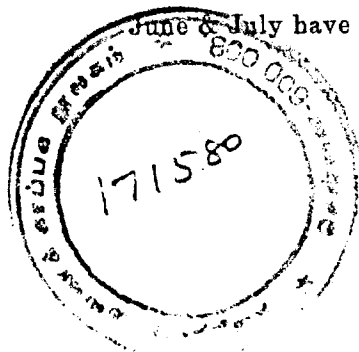
MR. K. S. RAMABHADRA IYER.

Communion with the Unseen may also be described as Culture. It is possible for man to imbibe in his own frame certain invincible forces which inculcate great Truths and steadily march him on along the road to Peace. He then gets communion with the Divine and shines in his full glory. Feelings of ecstatic joy pervade his whole frame and immerse him in perennial delight. He thinks great thoughts, he dreams great dreams, he feels great impulses and God guides him at every step. That man is really cultured; and he gets consistent and continuous enlightenment from the heart. His soul becomes enraptured in love; and the mysteries of Providence are revealed to him. Providence then becomes a constant Companion with him and he exclaims in utter joy:—"I and my Father are one". He feels slowly but surely that the path of Peace is the path of God and he fulfils himself to the extent and in the manner that he obeys His loving Commands given to him from day to day and hour to hour with unerring precision and care. That is the universal destiny of mankind: and whosoever promotes it or finds it is indeed blessed.

India is a land of countless *Bhaktas* and it may be the Will of Providence that out of her present travail may emerge a race of giants who will establish solid peace on Earth and unite the whole world in unshakable devotion to the Lord of all the worlds. May His Rule prevail over the hearts of mankind?

EDITORS' NOTE.

Owing to the difficult situation that prevailed in the previous months and on account of the scarcity of paper the parts for May, June & July have now been combined into one issue.



THE INDIAN EDUCATOR, MADURA
AN ILLUSTRATED HIGH CLASS
CHEAP MONTHLY

Editor: V. ARAVAMUDA IYENGAR,
B.A., L.T.,

Annual Subscription Rs. 2 only
Sample copy As. 3

For use in Schools, Colleges, Clubs
and Libraries

--- Best Advertising Medium ---

Send M. O. to the Manager
The Indian Educator, Madura.

No Educated Home Should Go Without

The Scholar

An Illustrated monthly journal devoted to Literature, Art and Science.

Annual Subscription: Rs. 3 only. For Students Rs. 2 only.

Foreign: 6 Shilling. Single copy As. 4

For advertisement rates write to
The Manager
"THE SCHOLAR," PALGHAT.

The Passing away of Untouchability

K. V. SETHA AYYANGAR, M.A., B.L.

Bharata Dharma Pamphlet No. 1.

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

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

Do Sastras justify Touch Pollution?

MR. B. SITARAMA RAO

Bharata Dharma Pamphlet No. 2.

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

Advertise in The Bharata Dharma. It circulates widely in India and Burmah, and has subscribers in England, Kanya, New York U. S. A., Holland, Australia, South Africa, Malaya, Mauritius and Fiji—Besides individual subscribers it is placed on the tables of over sixty clubs, public libraries, reading rooms, schools and colleges—An excellent means of advertising. For terms apply to the manager. MORYALAYA, ROYALETTAH, MADRAS.

If you believe

in the glorious past and no less
glorious future of

Hinduism

Buy and read

BHARATHA DHARMA

a monthly Journal devoted to the
cause of

Liberal Hinduism

Annual Subscription including Postage

only Rs. 2 per annum beginning
with any month of the year.