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THE Bharata Dharma

A Magazine of Liberal Hinduism

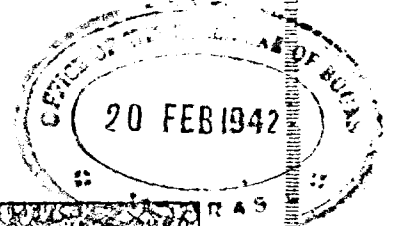
—The Official Organ of the Arya Mata Sabha—

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चित्ते वटतरोर्मूले दृष्ट्वाः शिष्या गुरुमुवा । गुरोस्तु मौने व्याख्यानं शिष्यास्तु छिन्नसंशयाः॥

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

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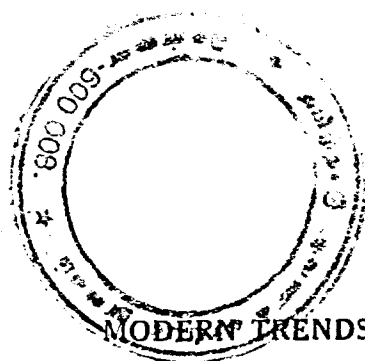
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HAPPY 1942?

December 1941 has brought the War to the Pacific, and has engulfed
 nations, both armed and unarmed who were till now hoping against
 hope that they will not be engulfed in the general catastrophe.

Now if ever, is therefore the time for arming ourselves with the
 priceless, spiritual weapons which the Hindu religion has furnished to
 those who are in the secrets of its mysteries. Though it is only a moral
 armament it will help to take us through the coming period of
 privation, stress, and struggle with diminished suffering. What the
 future holds not even the Gods seem to know. But if we are able to
 see the path of daily duty and pray for and get the strength to walk
 along it we shall indeed be lucky.

May every one of our readers be blessed with that good fortune in a
 rich measure.



MODERN TRENDS IN HINDUISM:—A STUDY

By

S. K. YEGNANARAYANA AYYAR.

I

Americans are forward in many things. They wish to be up-to-date. They are not satisfied with mere chronicling of events after they had happened and study them from a distance. They like to observe things as they are happening and note the trends. Big Conferences have been held in the White House under the auspices of the Government to study the current trends of Economic thought and practice, with a view to assure themselves that they are progressing along right lines.

Religion has not been left out. It may not be considered as a subject to be studied under the auspices of a Government which is run by the party in power for the time being. Hence individuals and institutions have taken up the subject and have subjected the weighty topic of religion also to a careful study.

I shall give the substance of a chapter of a book* where our own religion, Hinduism, has been subjected to such a study. We are told in the *Preface* that the subject was handled by the learned author in the seminars held with his students. We are further informed that as far as possible the period of study should cover the years of this century upto the year of publication (1933); that "the approach should be that of a chronicler of what is occurring rather than an appraiser of what has occurred" and that "the attempt would be made to keep only to the trends, that is, points at which some change of direction was apparent, and change should mean not merely progress, it might quite as well be reaction".

As a preliminary the author discusses the various factors that have in recent times brought about radical changes both in our ways of life and of thinking and enumerates the following as the main ones.

1. Scientific discovery.
2. Economic change.
3. Political evolution.

**Modern Tendencies In World Religions* by C. M. Braden, Ph. D. of Northwestern University; published by George Allen and Union, Ltd., London.

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MODERN TRENDS IN HINDUISM—I

STUDY 20 FEB 1942

4. Intellectual change.
5. Cultural interchange.

He might as well have condensed these into Scientific discoveries and their effects on Man in the various departments of his activities; for the four items following the first are only that.

The author evidently is not posted with correct information about India. The following statement of his

"Thirty-three million gods, every one of them worshipped by some of the inhabitants of that great sub-continent make up the pantheon of this remarkable people"

does not prepossess us in his favour; still let us proceed.

He starts, as is but right, with the question "What is Hinduism?" and answers in the words of Sir S. Radhakrishnan that it is "a movement, not a position; a process, not a result; a growing tradition, not a fixed revelation" and quotes some others in support of this *Dynamic* view of our religion.

Taking as an axiom that Hinduism is "at once so complex and elastic" he realises the great difficulty in judging the changes within such a religion and hence states that "since the one common element that binds the mass of Hindus together is not belief but practice of social customs" he expects us to find the changes in that field. Sir Sarvepalle is again quoted to show that we are now living in "one of the creative periods of Hinduism" and the *Indian Social Reformer* is cited to show that India is passing through a religious crisis; that everywhere signs are clear that protest is against the corruptions of religion.

The following six tendencies are noted as being observable in our midst:

1. A general tendency towards irreligion
2. Opposition to priestly influence and to the very existence of Fakirs and Holy men.
3. A strong reactionary tendency like the trend towards Fundamentalism in Christianity.
4. A rationalising tendency which seeks to modernise the Hindu faith.
5. A marked syncretic tendency expressing itself in various forms.
- and 6. A tendency towards social changes which is nothing short of revolutionary.

Before elaborating these points the author enumerates the various factors that have brought out these changes. They are mostly the ones already enumerated but applied to India *mutatis mutandis*. They are Foreign domination, Western education, Christian Missionary Activity, Introduction of Machinery, The last World-war and its lessons, the New Nationalism and the Cultural Interchange between the East and the West. Here again we might say "Science and its effects".

Most of the tendencies enumerated above are self-explanatory. Syncretism is to be found not only in Hinduism but in Indian Christianity also some of whose leaders are thinking of interpreting Christianity in terms of 'Asrams' and 'Bhakti-marga.' Among the social changes are to be noted the increasing popularity of the marriage of widows, Raising the marriageable age of boys and girls, the clamour of women to have the right of divorce, the passing away of the institution of *Devadasis* from many temples, and above all the claim of the depressed classes to have their elementary rights as Hindus recognised by being allowed to enter Hindu temples for worship.

Note :—[In this another article of like nature I intend giving the substance of the relevant portions of the book I have taken up for study. I shall, in the end try to estimate the accuracy and reliability of these studies.]

ORDEALS OF "TRUTH SEEKERS" AND THEIR FRATERNITY.

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

Seeking for the truth is anamolous for the present generation. Truth is already existing and it is man's duty to apply certain standards to qualify himself to know it. Man is able to apply more accurate means now by which he could understand that truth. Truth calls for the question "about what?" That hundreds of experiences are felt in his contact with the environment around him which after a time leave their impress on the individuality and still fail to give solace of abiding nature or to answer the query what is my end? Do I live for my own self? What is my true relation to my relations, friends and possessions? is itself a revelation that the truth is what one can find in himself by introspection and contemplation. Duties are to be discharged to end them and free one self from them just as wars are intended to be fought to end wars once for all.

It is by process of self discipline, abstention from what disturbs us of our equanimity, and expansion of our sympathy for doing well one's Dharma, that the truth of what man is, is understood. The truth does not lie beyond one's own Being. It lies in his vision that his happiness (impeccable) is in his harmonious adjustment to the similar yearnings for happiness on the part of others, avoiding conflict possession, jealousy and anger and working positive earnest and loving for endearing him to others. Truth-seekers fall into the error of supposing that religion *per se* can enable them to see the truth. For religions have been already formed and every one has the impress of the traditions, manners and customs imposed by that religion in such a manner he is almost against looking beyond its orbit. They are for the most part intended to achieve social and secular solidarity. To consummate this solidarity intermediaries or a hierarchy of priests have been brought to existence, and the individual is enjoined to believe in them and follow them obediently. Of course conformitantly they have certain notions, heaven and hell, continuity of life, resurrection or reincarnation etc. The truth is something besides those which are based on mere faith or wisely self-hypnosis. To work on mere faith is to undermine the capacity to self-realisation. "Know the self and you know the truth." This is only

rational means of knowing what must be known. By knowing it you know everything else. That is knowing the truth.

Truth-seekers in conclave refer to their pet Prophets and scriptures containing or supposed to contain revelations; some refer to miracles and miracle making. Some refer to visions and dreams as the source of revelations. We however find both in the East and the West new religious circles formed on such alleged revelations. But they cannot realise the Truth. It is these divine formations that have caused frictions and disharmony among them. They never plied their boats of life on perfect mutual understanding, sympathy and co-ordination. Wars, religious and otherwise, have been waged. Stupid crusades and persecutions of one by the other *have been in vogue*. Almost the whole world is in that state even now and worst in Christendom. The heathen Philosophers, Socratis, Plato, and others, whose fundamentals have been incorporated or attempted to be incorporated into an unyielding frame constituting the Christian creed, Incarnation, Resurrection, Atonement, had discerned the truth somewhat in the lines of the Hindu Seers. Truly "whatever might be the mode of the talking world at a given period there never was a time in the century (XIX and XX) when a sense of the unwavering pressure of rationalism upon religion was not weighing heavily on the more watchful minds in the Churches" (Robertson). Legends and historic blunders built up creeds which made impossible the reaching the true way of realising the truth. See Dr. Cheyne in the *Encyclopaedia Biblica* writing "the story of Judas is a myth and the historicity of the Twelve Disciples or Apostles and the crucifixion unlikely." Similarly the belief in personages called *Prophets* or the *last or only prophet is an hindrance*. What one requires to seek or discern the Truth is not any of these, but to follow a system of rigorous self-discipline; self purification and intelligent apperception, in a truly scientific application of thought and discernment of *that Truth*. To one who does this religion is no hindrance. For the Truth as the only goal to be reached has no *creeds*, no *priests*, no *prophets*, no *temples*, *mosques* or *churches*.

It was a disappointment to this writer that at the recent Truth-seekers' Conference held at the Marina Hall every invitee-lecturer missed this point, but harped upon his own *pet string*. All religions are so many creatures of particular orders and meant to preserve the respective communities in a particular coherence.

To pursue the subject—who seeks? Is the seeker different from the sought after? Does not every experience gained in whatever way, find in the self subjected to pruning, sifting and sublimation, of the core or essence of it as distinguished from the dross, ephemeral and changing?

All desires are tested in the crucible of that self and tested are found wanting and are rejected by the self. The truth and the way of seeking the truth are given out in the Vedas, Vedanta and the *Srutis*.

The truth is called "*Satyam*" the word by which "Brahman" is known; "*Sa*" connotes immortality for nothing in existence is lost; "*ta*" is the temporary vehicle or instrument by which the Self is enabled to carry out Dharma. "*Yam*" is the connecting link of the two (See Chandogya Upanishad VIII Adhyaya). The *Srutis* were not emanations of any prophet claiming Godhood in him. There are of course any number of prophetesses *also in the West* of the same ilk.

Two other obstructions or impediments from which these religionists suffer are (1) the illusion that the self (True) or soul of man is a sinner aborn (?) sinner. (2) That worship and prayer to what they call God and that alone would be enough for redemption. The truth is soul is infinite in bliss, strength and knowledge coeval with the supreme soul God. Redemption is obtained by one's own actions for the reaction on which he alone is responsible. God the supreme Lord and spirit is not affected by the karma of man who alone enjoys or suffers from it. That God is in each man's "Hridaya" or heart. Worship by one who does not surrender his all to God is not useful. If everything we see and enjoy are God's manifestation, our own selves are also His. The Love and Devotion that is expected is absolute surrender to God that is the Truth. Truth is constant; for what is changing cannot be the Truth. Confusion was made of the scientific conclusions with the Truth. But it is the Truth in the self, of the self that assails the scientific conclusions. It is no mystery when one says that objective analytical mathematical Science and its researches do not touch this aspect of our Being that pertains to the knowledge of the real self—the soul. One must drive out the illusory self the charmed and tempted and excitable self before the real soul is discerned which when perceived by contemplation and deep introspection reveals our infinite source of love, knowledge and ananda or bliss. At best scientific advancement stops at a stage when further analysis is impossible and even the atom so called is a baffling, living and bursting, shooting dynamic centre of

mere mathematical conception. The spirit in that centre is in every one of us. Need we say that the Upanishads describe in a most simple language the Truth and how we could see the Truth. I feel a sense of unreality a mere theatrical show, a parade of learning, each wearing his own Hood of a particular religion and one or two pompously declaring that all religions are only facets of the Truth implying.—Combine them all. You can have a picture of the whole Truth. All are groping for the Truth which is not outside. The Truth is in one's own self and none was helpful enough to point out the way to reach at it. Truth seeking demands a constructive system and that system is in the Vedanta. Let every one enter into the illumination of Vedanta and he reaches the Truth. The fraternity therefore does consist of all such seekers east or west, north or south. The Vedanta is not an "ism" as the religions we find to-day. It blesses those who seek its light with the vision of Truth.

