

XX

AUGUST, 1942

NO. 7

THE Bharata Dharma

A Magazine of Liberal Hinduism 113

—The Official Organ of the Arya Mata Sabha—

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चित्ते वटवृक्षे ब्रह्माः शिष्या गुरुर्दवा । गुरोस्तु नैनं व्याख्यानं शिष्यास्तु शिक्तसंशयाः॥

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

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

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THE Bharata Dharma

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VOL. XXI]

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PAKISTAN AND THE CONGRESS.

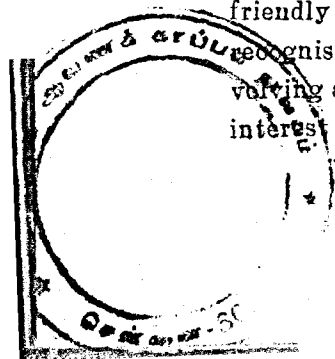
A few constructive suggestions.

By

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

In our last issue we reserved the task of outlining a few construc-
 tive suggestions to this issue. Since writing the article in the last issue
 the clouds on the political horizon of India are gathering dark and thick.
 Non-co-operation and mass civil disobedience are threatened to be
 launched by the Congress. The Government of India appear to be also
 preparing for meeting the new move effectively. Sir Stafford Cripps in
 his broadcast to America and Mr. Amery in his announcement in the
 House of Commons have both made it clear that Britain will be firm and
 strong in dealing with the threatened non-co-operation and mass civil
 disobedience movement. We still think that an honourable and friendly
 settlement between all the parties concerned even at this stage is not
 only perfectly possible, but absolutely indispensable to the main task
 before us namely, accentuating war effort and winning the war. On the
 question that we should win the war there must be no divergence of
 opinion at all and the constructive suggestions that we offer in this issue
 will therefore move round this central pivotal point on which there is
 undoubtedly complete unanimity.

In our opinion, the appeal to arrive at a friendly settlement should be made primarily and most urgently to Britain herself for two reasons. In the first place the final recognition of a new constitutional position has to be made by Britain through the agency of British Parliamentary and governmental machinery. It is much better that time is saved and the inevitable next step is taken by Britain without loss of time and loss of goodwill of large sections of the millions of India. In the second place we are not satisfied that the proposals finally made by Sir Stafford Cripps were by any means adequate at all to what the situation requires. There is considerable force in the opinion expressed by many responsible people that Sir Stafford Cripps came over to India more to make a show to American public opinion that Britain is ready and willing to effect a complete transfer of power, but they are unable to do so only on account of the people who are to receive the power so transferred not being ready on their side to receive the same on account of deep-seated political differences on which they are unable to arrive at any settlement, than to achieve definite results on the road of constitutional advance by statute or by convention in India. Every major political party in India after mature and careful consideration rejected the final proposals of Sir Stafford Cripps. Although in a spirit of wounded pride Sir Stafford Cripps hastily and summarily declared that the proposals made were withdrawn, he and every one responsible both in England and in India knew that the matter cannot stop there. That is all the more the reason why there should be an immediate announcement that the Cripps' proposals are still on the field and that the Government would open up further negotiations with the principal political parties in India for improving the Cripps' proposals in a manner acceptable to all the parties concerned. In any decision arrived at in a spirit of compromise the extremists in every contending section cannot be satisfied. There must be a universal recognition of this elementary principle of all friendly settlement that every party cannot have everything that it wants. There must be a genuine and sincere spirit of give-and-take and mutual accommodation so as to promote the permanent interests of India primarily and as a part of such interest the maintenance of cordial and friendly relations between India and the British Commonwealth. If we recognise that the acceptance of the principle of Dominion Status involving as it does the right of severance from the Commonwealth if the interest of India should at any time require such severance, the major



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hurdle would have been cleared and a settlement satisfactory to all would be speedier and more certain of attainment.

If Britain is willing to concede the principle of Dominion Status as defined above as early as possible after the termination of the war, we fail to see why Britain cannot announce that India shall have such Dominion Status now and at once subject to a few transitory provisions for the duration of the war. As we pointed out in our last article, for very sound and understandable reasons Indian politicians would like to have an immediate and present performance, though in a lesser measure, than a promise of performance at a future date, though even in a larger measure. Sometimes it is wiser to take the cash and let the credit go. Now is the time when such a political maxim should prevail and find general acceptance.

After making the above announcement both in England and in India by the Premier and the Viceroy respectively, parliamentary recognition for such a declaration can be obtained within a few days of the declaration. Such a declaration would necessarily involve a complete Indianisation of the Viceroy's Executive Council and appointment to the Council of members who will collectively command the general adherence and support of the major political parties in the country so that a council so constituted need not spend any time on internal political controversies, but could concentrate all their attention on attaining increased national efficiency, all-round economic advancement, a bigger place for India in International relations, and finally and supremely doing everything necessary to have increased war effort, so that the achievement of final victory by the United Nations may be doubly assured. We desire to inform the United Nations that if any big political change on the lines aforesaid is immediately made the enthusiasm of the masses of India will be assuredly increased and war effort will be also increased in every direction and in every province of India. A friendly political settlement of the Indian question will be directly responsible for increased moral and material strength of the United Nations from a military point of view.

At the same time as making an announcement Britain should inaugurate a few striking changes in the present policy and methods of Indian administration. By way of illustration only we shall indicate a few changes which will catch the imagination of the public in India and also the allied nations who are no less keen than Indians themselves in a friendly settlement of the Indian question.

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Firstly, the office of the Secretary of State for India should be abolished and India should be placed on the same footing and status as the other members of the Commonwealth. In the British Cabinet the Minister dealing with South Africa, Canada and Australia, should deal with India also on the same footing.

Secondly, all the portfolios in the Viceroy's Council including Home, Finance, War Transport, should be in the hands of Indian Councillors who are drawn from the public life of India and who command the general support of all the principal political organisations.

Thirdly every appearance of racial discrimination in favour of Englishmen in India and elsewhere to the detriment of Indians should be entirely eliminated. This would remove the long felt grievance that where the interests of Indians and the interests of Englishmen come into conflict, the Government of India and the Secretary of State for India throw in their weight against the interests of Indians.

Fourthly while for the duration of the war the Commander-in-Chief should in charge of all technical matters relating to defence, immediate arrangements should be made and announced for training as rapidly as possible all the Indian military personell required to fill all the officers' jobs in the Indian Army by persons of Indian domicile. It is not sufficient that there should be increased recruitment of Indian soldiers only. A proportion of Indian officers in the higher ranks of the army including a substantial proportion of Indians in the General Headquarters Staff should be assured and all necessary steps to implement this assurance should be taken forthwith. It should not be difficult to achieve a reasonable proportion within two or three years. In any case a real and sincere beginning made in that direction will catch the imagination of the people.

Fifthly, in all commissions, committees and other appointments abroad for the representation of India, as a rule, only Indians should be chosen, the appointments being made by or under the authority of the Government of India reconstituted as indicated above.

Sixthly, an announcement should be clearly made that as the immediate result of the attainment forthwith of the status of a dominion by India, India will enjoy from now complete Fiscal Autonomy and full freedom to evolve and execute its own policy of Industrialisation without any manner of interference by the Government in England. This, in conjunction with the other requirements outlined above, will ease the tension enormously.

It may be noted that Sir Stafford Cripps stated by way of introduction to his proposals that that was the first sincere attempt made by England to transfer real power to the people of India. Britain should not be content with merely a declaration that they are sincere in their attempt to transfer power. When that sincerity is in question, rightly or wrongly, it is up to them to prove their sincerity by immediate performance of everything that they wish to do for effecting the transfer of power. If the major political parties are not ready to receive the powers so transferred the Government could and should find the next best set of people who would be ready collectively to receive such transfer of power and to function as a National Government at the centre. It was reported that the new members of the Viceroy's Executive Council were contemplating the issue of a statement announcing the policy which they proposed to pursue and it was also reported that the attempt was dropped as the members held very divergent views and could not arrive at any policy which could be announced jointly in their names. If proofs were needed, it is sufficient to indicate that the present expanded council cannot be regarded as anything like a substitute for a national government. If any set of public workers drawn from different political parties could be found to work collectively as a national government working out a common policy, that would be the nearest possible approximation for a National Government. And England should at this juncture establish at least such a National Government if the very best form of National Government could not be had for reasons beyond their control. Such a move made by Britain will automatically win the general support of large sections of the public and those who may hesitate to come in will also very soon revise their views and join in strengthening the hands of a truly national government.

We have to say a word to the Muslim League. Be it noted that beyond rejecting the Cripps proposals and beyond declining to co-operate with the war effort of the Government of India and beyond issuing bitter and accrimonious statements of a negative character condemning this group or that group, the all-India Muslim League as a political organisation knowing its own mind, has made as yet no positive contribution to the problem. To continue to remain in this unenviable position cannot but be regarded as unpatriotic and prejudicial to the main task before us, namely, that of winning the war. It is up to them to abandon their policy of strict aloofness and isolation and

enter upon fruitful channels of negotiation and settlement in a manner consistent with the progress of India as a whole. The impression that is left in the mind of the public that the Muslim League is only engaged in trying to get the most favourable terms from non-Muslims and from Britain by adopting this policy of do-nothing and still isolation must be removed by the Muslim League by beginning to outline positive proposals and making earnest efforts for a lasting settlement. In any case there should be a genuine effort to come and work together at least for the duration of the war as an emergency measure, for the winning of the war is most essential for Muslims and non-Muslims alike in this country.

The Congress has many times before tried the method of non-co-operation and mass civil disobedience. They know the serious consequences of such moves. It is encouraging to note that the Congress President has announced that the Congress would not be averse to have negotiations for a proper settlement of the Indian question. We hope that the Congress will not precipitately launch upon any such big moves, but would make every effort to achieve a friendly and satisfactory solution in the permanent interests of the country.

HINDUISM

BY

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

II

The Doctrine of Maya was more or less the product of one well-known religious leader, Sankara. He found himself between the two horns of a dilemma. On the one hand, the 'Real' must ever be exempt from all changes and must be deemed to exist and persist to exist for all time. On the other hand, the 'phenomenal particulars' do not exist for all time but die every moment.

