

THE
Bharata Dharma

A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mata Sabha—

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26 APR 1944



चित्रे वृक्षतरोर्मूले वृद्धाः शिष्या गुरुषुवा । गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः॥

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

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CONTENTS.

	Page
EDUCATION AND THE SHRINKING SELF. Mr. P. P. Saradhi, B.A., B.L. ...	49
RELIGIOUS INSTRUCTION TO OUR YOUTHS, By Swami Aseshananda. ...	52
BREAKDOWN OF FAMILY LIFE ...	56

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 Saradha Gardens, Gopalapuram, Cathedral P. O.



THE

Bharata Dharma



VOL. XXI]

OCTOBER, 1943

[No. 10

EDUCATION AND THE SHRINKING SELF

By

MR. P. P. SARADHI, B.A., B.L., *Sub-Judge (Retired).*

Can man the individual prosper, when the pathetic sight of dying of starvation occurs every day without terrible reactions, egged on by a keen sense of revolt against the agencies for the state or condition around him? Can he sleep or rest till an assurance is gained that so long as India exists there shall be no starvation or famine? Would emergency measures not based on quick moving agency urged by sincerity and sympathy but saddled and strapped by wretched snail-paced routine at all be a palliative? The answer is an emphatic 'No.' The explanation however is man the individual has studiously cultivated much to his shame, a shrinking self, avoiding interference in occasions which demand a glow and fervor warming up his sympathy and mercy and rushing to sacrifice his so called belongings, his state of wealth, and taste for pleasure-seeking in miserable unmoral houses and flippant cinema shows. Mark: it is not honest escapism but eminently soul-killing selfishness and the new order of epicurianism—"live today for tomorrow you will die"—bred by the uncertainties of the present war. It is cowardice backing out from solving life problems that is also at the bottom of this mentality. Remember India is the land of self sacrifice. Emperor Shibi gave succour to the dying dove by cutting his own muscles for its prey. But look at Bengal: Look at the women and children abandoned in the streets unable to give them food and waiting till the passing of the last breath. If the rich cannot give freely, would not the needy be justified in depriving you of your wealth by means, fair

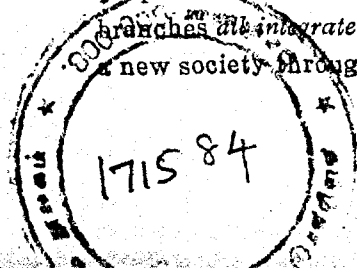
or foul? Nobody can afford to be selfish and self-centred. For it excites anger, indignation and revenge. Envy finds a burning field in another's selfishness. Selfishness leads to arrogance of birth, race-superiority and finds numerous excuses for its own perpetuation. But a little introspection shows that selfishness finds enhanced pleasure by acting like an unselfish person. It brings a wider recognition and fame for one's own worth however selfish the core may be. It is a cursed shame, a blith to tolerate the present condition of people dying midst plenty—dying not in war for the glory of the country, but dying because they could not get food on account of black markets, hard-hearted hoarders and extortors of fabulous prices for even food stuffs, when the result is patent that our own brethren and sisters would die. Commercial plunder of innocents brings disgrace to the fair name of trade. It is not the Government that is to be blamed. It is parasites of society that have brought down the condition to such a pass. Education that we are supposed to be fed with is not of the kind that would expand the self and fill its sails with the warm currents of genuine feeling for the dynamic action in creating energy, verve and social integral organic force for the individual and total advancement of both man and society.

Aldus Huxley calls into creation what he styles Group Conscience. But we in India refuse to accept it being too narrow in purpose. Any way the purpose of Education is so to integrate the self and society that spontaneous action with wings of passion and understanding in realism, would be always in working order.

The development of social conscience is the most pressing requisite of the present day. We in Ancient India had a system that not only filled the mind with knowledge but cultured the heart by compelling young men and women to elevate the people. They were questioned about the day to day movements of the world. They were examined on their experiences and inferences. They were discussed with a view to discern the true *causa causans*. It follows, the policy of Indian Education would lay greater emphasis on the growth and development of a serene, sublime, strong, social conscience which would urge the creation of a social polity, that would enthuse, solidify and conserve the strength of the people and lead them to achieve and clutch at power, authority, and even sovereignty for the whole public. That is the true purpose of Education with all its increasing specialisation, in manifold branches all integrated for the above mission. We expect the creation of a new society throughout the world great in humane feelings, ferment

forwardness to protect the weak and poor, sacrifice of small comforts for the attainment of greater happiness of the public. There would not then be any occasion to invent conventional clubs and socials for mutual understanding and spirit of comradeship as between Americans and English people, or as between the South and Northern parts of India. Social attraction would be a natural growth between all the peoples *inter se*. When this spirit of brotherhood is created,—all political reforms follow on rational basis.