P. S.

With that of Vision of Truth the soul attains peace, a peace fruitful and nourishing, a peace of peaceful cultivation of the soul—a peace of abundant fruit, with the lap overflowing with fruits and a golden ear of wheat on the hand. This peace is the theme of Vedanta as it was of the Dream of the Roman Emperor Tibullus.

Om! Shanti! Shanti.

MODERN TRENDS IN HINDUISM:—A STUDY

By

Mr. S. K. YEGNANARAYANA AIYAR.

II

During the summer of 1933 a group of eminent scholars assembled at the University of Chicago under the auspices of the Haskell Foundation. They interpreted the nature of the adjustments made by six great religions of the world to the new situation created by Science and its effect upon man in all the fields of his activities. The six great religions are Hinduism, Confucianism, Buddhism, Judaism, Islam and Christianity and the subject was dealt with under the following four topics.

1. World-religions and modern scientific thinking.
2. World-religions and modern social-economic problems.
3. World-religions and inter-cultural contacts.
4. The Task of modern religion.

Hinduism had two representatives. Mr. K. Natarajan, the veteran editor of the Indian Social Reformer handed topics 1, 2 and 4 and the subject of Hinduism and its contacts with other cultures was taken up by Prof. H. L. Joshi of Dartmouth College.

In dealing with Hinduism and modern scientific thinking Mr. Natarajan started by stating that he began his life as a social reformer setting his face against many of the social abuses of the day which were supposed to be rooted in religion and when he reviewed his position after nearly half a century and asked himself the question whether he was a Hindu he found that "the anchor held", because Hinduism is "not identical with any Social custom nor does it rest on infallible dogma". Speaking as an ordinary layman and not a scholar he defined Hinduism as "an attitude, an attitude of reverence towards every thing". Hence tolerance has been its keynote. India has offered shelter to the Jews who fled from Palestine after the second destruction of the Temple, to the Christians of Syria who came away in the early centuries of the Christian era and to the Parsees.

Speaking about the recent advances in science Mr. Natarajan could see no conflict between science and religion and added that there should be no such conflict. "Religion must cover all fields" and "does cover

the whole field including the field of science." He referred to the concluding portion of Prof. Duessen's famous address at Bombay on the eve of his departure from India after his pilgrimage to this land of philosophers and showed how Vedanta supplied a better basis for morality than other religions that appealed to mankind to be moral on the strength of fatherhood of God and brotherhood of man. Solidarity of mankind posited in the Vedanta on the basis of one-ness of *Jeevatma* and *Paramatma* has to be accepted by a fact and mankind has to readjust its relationship in the light of that. In order to bring about that better relationship all religions must work together.

Dealing with social and economic changes Mr. Natarajan was frank enough to confess that his paper often advocated reforms on their own merits and did not consider whether Shastras sanctioned the step contemplated; but very often when scholars delved deep into the past and examined the question impartially it was found that the Shastras did sanction many a forward step such as widow-remarriage as Iswara Chandra Vidyasagara proved. Many reforms have taken place in recent times especially affecting women, such as the raising of the marriagable age and education has been spreading among them though not as rapidly as one would wish. If in the national movement so many ladies joined heroically in the fight it was due to the slow spread of education among them.

Speaking of economic changes Mr. Natarajan rightly pointed out that India cared to retain her villages and looked with suspicion on many pieces of humane legislation, on labour question for example, as these were not properly motivated.

Prof. Joshi in dealing with Hinduism and contact with other cultures dealt with our contact with the Greeks and then the Arabs and the European in modern times. He laid stress on the flexibility of Hinduism and said that the genius of our race would not permit us to accept any religion that claimed to be the revelation.

Mr. Natarajan who dealt with the topic of the task of modern religion deplored the existence of corrupt practices by the side of noble teachings the popular religion of the masses existing side by side with the philosophical religion of the scholar. From the days of Ram Mohan Roy to our own days under the leadership of Mahatma Gandhi reforms have been introduced. He enumerated the reforms of temples being brought under the control of Boards and their funds being diverted for

education and amelioration of distress, the abolition of Devadasi system and above all the demand of the untouchables for temple-entry.

Mr. Natarajan has disarmed criticisms of Pandits by his frank statement that he is speaking as one who feels Hinduism in his blood and not as a scholar.

Note :—[The addresses on other religions especially those on Christianity will repay careful perusal. The book is called "*Modern Trends in World-Religions*" and is edited by A. E. Haydon and published by the University of Chicago Press, Chicago.]

NOTES

K. V. S.

Fanaticism-National vs. Religious.

In the early days of political agitation in India it used to be a slogan that "Nationalism is a religion that has come to us from God." Political propaganda was conducted on this basis. The whole country rallied under its banner ignoring ancient feuds and standing together as one in its determination to become a nation. Hardly one generation has passed and that phase is giving way to its opposite. We are now hearing that religion is the basis of nationhood and that there can be as many nations in India as there are religions. This claim is put forward by some of the protagonists of one of the militant religions of the world whose conception of the state is that of a Theocracy.

It is a regrettable retrogression. Such examples of atavism are discouraging. But they seem to be inevitable. They remind us of the Hindu doctrine of the eternal struggle between the three *gunas* for domination in cosmic progress. Sometimes Tamas predominates and we get the dark ages. Then we have periods of war and destruction under the sway of Rages. Then Satva gets the ascendancy and we get international conference, League of Nations and a brief spell of reconstruction and the bringing together of the whole of humanity as a single family.

But this synthesis can hardly satisfy those who have to frame current policies to tide over temporary difficulties. There is no doubt that our efforts have to be in the direction of encouraging Satva and of subjugating both Rajas and Tamas. Hard as this may seem, it is the only course for enlightened political activity. The depth to which human

degradation can sink is now illustrated by the movement in Germany for the replacement of the cross by the Swastika. It used to be said of Russia that it replaced the cross by the sickle. But Germany has gone one step further and installed Swastika which is the symbol of race and blood. The conflict now is not between the cross and the crescent but it is a case of cross vs. Swastika. There is some resemblance between the crescent and the German Swastika, to those who study the psychology developments of exclusive fraternities-racial or religious. They set up a double standard of ethics.

This replacement is a great tribute to the cross and a recognition of its power in retraining the sway of baser national passions. That is why it is felt by Germany that the time has come to openly renounce the cross and its influence in checking the growth of nationhood according to them. This is to be expected. It is impossible to construct nationalism of the type which Germany wants with a religion in which the main appeal is "what shall it profit a man if he gains the whole world but loses its soul."

Women's Conference Resolutions

In an earlier issue we published the resolution passed at the Women's conference held in November. They throw light upon the attitude of the leaders of thought and welfare work among women and may be taken as the expression of the aspiration and programme of women generally. While it is possible to imagine that some of the items in the programme have more of idealism than the present conditions of the country warrant it is difficult not to feel glad at their sincerity and anxiety to improve the condition of women in all legitimate directions. Specially commendable is their attitude not to leave their resolutions in the region of programme but to take up hard work by themselves. They have appealed to the women of the country to shoulder the responsibilities of such Welfare Work in several departments as education, health and better domestic conditions. It may be said that at present there are not enough women to take up responsible work in many fields of Welfare Work. Much less can the country count upon a number of trained workers in such fields. Take for instance the field of health organisation and health visitors. Work of a kind is being done in some centres but certainly the proportion of women workers and of trained workers has no comparison with the demand for such workers. This is only one instance. The women's organisations have given the right lead in asking for training courses

and training centres for women Welfare Workers in the several fields of Welfare Work which are waiting for such women to come in large numbers. Equally encouraging is their attitude towards the economic rights of women. Hinduism cannot be said to be illiberal in its attitude towards the economic position of women. It is true that Islam confers a better economic status upon women though their social status may not compare very favourably with that in the West and in Hinduism. There are of course compensations in all positions. Can it be said that absolute economic independence in women is an immediate and practical proposition? It is true that their economic rights must be enlarged. But it is quite possible to say with a certain amount of truth that complete economic emancipation, is not likely to do good. We are accustomed to seeing men especially young men who have succeeded to economic affluence not being able to keep their wealth for any length of time. In this country women and children are put together as persons the maturity of whose understanding and strength of mind are not as much as to enable them to keep the economic wealth with thrift and care. It is no disparagement to say that large numbers of them will not be able to retain it or to make the best use of it. This is not a condemnation. Women have not been taught to do it. They have not developed sufficient resistance, mental, and moral, to enable them to do it. In fact women are a protected class in law. Great as may be the position of women in many ways and their character and capacity, yet in the matter of the handling of money they need guidance and protection. It is a matter for serious and careful thinking whether and to what extent this protection should be abdicated and women grouped along with men in the matter of alienation of property.

This is only a side thought. A more important aspect of women's life has to be investigated which is becoming a really serious problem. In Hinduism as in other religions the woman is taken as the Home and the family is called the Woman. Manu calls woman as the house that is to say, the central feature and the foundation of the home is the wife. Therefore family career must continue for a long long time the highest ideal of women in this country. We are emphasising this in as much as a sinister tendency is growing among the children and the younger women of the country that their emancipation lies in their separation temporarily from men. The fact that careers are open to them in some departments of activity is an incentive not to follow matrimony as the honourable and legitimate career of younger women in this country.

Other countries have gone along these doubtful bye-ways and are reaping a harvest which cannot be said to be happy either for the women concerned or for the men or for society.

NOTES.

By

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

The Nellore Incidents. The communal position in Nellore seems to have improved very considerably. Under the Congress auspices an attempt is being made to have peaceful settlement when the peace is in sight. The Hindu Maha Sabha does not wish to lag behind the Congress in this attempt to secure peace. But the local representatives of the Hindu Maha Sabha apparently do not feel that the time is ripe for any joint peace committee to function. We do not hear either from the representatives of the Congress or from the representatives of the Hindu Maha Sabha or from any other group of peace makers anything about the vital questions involved. Is it made definitely certain that the decree of the Civil Court will be enforced and that the injunction granted by the Civil Court against the Muslim community of Nellore will be obeyed without any defiance by the Muslim community of Nellore? As Mr. V. D. Savarkar, the president of the Hindu Maha Sabha, pointed out in one of his pronouncements, the case in Nellore may well be regarded as a test case. If the Muslims of Nellore can with impunity flout a declaration of rights by a decree of Civil Court and groups of self-constituted peace makers are permitted to wobble over the civil rights of the majority population in Nellore, it will be only another instance of the triumph of force. The rule of law and order and the imperative obligation of the executive to give effect to Civil Court decrees would have disappeared; the law of the jungle will take its place. Might will triumph over right unless right is supported by even greater might. The triumph of might will be tried in quarrels of different types including quarrels over irrigation rights, or temple entry rights, or boundary disputes or other rights of a similar character which have to be adjudicated upon by Civil Courts. We trust the public of Nellore will not make any mistakes and give room for the inauguration of dangerous surrenders of established rights which will lead to deplorable results all over India.