Now, suppose—for argument's sake the phenomenal particulars exist, like the Real, for all time. The logical conclusion will be that the world-process is never to reach its end; and our progress will be like the progress of the rats in a revolving cage, moving and moving and yet remaining in the same place. Even the admission, nay, the very recognition of the fact that those particulars do not exist for all time but have an end does not at once take us to any satisfactory conclusion. For, the end that is sought to be reached is generally deemed to be a state of perfection. Suppose that 'perfection' is reached and the individual feels himself emancipated, what then?

It is said that the 'emancipated' individual develops the universality of outlook, characteristic of perfection but yet retains his individuality as a centre of action. In other words, the liberated individual souls mingle themselves in the world to help the struggling humanity and get the remaining individuals to be duly liberated like themselves. Now, when, by such operation of Love and Service, the whole humanity reaches its consummation, what becomes of *all* the liberated souls? If they are deemed to have attained, alike, a state of perfection, is not that *state* tantamount to stillness, stagnation, death, and oblivion?

To avoid this kind of inconvenient logic, it is argued that there will never come a time when all individuals will reach their perfection. Does not this view frustrate the purpose of God—that 'one increasing purpose running through ages'?

To avoid this kind of inconsistency, it is again argued that the world, at the psychological moment of the liberation of *all* the souls, fulfils itself in *Pralaya* or self-destruction; that, when such curtain drops, another plot and another drama will commence; and that the

universe will go on and on for ages and ages. Even here, a question arises: "What is the divine purpose of these endless dramas succeeding one after another?"

We feel that there is the absolute reality; we know that there is the relative world; and we assume that the relative world rests on the absolute reality. But, Sir, the how or why of it we neither feel nor know nor even assume. We must honestly confess our ignorance on this point even with folded hands.

This honest confession on the part of Sankara is tantamount to his Doctrine of Maya, which is not therefore Illusionism.

The great leader repudiates the identity between God and the World. For, if God is transformed into the world, a question again arises whether it is the whole of God or only a part that is transformed. If it is the whole, then there is no God beyond the universe and we lapse into Pantheism. If it is only a part, then it means that God is capable of being partitioned and that we can keep one part of God above and another part below. It would be, as per Anandagiri, like taking half a fowl for cooking, leaving the other half for laying eggs. Hence Sankara believed that it was not possible to logically determine the relation between God and the World, inasmuch as that relation was as elusive as an Illusion (Maya).

But we shall not allow even Sankara to arrogate to himself the authority of giving any sort of finality to a perennial question of the sort we have been discussing. Inasmuch as there arose Hercules to cleanse the Augean Stables and Alexander to cut the Gordian Knot, we shall continue to hold fast both ends, so that some mighty genius may be able to find out, in some distant future, where they meet and let each of us, meanwhile, sing along with Lord Tennyson:—

"Yet I doubt not through ages one increasing purpose runs;

And thoughts of men are widened with the process of the suns."

This kind of attitude alone will enable us to attend to the *ethical* problems.

Yet, one more hindrance, which must be removed, before we proceed to tackle those 'ethical' problems. Persons are not wanting who contend: "If everything is preordained by God and if we are only puppets wirepulled by him; where is the use of racking our brains with the ethical problems? Hence, as Green admits, some conclusion in regard to the relation between man and nature must be arrived at, before we can be sure that any theory of *Ethics* is other than wasted labour.

A theory of conduct is unmeaning, if conduct itself is impossible; and it is mockery to bid a man conform to certain laws, if he is simply a natural product of their operation. There would, in short, be no meaning in an 'ought,' if it were not accompanied by a 'Can.'

The question, then, with which we are immediately concerned is whether, with regard to the moral sense of man, *ought* is or is not accompanied by *can*. Emerson answers:—

"So nigh is grandeur to our dust

So near is God to man,

When Duty whispers low—'Thou *must*,'

The youth replies 'I *can*.'

Men, therefore, must be regarded as beings animated by an *Ideal*, which they are bound to aim at realising and which they *can* realise, as soon as they become aware of the obligation. Being soldiers of that 'Ideal,' those who fail to struggle for it must be treated as deserters and those who deny its authority as guilty of high treason against the dignity of human nature.

Yet, the deserters, in their self-defence, will let in Dr. Rabindranath Tagore as their witness, quote a line of his:

"We do what we like; yet we do what He likes," and argue that they are not responsible for doing what God made them do. The following illustration will show that the Doctor meant by that line one thing and the deserters meant conveniently another.

Suppose Mr. A enters the Madras Central Station and gets into a train bound for Delhi and suppose the train moves, as it must, northward. Mr. A too must necessarily move northward along with his train. But can he not, within the limits of his compartment, move in all directions, even in the opposite direction—southward? Quite similarly, although every one of us must necessarily conform himself to the wholesale cosmic process planned by God; all of us can afford to have our own respective plans for our individual freedom of action, so long as our plans are not inconsistent with God's. It is in this sphere of our individual freedom of action that *ethical* rules find their proper place to regulate our conduct.

As the moral standard whereby to regulate man's conduct, Hinduism postulates what is called *Purusharta Chathushtayam*, that is, the four 'Ends' of Dharma, Artha, Kama and Moksha.

Before we proceed to deal with these *Ends*, it is desirable that we get to know the distinction between 'Law' and 'End' as the two different standards of morality.

The question 'Why is murder bad?' may be answered both from the point of *Law* as well as from that of the *End*. The point of *Law* is that murder is bad, because it is punishable with death according to the Indian Penal Code. The man in the street understands it and naturally entertains fear of the condemned act, which (fear), it is said, is the beginning of his wisdom.

The point of *End* is that murder is bad, because it makes the murderer a brute and corrupts his character. This the man in the street does not (care to) understand but allows himself to be influenced by his first impulse to commit the act in question. That was why Mr. Mackenzie wisely remarked: "Public opinion grows very slowly and there are always considerable bodies in a community who are unaffected by it, unless it takes the form of definite laws with punishments attached. Sometimes, after such laws have fulfilled their purpose, it becomes desirable to repeal them: St. Paul said of the Jewish Law that it was a Schoolmaster to lead men to Christ, meaning that, as soon as men grasped the true meaning of the moral ideal, they could dispense with the narrow injunctions of the Law, which were nevertheless necessary as a preparation. So it is with nearly all laws. They are too rigid and formal for human beings, as soon as they attain to true freedom. But they are necessary, at first, as a check upon licentiousness. What men do at first from fear, they learn, by and by, to do from habit and afterwards from conscious will. Law, then, comes first; then, habit; and then, virtue."¹

Dr. Christopher Wordsworth (Bishop of Lincoln), when he was asked why he should retain enforced attendance at his chapel, replied: "O! it is a choice between compulsory religion and no religion at all." The same may be said of compulsory morality, inasmuch as it is equivalent to no morality at all. Yet in the light of Mr. Mackenzie's remarks, compulsory morality may form a preparative education towards true morality. Needless for me to state that this compulsory morality, in which *Law* is the standard, is intended for the undisciplined many; while, the true morality, in which *End* is the standard, is intended for the disciplined few and that the jurisdiction of the former may—and

1. Cf. Mackenzie's *Manual of Ethics*—p. 338.

even must—be narrowed, as that of the latter becomes more and more widened.

It sometimes happens that the compulsory, and true moralities clash with each other, when the leaders of "the disciplined few" come out, raise a hue and cry, and oppose what they call *bad law*, even to the extent of dying in the struggle, as Antigone did in one of the Greek Tragedies.

From the foregoing considerations, it is clear that the *End* is more important than the *Law* as the moral standard. Hence the Hindu Sages wisely postulated, not the *Laws* of the Decalogue type, but the *Ends*, whereby to regulate man's conduct, viz., the four Ends of *Dharma* (Righteousness), *Artha* (Wealth and Power), *Kama* (Pleasure), and *Moksha* (Spiritual Freedom).

RELIGION *versus* NATIONALITY.

By

RAO BAHADUR K. V. SESA AYYANGAR, M.A., B.L., M.B.E.

As we have been expressing in former parts of the Bharata Dharma the country is definitely drifting into a chaotic condition in the adjustment between religion and citizenship. With the intensification of the movement towards Pakistan the consciousness is deeply sinking into the public that religion introduces a definite cleavage in individual and communal life. It erects barriers which are difficult to surmount. While this is all very well, in cases where there is no attempt to wean members from one community to another the position becomes very grave when a committee entrenching itself under its exclusiveness persists at the same time in winning adherents to it from another community. The position, as it ultimately emerges, is this. Change from one religion to another amounts to a change from one nationality to another. Change of religion is change of nationality with all the civic consequences with respect to status, property, succession etc. This is a definite tendency towards reaction. It is negation of the spirit which prevailed at the time when at the instance of Christian missionaries the Caste Disabilities Removal Act was passed removing disabilities on converts and the handicaps to which they were subject when they became Christians.

Hereafter any community will be perfectly justified in safeguarding itself against the loss of members in as much as the community forms the nation and conversion causes definite loss to the nation and accession of strength to neighbouring and possibly a rival nation. If people insist upon exclusive religious nationalities they must take it with all its implications and with all the developments to which it must be logically subject as understood by other religious communities as well.

THE WAR AND THE LESSON OF THE MAHABHARATA

By

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

Several currents of public opinion though not very vociferous (mainly because of the censorship) have been heard steadfastly demanding in plaintive voice, that this war should be ended and peace restored. Several antidotes to stop the war and proclaim a kind of truce or armistice as a preliminary have been suggested also. Mr. Harold Butler and people of his ilk are already strenuously cogitating on the future reconstruction of the world and its economic, intellectual and moral conditions. But no thinker has yet made himself bold enough to reflect on the moral and ethical aspect of the means adopted for securing victory.

Victory has its penalties and remedies. The war justifies killing and destruction. The proverb "nothing is fair or foul" is oft quoted in support of the tremendous killing and destruction indulged by the belligerents. The victorious side is often proclaimed as the righteous side. Does it become righteous if it is victorious? If "yes" no regard to the ethics of killing is paid at all. The philosopher bursts out saying (and that is casuistry), that the righteous end realised, converts even unfair and foul means adopted into righteous means. But the Hindu ideal is far loftier.

It insists upon righteous means. It imposes a penalty (by way of retribution) upon suffering and killing imposed by the warriors.