Education of the future should be planned on the basis that nothing would be left to chance or emergencies, for adjustment economical or political or even religious. The internal central force of evolution in the human being in relation to the world and society outside would sprout forth arms of comradeship cementing all in fresh bonds of love and sacrifice. The Hindu has in him more than all others this centre of self adjustment but for which he would have been crushed to nothingness. It is one of the crucial tests of civilisation that the people manifest the greatest willingness and promptitude to carry through in life the greatest stabilising traditions of the country which had been so devised as to maintain the strength of unity as amongst the millions of the people. It is no democracy that is worth achieving, if it does not protect the weak, prevent starvation, and safeguard their self-respect and honour, in the hope and faith many a genius may come in to being, even though at some period they were waddling through dire poverty; such is the Hindu type of civilisation which while valuing the individual at the highest correlates his life and spirit to the supreme aim of inter-social and political well being. Education must conserve this spirit. I see already hundreds of individuals shaming our own civilisation by blind imitation. We know imitation is the vilest form of flattery—by breaking up our family ties and affections, manifesting each an eccentric ego-centre. History records the noblest appreciation of the Home life and influence and education must only become a continuation of that Home life. Would the pioneers of Education wake up immediately?



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RELIGIOUS INSTRUCTION TO OUR YOUTHS

By

SWAMI ASESHANANDA.

There are many to-day who think that religion is the cause of the downfall of our nation. It has done more harm than good to the country. India will rise again from the scourge of degradation if she eschews religion altogether from her body-politic. But to a dispassionate mind it will appear that the statements are one-sided, superficial and ill-based on facts. As swami Vivekananda pertinently remarks—"Our sacred Motherland is a land of religion, the birth-place of spiritual giants, the land of renunciation, where and where alone from the most ancient to the most modern times there has been the highest ideal of life open to man. India is still the first and foremost of all nations of the world in these respects.

The debt which the world owes to our country is immense. Taking country with country, there is not one race on this earth to which the world owes so much as to the patient Hindu, the mild and suffering Hindu".

If we glean through the pages of the History of the world, we will unmistakably notice, if we have the breadth of vision and the stretch of imagination, that every high ideal that we find anywhere had its origin in India. From immemorable past, India has been the cradle of civilisation, the home of the persecuted and the tyrannised from all over the earth. It has been her fortune to be the messenger of peace and goodwill towards all mankind irrespective of sect, creed or nationality. There is not a single land possessing a rational philosophy but has borrowed some of its lofty ideas from India, and there is not one religion possessing elevating thoughts of universal toleration and dignity and freedom of human personality, but has derived its inspiration from the ancient literatures of the Hindus. As Schopenhauer says—"Upanishads have been the consolation in my life, and I trust, they will be the consolation in my death".

A Hindu youth is not worthy of his name if he does not know the greatness of his land, its culture, its beauty, its oneness from the Himalayas to Cape Comorin and does not feel for the countless millions and make their aspirations and sufferings his own. A true son of mother India must have the pride of his birth and respect for his hoary

ancestors. He must be vigilant in defending the tradition of his forefathers and ever bold and courageous in the cause of righteousness.

Our scriptures affirm that religion is essential and it alone can mitigate human suffering and can make life pure and blissful. In eloquent tongue, the poets have sung the glory of Dharma or religion. Our Saints and prophets, our philosophers and law-givers have paid the highest tribute at the altar of religion. From the deep corner of their heart they have voiced forth—"Dharmo Rakshati Rakshatah"—"If religion is destroyed, man is destroyed. If religion is saved, man is saved." Another poet has uttered in beautiful sentiment—"Man, erring man, all thy wealth and possession will lie scattered on the ground. All thy paraphernalia shall remain behind. Thy friends cannot accompany thee further than the burning ground. Thy body shall be reduced to ashes. Thy good deeds alone will be thy sole companion. Tread therefore the path of Dharma and make it the crown of thy life." The study of religion should begin at an early age, when muscles are strong, nerves are intrepid and brain is alert. Our law-giver Manu says—"Yuvaiva Dharmaseela Shyat"—"Practise religion when you are young." There is a false philosophy which our Wiseacres very often propound is that a man should take to religion only after his retirement, when he has become old, made money and has ample leisure, having no other occupation to engage his mind. This kind of teaching is extremely harmful. What is the good of taking hard but nutritious food when the stomach is weak and liver is sluggish?—"Similarly when the limbs are tottering and organs have refused to work and a man has become, according to Shakespeare". Sans eyes, Sans ears, Sans nose, Sans everything, to become religious minded and begin his study of holy scriptures. It is nothing but sheer mockery to dream of any progress when the body is enfeebled, mind is heavy with cares and the spirit is downcast with the burden of life and fear of death. Lofty spiritual ideals are to be presented before the young Hindu students so that they may be acquainted early in life with the life-giving principles of their religion and the history of their institutions. Diversity of castes and conflicting doctrines may seem to appear as a Himalayan barrier to baffle all solution. But nothing is insurmountable where there is a will to do and act. For this purpose non-sectarian, unprejudiced, suitable text books are needed. Much depends upon the equipment of the teacher and the way of his presentation. In conducting religious classes it should be the primary aim of the teacher to make the

subject simple and interesting, elucidating his theme by anecdotes and homely stories from the lives of great men. Hair-splitting theories and jawbreaking technicalities are to be conscientiously avoided as they, instead of whetting the appetite, simply kills it.