The Viceroy's Council. It is reported from New Delhi that a prominent Muslim Leaguer made a suggestion that he is for complete Indianisation of the Viceroy's Executive Council if the numerical proportion of members will be 4 Hindus, 4 Muslims, 1 Sikh, 1 scheduled class member and 2 members belonging to the other minority communities. Or, in other words, Hindus who constitute nearly 68% of the population should have 4 representatives on the Council and the Muslims who constitute 22% of the population should also have 4 representatives. This is a further improvement on the two nations theory and the consequent claim to equality in Government. The concessions of weightage accorded to Muslims under the Lucknow pact was coupled with the requirement of joint electorates for a transitional period and the ultimate election of representatives from territorial constituencies without any question of communal constituencies. Now that a large section of the Muslims are opposed to the introduction of joint electorates they have forfeited the concession of weightage that was yielded to them. The result will therefore be that both in the legislatures and in the services they should not be given any percentage over and above their population ratio of 22 per cent. The Hindus should be assured of their 68 per cent. If Europeans should be given more representation than they are entitled to, the sacrifice should fall upon Muslims and Hindus in proportion to their population. This will involve a re-adjustment of the numerical proportions fixed under the Government of India Act of 1935, or in the alternative the introduction of joint electorates with reservations of seats. The Hindus have practised already too much self-sacrifice and the national interests are adversely affected. A well known Congressman has recently suggested that whether the Muslims agreed to joint electorates or not, and even if they should retain the separate electorates that they are now enjoying, Hindus should welcome Muslim voters coming on the electoral roll for the election of Hindu members so that Hindus will be returned on the basis of joint electorates while Muslims will be returned on the basis of separate electorates. We trust Hindus will not allow themselves to be marooned in the mires of political stagnation by the adoption of any such further heroic gestures of self-immolation with a view to appease a type of Muslim politicians.

The solution. The question may be asked what then is the solution? It is not for us to suggest the solution. The advanced group of Muslim politicians who desire to veto all constitutional progress by

insisting upon the fallacious two nations theory and the impossible demand for Pakistan must first re-trace their steps and come back to the Round Table to discuss national problems with their Hindu brethren who are 3 times as numerous with a genuine desire to have a reasonable and friendly settlement. It should be manifest beyond doubt that such an attempt is not made with a view to wring out further concessions or to impede further progress by reiterating unacceptable demands in the hope that ultimately Britain may be persuaded to go further in its "divide-and-rule" policy and divide not only communities but also the territories into Pakistan and Hindustan. When Muslims and Hindus thus approach in the right spirit the right solution will be evolved and accepted.

Till then. So long as Muslims from the Punjab, Bengal and Hyderabad and Sind desire to have unified action to further their schemes and so long as British politicians in India and in England are supposed to countenance with sympathy these moves and activities on the part of Muslim politicians, the solution will not be near achievement. The Hindus should also evolve a policy on a national basis to meet the potential dangers of these organised and anti-national isolationist moves. The Congress has not attempted anything in this direction. Pundit Jawahar Lal Nehru as President of the Congress corresponded with Mr. Jinnah and brought to the forefront Muslim agitation on the present lines. Mahatma Gandhi had similar conversations with Mr. Jinnah and the Viceroy and the problems have been made more acute. Now Mahatmajee believes in Satyagraha without embarrassing the Government and has reiterated his want of faith in the parliamentary programme. The Hindu-Muslim question which has become so acute and cries for immediate solution is not as much as even referred to by the Mahatma or other members of the Congress High Command. Every day the position is worsening and there is no report of any move in the right direction. The Hindu Maha Sabha has made clear the deficiencies of the Congress in this sphere of work. But nothing tangible has been done so far by the Hindu Maha Sabha either to collect the relevant statistics and to issue authoritative literature on the problems involved. They have not sufficiently educated public opinion about the grave dangers of the present moves of the Muslim League. The Liberal Party has paid special attention to the matter. If the public gives sufficient support to the Liberals their efforts may be somewhat more fruitful.

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A Magazine of Liberal Hinduism

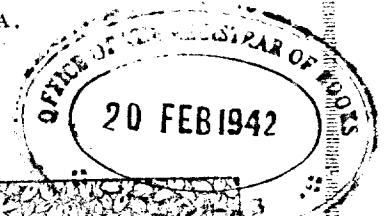
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VOL. XX]

FEBRUARY, 1942

[No. 2

BUDDHISM AND JAINISM.

BY

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

III

As for his studied silence about Metaphysics, it should be remem-
 bered that, Buddha, like Confucius, was an ethical, rather than a meta-
 physical, teacher. Just as the people, that were caught by a big fire,
 must try to escape out of it rather than deliver, or listen to a lecture on
 Fire; so, as Buddha thought, the people enmeshed in suffering must try
 to get out of it rather than deliver, or listen to, a lecture on the First
 Cause of Creation, especially, when that 'First Cause' is not the only
 way out—or perhaps, no way at all.

The Parable of the Arrow only illustrated this thought. Once upon
 a time, one, Malunkyaputta met Buddha and said: "My Lord, I intend
 giving up your training and returning to an Epicurean life."

Buddha :—Why ?

Malunkyaputta :—Because, you do not explain to one, however much
 I may press you, whether the world is eternal or not; whether the world
 is finite or not; whether the soul is the same as the body or not; and
 whether you yourself would exist after death or not.

B :—I fear you, or any person of your ilk, would die, without any of
 these questions being explained.

M:—Why?

B:—Suppose you have been wounded by an Arrow, thickly smeared with poison and your friends, relatives, and kinsmen have got a Surgeon to heal you. What would you do under such circumstances?

M:—Surely, I would allow the Surgeon to heal me.

B:—Will you, on the other hand say:—"I will not have this Arrow pulled out, until I know who wounded me; whether he has a Brahmin, a Kshatriya, a Vaisya, or a Sudra; whether he was tall, short, or of middle stature; whether he was black, white, or yellow; whether he was a villager or a townsman; whether the bow with which I was wounded was a chapa or a Kothanda; whether the bow-string was of bamboo-fibre or milk-sap tree; or whether the shaft was feathered by the wings of a vulture, a heron, a hawk, or a peacock?

M:—O! no. I shall hurry the Surgeon to heal me. If I proceed to make an inquiry on the lines suggested by you, I fear I may have to die, before that inquiry is finished.

B:—Say—before the inquiry is even begun. Therefore I aver that the whole world is now in the grip of Suffering and that I must first attend to the work of removing that suffering. If, on the other hand, I divert my attention to investigate the answers to your queries, I fear the whole world will succumb to the Suffering, before my investigation is finished or even begun. Further, a genuine religious life does not depend upon the answers to any of your questions.

The above *Parable of the Arrow* is recorded in Majjhima Nikaya I. 426, wherein it is stated that Malunkya putta applauded the words of Buddha.

But did Buddha, ever or anywhere, affirm the existence of the divine soul? In *Dhammapada* (XII 4), it is stated that Self was the lord of self—what else could be the lord? Does this not fit in with Krishna's dictum—उद्वेदात्मनात्मानम् Gita (VI. 5), 'Let the self be raised by the self'? Truly did Dr. Annie Besant say that this verse of *Dhammapada* would be meaningless, if there were no self—I may add—if Buddha really denied the self.

All the same, Buddha may, like Confucius, be regarded to have kept all the metaphysical questions in the background and taught the people only ethical truths. When, for instance, five Brahmins went to Buddha and asked him to settle their dispute; one said: "My book says that God is such and such and that this is the way to come to God" and each of the remaining four repeated the same sentence. Buddha put to them a pertinent question: "Does any one of your Books say that God

becomes angry, that He ever injures any one, or that He is impure?" All the five replied: "No; they all teach that God is pure and good." Whereupon came Buddha's crushing remark: "Then, my friends, why don't you become *pure and good* first, so that you may know what God is?"¹

Thus, we have cleared, in a way, a dense forest of doubt raised, knowingly or unknowingly, by a few scholars. We now come back to our original position that man—whether ignorant or cultured—is bound to feel unhappy, so long as the world is what it has all along been—a series of isolated events set over against one another and that there is Suffering or *Dukka*, because all things are transient, whereby hangs the *Parable of the Mustard seed*.

A young girl, in her love for it, carried her dead child to her bosom, met Buddha, and asked him to give her medicine for it. Buddha replied "I shall give you medicine for your child, if you procure some mustard seeds from any house where no son, husband, parent, slave, or any relation died. On inquiry, the girl was faced with the feet of death in every house that she went to. Whereupon she hastened back to Buddha and learnt from him that her *Dukka* or Suffering was not peculiar to herself but was a common lot to all the sentient beings. Having realised the first Noble Truth of Buddha, she consigned her child to the Mother Earth and became a disciple.

So, Buddha's Noble First Truth, viz., "Despite the fleeting joy (sometimes of the nature of the Will-o'-the-Wisp), the fact of *Suffering* remains", may be deemed to have been fairly established. Hence we may unhesitatingly join with Buddha and say: "Birth is suffering; Old Age is suffering; Illness is suffering; Death is suffering; Union with unpleasant things is suffering; Separation from pleasant things is suffering; Not obtaining what we want or wish is suffering; in short, the five-fold clinging into existence is suffering."² Here, I cannot resist the temptation of quoting Oliver Goldsmith's epigram:—

"When first we come to th' world we cry;

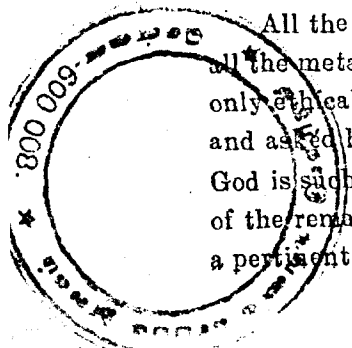
Ev'ry day we live tell us why."

Having postulated the fact of *Suffering*, Buddha proceeded to find out the Noble Second Truth, viz., the Cause of Suffering and hit the *Chain of Causation*.

The conception of this "Chain" presented itself to him in the symbol of an ever-turning wheel, the *Wheel of Life*, having twelve spokes

1. Cf. Swami Vivekananda's Lecture at Detroit, U. S. A.

2. Cf. E. J. Thomas' *Buddhist Scriptures*—p. 43.



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or *nidanas*, as they were called, each succeeding one being the result of that which preceded, *viz.*, Ignorance, Predispositions, Consciousness, Namarupa, Sense-Organs, Contact, Feeling, Craving, Clinging into existence, Becoming, Birth, and Old Age—sickness—death¹.

The first three refer to the Past Life; the second six, to the Present Life; the third two, to the Future Life; while the last refers to the inevitable result, in any case, of Suffering. "That being present, this becomes; and this being present, that becomes." Such is the coming to pass of this entire mass of Suffering.²

The basic root is given sometimes as Ignorance, sometimes as Desire. Both may be used according to the type of mind and the point of view from which the Wheel is regarded. Desire being the result of ignorance, both may be treated together. To stop the turning of the Wheel, we must remove its cause—desire or clinging into existence. Thus, the doctrine of causation with its positive formula of uprising and its negative formula of passing away covers the ground of the second and third of the Noble Four Truths³.

We now come to the most important Noble Fourth Truth, *viz.*, the "Eightfold Path" which is calculated to destroy the whole chain of causation, not excluding the Suffering, and lead man to *Nirvana*, or as the Hindus call it, *Moksha*.

It has been truly said that whoever does not realise Buddha's First Truth cannot understand his Fourth Truth. This means that no man desires to see that light which illumines the spaceless soul; until pain and sorrow and despair have driven him away from the life of ordinary humanity⁴. This same truth has been beautifully versified by William Cowper thus:—

"I wish man's lot, if bad, still worse may wend;
For, when at worst, they say, things always mend."