The Mahabharata tells us how Yudhishtira was unwilling to destroy his enemical cousins. It was only after an ordeal of persuasion the Pandavas were prevailed upon to fight, and they fought. Whatever be the cause, man cannot kill man, for every man belongs to and is created by God. What we cannot create we have no reason to destroy. After the war ended in victory every one of the conquering Pandava heroes felt disgruntled, suffered agonies of remorse and all of them however hoped that their righteous end would excuse their killing the enemies. But God Yama appeared in their last course of journey—*Mahaprastana*—The five Pandava heroes and Draupadi were marching in a single file one behind the other. Draupadi first dropped and then in order from the youngest to the eldest dropped till Yama appeared before him and told him that he could not escape retribution for

killing the relations and their army. During march they were not allowed to look behind and see their brothers or brothers' wife.

Yudhistira was surprised being shown his brothers and Draupadi not only in the Naraka but in heaven, but in different conditions. This shows killing is murder, whatever be the motive. It is the remorse for killing that Asoka felt and that made him stop the war. The feeling came and crept up the nerves of Yudhistira that victory gained by slaughter of the enemies and by destruction of anyone else that came in the way of victory is after all not worth possession. Nor is it a thing to be gloated over. The victory of peace is far more enchanting. It has a spiritual value and gives us an undying bliss. The lesson of the Mahabharata is that *Peace is the objective every one is bound to strive after.*

Even if killing is inevitable it must be shorn of the brutal manifestations.

It is now given out by experts that the present world war is a war of exhaustion and neither party can find victory useful. It is a truism that even if some kind of Government is established it would take a long time to stabilise it. The economic conditions would have gone to tatters and re-adjustment would necessarily take at least a decade, during which period the potentiality of produce and resources of Nature could almost be lost for want of labour. The situation would have to be faced by all the belligerents equally. Sullen hatred and disgust would be a factor for long to be tided over. The victor would naturally feel as if he is facing a bereaved population. He would hear groaning and weeping almost in every house. A cultured civilisation pays due regard to these considerations. If civilisation has been blemished by the present war it is high time that resuscitation of civilisation should be undertaken even now by adopting the virtues preached by the Mahabharata and Ramayana. Non-violence to the non-belligerents, pity to the women and children, generous treatment of the vanquished generals and the governments subjugated, the safeguarding of the rights and liberties of the civil population, their safety and peaceful governance etc. Reprisals are entirely immoral; shooting of hostages is barbaric; destruction of houses and harvests is banal and brutish.

Victory on the face of these phenomena would be a mere mirage. When disillusion comes it would be shocking. Much extravagant hope is being cherished but one can be sure it would be exploded.

Can militarists escape karmic reaction to their acts and commission? Is there any excuse for old men to make wars and send young ones to fight them, (the Duke of Bedford), to bomb houses, to burn crops, to ill-treat prisoners of war? Is there no repercussion on the morale of the present generation and the coming generations? Would they not make hell of the world and make humanity stew in schisms, schemes, treachery, and cunning. Is this not hell by itself? But more than that in the other worlds and regions (there are seven worlds) and planes in which the individual functions and there the human suffers for all his karma. Yudhistira saw (he alone was given the vision to see) his brothers suffering torments for a while before they ascended the steps of Swarga.

A GURU WITHOUT PAR

By

MR. K. S. RAMABHADRA IYER.

"Directly one takes to the wrong path, one stumbles and is thus re-directed to the right path". Gandhiji.

Yes, this is the onward course of every true pilgrim. Sometimes, while still in flesh and blood, a higher impulse is roused and there is always an inner urge which takes us to the vicinity of God. The man who realises this Super-sense in him is indeed a Jivanmukta and life to him is only a bundle of duties which are everyday indicated to him in much the same way as an ideal school-master instructs his favourite pupil.

Oh, what a powerful Force is laid inside which unerringly points the way to truth? I agree that God is Truth and is best expressed to the term Sachithanantha or Sivoham. Every entity ultimately resolves itself into this Infinite Ocean of Bliss and a human being who tastes this Supreme Bliss, while yet a human being, is indeed a rare gift to mankind. Some of the greatest teachers of humanity in every part of the globe have been in varying degrees the receptacles of this Tremendous Power and they have made life worth living on this planet of ours. Let us profit by their example, let us strive to get at the Truth, let us ever move onward, upward; and even if we stumble and fall, let us never lose faith and courage and in the measure we follow out the path of Truth as sternly realised by us, in that measure will we deserve and receive unfailing assistance from God within. He will be to us a treasure beyond price and a Guru without par.

Let us tread the path of Truth,

Let us listen to the Voice within,

Let us make re-doubled effort,

If we ever stumble or fall.

Peace, Peace, Peace.

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K. V. SSHA AIYANGAR, 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.)*

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Do Sastras justify Touch Pollution?

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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.

SEPTEMBER, 1942

No. 8

THE
Bharata Dharma

A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mata Sabha—

HONORARY EDITORS.

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चित्तं बद्धरोम्हं ब्रह्मः शिष्या गुरुर्बुधा । गुरोस्तु मौनं व्याख्यानं शिष्यास्तु शिबसंशयाः॥

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

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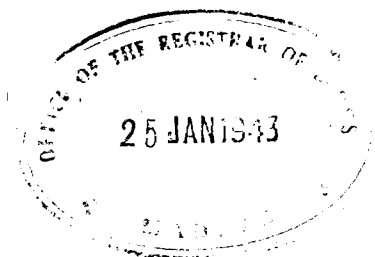
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THE Bharata Dharma

[The Arya Mata Sabha is not responsible for opinions or
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VOL. XX]

SEPTEMBER, 1942

[No. 8

HINDUISM

By

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

III

Of these four (viz., Dharma, Artha, Kama, and Moksha), the last is
 the supreme end, or *summum bonum* of life; while the other three are the
 minor ends. Even of those 'other three', the 2nd and the 3rd should be
 pursued in the ways suggested by the 1st to ultimately reach the 4th.

There is, however, a set of people who ignore the 1st and the 4th,
 regard even the 2nd only as a means to the 3rd, and adore that 3rd as
 the *summum bonum* of life. They are called Hedonists in Europe and
 Charvakas in India. Pleasure for Pleasure's sake is their motto.

There is, still, another set of people who ignore the last three but
 regard the 1st alone as the *summum bonum* of life. They may be called
 Dutyists. Duty for Duty's sake is their slogan.

At Hedonism, Hinduism ever looks askance; for, like the Jurists,
 the Hedonists fall ultimately back on the external sanctions of
 State, and Society and not on the internal sanction of conscience
 or approval of the rational self. Even in the case of the Universa-
 listic Hedonism or Utilitarianism, the two forces of sympathy and trans-
 ferred interests on which they rely require, again, the same external
 sanctions to give it a binding force. Take Charity, for instance. From

the Hedonistic point of view, it is not invested with any moral flavour, because it is given by the Hedonists, not for the sake of others, but for sparing themselves the pain of seeing the distress of others. Further, inasmuch as man instinctively craves for pleasure, a statement that we ought to do what we cannot help doing has no *ethical* significance at all. Furthermore, as much as the pleasure, which the Hedonists seek for, may be animal pleasure or human happiness or divine bliss; that expression 'pleasure', as it stands, is a vague one and has not been defined into a specific form. Hence *Hedonism* is rightly branded as a *matter without form*.

Last, not least, the paradox of Hedonism lies in the truth that if we are *forgetting* pleasure, we must *forget* it. For it is the irony of pleasure that we enjoy it only when we rise to the impersonal region and that, in order to enjoy its thrill, it requires even a preceding pain.

Again, at Rigorism too, Hinduism looks askance. For, like the Hedonists, even the Rigorists fall ultimately back on the external sanctions, especially, the political sanction. If, for instance, a soldier who, in the name of Duty for Duty's sake, is ordered not to reason why but to fight and die, faces his Commander and boldly asks him: "What are your war aims? Will those aims extend to the liberation of *my* country? If you are silent over the matter, why should I cooperate with you to the extent of spilling my blood?"—if that soldier speaks in this vein; the political sanction will surely be invoked and he will forthwith be court-martialled and shot dead.

Such a procedure, the military discipline may justify. But can the same discipline be brought to bear on a non-soldier for a purely moral matter?

If, for instance, against the stringency and absoluteness of Kant's Rigorism, Jacobi rebelled and broke forth in a strong protest that he would lie like Desdemona, deceive like Pylades, and murder like Timoleon (each of which act was, be it noted, motivated with good will and laudable intention); what binding force had that European Rigorist to suggest other than honestly confessing that, while the force from without was nullified with resistance, no force from within arose to compensate the loss sustained?

Again, the fact that the Rigorism of Duty for Duty's sake excluded all desires and feelings—made it impossible to provide for the ordinary life of man and even provoked the poet Schiller to burst into an epigram:

"Willingly serve I my friends, but I do it, alas! with affection;

Hence I am plagued with the doubt—*virtue* I have not attained".

Finally, the Rigorism of holding aloft *Dharma* or Duty alone as the *summum bonum* of life degenerates into mere formalism and may therefore be branded as *a form without matter*, just as Hedonism was branded as *"a matter without form"*.

Thus far, I have shown that neither *Dharma* nor *Kama* can be regarded as the sole moral standard or the supreme end of life.

Can, then, *Artha* be regarded as such? At the very mention of it, one will surely shrug one's shoulders; for, the consensus of world's opinion is that wealth is ever a *means* but never an *end* and that mere wealth-seekers, who may be labelled as the *Mammonists*, tend to degenerate either into a despicable set of prodigals who waste their wealth to purchase what they never taste or into a contemptible set of misers who employ their cares on what they never enjoy. Hence the Biblical saying:—"You cannot serve God and Mammon". (St. Mathew. VI-24). Hence Shakespeare sang:

"If thou art rich, thou art poor;

For, like an ass whose back with ingots bows,

Thou bearest thy heavy riches but a journey,

And Death unloads thee".

Hence also the Mahabharata verse, viz. :—

वृत्तं यत्नेन संरक्षद्वित्तमेति च याति च ।

अक्षीणो विधूतत; क्षीणो बधूततस्तु हतो हतः ॥

Udyoga Parva XXXVI-30.

"Character should be cherished with care and attention. As for wealth, it comes and goes. He that is wanting in wealth is not really wanting; while he that is wanting in character is really wanting and therefore undone".