Yes, *things always mend*. Rather, things always are mended. By whom? By the person who has dropped into the very bottom of the pit of suffering and drunk—willy-nilly—the nastiest dregs that are there. It is to such apparently cast-off persons that Buddha chose to hold out his helping hand and *show* them his Noble Eightfold Path, whereby they could get out of the pit, never to see it again, but ever to enjoy the bliss of *Nirvana*, and later on, of even *Parinirvana*.

1. Cf. *Ibid*—pp. 37—38.

2. Cf. *What is Buddhism*—Buddhist Lodge, London—pp. 79-80.

3. Cf. Dr. Rhys David's *Dialogues of Buddha*—Part 2, p. 44.

4. Cf. *What is Buddhism*—Buddhist Lodge London—p. 61.

Note, please, the *italicised* word 'show.' For, Buddha and his chosen preachers were only preachers and would merely *show* the path; but the pilgrims were required to themselves tread it¹. The Eightfold Path was *ab initio* intended to be trodden and not merely discussed; for, he who has merely understood the path but has not shaped his life in accordance with its spirit is like a fool who, having read a book on Cookery, fancies he has eaten the food described therein.

This insistence on *Self Reliance* in Buddhism must be specially noted. For, throughout the ages, men have sought for vicarious method of salvation by cruel sacrifices, ardent prayers, or even by the invention of an all-powerful Being who could divert at will the course of cause and effect and hold the Laws of Nature in abeyance to suit the convenience of the supplicants. But Buddha scorned and insisted that his chosen preachers should also scorn the meaningless ceremonies and bloody sacrifices and also that part of the Vedas which enjoined such ceremonies and such sacrifices. If Chapter II verses 45 and 46 of the *Bhagavad Gita* could be interpreted—as they had been actually interpreted—to enjoin, encourage, or even countenance such ceremonies and sacrifices, they too must have been scorned by Buddha. For, he preached: "If a man for a hundred years sacrifice other beings and if he but for one moment pay homage to a person whose soul is grounded in true knowledge; better is that homage than a sacrifice for a hundred years. Men, driven by fear, go to many a refuge, to mountains and forests, to groves and sacred trees. But that is not a safe refuge; that is not the best refuge; a man is not delivered from all pains after having gone to that refuge. But he who takes refuge with Buddha, the Law, and the Temple; he who, with clear understanding, sees the four holy truths—that is the safe refuge; that is the best refuge. Having gone to that refuge, a man is delivered from all pain²."

As for the *Self Reliance* which Buddha insisted upon, the last portion of Chapter XII of the *Dhammapada* is in point:—"The foolish man who scorns the rule of the Arhat, of the Ariya, and of the virtuous and follows a false doctrine; he bears fruit to his own destruction, like the fruits of the kattakka reed. By one's self the evil is done; by one's self one suffers; by one's self the evil is left undone; by one's self one is purified. The pure and the impure stand and fall by themselves; and no one can purify another. Let no one forget his own duty for the sake of

1. Cf. *Dhammapada*—XX. 4 Max Muller's Translation.

2. Cf. *Dhammapada*—XIV. 9—12.

another's however great; and let a man, after he has discerned his own duty, be always attentive to his duty."

The Law of Karma, with which the above Doctrine of Self-Reliance is clearly associated, is nothing new to India, inasmuch as it has been an important Creed of Hinduism. Even Christianity entertained the Law into its system, inasmuch as Jesus said: "Whatever a man soweth, that shall he also reap" (Galatians VI. 7). The Buddhistic view-point happened to be the converse of the Christian one: "Whatever a man doth reap, that has he also sown." This *converse view-point* of Buddhism has been well brought out by Mrs. Rhys Davids in her Buddhism (p. 124): "Afflictions are for Buddhists so many forms, not of prepayment by which future compensation may be claimed, but of settlement of outstanding debts accruing from bad, that is to say, from evil bringing, unhappiness promoting—acts done either in this life or in previous lives."

With regard to the expression "Eightfold Path," a question naturally arises as to whether there are eight different paths to detract the attention of the pilgrim or there is only one path with eight different stages, along which the pilgrim has to pass. I lean on the second view.

So, the *first stage* of the Eightfold Path is *Samyak Dhrishti* or 'Right View.'

REVIEW

The December issue of the Hindu Heritage contains some very readable articles. The discussion of the problem of Indian Unity from the Hindu point of view is a frank exposition by Rao Bahadur Divanji of the dangers of the present fissiporous tendencies in Hinduism. There is an illustrated note on the greatness of Suchindram in South Travancore a place which has recently acquired prominence in the Press. There are other interesting articles among which the one on a common script for all India deals with a practical issue which must be faced soon. The journal is published at 2/10, Brahmananda Road, Matunga, Bombay by T. K. Sastri.

GURU GOBIND SINGH A WORLD-HERO

BY

MR. T. L. VASWANI.



Every year pilgrims from many places come together to pay homage to him. I deem it a privilege to count myself as one of these pilgrims. What a figure in our history! He is a figure in world-history. Through him and some others in other centuries, India rises to a world platform and speaks her message to the Nations. Guru Gobind Singh I regard as the greatest figure of his century. What was the secret of his life? Faith! He held fast to faith in the face of tremendous odds against him. He had to face the hill rajahs; he had to face the imperial Moghul army. But he never lost faith in God; he believed in the Heavenly Light. And he had faith in the poor, knowing that while the wealthy wandered after the world's vanities, the poor would pledge their lives to follow him.

He suffered more than words may tell: he offered his sons on the altar of his country; he knew that if he died in the struggle, the light of his love would never be put out. The light has survived centuries and shines today in many hearts making them true temples of God.

He believed in Hindusthan and he believed in the Hindu race. He and his father, Guru Tegh Bahadur, awakened the multitudinous people, inspired a new faith in the destiny of the Hindu race, and strove to rebuild India in Faith in the Eternal. The Khalsas were a Brotherhood of Worshippers of Eternal God.

Guru Gobind Singh became the driving force of a New Hindusthan. The flame of his life re-lightened the Hindu race.

Where is that Force today? Where is that burning Flame?

How many of Indian youths, today have faith in the Eternal? How many of the Khalsas bear witness in their lives to the faith of the great Guru?

How many of India's 40 millions are ready to say:—"We do pledge our lives to follow him to liberate the Motherland?"

Guru Gobind Singh is, to me, a symbol of India's struggle for freedom. The story of his sufferings and his achievements makes him a world hero. And in him I salute the martyrs and prophets of humanity?

WAS SRI KRISHNA TAMILIAN ?—A New View.

By MR. M. S. RAMASWAMI AIYAR, B.A., M.R.A.S.

Of the many books in the sacred literature of the Hindus, the Bhagavadgita holds an honoured place. It is not a book for the recluse alone : it is for every man in this world. So it has captivated the hearts of millions of this land. The Teacher of the philosophy of that book was Sri Krishna. What do we know of him ?

NOTICES OF KRISHNA.

(1) The Harivamsa (vv. 1924-1940) tells us that Anakadundubhi was the actual name of Krishna's father. Though Anakadundubhi was the actual name, yet he was commonly known as Vasudeva. Krishna was the son of Anakadundubhi (or Vasudeva) and Devaki. Devaki was King Kamsa's sister. Krishna bore the name of Vasudeva also. As belonging to a royal family, he was a Kshatriya.

(2) The Chand. Up (iii. 17'6) shows him as a pupil of Ghora Angirasa a great Rishi who according to Kaus. Brah. XXX. 6 was a priest of the Sun and as learning spiritual truths from him.

(3) The Mahabharata is an oft interpolated work. So its parts belong to different periods of time. Its earliest parts represent Krishna only as a hero. Cf : Aham hi tat karishyami param purushakaratah, daivam tu na maya' sakyam karma kartum katancana. M. B. 79'5'6.

(4) At Yudhisthira's Rajasuya ceremony, he occupied the seat of honour.

(5) Longstanding tradition represents him as a great lute-player, who charmed the world with divine music.

(6) He tried to mediate between the Kauravas and the Pandavas and settle their quarrel amicably, but when he found that impossible, he took part in the great Bharata war and acted as Arjuna's charioteer.

(7) Panini (IV. 3'981) writes of Vasudeva and Arjuna as objects of worship.

(8) Megasthenes, the Macidonian ambassador in Chandragupta Maurya's Court at Pataliputra (circa 320 B. C.) says that Herakles was worshipped by the Sourasenoi (Surasenas) whose chief city was Mathura. Indologists think that by Herakles, Megasthenes meant Krishna as an Avatar of Vishnu. Herakles probably stands for Harikula or some such word.

(9) The Ghasandi inscription (circa 200 B.C.) records the building of a stone wall round the hall of worship of Sankarshana and Vasudeva.

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WAS SRI KRISHNA TAMILIAN ?

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(10) The Besnagar inscription (circa 190 B.C.) records the erection of a Garudadvaja of Vasudeva devada by Bhagavata Heliodorus an ambassador of King Antalcidas to King Kasiputra Bhagabhadra.

(11) The later parts of the Mahabharata treat Krishna as something more than man but not as yet as the supreme and only God.

(12) Patanjali in his Mahabhashya (circa 159 B.C.) mentions the followers of Vasudeva and (on Panini IV 3'98) says that Vasudeva is the name of Bhagavat and not of a Kshatriya hero. He also associates Krishna closely with Sankarshana and speaks of dramatic representations of the story of Krishna, especially the Balibhanda and Kamsa-vada.

(13) The Nanaghat cave inscription (circa 100 B.C.) associates Sankarshana with Vasudeva.

(14) The latest parts of the Mahabharata, Atharvan Ups. and some Puranas regard him as Vasudeva the Supreme God.

(15) A statement Abu Rihan Alberuni makes in his Tahquqi-i-Hind (circa 1031 A. D.) enables us to guess that Krishna must have got the name of Gopala (cow-protector) by forbidding Hindus from eating cow's flesh. For his statement is :—"As for the question of the abrogation of laws, it seems that this is not impossible with the Hindus, for they say that many things which are now forbidden were allowed before the coming of Vasudeva *e. g.* cow's flesh."

Such in brief, are a few authentic facts we can gather about him. These references show that Krishna and his brother Sankarshana and Arjuna slowly came to be worshipped. The fittest survive. Worship of Sankarshana and Arjuna has ceased to exist in India. In Java which was an Indian colony, ruins of temples for Arjuna worship are to be seen and are known as Chandi Arjuna. To what race did Krishna belong ? In speaking of Krishna in his Tahquqi-i-Hind, Alberuni says that he was a descendant of a sudra family of cattle owners. This may sound strange to us now, as we have been taught to look upon Krishna as a Kshatriya. But this was apparently the tradition in North India in 11 Cent. A.D., as every bit of information given in that book is what Alberuni learnt from Indian pandits and Indian books.

THE MEANING OF ABHERA.

In the Krishnakarnamritam (2 Asvasa, 9 sloka) the great Yadava-hero Krishna is spoken of as "Abhera sunu", Son of Abhera. The Dictionary gives-cow-herd as the meaning Abhera and the Puranas

speak of the Abheras as a people. The Abheras hence were a cow-herd people.

Now Philology tells us that the letters a and e or i interchange Eg. Agni (Skt)=Ignis (Lat); As (Skt)=Is (Eng); Arasa=Erasa (Tam); Ang-lais=English. So very ancient inscriptions (as at Tell el Amarna) dating about 4000 B.C. speak of the Hebrews of Palestine as Haberu (s). Now a learned Jew informed Aristotle (385-327 B.C.) that these Haberus were originally Indian emigrants. So the Haberus of Palestine were Abhera emigrants from India. I have already shown in the South Indian press for the last 18 years that Aramaic the language of the Haberus of Palestine was Aravam (Tamil). These Haberu emigrants went not only to Palestine, but seem to have wandered further west also to the end of Europe, as the name of Iberian peninsula shows. Since the Iberians also were Abhera emigrants, they still delight in bull-fights and have named their chief city in Spain after their ancient capital Mathura in India, for Madrid=Madura-edu=Madura-place. Now Aristotle in his Politics (Book 4, Chap. 2) speaks of the Iberians as a military people and adds that among them "it is the custom to set around the tomb of a warrior a number of Obelisks corresponding to the number of enemies he has killed." The Iberians could not have developed military qualities suddenly in the colony. They must have been a military people already in their original home (India). Colonial customs are but transplantations of homeland ones. The Abheras too in India must have been a military people who put obelisks round the tombs of their warriors, as in ancient Iberia.

The facts set forth above enable us to draw certain inferences. We shall take them up one by one. What is the etymology of the word Abhera occurring in our Puranas? A is Dravidian word for cattle and Bhera (Vera) Sanscrit word for warrior. So Abhera means Cattle-warrior.

(2) Krishna therefore belonged to a military clan of cattle-warriors who must have put obelisks round the tombs of their warriors. We now understand, why in the great Bharata war, Krishna weaned Arjuna from his vishada and urged him to fight.

KRISHNA A TAMILIAN.

(3) Since Tamil was the language of the Haberus of Palestine, it must have been the language of the Abheras of India too. That their language was Tamil is seen from the word Abhera itself which is a compound of a Tamil and a Sanscrit word अर्ध. If the Abheras

spoke Sanscrit, they must have spoken it in addition to their native speech, as we speak English now. We now understand why Krishna is described as of dark complexion. The Abheras hence were Aryanised Dravidians. So Tamil must have been the native language of Krishna.

(4) The Vadakalai section of the Vaishnavas might attach great importance to Sanscrit. But there is no doubt that Tamil language plays a great part in the sacred literature of the Vaishnavas like the Tenkalais. Why? Our clues show that it is so, because it was the language of Lord Sri Krishna.

(5) Kshaṭ trayateti kshatram, kshatre bhavah kshatriyah. Any plucky man may become king as World-History shows. A king is king whether black, brown or white and his relations are of the royal family. Chieftains and Kings, to whatever race they belonged, as protectors of the people, must have been looked upon in ancient India as Kshatriyas, as also their relations. So the tradition regarding the race to which Krishna belonged as passed on by Alberuni is neither wrong nor does it conflict with the popular notions of Krishna's Kshatriyahood in the light of his relationship with King Kamsa and the etymology of the word Kshatriya given above.

(6) There is no satisfactory explanation why Anakadundubhi bore a second name Vasudeva and what its exact meaning is. Further it is a moot point among scholars why Krishna was called Vasudeva—whether it was a patronymic or Vishnu's name. The clues we have got enable us to answer these questions. Anakadundubhi belonged to the Cattle-warrior's clan. He was King Kamsa's brother-in-law. Further Chand. Up. (iii. 17. 6) reveals that Devaki (King Kamsa's sister) as a princess who had rights of her own, otherwise that Upanishad would not style her son "Krishna Devakiputra". As King Kamsa's brother-in-law and as Devaki's husband, Anakadundubhi must have been an important personage in Abhera society. So he must have been commonly known as Pasudeva (Cattle-chieftain). In popular usage this Pasudeva would become Vasudeva (Cf. Tapas Tavas). And from this Vasu-deva, Krishna should have got the patronymic of Vasudeva meaning Cattle chieftain's son.

(7) Megasthenes in his account of India says that Herakles provided a kingdom to his daughter Pandaia in the extreme south of India and that the Pandyas were her descendents. It was already pointed out that by Herakles, Megasthenes meant Krishna. Megasthenes could not have invented the story. As ambassador at Pataliputra, he must have heard it as a tradition from Indians. Chand. Up. revealed Devaki

to have had rights of her own as a princess. Obviously women among Abheras held a high position. If the Abheras were Tamilians, we now understand why Krishna provided a Kingdom to his daughter consistent with her status as a princess in Tamil land in the south. Only we have forgotten that Krishna was of Tamil race which had moved north.

Arising from this is an interesting question. Madura in S. India was the capital of the Pandyas. Was Madura in South India a colony from Madura in North India or vice versa? We cannot answer it positively now. But we may be certain that Madrid in Spain in the west, Madura in North India, Madura in South India and Madura north of Java in the east were in some way or other connected with the fortunes of the Abhera people.

(8) Alberuni informed us that Krishna forbade the use of cow's flesh as food. Cattle is of enormous value to the people and the soil of a country. Leaving aside its use for purposes of tilling, draught, carrying loads etc., while its milk nourishes human body the soil of the nation, its ordure nourishes the soil of the land by its manuring qualities. Whichever country has cattle-power, that country will be prosperous. Krishna as an Abhera seeing the value of cattle to the land apparently forbade cattle-slaughter in the interests of the prosperity of the country. He was therefore a great reformer and legislator.

(9) It was stated that Krishna learnt spiritual truths from Ghora Angirasa. As Krishna was no ordinary thinker, the truths learnt from the Rishi were worked up into a harmonious whole in the Bhagavadgita by a happy combination in due proportion of Gnana, Karma and Bhakti Yogas. The fact that despite the opposition these teachings met with at first from the people (Bhagavadgita iii. 32 : 9. 11 : XVIII. 67), they received their final acceptance shows that he was a great Teacher.

KRISHNA THE AVATAR.

These facts show that Krishna played a great part in the ancient history of our land. Man is a spark from the Divine. But since creation's dawn, some sparks shine brighter than others and lead humanity forward. Why? That has been a puzzle to the world. It was left to India's genius to answer this question. For the first time in the religious literature of the world, the answer is given in Bhagavadgita IV, 7. 8. Whenever the spiritual vision of humanity becomes defective, whenever dharma begins to become dim, whenever spiritual chaos prevails, then God taking human shape descends as a brighter spark into the world to guide man to his spiritual haven by His Personal

Presence. God descends to make man ascend. That is the meaning of brighter sparks, that is the meaning of Avatar and that is the purpose of it.

Gautama Buddha, Mahavira Jina, Jesus Christ, Mahamad and Mahatma Gandhi are later examples of brighter sparks. In dealing with Krishna we are dealing with the morning of Time. He appears to have been the first recorded Avatar in the religious history of the world. Centuries and centuries after him, by merely observing a reflection of his life, we see only facets of him—Krishna the great warrior, Krishna the great lute-player, Krishna the great reformer and legislator, Krishna the great Teacher and Krishna the Deity. In the days when he walked the earth in flesh, people must have seen in him more as a whole through personal magnetism than we can do through the echo of his voice in the Bhagavadgita. Krishna died comparatively young. During that short span of life to have accomplished so much is no ordinary thing. There is evidence to show that people derided his teachings (Bhagavadgita iii. 32: IX. 11 : XVIII. 67). It was these revilers probably that dubbed Krishna a Vrshni, a heretic. But despite these revilements, there is no doubt he was a superman. Being a brighter spark from the Divine, people changing the meaning of his patronymic came to worship him in course of time as God, He was no more Vāsudeva, the Cattle Chieftain's son : He is Vāsudeva, the Lord of the Universe.

LESSON TO MODERN INDIA.

The story of Krishna as depicted above has one important lesson to us modern Indians. As pointed out, he must have been a Dravidian whose family or race migrated to the north probably in the time of Yadu the traditional progenitor of the Yadavas. There he learned from the lips of an Aryan Rishi like Ghora Angirasa and the Aryans in their turn have worshipped him as an Avatar of God. As pointed out, though his native language was Tamil, yet he spoke Sanskrit also and his discourses have come down in that language and that literature too in its turn is replete with praises of him as Deity. In those days apparently there was no jealousy or quarrel between North and South, between Aryan and Dravidian and between Sanskrit and Tamil, for Krishna belongs to all India and there is hardly a home throughout the length and breadth of this land where there is not a Krishna patam or Krishna-vigraham. On the altar of India, Aryan and Dravidian mingled their blood and in that mingling they mingled their thoughts and their

speech. So North and South, Aryan and Dravidian and Sanskrit and Tamil combined in a cooperative spirit, as the term *ஆயிர* shows to work for the good of the mother-land and to raise the great civilisation which is the glory of our country. The future of India will be great than the glory of its past, if we but bear this in mind and work today and tomorrow for the world waits for a message from India.

Note to Para. 7 :

V. Kanakasabai in his "Tamils Eighteen Hundred years Ago" (page 54) says that Megasthenes' information is supported by ancient Tamil poems in that they refer to a woman, as the founder of the Pandya dynasty. It appears Silappathikaram and Manimekalai refer to her as "Mathurapathi" and the former poem describes her as dressed half in the attire of a warrior and half in that of a princess. Kanakasabai adds that subsequently she has come to be worshipped as a goddess in Madura town. Women-folk in Madura bear the name of Vellaya (White-lady). Probably that is in honour of Pandaya, which is a compound of Sanskrit and Tamil elements Pandu-Aya meaning White-Lady.

IS HITLER THE MAN OF DESTINY ?

By

MR. K. S. RAMABHADRA AYYAR.

As early as 1929, the present writer warned the British Government through the then Viceroy Lord Irwin (now Halifax) against some of the dangers now confronting the entire human race throughout the four corners of the world, as never before in history and pointed out the path of statesmanship that would raise India to her full stature as a nation within the space of ten or fifteen years so as to serve as a bulwark against the threatened catastrophe to human civilization, and at the same time, I tried to impress upon the Congress leaders including Gandhiji through private correspondence that the time was then propitious to come to a full understanding with the British Government in India, with a view to evolve a united Indian nation that would stand as a bulwark against all aggression in the world. My plea was apparently considered to be a counsel of perfection worthy only to be

stated and rejected off-hand, and the sad events of the last twelve years and the carnage that has been let loose upon this wide world and is now at the gates of India have not yet opened the eyes of either the British statesmen or the Indian leaders to see the error of their ways and to achieve an honourable settlement.

Is there still any way out or is Hitler the man of destiny to fulfil the task set out for him by the Creator, as he now triumphantly proclaims? The answer is a difficult one and to the believers in the mysterious ways of Providence, almost baffling. And yet, it is not difficult to see that the war has now moved swiftly to the East and at a staggering pace and India has come to occupy the pivotal place and may yet play a vital—almost decisive—part in the fortunes of the furious war. In the opinion of this humble writer, the man of destiny is Pandit Jawaharlal and both the British Government and Indian leadership would be wise in seeking his lead and accepting his solution. His is a tremendous responsibility but he alone is fitted for it and if the British Government, on its part, would relieve Lord Halifax of his Ambassadorship in the United States and put him back in India with full authority to effect an immediate settlement of the Indian political problem through the instrumentality of Pandit Jawaharlal, the fortunes of the war would take a different turn and India may once again become the deliverer of the world.

At this dark period of human history, the glimmer of hope lies in the ability to see the working of spiritual forces through trained eyes and India is, by common consent, the home of spiritual truths and there may lie concealed in her vast bosom tremendous spiritual treasures whose re-discovery may yet transform the whole face of the globe.

I urge the British Government and Pandit Jawaharlal to come together and find the way out.