It now remains for me to take up the 4th end, *Moksha*, and consider whether and, if so, how far it may be regarded as the *summum bonum* of life and whether, even as the "*summum bonum*", it may be interpreted in terms of *Love* and *Service*—the central thought of the present series of articles.

What is *Moksha*? I have too often seen very many persons going to the temple and crying aloud: "O! God, give me *Moksha*, give me *Moksha*", as though it were a nice thing, like a ripe fruit or plum cake, to be handed over by God to man for the mere asking of it. No God has

yet been known to have given man *Moksha* except in fiction or myth. I may even go to the extent of stating that no God is capable of giving man *Moksha*, for the simple reason that, in the very nature of things *Moksha* is incapable of being given but only striven for and earned.

Salvation, however freely it may be used, is, I fear, a misleading explanation. For, inasmuch as it connotes the conferring of happiness (eternal thought), it savours of the condemned Hedonistic theory. Nor can *Moksha* be interpreted to be Heaven. For, to a thinking mind, heaven is not a place but a matter of the temperament of mind, as evidenced by what Milton recorded in his *Paradise Lost* (Book I):—

“The mind is its own place and in itself
Can make a Heaven of Hell, a Hell of Heaven”.

What, then, is *Moksha*? The answer lies in a further study of the ethical problem of *summum bonum*. Over and above Rigorism, Mammonism, and Hedonism which we have disposed of, there is still another moral standard, which may be called *Perfectionism*, the teleological aspect of which consists in man's reaching the highest 'perfection' he is capable of.

The term *Perfection* implies that moral life is a process of growth, inasmuch as the society itself is, not static, but dynamic. Hence, as Prof. Sir. S. Radhakrishnan in his *Hindu View of Life* (p. 87) stated:—
“Perfection could not be found but should only be created.”

Our present concern is to earnestly inquire into the four-fold problem, viz:—

- (1) What is Perfection?
- (2) Is *Moksha* that perfection?
- (3) If so, how is it to be striven for and earned?
- (4) Is such earning of *Moksha* tantamount to the attainment of the highest ideal of man, viz., the Jivanmukta's Ideal, i.e. *Love and Service*?

SOCIAL CHANGE DURING THE WAR.

By

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

“Whereas man was once held responsible before the bar of morality”, said Rudolph Eucken, “now, morality has to justify itself before man. The old-Time judge now stands in the dock.”

This indictment covers many phases of the change suffered by society to-day, the war already notorious for effecting numerous pull outs being responsible in no small measure.

Marriage has lost its pristine sublimity and sanctity. It is looked upon more as game for lust and passion and what is styled as romance, than as an institution for steadying society and its stability, as an institution responsible for raising virtuous progeny. It is now judged solely from economic standards of comfort and in many quarters it is abhorred as an encumbrance. Quixotic conditions are displayed in the advertisements, riches after all deciding the issue. Poor relations find social conviviality absent on the occasions of marriage with their better-placed relations. Companionship and trial for comfort and temperamental harmony are the tests; result is increasing number of lapses. Sex morality has lost its hold; witness the shows on the cinema films.

It is no wonder that there are many writings comparable with that of Dr. Bendit, M.R.C.P., who writes “many a marriage is merely legitimised prostitution, in which the woman submits to the man because he provides her with food and a house and physical comforts, and the laws which give either the man or woman conjugal rights of access to one another aid and abet this crime”. Such writings set up wild reactions (which are the very life and blood of history). Consequently regrettable consequences follow.

The war has caused destruction of family unity and harmony. The individual and not the family now is the deciding factor. Society has lost its coherence and has turned amorphous. The enterprising and adventurous individual cuts himself away from the family and seeks co-operation in others rather than his own kith and kin. Hence even the community has lost its coherence. How can there be a society developing a controlling and watchful conscience?

Someone exclaimed "What solitary icebergs we are! How little we can communicate.....This reticence, this isolation that is what the matter is, with modern life.

Economic planning vociferously announced does not seek the resuscitation of communal life, does not bring aid to the family as an unit or enlist its services and does not tackle the securing of proper agency. The war has given a large fillip to adventurous individuals who have nothing to do or do not feel as if they owe their prosperity to the family, and the community to which they belong. Economic plannings of all sorts ignore the stable foundations of peoples life as a whole, viz., the development of sound *agricultural farmings*, the *development of village community*. The individual is misled by false notions of democracy. He supposes he can play his individuality about, caring naught for his consanguines. He does not bestow sufficient thought on the need for increasing his productive capital and make it available for his progeny. Says Doctor Cunningham "the mass of available wealth is of little account to individuals except in so far as it is available for them to enjoy during their lives: They demand freedom for individual self-development and do not admit that they are called upon to sacrifice themselves personally either for the sake of the existing order or for generations to come". I know of several individuals who have wasted their property merely because they have had no issue of their own, though they could have made their near and less affluent consanguines prosperous in their lives. Such persons dry up even ordinary humane feelings and cannot tolerate the sight of an expectant poor relation.

The craze for novelty, speed, and sensation has degenerated the nervous system of the people and created a fussy restlessness. There is already a yearning for reversion to an atmosphere of peace, contentment, and simplicity, an ease and comfort that gives rest and freedom from worry. The desire is acute now for taking time easily and avoid crowded engagements to utilise every occasion to the full, avoid mere conventionality and cultivate sincerity. These latter also are conducive to economic conservation and stability.

An important, probably telling change in the whole tone and temper of society, is in the matter of proper valuation of the position of religion both as an incentive and as a sustaining power. The world has realised *at least recently* that religion has nothing to do with politics, that no particular religion can claim prominence or any special privilege in the matter of governance of a country. It is damaging to the

world's sense of brotherhood that religion should be identified with nationalism or that religionists as such should be meted out a treatment which differs from that towards another group of religionists. The evil wrought by contrary views has been tremendously miserable and the progress of *humanity has been for centuries stultified*.

The war has taught us, as nothing else has done, that man's progress needs no interference by religion and when it interferes it is only for prejudicing right conduct.

Hinduism however is essentially humanistic and refuses to belittle anybody on the ground of his faith. Even non-Hindus therefore can be free even within the orbit of Hinduism. In fact numerous types of religion are tolerated by Hinduism as positive proof. Religious faith whatever it is, is transcended now by pure humanitarian impulses of saving humanity from slavery and oppression. That shows it is during war *the most telling reforms emerge*. The recent statement of Sir Stafford Cripps to a conference is confirmatory of this fact. He says "The greatest changes occurred not after the last war but *during that war*."

Society on all sides would be moved to action against universal vices and support (even women going about for the purpose) dynamic action to infuse enthusiastic response and impulse towards a saner, purer and more rational minded activity and attitude of positive good thus raising their souls from the sordid drawbacks, imposed by narrow-minded, bigoted religionists. It is pointed out ad infinitum that there would be no fear in the world if every one was a good follower of his religion, whether Hindu, Moslim, Jew or Christian (Sir Azizul's speech in London). If so, cannot we expect quieting down of all bickerings and hastening of brotherly attitude towards one another in this country as in others? The facts are however gallingly different and hence co-operation between various communities is wanting. Can there be a Muslim culture, different from the Hindu culture or a Christian morality in any sense more elevating than the Hindu culture, except in *theological nostrums* which do not constitute the essence of religion? Each one's rituals are sentimentally precious for him or her. They are only the beginnings of a system of discipline. But discipline of the soul is quite different and society would be more mindful of that. Moral discipline is now in high and pressing demand.

The Christian, Theologian forgot all these fundamentals and made their appeal at Bangalore ineffective by harping upon the "mind of Christ" for the obvious reason that the mind of Christ is not different

from the mind of Sri Sankara, Ramanuja or Buddha whose writings were like the floods fertilising the populations of the West who found a greater deeper and more abiding solace in their lives from them. A good case is spoiled by a touch of narrow-mindedness. Sir Evelyn Wrench elicited a significant answer from Mr. Nehru when he said (see the Spectator 15-5-1942) I asked him whether he thought the Christianity would be much of a future in India. He replied in the negative. Religion would affect political and economic life less and less. It will affect only personal life. I do not think Christianity will make much progress in Asia. Certainly in India it has played no part in the national awakening. The Anglican Church is regarded as part of the Government machine." He refused to believe in a fundamental difference between Hindu and Muslim. It follows the movement recently visible for Indianising the Christian Church is only to free Christians from the demands of the foreign missionary.

Next society would become more rational in education, health and sanitation. A spirit of searching scientific enquiry would be a dominating factor.

SHYAMALA DANDAKAM

Translated by K. VISWANATHAN

(Continued from page 34)

25. नम्रदिक्पालसीमन्तिनीकुन्तलस्निग्धनीलप्रभापुञ्जसज्जातदूर्वाकुराशकसारंगसं
योगरिङ्गत्रयेन्दूज्ज्वले प्रोज्ज्वले निर्मले ।

O you pure goddess, shining; O you shining with the moon of nails beautiful with the union of deer, doubtful as to *Durva* grass produced with collection of black rays, shining, of the braided hair of the wives of the regents of the directions prostrating (to thy feet).

26. प्रहृदेवेशलक्ष्मीशमूतेशतोयेशवाणेशकीनाशदैत्येशयक्षेशवाञ्चनिकोटीरमाणि
क्यंसंपृष्टबालातपोद्दामलाक्षारसारुण्यतारुण्यलक्ष्मीहीताङ्घ्रिपद्मे सुपद्मे उमे ।

O Uma, charming as lotus, with lotus feet with red lustre that have taken the juice of lac shining like rays of the early sun rubbing with red stones in the crowns of gods, rulers of gods, different deities as Kubera etc., Kings on earth, Brahmins, Niruhuti, Vayu, Fire, that praise Thee.

27. सुरुचिरनवरत्नपीठस्थिते ।

O Goddess, seated on the charming throne of nine gems.

28. रत्नपद्मासने रत्नसिंहासने शंखपद्मद्वयोपाश्रिते ।

O Goddess, seated on a lotus of gems; seated on a throne of gems; adored by the conch and lotus that have resorted to thee.