MADRAS, }
14-12-1941. }

YOGA

By MR. A. RANGASWAMI AIYAR, *Madura.*

There are certain aspects of Hindu civilization, partly religious, partly cultural, which gives a distinct character to it as distinguished from other civilizations both ancient and modern as we come in contact with them within historical times. In the reconstruction of the Indian civilization of the future, as a product of that Hindu civilization reacted by the several foreign influences which have mingled with it including the most recent one from the modern West—a process which is going on around us at present—it is essential that we should strive to understand correctly and in a rational manner these aspects, and apply them in our life and conduct amidst the modern conditions. While in Ancient and Medieval India, the Hindu lived the life of a citizen of an isolated culture, now he should live as a World citizen, interpreting these aspects in his life and conduct to a modern world.

We can illustrate the above by taking some of these aspects as examples, viz., Yoga, Ahimsa, Four Castes, Four Ashramas, Law of Karma, Reincarnation, Bhakti Gnyana and Karma, Temple Worship, God Devas and Rishis, Womanhood, Lokas or Worlds, and the like.

The peculiarity of Hindu Culture as distinct from others is that these several aspects are not treated as isolated independent and distinct ones but as component parts of a single harmonised Whole.

Let us take Yoga first. There may be Yogis and mystics appearing in other civilizations who have by their lives and work enriched them, and inspired the men and women who came in contact, with them. But they shine in history as isolated examples. But in India apart from the Yogis and mystics, and seers who have appeared from time to time in its agelong history, Yoga was developed as a science, and given a recognized place in the scheme of organized knowledge cultivated in the bosom of Hinduism.

What is Yoga? It is union, union between the higher and lower aspect of man's full nature, between his Higher Self and lower self, which is sought to be effected by the practice of Yoga. In the Samskrita or the well-constructed language, the Higher Self and the lower self, even the physical body, the mind, and the Highest Spirit in man are connoted by the word 'Atma' which also stands for the Supreme Deity.

(To be continued.)

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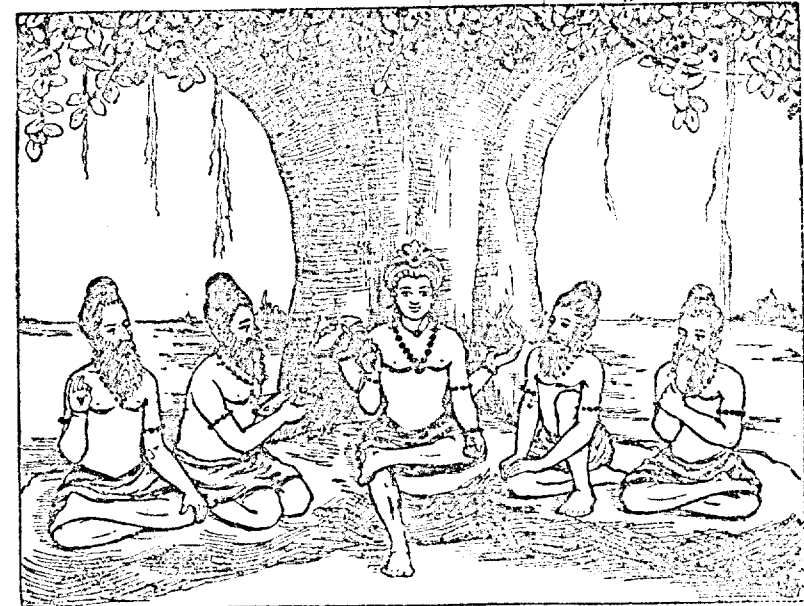
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BUDDHISM AND JAINISM.

BY

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

IV

Just as an intelligent traveller makes a thorough study, and there-
by acquires a correct knowledge, of whatever he intends observing in the
course of his travel; so, a pilgrim of the Eightfold Path ought to
acquire, at the very outset, a correct knowledge of Buddha's Four
Signs, viz., Old Age, Disease and Death (which fills one's mind with
sorrow) as well as Hermit (which relieves that one of the sorrow); of
the Four Noble Truths; of the Chain of Causation; of the Doctrine of
Self-Reliance; of the Law of Karma; and of the Blissful Nature of the
Self. Such knowledge is calculated to give the pilgrim a *right view* of
things.

Realising the occult fact that *Evil can be put an end to, only by its
opposite Good* is a further example of the Right View¹, whereby hangs the
Parable of the Kasi Raja.

A Kasi Raja defeated a Kosala Raja and drove him away from his
kingdom and took it to himself. The dispossessed Raja and his wife
went and lived in a poor hovel, where a son was born to them. The
barber of the dispossessed Raja, desiring to curry the favour of the con-
queror, betrayed to him the fugitive, who was at once seized along with

1. Cf. *Dhammapada*. I. 4.

his wife and handed over to the executioner. As the unhappy pair were being led to the place of death, the son (who had been sent away for safety) came and met his parents on their way to execution. The father whispered: "My Son, be not hasty in action; hatred ceases not by hatred; by love alone it ceases," and then went away to meet the impending doom. The Son pondered over the father's words but understood them not. Presently he took service under the Kasi Raja, who loved the youth and used to sleep with his head in his lap. As he slept there one day, the young Kosala prince thought: "This Kasi Raja is now in my power; he has slain my parents and reduced me to misery; I shall wreak my vengeance now by slaying him;" and he drew out his sword. At once, his father's words flashed to his mind; and he sheathed his sword. Meanwhile, the Kasi Raja got up and said he had dreamt that the prince, he had dispossessed, slew him. Once again, the prince drew out his sword, revealed himself, and told him that his life was at his mercy. The Kasi Raja prayed for his life. Whereupon the prince answered: O! King, by this threat of mine, I have forfeited my life; you must pardon me and give me back my life." The King pardoned the prince and gave him back his life. Forthwith, the prince once again sheathed his sword and said: "O! King, my father taught me that I must not be hasty in action; that hatred ceased not by hatred; and by love alone it ceased. If I had slain you, your friends would have slain me; and again my friends would have slain your friends; and so, hatred would not have ceased. But, now, we have each given to the other his life and our hatred has ceased by love." The young prince subsequently became the Kosala Raja and pardoned even the villainous barber.

Hence, realising the occult truth of the famous saying—*Love your enemies* (Mathew V. 44)—is an important milestone in the first stage indicated by Buddha as the *Right View*.

Another important milestone in the same first stage has been graphically described thus:—"As the sea is the normal element for ship-sailing; so, the cares form the normal element of life in this world. As, again, the problem of sailing is not to keep the vessel out of the water but to keep the water out of the vessel; so the problem of life is not to keep ourselves out of cares but to keep the cares out of ourselves."

Examples may be multiplied. But we shall pass on to the second stage, which is *Samyak Sankalpa*, that is, 'Right Resolve'.

Mere knowledge, such as indicated in the first stage, is calculated only to increase sorrow (*Eccles* I. 18). A great deal of unhappiness in the world is due to the indecision of purpose. Men have a right view of things and yet fail to exercise courage to act up to it. They understand the duty they have to do but yet do not summon up the requisite resolution to perform it. Many are the valiant purposes formed that end merely in words; deeds intended that are never done; designs projected that are never begun; time-tables framed that are never followed—all for want of the *Right Resolve*. Shakespeare's *Hamlet* is a standing example of a wasted life for want of a right resolve at the right moment to translate the knowledge acquired into action.

Whoever has reached the second stage, that is to say, whoever has acquired the *right view* of the worldly affairs as well as the *right resolve* to carry out all his right designs may be deemed to have duly formed a character of his own, by dint of which he has learnt to esteem duty above reputation and the approval of the conscience more than the world's praise. He has further realised the supreme value of giving others more his ear than his tongue.

This takes him to the third stage, which is *Samyak Vachana* or 'Right Word', the essence of which is control until every word is courteous, considerate, significant, and scrupulously true.

Courtesy in word, like character itself, is personal and cannot therefore be given away or communicated or even preached upon. It grows in us along the years. Acts repeated become habits which, still repeated, develop into character, a phase of which is courtesy. The tongue, if left to itself, tends to glorify itself but vilify others and create thereby a battalion of permanent enemies. For, as Vyasa repeatedly observed in his *Mahabharata*: "The wound created by fire heals in the course of time; while the wound created by the tongue never heals." Hence the tongue must be curbed and disciplined to hold itself even in moments of severe trial.

One of the sorest trials of a man's temper and patience was that which befell Abauzit, the natural philosopher, while residing at Geneva. He devoted much study to the barometer and its variations, with the object of deducing the general laws which regulated atmospheric pressure. For 27 years, he made numerous observations daily and recorded them on sheets prepared for the purpose. One day, when a new maid-servant was installed in the house, she proceeded to display her zeal and, like a new broom, swept the whole house clean, not

excluding the valuable sheets, indeed Abauzit's study-room looked neat and tidy. But when the philosopher entered it and found that his valuable records were missing, he asked of the servant: "What have you done with the papers that were round the barometer?"

"O! Sir," was the ready reply, "they were so dirty that I burnt them and put, in their place, these quite new papers."

Abauzit crossed his arms and, after some moments of interval struggle, said in a tone of calmness and resignation; "You have destroyed the result of 27 years' labour."

Newton, when his favourite dog committed a similar mischief with regard to his own valuable papers, calmly bore his calamity and addressed the dog: "You do not know what you have done."

Over and above these two, that great World Teacher, Jesus Christ, did not choose to curse his malefactors that crucified him but prayed: "Father forgive them; for, they know not what they do."¹

If Abauzit's calamity was due to an ignorant woman, if Newton's calamity was due to a stupid dog, and if Jesus's calamity was due to the mean machination of revengeful rowdies; Thomas Carlyle's calamity was due to an enlightened, well-meaning but, all the same, careless friend, John Stuart Mill who, after having borrowed and read the manuscripts of Carlyle's *French Revolution*, left them out in so careless a manner that, except four or five bits of leaves, the whole of the manuscripts was irrevocably annihilated. To the quick did Mill feel the loss, trembled to give it out to the person concerned and, when at last he met the author of the *French Revolution*, gasped out in broken sentences the calamity that occurred.

Do you know what Carlyle did? He behaved as if nothing serious had happened, talked with Mill of most indifferent things and sent him away. But, when the door was closed, he told his wife: "Mill, poor fellow, is terribly cut up; we must endeavour to hide from him how very serious this business is to us." Needless to say that Carlyle sat to rewrite the work which, when finished, Froude described to be his masterpiece.

These four classical examples I recounted only to enable you to adequately understand the real force of the phrase *Right Word*. Buddha, who lived far prior to any of these four persons, intuitively understood it and made it one of the main stages of his Noble Eightfold Path.

1. Cf. *St. Luke XXIII, 34*.

Nor is this all, The *Right Word*—be it noted—must be not only courteous, considerate, and significant but must also be *scrupulously truthful*.

This notion of 'scrupulous truth' has been, from time immemorial, a divine commandment of the Hindus as well as a main constituent of the Decalogue. The rule of *सत्यं वद* or 'Speak the Truth' has been held up as an inexorable Law for the conduct of humanity all over the world; and Harischandra has been figuring as a veritable example to illustrate the rule.

But the moment when persons of jesting Pilate's type raised the question of *What is Truth*, the whole fabric of the Rule received a rude shock; and fierce combatants arose more than staunch adherents. A typical onslaught on the Commandment is found in *Mahabharata Karnaparva*, Chapter 72 according to which an animal-killing hunter, Balaka, entered Heaven and a truth-speaking Kowsika entered Hell.

This *onslaught* forces us to clean our slates and find out the reason why vice was rewarded and virtue was punished. No doubt, Thomas Parnell gave us, in his *Hermit*, a grandfatherly advice on the point, *viz.*:—

"Where you can't unriddle, learn to trust. But Mr. Sidgwick¹ hinted a reason, which Mill² approved of, *viz.*:—"We do not think that Truth ought always to be told to children or madmen or invalids or by Advocates; and we are not sure that we are bound to tell it to enemies or robbers or even to persons who ask questions which they know they have no right to ask."