29. तत्र विघ्नेशदुर्गावटुक्षेत्रपालैर्युते । मत्तमातंगकन्यासमूहान्विते मञ्जुला-
मेनकायङ्गनामानिते भैरवैरष्टभिर्वेष्टिते ।

You are joined with Vighnesa, goddess Durga, guardians of the regions; joined with the company of the daughters of Matanga, intoxicated with youth; honored by ladies like Manjula, Menaka and others; surrounded by the eight Bhairavas.*

30. देवि वामादिभिःशक्तिभिः सेविते ।

O Goddess, served by goddess Vama etc., and other *saktis* (powers).

31. धाति लक्ष्म्यादिशक्त्यष्टकैः संयुते ।

O mother, O goddess joined with the eight powers as Lakshmi etc.

* The 8 Bhairavas :—Asitanga, Dura, Chanda, Krodhana, Unmatta, Kapali, Bhishana, Samhara.

32. मातृकामण्डलैर्मण्डिते.

Adorned by the group of *matrikas* (group of goddesses attending on her).

33. यक्षगन्धर्वसिद्धाङ्गनामण्डलैराचते ।

O Goddess, thou art worshipped by groups of *yaksha**, *gandharva** and *siddha** women.

34. पञ्चबाणात्मिके ।

O Goddess, thou art the self of the god of Love (the five arrowed).

35. पञ्चबाणेन रत्या च संभाविते ।

Thou art honored by cupid and his wife Rati (Psyche).

36. प्रीतिभाजा वसन्तेन चानन्दिते ।

Thou art rejoiced by Vasanta through the lustre of pleasure.

37. भक्तिभाजां परं श्रेयसे कल्पसे ।

Thou dost much for the fame of devotees.

38. योगिनां मानसे द्योतसे ।

Thou art meditated in the mind of *yogins*.

39. छन्दसामोज्जसा भ्राजसे ।

Thou shinest through the beauty (lustre) of Chhandas (Vedas).

40. गीतविद्याविनोदात्तितृष्णेन कृष्णेन संपूज्यसे ।

Thou art worshipped by Krishna not satisfied with the pleasure of music.

41. भक्तिमच्चेतसा वेधसा स्तूयसे ।

Thou art praised by Brahma in the mind with devotion.

42. विश्वहृद्येन वाद्येन विद्याधरैर्गीयसे ॥

Thou art extolled by *vidyadharas*† with musical instruments charming to all.

43. श्रवणहरणदक्षिणक्राणया वीणया किनरैर्गीयसे ।

Thou art extolled by *kinnaras* with the *vina* producing a sound clever in arresting the ear.

† *Matrikas* refer to Ashta Vagdevatas, derived from the letters of the alphabet; the deities presiding over some phonetics.

* These are celestial or semi-divine beings occupying different regions in space, with superhuman powers.

† *Vidyadharas*: A class of deities or semi-divine beings.

44. यक्षगन्धर्वसिद्धाङ्गनामण्डलैरर्च्यसे ।

Thou art worshipped by groups of *yaksha*, *gandharva* and *siddha* women.

45. सर्वसौभाग्यवाञ्छावतीभिर्विभूभिः सुराणां समाराध्यसे ।

Thou art adored by celestial ladies desiring all wealth.

46. सर्वविद्याविशेषात्मकं चाटुगाथासमुच्चारणं कण्ठमूलोल्लसद्गणराजित्रयं ॥
कोमलश्यामलोदारपक्षद्वयं तुण्डशोभातिदूरीभवत्किशुकं तंशुकं लालयन्ती परिक्रीडसे

Thou amusest fondling the parrot that is superior to all learnings, that utters well all the *gathas*, which has the three shining colors at the root of the neck, has a pair of wings beautiful, delicate and dark, that excels the red (*kimsuka*) flower with the beauty of its *palarasa* beak.

47. पाणिपद्मद्वयेनाक्षमालामपि स्फाटिकीं ज्ञानसारात्मकं पुस्तकं चांकुशं
पाशमाविभ्रती येन संचिन्त्यसे तस्यवक्रान्तराद्गदयपद्यात्मिका भारती निः सेरेत् ।

Thou hast lotus-like hands in which are held lotus, *akshamala*, book, shining and essence of knowledge, holding goad and cord; who meditates on you as above, from his mouth will come out utterance of prose and poetical compositions.

48. येन वा यावकाभाङ्कृतिर्भाव्यसे तस्य वक्ष्या भवन्ति स्तियः पूरयाः ।

Men and women come under the control of the man by whom thou art so meditated.

49. येन वा शातकुम्भदयुयतिर्भाव्यसे सोऽपि लक्ष्मीसहस्रैः परिक्रीडते ।

With thousands of women and wealth sports he by whom thou art contemplated as having the color and beauty of gold.

50. किं न सिध्येद्वपुः श्यामलं कोमलं चन्द्रचूडान्वितं तावकं ध्यायतः ।

What will not come to him who meditates on thy body dark, delicate, with moon as the Crest?

51. तस्य लीलासरो वारिधिस्तस्य केलीवनं चन्दनं तस्य भद्रासनं भूतलं
तस्य गीर्देवता किंकरी तस्य चाज्ञाकरी श्रीः स्वयम् ।

The ocean is his sporting lake, sandalwood is his sporting bower, earth is his *bhadrasana* (seat), goddess of speech is his servant, Lakshmi herself is his command bearer.

52. सर्वतीर्थात्मिके सर्वमन्त्रात्मिके सर्वतन्त्रात्मिके सर्वयन्त्रात्मिके सर्वशक्त्या-
त्मिके सर्वपीठात्मिके सर्वतत्त्वात्मिके सर्वविध्यत्मिके सर्वयोगात्मिके सर्वनादात्मिके
सर्वशब्दात्मिके सर्वविश्वात्मिके सर्वदीक्षात्मिके सर्वसर्वात्मिके सर्वे पाहि मां पाहि मां
पाहि मां देवि तुभ्यं नमो देवि तुभ्यं देवि नमो देवि तुभ्यं नमः ॥

माता मरकतश्यामा मातंगी मदशालिनी ।

कटाक्षयतु कल्याणी कदम्बवनवासिनी ॥

इति महाकविश्रीकालिदासकृतं श्यामलादण्डकं समाप्तम् ।

O thou goddess, the self of all holy waters, the self of all *mantras* (incantations), the self of all *tantras*, the self of all *yantras*, the self of all *saktis* (powers), the self of all *pathas*, the self of all *tathvas*, the self of all *vidyas* (learning), the self of all *yogis* (ascetics), the self of all *nadas* (sounds), the self of all *abdas* (utterance), the self all *viswa* (universe), the self of all *diksha*, the self of all selves, the omnipresent, save me, save me, save me; O Goddess, bow to thee! O Goddess, bow to thee; O Goddess, bow to thee.

May she, the Mother, dark-bodied, daughter of the sage Matanga, sporting in wine, Kalyani (giver of all prosperity), resident of Kadamba forest, cast side-glances on all.

Thus ends the Shyamala dandakam of the great poet Kalidasa.

OUR GOAL

By

MR. K. S. RAMABHADRA IYER.

"The Hindu sages contemplate nothing less than the opening up of a new realm of consciousness through the ethical and religious discipline they prescribe. Their attempt is similar to adding a new dimension to space".

Just as the times before us are unique, the Message of Peace is equally unique. It aims at uniting discordant elements and making a harmonious fusion of divergent interests and claims and holds out an ideal before mankind which will make every unit serviceable to every other unit of society and ultimately build up the kingdom of God on Earth. In other words, it is the consciousness of a Higher Self, or, if you will, God-consciousness which will climb unknown heights and reveal marvellous treasures of knowledge. Soul-Force reveals itself as marvellous and expanding Truth and penetrates and illumines the darkest recesses and creates a new inside world of absolute charm and bliss and knowledge. If we would only conform to its laws, poverty, misery and crime would have been replaced by self-sufficiency, infinite joy and mutual serviceability; and man would become a highly elevated social being, angelic in outlook, saintly in conduct and upright and accommodating in his dealings with his fellows. The divinity in him would become more and more resplendent and he would be impelled every minute to carry out the will of God; and right views, right aspirations, right speech, right conduct, right mode of living, right effort, right-mindedness and entrancing rapture would possess his soul; and Divine Light will shine upon him at every step. This is the goal of human effort and let us all join together in one common endeavour to reach the summit of Peace!

THE LATE BISHOP WALLER

By

RAO BAHADUR K. V. SESA IYENGAR, M.A., B.L.

The year that has elapsed since Bishop Waller left the shores of Madras has made us less familiar with his personality and the part that he played in Madras public life. During the eighteen years, he was in Madras, he served the City and the Province to an extent which not many can claim to have done. Of his work in the Christian field and for the Christian community, just tributes have been paid. The country will always remember with gratitude the lead he gave against communalism and his message that the true interests of a community are served not by separation and by reiteration of communal claims, but by joining in the national life and sharing in the work for national uplift. He endeared himself to the people of this Presidency by his eagerness to help all forms of service, denominational or otherwise. At a time when minority communities are associated with denominational and exclusive activities, Bishop Waller's lead was of infinite value.

His was the life and spirit of a true Christian. He gave to the people of this Province freely of his time, energy and purse. Amongst his many services stands foremost, his work against social vice. For fifteen years, he guided the activities of the Madras Vigilance Association which grew under his Chairmanship from strength to strength bringing relief and joy to the hundreds of blighted lives.

His presence at Committees was eagerly welcomed. What struck observers more than his great intellectual powers and the clarity of his vision, was his charity of judgment and his anxiety to be right and just even if that course meant expense and sacrifice. He always took an impersonal approach to the problems that confronted a meeting. I cannot forget one remark of his.

A social conference was organised in Madras some years ago. The organisers had to make the best of a bad situation and a course that avoided extremes. This drew upon them the violent denunciation of the partisans of radical change. When mention was made to him of the abusive language, he simply smiled and said "you cannot demolish an old structure without raising some dust".

It was a privilege to know him and to consult him. Few difficulties were beyond his resource. I was one of many who went to him with problems for solution and for light in depression. I always came back strengthened and encouraged. To converse with him was a pleasure. He will keep you smiling all the time with his pleasant and witty observations. His thought always flowed along lines of righteousness and justice. Those who knew something of what he had gone through in his own life felt that here is a great Acharya. He lived for others and in that he found his soul.

THE AIM OF THE INDIAN RENAISSANCE.

By

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

The Indian Renaissance aims at a reconstruction of the world on sound, healthy and progressive lines, tending to make every unit thereof subserve the interests of all humanity. It is comprehensive in outlook and cosmopolitan in aim. None need surrender his principles or convictions; but nothing but the common good will be the motive power of every individual. The inborn and the indestructible spirit of loyalty to the Divine Law which is essentially the Law of Harmony and Growth when it comes into clash with the militant and aggressive spirit of modern tendencies can only result in transmitting even the latter into constructive efforts at solid peace which will lift humanity to hitherto undreamt of heights and create a social brotherhood which will be as marvellous as the Design of the Universe. Each member of society will become a shining star conscious of his powers and his destiny and spinning the thread of life in much the same harmonious way as the Heavenly stars above wend their course in obedience to an immutable law which compels the admiration and wonder of every thinking mind in the world but which, it is seldom known or recognised, can be equally pressed into service in elevating the thoughts and purifying the motives of every conscious unit of society converting Mother Earth into the eternal Garden of Eden.

May Heavenly Light Guide our footsteps in our daily acts and thoughts!

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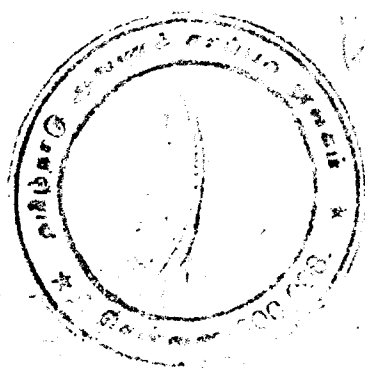
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MR. B. SITARAMA RAO

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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.

THE
Bharata Dharma

A Magazine of Liberal Hinduism 113

—The Official Organ of the Arya Mata Sabha—

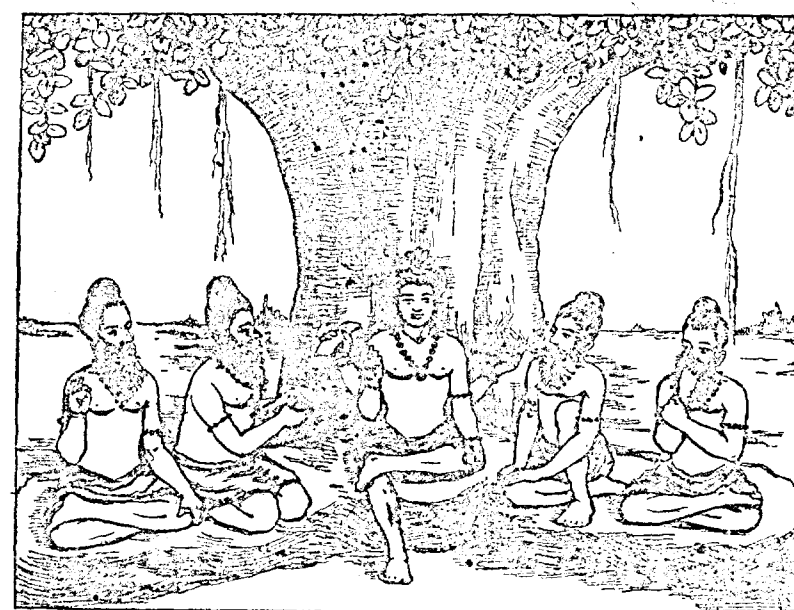
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PUBLISHED ON THE 1ST OF EVERY MONTH AT "MORYALAYA", ROYAPETTAH.
Yearly : India, Rs. 2; Foreign. 4s. Single No. : India, As. 3; Foreign. 4d.

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THE BHARATA DHARMA,

23, NADU STREET, MYLAPORE.

25 JAN 1943

THE



Bharata Dharma

[The Arya Mata Sabha is not responsible for opinions or
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VOL. XX]

OCTOBER, 1942

[No. 9

THE MONTH OF PRAYER.

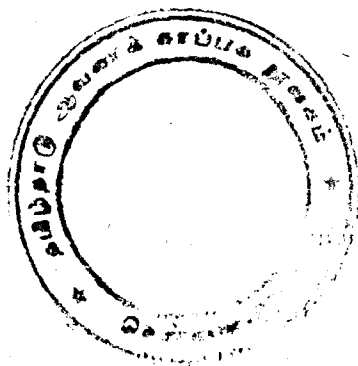
K. V. S.

The Lunar month which we have entered upon with the 25th of September may be said to be the month of prayer for Hindus. The tradition is that during the first half of this month the *Pitrs* including the *Pitr Devas* come down nearer to the earth than at any other time during the year. For this reason this half is particularly sacred for offering of prayers to the *Pitrs* and for invoking their blessings. To those who believe in the living reality of *Rishis*, *Pitrs* and *Devas*, the inter-action of the *Deva* world upon human life and its progress and attainment of happiness by mutual co-operation between the inhabitants of both the worlds, no special emphasis is necessary that they should make the best of this period.

In one form or other human beings are eternally calling upon God. They do it through prayer, through sacrifices, through efforts of various kinds for securing better lives for themselves and others. It would therefore be of great advantage if this could be done on a planned scheme so as to yield the best possible results. Each religion has evolved a scheme of its own for this purpose. In Hinduism the Mahalaya Paksha is believed to be specially propitious for securing the greatest blessings of the *Pitrs* upon human life.

Closely following upon this fortnight is the next bright fortnight commonly called the "Dasara". It has its own traditions and is celebrated on a festive scale by the whole of Hindu India. Without entering into a detailed exposition of the origin of the celebration it may be said that during this period the *Devas* come nearer to the earth than at any other time and that they would rejoice and bless if the world took care to receive them through prayers during this fortnight. Though worship during this fortnight is done with festivities the significance should not be forgotten that it is primarily a fortnight of devotion and prayer and an occasion for the outpouring of grace and power by the *Devas* on human beings.

There was never a time in the history of the world when humanity was so helpless as it is at present. The devastations and the atrocities of which we are the witnesses to-day are without a parallel in human history except perhaps when a great cosmic cataclism overtook this planet. That human beings themselves should be the channels through which this havoc is wrought upon the world must be a matter of the deepest sorrow, humiliation and penitance. It is therefore particularly appropriate that the coming month should be dedicated by all pious Hindus for special prayers, sacrifice and worship for the warding off of evil and for securing the love and grace of God upon the world so that before this month comes again next year the world shall have ceased to witness the continuation of these horrors and enter upon as peaceful phase of evolution.



HINDUISM : HOW IT IS LIVING

By

MR. K. VISWANATHAN.

Hinduism is not named after any individual; it claims no one as its founder. It is eternal and natural and hence is called *sanatana*. The term is derived through the Indus (Sindhu) from the Indus valley civilization, while other religions are named after some individuals who are supposed to be the founders of those religions. To me, however, Hinduism is the mother of all religions. All the others took their rise directly or indirectly from *sanatana dharma* (call it by whatever name you like). (*Sanatana* is eternal; *dharyate' iti dharmah* so it is the eternal support). Buddhism and Jainism are direct off-shoots, while Islam, Judaism and Christianity are indirect offshoots of Hinduism. Zoroastrianism is claimed to be an independent religion founded by Zarathustru. My theory is different. The Parsis were originally Hindus. Ages ago they were excommunicated for some breach of discipline or violation of rules; they were in a minority then. They thought that it would be better if they migrated to other lands, such that the finger of scorn might not be pointed at them. So they left Hindusthan and wandered away; the then King of Persia gave them asylum. They lived happily there for a long time. One thing to their credit is that they maintained Hinduism intact so far as the fundamentals are concerned. But when Islam became aggressive, they were harassed; so they left Iran and came back to the mother country which welcomed them. In proof of my theory I adduce the following.

Of all religionists, except Buddhists and Jains, the Parsis alone are the worshippers of the cow—a purely Hindu idea. They worship the fire as the Hindus. Their marriage rituals are akin to those of the Hindus; their funeral rites (barring the disposal of the dead body) are similar to the Hindu—such as pollution, keeping a light burning, reading (like *Garuda Purana*), prayer for the soul, etc. They bow to the waters like the Hindus. The manes are appeased. Birth pollution is observed. The ladies put saffron mark on the forehead. They observe the monthly periods. The Parsis have the *kusti* corresponding to the sacred thread of the Hindus. Navjot is performed for them almost between the same ages as the *upanayana* of the Hindu. Their ways of life are like those of the Hindus. Food, dress, etc change according to climate. Having lived in

cold Iran for centuries their original dress underwent a serious change. Still the Parsi dress (at least the ladies) is akin to the Hindu's. On the new year's eve the Parsis offer prayer for the dead—similar to the *tarpana* on the *Avani Avittam* of the Hindu. Some contend that Zoroastrianism is an independent religion even prior to Hinduism, which took its rise from Zarathustru.

Rig Veda is considered to be the oldest of all religious literature. If mantras from the R. V. are read, there is a striking similarity between them and those of Zend Avesta. None except a fool will say that Pehlevi is older than Sanskrit which has been proved to be the oldest and the mother of all languages. I have no time to take the R. V. mantras and compare them with Zend Avesta mantras to show that the latter are derived from the former. One instance is :यस्मै कस्मै चित् of the R. V. becomes in the Zend Avesta अम्हाई कम्हाई चीत्. The story of Indra and Vritra occurs in the Zend Avesta almost in the original. Some similarities between Hinduism, and Zoroastrianism I put below to show that both had a common origin.

Hinduism	Zoroastrianism	Significance
Veda	Avesta	Knowledge
Soma	Homā	Intoxicant drink
Yagna	Yasna	Sacrifice and prayer
Gita	Gatha	Song
(also gatha)		
Yama	Yima	God of Death
Asura	Ahur	God
Sumata	Humata	Good thoughts
Sukta	Hukata	Good words
Sukama	Hukama	Good acts
or		or
Sukarma		Good desires.

Humata, Hukata and Hukama are almost the fundamentals of the Parsi religion, compare them with the daily prayer of the Hindu. The similarity is complete.