It was, however, *Mahabharata (Santiparva)*, Chapter 109, Sloka 34) that laid down an unambiguous Ruling on the point, *viz.*:—"Deal with others in the same way as they deal with you. With fraud should the fraudulent be defeated but with candour should the candid be approached."

The orthodox puritans are, I fear, likely to feel this *Ruling* as a downright bomb-throw and raise a big hue and cry against it. It is therefore necessary to remind them that the so-called *bomb-throw* was the act of no less a person than the great Vyasa as well as to rivet their attention upon the *motif* of truth, that is, upon the question of 'Why should man be truthful at all?', which, if answered, is calculated to enable those puritans to take a perspective view of the whole question and cease complaining.

1. Cf. Sidgwick's *Methods of Ethics*—p. 355.

2. Cf. Mill's *Utilitarianism*—Ch. II—pp. 33—34.

The *motif* of truth is to help, not hinder, the God-planned evolution of the world; and such good persons as are engaged in that helping work must be protected at any cost.¹ Even a lie uttered for (or in connection with) such protection will have the efficacy of truth.² The Law of Truth is not confined to speech; and the conduct, which leads to the benefit of all, cannot be looked upon as objectionable, merely on the ground that the vocal expression is untruthful. Where there is a conflict between Verbal Truth (truthful speech) and Practical Truth (benefit of humanity), the wise men have permitted that the situation may be saved by telling a lie, if from the practical point of view that is unavoidable.³

That was why Sir Henry Wotton significantly described an Ambassador to be an honest man sent to lie abroad for the benefit of his country.⁴ That was why the very God Vishnu abetted the employment of loopholes to kill Vritra⁵ and directly employed them to kill Hiranyakasipu.⁶ That was again why Lord Krishna advised Arjuna to break his vow with a cunning interpretation thereof.⁷ That was, again, why Arjuna himself resorted to the stratagem of employing Sikhandi to defeat Bhishma.¹ That was, further again, why Yudhishtira uttered a half-truth.² That was, above all, why Sri Rama abetted Sumantra to utter a deliberate falsehood to King Dasarata that he (Sumantra) did not hear Dasarata's order to stop the Car, while—as a matter of fact—he did hear it.³

Hence the scrupulous truth, which Buddha associated with the *Right Word*, must be taken *cum grano salis*.

We shall pass on to the fourth stage of the Eightfold Path, viz., *Samyak Karmanta* or 'Right Action'.

YOGA

By MR. A. RANGASWAMI AIYAR, *Madura*.

(Continued from page 32)

"Let one raise his self by the Self; let him not lower his self.
For verily the Self is self's friend, even as He is his enemy.
For him whose self is conquered by the Self,
Self is his self's friend. But to the undisciplined, Self acts
verily as an enemy. [Gita VI. 506.]

The upanishad speaks of two birds on one tree, one radiant and passive. The other active and enjoying. Both typify the higher and lower selves. Their harmonisation or union is Yoga, and the science which treats of this union, is called the Science of Yoga, and the practice by which this union is sought to be accomplished is called the Practice of Yoga. Both the Science and practice are the products of Hindu culture and are inseparable from it, although their forms may vary, and in some garbs may be far from inviting. Before Yoga is recognized with its technical features as a specialised science, and as a specialised art, its vague beginnings are coeval with the commencement of the play of mind in man. Every thought arising in the mind of man, operating through its physical vehicle, the human brain, depends for its function on a union between the mind and the brain working in harmony. When such functioning takes place steadfastly with one particular object, whether subjectively or objectively, a further stage is reached which is called 'Attention' or 'close application of the mind'. No person however low in the scale of intellectual evolution can be a stranger to this mental process in its elementary forms. When thus concentration of mind reaches a stage at which the person loses his sense of awareness to other passing objects around him, this quality is deemed a valuable element for success in worldly life. For worldly success, purposive application towards particular ends is deemed necessary.

Now the Science of Yoga recognizes the existence of this process of Union in the higher ranges of the inner nature of man, the union between the higher, the abstract mind, and the lower, the concrete mind, in the union between the *Manas*, and the deeper intention, the *Buddhi*, and lastly in the man's consciousness uniting with his highest nature, his *Atma par excellence*. Just as physical sciences have become

1. Cf. Mahabharata—Karnaparva. Ch. 72, Sl.—58—59; Santiparva—Ch. 109, Sl. 20.

2. Cf. Ibid. Karnaparva—Ch. 72, Sl. 65.

3. Cf. Tilak's *Gitarahasya*—Vol. I. pp. 47—51.

4. Cf. Smiles' *Character*—p. 206.

5. Cf. Mahabharata—Udyogaparva—Ch.—10.

6. Cf. Mahabharata—Sabha Parva—Ch. 46.

7. Cf. Ibid. Karnaparva—Ch. 72. Sl. 80.

possible owing to the invariability of the operation of physical laws, so the Science of Yoga has been formulated and built up on the basis of unerring laws working in the worlds of mind and spirit.

Hindu culture from its very beginnings recognized that human spirit evolves in different worlds ranging from the physical to the most spiritual, and in lengths of time spanned by several lives. When a human *jiva* arrived at a stage in one of these lives when it became capable of purposefully accelerating his evolution and so reaching perfection or liberation or Moksha by utilising the laws of mind and spirit, he finds in the science and practice of Yoga the needed aid to that achievement.

That the man's lower nature comprising his concrete mind and emotions which form his *Manomaya Kosha*, and his physical mind comprising his *Annomaya* and *Pranamaya Koshas* is only the lower or subordinate counterpart or reflection of his higher nature, his real Self, for whose use the former is intended to subserve, is an assumed truism in all forms of Hindu culture. This lower nature is sustained or nourished by the strength it derives from the higher, and becomes poorer or starved from its dissociation with that higher, as its union on the other hand promotes the opposite. The Science of Yoga is based on this truism. This Yoga in its balanced and comprehensive form affording ample scope and due expression to the differing capacities and temperaments of individuals goes by the name of Raja Yoga which is the gift of Hindu culture to the civilization of Humanity.

Its usefulness and application begins when a person has sufficiently utilised the opportunities for his physical, moral, mental, emotional and spiritual growth which his environments in civilized human society have afforded him and feels the need for forcing his way upward on his own initiative. The basis or foundation of this Yoga is the observance of those great moral virtues, and conduct actuated by them, recognized as noble in civilized society. They come foremost as the first two preliminary qualifications for the practice of Yoga, going by the names of 'Yama' and 'niyama', as weakness in the foundation may spell disaster to the future edifice. Then comes the practice at stated times in daily life, when meditation is performed for bringing about this union between the Higher Self and the lower self, so that this meditation may continue as an uninterrupted background to all life's activities. The third requisite for meditation is a comfortable posture for physical body called 'Āsana'. Just as a person while engaged in any

physical activity with concentrated mind becomes so absorbed in it that he ceases to pay attention to other objects, so a man practising Yoga through meditation stills his body and its outer activities by regulating his breath, both incoming and outgoing, by the process called 'Prāṇāyama'. From this physical process he proceeds further in his mental effort to withdraw from the outer world and the objects other than those on which he is fixing his mind to meditate upon. This process is called 'Pratyāhāra'. Then his meditation or 'Dhyana' commences which when concentrated uninterruptedly on the subject of meditation which may be God or any of His manifestations, or any Ideal object or truth, or any abstract thought becomes 'Dhāraṇa'. When this Dhāraṇa becomes intense enough to lift his consciousness above its physical moorings, and the limitations caused thereby are transcended, he enters into the stage of 'Samadhi' when his consciousness becomes extended, and he realizes or becomes one with the object meditated upon, however subtle the object may be.

This is the Science of Yoga whose application is seen in the performance of 'Sandhya' or the daily prayer prescribed for individuals, is illustrated in the details of different rituals or ceremonies, or is associated with private worship or pujas in temples, or takes different outer shapes as one's temperament is attracted to different lines, like Gyana, Bhakti or Karma, and becomes ultimately infinite in its variations as each person comes to recognise, in his individual uniqueness the path specially suited to himself, and adopts that form of Yoga which brings that to perfection.

In the hurry-scurry swing of modern life when all forms and schemes, indigenous and foreign, systems and objects of different values or of no value, are in the melting pot, and it almost seems a chance work as to what would come to be chosen, unless a selection be made with careful thought and sound judgment, it should be noted that this Science and practice of Yoga should be dissociated by a discerning person from many persons who may ostensibly bear its name or wear any garb popularly associated with it, but are foreign to its essential nature, and understood in its true significance as a unique and priceless contribution of age-long Hindu culture to human civilization, and treasured as an invaluable element in the development of that culture in the India of the Future.

SAGE RISYASRINGA

By

MR. P. A. SUBRAMANIA IYER.

The story of this sage is narrated in chapters 9, 10 and 11 of *Balakanda* in Valmiki *Ramayana*. It is usual to state that this Saint was enticed away by dancing women to *Angadesa*. The truth of the matter, however, seems to be that far from being smitten by their physical charms, he quickly discerned by his *Yogic Power* what their thoughts were and for what purpose they had come to see him and resolved to comply with their wish. The reason for their coming was to take him to their land, so that rain might fall there and relieve them of a long-continued famine. How could he do this? Because of his having, by his *Oorthvarelas* status as a Yogin, attained the power of making rain fall at will. *Apastamba* in his 'Dharma Sutras' says, "Thus are praised those who keep the vow of chastity. Now they accomplish their wishes by merely conceiving them. For instance, (the desire to procure) rain, to bestow children, second-sight, to move as quick as thought and other desires of this description".—*Yatha Varsham, Prajadanam* etc.

What a great sage Risyasringa was can be seen by the attributes used by Valmiki in the chapters referred to below:

9th Chapter: *Viprendraha, Agnim Sushrushamanaha, Veeryavan, Muni*.

10th Chapter: *Tapah Swadhyayane Rataha, Dhicera, Tapaswee, Tejaswee Mahatejaha*.

That is, Risyasringa was a prince of *Vipras*, who had purified himself by the prescribed *Sat Karmas* and *Upasanas*; he did *Agnikaryam* without a fault, was an *Oorthvarelas*, and was often in close communion with *Brahman*. Also he had attained *Kayasiddhi* and *Indriyasiddhi* and possessed the powers of *Anima* and others, and also clairvoyance, clairaudience, etc. He could have *Darshan* of Gods, Rishis and Siddhas at will. (See Sutras 43 and 44 of Chapter II. Patanjali's *Yoga Sutras*). He was, besides, a *Mahatejaha*, i.e., possessed *Eesitwam* or *Parabhibhavane Samarthyam*—the power of bending the bodies, minds and hearts of others at will. (This is the meaning given by Maheswarateertha). The Vedic commentary says that he was a Vedic seer.

To say that this saint yielded to the blandishments of vulgar dancing women is very wrong. Granting for a moment, however, that he yielded to the passion of sex, it must have followed that he fell from his *Yogic* status, as was the case with *Viswamitra*. Sutra 50 of Chapter III of Patanjali's *Yoga Sutras* and Vyasa's commentary thereon are to

this effect: "When the presiding deities invite, there should be no attachment, no smile of satisfaction, contact with the undesirable being again possible. The Brahmana to whom opens up the plane of *Madhumati* is invited by the gods who say, 'Come, enjoy yourself, here is a lovely damsel etc.' Thus addressed, let the Brahmana contemplate thus: 'It is with difficulty that I have procured the light of Yoga. These winds of sensuous enjoyment, brought into sensuous existence by desire, are calculated to put that light out. Farewell, ye sensuous enjoyments; ye are but dreams, fit only to be enjoyed by weaklings'. Having thus not allowed himself to become attached, let him not indulge in a smile of satisfaction that even the gods begged him."

What then did he do with the dancing women? By his power of bending them to his will—*Tejas*—(See Sloka 21 of Chapter 10, *Balakanda*) he made them repent of their faults of *Kama* and do *Iswara Upasana* throughout that night (Sloka 22) and utterly rid them of their low passions. The next morning they felt cool in their bodies, minds and hearts, and when the sage came to them they worshipped him, addressing him as 'Saumya'. (Sloka 26). And if he came with an afflicted heart to their place, (Sloka 23), it was because he, *Veeryavan* (Sloka 23) possessed of '*Akasadyabhi Nishkramana Samarthyam*', the power of roaming about in the air while in *Yoga Samadhi* (This is the meaning given in the commentary known as *Ramanujeeyan*), saw the whole land of *Romapada* suffering so terribly from famine. So he went with them and brought rain. (See *Apastambha* quoted above). But it was not enough. The king who had fallen from virtue (Sloka 8 of Chapter 9) had to be redeemed, and so perhaps the subjects too. On this account, he accepted the hand of the King's daughter, and remained in the palace setting a lofty example of *Brahmacharya* in married life, and other noble virtues. And when the time came, King *Dasaratha* came to beg him for the blessing of *Praja dana* (See *Apastamba* quoted above).

I must here refer to some difficulties of interpretation which may be said to stand in the way of our accepting the above view. They are contained chiefly in Slokas 18 and 20 of Chapter 10, and I shall now explain how they should be got over. The Rishi saw the women and the latter, struck by his *Tejas*, addressed him as *Brahman*, and wanted to know who he was. Risyasringa knew by intuition that they had come to see him and told them about himself and his father (Sloka 13). He then invited them to their *Asram* for *Puja* and they came. When he did *Puja*, his mind naturally got centred on the object of their visit and

perceived that they were under the impression that they could excite desire in him. As a result directly of this perception by him, a great fear rose in the women's hearts that they were guilty of *Apacharam* to him (Sloka 18), and they could not bear the fire of his purity. So they wanted to run away. But they should not leave without offering the gifts they had brought. They therefore begged him to eat them quickly, and then they embraced him—*Tatastastam Samalingya*—(Sloka 20). The interpretation to be given to this here should be that they fell at his feet begging forgiveness. The kind Rishi forgave them and they regained their cheer of mind—*Sarva harsha Samanvitah*—(Sloka 20). As he had resolved to bless them and their country, that *Tejaswee* ate their offerings, and wishing that they should spend the night in repentance, prayer and worship, he and his father put it strongly to them that they should go back for *Vratacharya* (Sloka 22). Like these women the king also feared he had done *Apacharam* to the Rishi and begged him not to get angry (Sloka 30).

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"A FEW THOUGHTS ON MEDITATION"

BY SWAMI ASESHANANDA.

A Hindu considers his whole life as a great sacrifice. Every moment of his life is sacred. He wants to spiritualise all his secular activities and convert them into a worship. The grand theme of his life-drama is to obliterate the distinction between a sacred and a sacerdotal act, a religious and a worldly function. But how does he propose to achieve it? By right resolutions and right meditations at suitable intervals of time. Meditation has been prescribed as the most effective means of purifying the dross and tentacles of mind. Like fire it removes the alloy and makes the mind shine like a blemishless gold. The Upanishads have spoken highly of the value of meditation. Svetasvatara says :— "A man who practises daily meditation is possessed with a body made up of the fire of Yoga—"Yogagnimayang Sariram" and lives happily being unassailed by the shock and onslaught of disease and old age. The first signs of entering Yoga are lightness of body with health, thirstlessness of mind without worry and a clearness of complexion with a beautiful voice, the words of which fall in the ears of the hearers like the melody of an enthralling song. As a gem covered with earth when cleaned, shines full of light, so the embodied man seeing the truth of God attains the goal and becomes sorrowless." The Smritis and Puranas have dwelt on the necessity of concentration in a picturesque manner with glowing illustrations. In Ramayana and Mahabharata we get a graphic description of how Rama and Yudhishtira were scrupulously observing "Sandhyavandanam" and meditations by entering into silence. Even in the hardships of exile or terrible privations of life they would never forget, never miss a day without divine contemplation. This is one of the priceless legacies which the Hindus have inherited from their great seers, whose blood is still running into their veins. It will be a sad tragedy if they change their ancient ideal and go in for imitation coins of the glittering West with the expectation of making a material profit. Rightly does the Gita say:—Better is one's own Dharma though imperfect, than the Dharma of another well-performed. Better to die in following one's own religion for the religion of another is always fraught with great danger".

There is a nice story in the life of Sri Ramakrishna, the Saint of Dakshineswar. The Guru of the saint was a wandering monk, a stout and strong-built ascetic named Totapuri Swami. In the still hours of night when every body was asleep, the Swami used to brighten the

smouldering fire and sit by its side like a rock absorbed in deep meditation. A great part of the day was also spent in contemplation. But few knew of it as he used to lie beside the fire with his body covered with a sheet of cloth, so that people might not disturb him with questions or requests for curing diseases. He would be in a pose of apparent sleep. The monk possessed only a water-pot, a skin for sitting and a sheet to wrap his body over. He was very punctilious to scrub and clean his water-pot every day. He used to spend quite a lot of time on that score. Observing his regular, methodical habit of meditation, Sri Ramakrishna point-blank asked him one day, "Well Swamiji, you are a Paramahansa. You have attained the highest knowledge. There is nothing more for you to achieve. It strikes me with wonder as to why, then, you are so very particular about your meditation. I have noticed you doing it day in, day out, come rain, come wind, without letting it go even for a single day." At first the grave sombre-looking Sadhu kept quiet. Then with a gentle smile remarked showing him the water-vessel which was nearby—"See how it shines. Does it not sparkle like gold? Will it have the same lustre? Will it not lose its brilliance, if I fail to rub it every day? If I do not polish it daily, it will look unsightly, dirty and full of squalor. Exactly it is so with regard to the mind. Unless one brightens it up with daily meditations it becomes turbid and unclean. Dirts of the world will stick to it. Evil propensities will muster strong. Undesirable thoughts will accumulate to vitiate the whole atmosphere like germs in a stagnant pool. Hence the imperative necessity for daily scrubbing of the mind by self-analysis and felt call for introspective meditations. To rule out inordinate desires, the best method is to search within and devote oneself to assiduous concentration." Ramakrishna remembered these valuable words of his teacher till to the last day of his life with unfailing gratitude. He used to cite these pregnant sayings, very often, in his talks and would exhort his disciples to emulate the example of his master in their own lives by cultivating a habit of daily meditation without any break, for attaining peace and blessedness.

Patanjali, the father of Yoga philosophy experimented on the great realm of mind and arrived at certain conclusions and laws which are amenable to verification even by hard critics and thoroughgoing sceptics of our modern times. It is a good sign of the age that some of the Western scholars and psychologists have reshuffled their old opinion and have made very sympathetic remarks on "Yoga method" by making

an ardent and sincere study of this school through long and patient researches. One of the greatest psychologists of the modern world, Dr. Jung writes in his wonderful thought-provoking treatise—"Modern Man in search of a soul"—"I have come to realise without the least shadow of doubt, after so many years of study and of experimentation, after many years of medical and pathological practice, that western psychology is a beginner's attempt in comparison with the oriental system of mind control, particularly of the Hindu system of Yoga. Meditation is an art, which, if practised systematically and exactly may lead to spiritual experiences which cannot be discarded as mere figments of imagination or facts of hallucination."

On account of its precision and exhaustiveness, the method adumbrated by Patanjali has been designated as "Raja Yoga"—the king of all spiritual sciences. Its value rests on the fact that it asks the seeker after truth not to believe anything on sheer authority. It does not advocate blind allegiance to a particular dogma or doctrine. We are to analyse, test and prove everything and then to accept it and not before that. A clean, open mind is the essential prerequisite for envisaging Truth which depends on nothing external but rests on its own credentials. The great seer has promulgated different steps to scale the height of God-realisation which are ordinarily known as "Astanga Yoga"—eight-limbed disciplines. The following are the most important ones, which have been culled by our small understanding for the profit of the aspirants, seeking for the vision of Light Eternal that will dispel all the darkness, in a trice, for ever.

Asanam :—A votary must sit erect on a comfortable seat holding his back-bone, with the chest and the neck in a perpendicular position. He must meditate at least twice every day and the best times are towards the morning and the evening twilight when night passes into day and day passes into night. They are the two periods of calmness. The body and mind will have a like tendency to become serene and calm at those periods. He should take advantage of the natural condition and must not slip it over on account of sleep or other preoccupations.

Pranayama :—He should inhale through the left nostril, stopping the right one with the thumb, (b) close both the nostrils for some time and then (c) throw the air out through the right nostril closing the left one with two fingers. The process is to be reverted again by (a) inhaling through the right nostril-(b) retaining the breath by holding in check both the nostrils and (c) finally letting out the air through the left one.

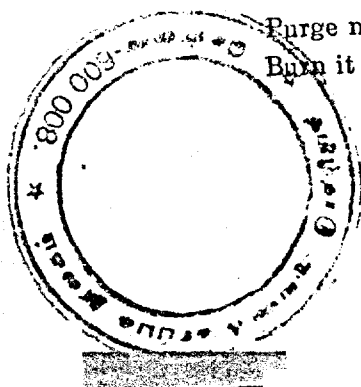
Moderately practised, Pranayama is beneficial to health but if it is overdone or wrongly done, it leads to serious diseases, sometimes may un-hinge the mind even. It is an aid to concentration in an indirect manner by virtue of the regulation of breath which will purify the lungs and tone up the whole nervous system when performed in an easy and right manner.

Atma Suddhi :—An aspirant must keep his body in good repair. Some mental suggestions will accelerate the progress as mind and body go together. He should think of his body as strong and healthy and free from all diseases. Freedom can never be attained by the weak. As the Upanishad says :—“नायमात्मा बलहीनेन लभ्यः” The Atman cannot be realised by an weakling. He should tell his body that it is like a thunder-bolt, tell his mind that it is invincible and generate unbounded confidence and faith in himself.

Kalyana Chintanam :—He should think for the welfare of his own country and good of the whole universe. He should send a current of holy thought by mentally repeating “Sarve Janah Sukhino Bhavanthu”. “Let all humanity be at peace with one another and enjoy perfect bliss.” It is a psychological fact that the more a man forgets himself, the more equanimous and peaceful he becomes. The easiest way to make himself happy is to think that others are happy and to act in accordance with this thought.

Deva Bhakti :—Lastly, the aspirant should meditate on God Almighty and pray for His kind presence. Without His blessings, individual efforts however vigorous, cannot achieve their highest consummation and truest fulfilment. Yama the king of death says to Nachiketa—“Not by study, not by intelligence, not by much learning, the vision of God can be obtained. It can be obtained only by him whom He chooses. To such a one He reveals His true nature and sets him free.” God is not capricious. He has no special favourites. He looks within and examines the inner motive of every man. He is the friend of the lowly and the poor. He confers His overwhelming Grace on those that are meek and gentle and those that repose absolute confidence in Him. He withdraws Himself completely from the insolent and aggressive proud, and comes out of voluntary pleasure to a contrite and yearning soul when it sends forth its appeal from the deep corner of its heart. The devotee should be firm in meditation in order to visualise the form of the Holy of the Holies and sing with the poet in burning anguish in the following tone :—

God! the one, the All of Being, let me lose my life in Thine;
Let me be what Thou hast made me, be a quiver of Thy flame.
Purge my self from self's pollution, burn it into life Devine;
Burn it till it dies triumphant in the firespring whence it came.
Om Santih.



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