What are the factors that made Hinduism still living? It is not proselytisation. Hinduism never cares for numbers. No doubt Hindu missionaries sailed the seven seas and established Hindu religion in distant lands. But that was a cultural conquest and not proselytisation as the Christian missionaries or the Muslims do. It tolerates all and believes that votaries of other religions attain salvation through

following their religions. Sri Krishna makes this clear in the Gita by saying that those who worship Him in any way reach Him. It never molests others. Perhaps the land of Hinduism is the only place where all religions are practised by the respective adherents without any let. There were no crusades by the Hindus. Richards and Saladins are unknown to Hindu religion.

It welcomes all, even as the mother welcomes all her children however they may behave. Any one was free to embrace Hinduism. There was no bar to one's progress through Hinduism, if one thought so. The doors were open to persons of other faiths to be Hindus. All the converts from other faiths to Hinduism had been by choice, and under no compulsion or temptation or threat.

Hinduism left its adherents or votaries free to think and do what they felt. Hindu social etiquette was so broad as to admit all. Social usages and customs were no bar to a Hindu. Thus the far-off Kashmiri and the Madrassi meet as Hindus, though they may not intermarry. Even in the same place, each was free to do as one liked, so long as the act did not violate certain fundamental rules, or the rights of others.

The greatest freedom of thought was allowed. Thus in the same family one man followed the *Bhakti-marga*, another the *Karma-marga*.

Universal brotherhood was practised and not simply preached. It was a living faith with the Hindu. Every one was a child of the Universal Father—the *Chandala* no less than the brahmin. A helping hand was held to all.

There were no burning of witches at the stake, no inquisition of the heretics, no torture for the renegade, no guillotine for the guilty, no flaying of the condemned, no punishment for the non-believer, no hell for the heathen.

Above all there was, as is, a living faith in a Supreme who protects all, purifies the sinner, liberates the bound, elevates the low and metes out even-handed justice to all. This unquestioned faith reconciles all and gives solace when all others fail and land one in despair; thus the lamp is kept burning.

Hinduism is a social as well as a personal religion. In the personal aspect it insists on its votaries a great amount of self-discipline by doing his *dharma*, irrespective of its effect or impact on others, or the result it produces, the violation or infringement or disobedience of which entails a sin. These rules are given in the *dharma sastra*. Duty for duty's sake is the motto. Sri Krishna says in the Gita that one should

do his duty without desire for the fruits thereof. *Artha* and *Kama* should be in so far as they support or help dharma. *Moksha* is the ideal. This moksha is not a region like heaven or some superior world; but a state of remaining detached, balanced in mind—being in the world but not of it; death is a natural process of which no one need be afraid.

In its social aspect it insists on charity, hospitality, feeding animals, sacrifice, learning and teaching which are the daily duties of a brahmin. The Kshatriya protects, the vaisya produces wealth. That is the scientific organisation of the caste-system.

Each one does his work without conflict with another or clash with any other work. Society moves on smoothly; each is contented and happy. Hinduism never cared for the number of its adherents.

These contribute in a large measure for its surviving many onslaughts and living today as vigorous as formerly. This is the secret of dynamic Hinduism.

There is no congregational prayer in Hinduism as in Islam or Christianity. Each prays individually. Each takes the flowers, coconut etc., goes to the temple, offers them to the idol, does the usual rounds, prostrates, prays, and goes away, not caring to know how he or she is considered by others as to gait, dress, appearance etc. There is the *arati* or *deeparadhana* for all, but even this is not obligatory on all. There is the gathering of people for *kalakshepam* or Harikatha, sankirtan or *bhajana*, but these are different from the congregation in Church and have different objectives. Again temple going is not obligatory for all. One remains a Hindu and a good Hindu too at that without going to the temple, provided he does his other duties. Worship is not a Sunday affair with the Hindus.

Hinduism is perhaps the only religion that takes in its fold all—from the chandala to the brahmarishi. Each has a well-defined place in it. None is excluded. The chandala is allowed to work out his salvation in his own way; the brahmin his salvation in his own way; the bhakta, the yogin, the karmin and the jnanin each works out his salvation. All these find a place in Hinduism. The bhakta greets the jnanin as a brother, though their paths to salvation lie wide apart. There is no rigor. The gross atheist, the agnostic, the epicurian, the stoic, the rank fatalist, the vigorous worker, the utter materialist, the adept yogin, the ultra-sensualist, the sublime spiritual, the imaginative intellectual, through the mediocre to the dull the ardent devotee, the

faithful servant, the doting lover, the saint and the sinner are all to be found in Hinduism; each has a place suited to the condition of his mind and body. Is this not peculiar to Hindu religion?

Accretions might have set in. Some practices may be obsolete; some may not be necessary now. Some rites may appear revolting; some ceremonies may be meaningless. Some observances may require modification. All these are minor things. All these may be changed. Even after all these, Hinduism will continue to be the same. So vast, deep and liberal is Hinduism. A man changes his clothes, but he is not changed; his essential nature remains the same whatever the suit he puts on.

So these changes do not alter Hinduism. The core of Hinduism is an undying faith in an Almighty who looks after all and protects all—"from the pillar to the sky," "from the ant to the elephant"; the divinity in man; the constant human urge to strive towards perfection; a belief in the essential goodness of human nature; a recognition of the fundamental differences between man and man; the various paths to salvation; the different grades in the mental, moral and spiritual condition of man; and so on. Sankaracharya says: "Every sect of every religion presents only one ideal of its own to mankind, but the eternal Vedantic religion opens to mankind an infinite number of doors for ingress into the inner shrine of divinity and places before humanity an almost inexhaustible array of ideals, there being in each of them a manifestation of the Eternal One. With the kindest solicitude the Vedanta points out to all without caste, color, race or sex, the numerous roads hewn out of the solid rock of the reality of human life by the glorious sons or human manifestations of God in the past and present and stands with outstretched arms to welcome all, to welcome even those that are yet to be, to that home of truth and that ocean of Bliss wherein the human soul liberated out of the net of maya transports itself to perfect freedom and eternal joy while living the ordinary life."

REVIEW.

Gitartha Sangraham by Sri N. B. Parameswara Aiyar, Honorary,
Curator, Sri Chitra Library of Hinduism, Triyandrum;
published by the above Library.

This book written in easily understandable Malayalam was developed out of the lectures which Sri Parameswara Aiyar delivered on the Fundamental Principles of the Gita. The Devaswom Department felt the need for a good Text-book on Hinduism based on the Gita, the most popular of the holy triad known as the *Prasidhana-traya* and the book under review was written to meet the demand.

The book is divided into four parts and eleven chapters, each part having two or three chapters. The chapter heading given below will give the reader an idea of the contents of the book as a whole.

- | | | |
|---------|------|---|
| Chapter | I | Dukha-Pratishedhanam or avoidance of pain. |
| „ | II | Sadhana-Nirupanam or describing the means of thereof. |
| „ | III | Jivatma-Nirupanam or describing the individual soul. |
| „ | IV | Karma and the Karma-yoga. |
| „ | V | Dhyana-yoga. |
| „ | VI | Paramatma-swarupam or the nature of the Supreme Soul. |
| „ | VII | Prapancha or the Universe. |
| „ | VIII | Bhakti and Bhakti-yoga. |
| „ | IX | Jiveswara-sambandham or the relation between the individual and God. |
| „ | X | Jnana and Jnana-yoga. |
| „ | XI | Moksha swarupa and Jivan-mukti-lakshana or the nature of release and the characteristic of those who have attained it in this life. |

In order to deal with the various topics indicated above the author has drawn freely from other classical works of our religion through the Gita is the main source of his borrowings. He has quoted (and annotated) 208 verses out of 700 in the Gita. There are over 100 apt quotations from 18 principal Upanishads and over 200 quotations from Viveka-chindamani and other religious works numbering 27 in all. All the four parts of the book together with the appendices cover more than 900 pages. The above figures are enough to convince anyone about the

comprehensive way in which the subjects taken up for discussion has been dealt with.

The extra matter introduced may be divided under two headings, those that have a direct bearing on the exposition of the Gita which is the main task of the writer and others that have only an indirect bearing on the Gita but very important from the point of view of understanding the fundamentals of Hinduism. Under the former category come the following, to take only a few outstanding examples:—

- (i) Exposition of Karma, Nitya, Naimitika and Kamya and of Sanchita Agami and Prarabhda Karma.
- (ii) Ashtanga-yoga i.e., Yama, Niyama etc., up to Samadhi.
- (iii) Pranaya.
- (iv) Exposition of the fundamentals of the six systems, especially of Samkhya without understanding which many portions of the Gita could not be properly appreciated.
- (v) Things that help the development of Bhakti.

Under the latter category can be brought the liberal interpretation of the five Yajnas so as to lay the needed emphasis on social service; the description of the Universe according to modern astro-physics; the discourse on vegetarianism and tee-totalism and the explanation of the inner significance of temples and of idols.

Within the first ten pages the reader is able to infer that the author is an advaitin by conviction and hence his exposition of the Gita would be only from that point of view; but he is not a fanatic who could not appreciate other points of view. His tolerance and catholicity are well brought out in the chapter dealing with the relation between the Individual Soul and the Universal soul.

This leads us to the observation that the whole of the part IV with its three learned Chapters are a bit too philosophical for the average reader for whom the book is mainly intended. They follow the line taken up by *Vedantasara* and other *Prakarana-Granthas* or technical treatises and the greater portion of this Chapter should have been reserved for an advanced text book on the subject.

We are glad to be told that copies of this book are being given to all graduates of the Travancore University irrespective of their caste or creed at the time of convocation. A young Hindu of Travancore (able to read and understand Malayalam) cannot find a better book than this to give him a grasp of the fundamentals of his religion. A non-

Hindu will find the book to be equally useful for a comparative study of Hinduism with his own faith.

When a second edition of the book is called for, as we hope would be the case in the near future, may we suggest to the author the desirability of a slight rearrangement of Chapters in parts II, III and IV? Chapter III deals with the nature of the Individual Soul. Chapter VI dealing with the Universal Soul and Chapter VII dealing with the Universe might follow immediately as Chapters IV and V. The present Chapter IX dealing with the relation between the Individual and the Universal Souls may follow as Chapter VI to be followed by the Chapters on Karma, Dhyana, Bhakti and Jnana with the present last Chapter as a fitting conclusion. May we also suggest that the pages should be consecutively numbered? The present arrangement of each of the four parts having independent paging, whatever its reason in the first edition, ought to go in a second and revised edition.

May we also suggest to the authorities of the Devaswom Department that the book be translated into Tamil for the benefit of lakhs of people in the Tamil-speaking Districts of the state? Also into English so that the usefulness of the book may be enjoyed by millions of people outside the state? For it is no exaggeration to say that it is difficult to find so much of useful information about the fundamentals of Hinduism presented so well in such a small compass as in this book.

S. K. Y.

THE PART OF REINCARNATION IN EVOLUTION.

BY

MR. P. P. SARATHI, *Retired Sub Judge*

The strength of Hinduism lies in its profound emphasis on Reincarnation. The Hindus defied Time and would defy it eternally. The Hindu sneers at others and in the main maintains a nonchalant attitude towards those, that stew in petty theories and silly nostrums, that wobble in pride of power and sovereignty. Athiests, Nihilists, Tyrants of all races and nations that were poisoned by vices and false notions, that roared like a drunkard, or rolled insensate with pride have all been vanquished by the illuminating wisdom of the Hindu religion. The Hindu Dharma has scorched the races that indulged in oppression, and suppressed liberty. It is re-incarnation that saved the Hindu nation from impatience, fretting, fuming orgies of plunder, murder, and injustice, and other immoral acts which by others were done in their own country. The Dharma would again rear its head, never mind what the Governments, the other tribes or races in India, would do or not do. The Hindu knows that he reaps what he had sown in generations past. Even Sri Rama had to suffer because of a curse. Who has escaped the *consequences of his act or thought or even in intentions*? Who can say when the retribution is timed to operate by the divine powers, who gave the Hindu the vision to see the operation of Karma? Reincarnation is the resultant knowledge gained by that vision. To deny it, is to deny justice, morality, need to discipline, to train the mental and moral stamina, the fruits pending realisation even at the time of Death. Biding time is faith with the Hindu and that is his strength and the strength and longevity as a race for millions of years. *That is the strength of his will.* Penury, suffering, pain and mental agony are to him as normal as going to the school or talkie. For he deserves one or the other as determined by his prior karma. If he resists, it again is the result of karma. If he applies force in resistance to evil even that breeds a fresh cause for another retribution. Did not Yudhishtira in the Mahabarata face the sufferings in Naraka, of his cousins and relations for the killing of his inimical cousins, even though it was a *war for righteousness against the depravity of the Kurus (or Kouravas)*? The Hindu knows Life is eternal, that through successive births he acquires fresh scope and opportunity for

strengthening his calibre and knowing the nature of his true self. To deny that prestige is immoral and unscientific.

Redemption comes out of re-incarnation for it gives undying hope and encouragement. Nothing is lost: a strenuous act will have its effect in whole or part. Successive acts complete the task. "To redeem the men of the past and to change each 'thus it was' into 'thus I would have it'—this alone I call redemption, said F. W. Nietzsche.

"No act can be annihilated; how could it be undone by punishment?

That it is, which is eternal in the punishment of existence—that existence itself must *eternally respect action and guilt*"

The punishment highly justifiable is rebirth. That is why by *Mukti* the Hindu expects redemption from fresh births. From a true scientific standpoint the principle of rebirth satisfied two requirements. Every act must produce a consequence and (2) the act might have to be spread over more than one life and the consequential results might take more than one life and birth for appearance. Therefore rebirth is another chance for further improvement. The cycle of death and creation in the objective world is also applicable to the moral and psychical world. Heredity carries on certain inherent traits which however qualified by changing environments leave or carry on an unchanging characteristics.

The self cannot be a mere abstraction of the thinking faculty dying with death. "The self, you cannot do away with however much you call others dear to you. The self which is the observer cannot change. The self is primarily dear. The others are secondarily dear."

Life eternal is our goal and not death and damnation which has demoralised the other races who believed in them. Our principle breeds optimism while their beliefs make them pessimistic. The cruel practices of the medieval Christianity, which find parallels only in the savages (Stephen Ward) are due to the said beliefs. Even modern Christianity gives no scope for free thought.

The West now veers round in support of re-incarnation. This alone gives to man a grip, a sense of reality to his existence. It is part of a true religion which is intended to create certainty to values.

Re-incarnation protects individuality and self-respect and therefore advances the development of democracy.

In the vision of Hinduism there is no death but we believe that it is only a step for a fresh life or (to be more accurate a fresh stage or step) in the evolution of life. Individual life is coeval with cosmic life

and shares in its nature and pertinacity. If the simplest kind of living stuff called Protoplasm is alive, the thinking, energising element of human constitution must be also alive. Gowans Whyte, a rationalist says "as a matter of fact matter is never at rest anywhere for a single instant." If so, how can the subtlest matter that is stated to be a dynamo of force disappear for ever? If molecules move dependant upon something influencing them as Sir James Jenes would have it, that something must be no other than the Karma and the innate characteristic of the individuals. The scientists would not however frankly admit it. They shape the destiny, which has *as its aim perfect bliss* and command. John Eloh Boodin of California exclaims "I feel a spirit of creativeness emerging through the frame of the universe *through my frame.*"

Re-incarnation is a process by which alone one has a guarantee of progress and advancement higher and higher. The seed is transferred and transformed wholly into the growing plant.

"The seed perishing and growing to the plant just as the zero is the synthesis of plus and minus sides.

"The subject persists; the predicates have become different."

Thus says another thinker:

So in the present turmoil and trouble the Indian has to look back and forward enough. He finds by suffering, he washes off his past follies and builds up a stronger, more daring, more manly and self-reliant force by which he conquers the world physically, morally and spiritually if not in this life, in subsequent birth for which he works and dies like a hero. The Christian prelates have firm conviction in the truth of re-incarnation. One phase of the belief is birth in the physical body itself is death and liberation is when soul is disembodied. Charles Hampton would have it. "Our church wisely does not over-emphasize the idea of pre-existence and re-incarnation, *but takes them for granted*; and even then allows liberty of interpretation. Jean Delaire gives another argument. "Continuity is a law of Nature. It is the continuity of life which makes evolution possible—which in a sense is evolution—as it is the continuity of consciousness which alone explains the great principle of Karma and re-incarnation taught by most of the religious and philosophic systems of the past." Glory to the Gita! which proclaims "Many birth have been left behind by me and by thee, Oh Arjuna. I know them all, but thou knowest not thine: O Parantapa."

Stressing the logic further, nations also suffer from their past karma and reap the fruits. Every belligerent in the present war is now being punished for its past sins. The history of every nation is sad with unspeakable sins. They were reborn again and again to suffer for the past sins. Every nation thus has a sound rebuke and thrashing but it will, *it is hoped purify itself*, set up a high moral value on their acts and commissions in order that the next *incarnation of its people may be happier and nearer to God.*

RELIGION AND POST-WAR RECONSTRUCTION

BY

S. K. YEGNANARAYANA AYYAR

Though we are now in the midst of the most deadly war that history has known, yet there are some who look ahead and these have begun to think of the changes to be effected in the structure of human society and in the relationship between the various sections thereof immediately after the world returns to normal conditions. As the poet has said, man has always a tendency to look before and after and it is on account of this that some at least are thinking of Post-war reconstruction.

Most of these proposals deal exclusively with economic reconstruction. The capitalistic society of the present day is divided into two opposing camps of the "Haves" and "Have nots", and this is true not only of individuals but also of states. One of the declared objects of Germany in the present war is to get more living space for its people and it thinks that its colonial empire has been taken from it by force during the last War and Hitler's ambition is to get back German Colonies. So also in dealing with social reconstruction within a state most of the plans deal with equitable distribution of wealth among all the citizens of that State, so that in the famous words of the Atlantic Charter people may be freed from want and fear.

But man does not live by bread alone and the economic motive, though one of the most powerful, is not the only motive activating man. There are other motives that make men throw away with absolute unconcern all their wealth and follow what they consider to be their ideal. Among such powerful motives Religion occupies a prominent place and we shall consider what part religion has to play in the reconstruction programme.

Confining our attention to India, we find that religion has been more a dividing force than a uniting force. It is because people attach importance to non-essentials like food, dress, manners and customs and not to the fundamental spiritual ideals, and hence not only is there a gulf fixed between the followers of one religion and another in India, but a similar gulf yawns between the followers of the same religion, especially of Hinduism. The great spiritual principles contained in the famous *Mahavakyas* of the *Upanishads* remain isolated from real life and are appreciated only by the few. Their legitimate and direct implications have not been incorporated into social structure.

It is true that some great ideas have percolated down to the masses and are the common possession of all, like the ideas of Karma and Transmigration and the saving power of Divine Grace irrespective of the caste or the creed of the devotee. But the general tendency of Religion has been a disruptive one and not a unifying one, so much so, some of those who have dedicated themselves for the service of the Motherland like the members of the Servants of India Society would relegate religion to a minor place and confine it to the home and the kitchen and not give it a recognition as a factor in society. Religion according to them is a pure individual concern, a matter between each individual and his God. Public affairs are to be regulated as if religion does not exist.

The question arises whether this attitude has to be encouraged. Nationalists would answer in the affirmative because they lay greater stress on the uniting force of nationalism and are afraid of the disruptive tendency of religion. It was said that during the last Russo-Japanese War a Christian missionary asked some Japanese, who were converts to Christianity, why they were fighting against their fellow Christians like the Russians and for the Japanese most of whom were non-Christians. The answer was "We are Japanese first and Christians next." On the other hand extreme religionists like Mr. Jinnah and his followers would say that religion is everything and as following a particular religion Islam, they have nothing to do with us, the followers of Hinduism and would like to have a separate state of their own within India, the famous Pakistan Scheme.

Whatever extremists may say on either side, the masses of people in India are deeply religious and religion has to be reckoned with as a mighty social force. Religion is likely to be a strong characteristic of the average Indian for many decades to come. Religion, therefore, has to be converted from being a force of disruption to a unifying tendency. Importance has to be attached not to points of difference but to points of agreement and that is possible only if all the Hindus take a liberal attitude. That is why some of us hold that Liberal Hinduism has got an important part to play in the remoulding of Society. Properly handled, it would be a mighty force for uniting all the Hindus together and when we are united we would be in a fitting condition to enter into terms of agreement with other religionists as equals. Liberal Hinduism would enable the Hindus to become federally minded not only in politics but in matters of religion as well.

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