Great stress is to be laid on conduct than principles. Predominance is to be given to the ethical side of Hindu scriptures. As far as ethics is concerned there is no disparity of voice, no tone of disharmony. All castes, all creeds, all our various schools of thought pay their unstinted homage to truths of morality and to men who have approximated them in life. An ethical man, a man of character is the pride of the race. Hindus can richly be proud of such a noble ancestry. It is owing to its moral stamina, that the Hindu race could survive the shocks of foreign invasion and onslaughts of political domination and has been able to maintain its vitality even today. The Chinese pilgrim and historian Hiuen Tsang bears eloquent testimony to this fact when he gives a vivid sketch of his impression while he visited India at the time of Harsha—"The people are upright and honourable. In money matters they are without craft and in administering justice they are considerate. They are not deceitful or treacherous in their conduct and are faithful to their oaths and promises".

The remarkable feature of Indian history are full of instances of men and women who have sacrificed everything for the sake of religion and have upheld the banner of virtue and truthfulness at all cost. Such was the ideal which inspired Sri Rama to renounce kingdom and his claim to the throne and bear patiently the trials and tribulations of a forest life. It was the same sentiment which urged Harischandra to keep his given word and to court instead, the privations and humiliations of an enslaved life at Benares. He suffered much. He endured much. But he never budged one inch from truth. All our national heroes are men of sacrifice who cared nothing for their individual happiness but cared everything for virtue and morality in spite of losses and hardships which that life brought in its wake.

Youth is the seed-time of life. What we sow at this impressionable age we reap in our advanced years. During youth character is formed and life is moulded according to impressions that are gathered from outside. On the youths of today the future of India depends. We must bring them up according to our ancient ideal of "Brahmacharya." Then they will grow up vigorous and healthy in body and mind. Proper training is to be given in respect of the

cultural side of civilisation so that they may breathe and live in an atmosphere of uplifting precepts and noble examples. They will know that God rules over all nations. The power of religion may be slow, unseen and unrecognised. But surely it will have its way. Surely it will work towards its desired effect. To neglect Religion is to spell disaster. Empires and Kingdoms have crumbled into dust being divorced from religion. A Hindu boy has no fear so long as he keeps his tradition pure. The Gita, the Ramayana, and the Mahabharatha are his priceless heritage. Let him soak himself deep in their immortal words and transform his life according to their high and elevating teachings. Then a genuine love for the mother-country and his fellow-beings will be generated. He will be galvanised and thrilled with ecstasy to read the inspiring lives of Indian prophets and seers like Buddha and Sankara, Kavira and Ramanuja and the great galaxy of Shaivite and Vaishnavite saints of the North and the South that our country has produced. He will be a true and loyal son of Mother India. His transfigured personality will give solace in suffering, strength in depression to many of his poor unfortunate brethren. For the Hindu youth, there is no such helpful, invigorating guide-book of conduct as Bhagavat-Gita. Rightly does Mahatma Gandhi say—"I learnt Sanskrit to read the Gita. Today the Gita is not only my Bible or my Koran; it is more than that—it is my mother. I lost my earthly mother, who gave birth long ago; but this eternal mother has completely filled her place by my side ever since. She has never changed, she has never failed me. When I am in difficulty or distress I seek refuge in her bosom." Another great educationist while advising the students remarked "Set aside a few minutes every day for prayer and meditation. Take up a verse or two of the Gita, read slowly, let each word sink into your consciousness, let its meaning pass into your mind, let its lesson literally engrave itself in your thoughts. If you start the days work with such a feeling, you will not forget that you live here for a purpose larger than you see.

Him whose compassion maketh the dumb eloquent,

And the cripple to cross mountain;

Him the All-blissful Krishna

Do I salute!

Om. Santhi.

BREAKDOWN OF FAMILY LIFE

A sample survey of destitutes in Calcutta in the present food situation, undertaken by the staff and students of the Department of Anthropology of the Calcutta University, is nearing completion. In a preliminary report the Department state that so far more than 700 families have been investigated, but all of them could not be included in the figures given in the preliminary report. The conclusions given in the report are based on studies of 504 families.

"How far the present distress has affected the economic basis of, and socio-psychological relations within the family may be gauged from the fact that no less than 24.4 per cent. of the families have disintegrated" states the report. It adds: "Husbands have driven away wives and wives have deserted ailing husbands, children have forsaken aged and disabled parents, and parents have also left home in despair. Brothers have turned deaf ears to the entreaties of hungry sisters, and widowed sisters maintained for years together by their brothers have departed at the time of direst need. Tales of such woe blacken the face of our records and show where civilisation stands when faced with the primordial needs of man."

"Our investigation clearly show that the agricultural labourers are the worst sufferers in the present condition," continues the report. "Their proportion is 47.7 per cent. Next to them are the cultivators of the soil (owner-cultivators and tenant cultivators) who form 25.0 per cent. Thus farm labourers and cultivators together account for 72.7 per cent. Petty traders number 7 per cent. beggars 6.6 per cent. fishermen 2.4 per cent. and others 10.7 per cent. The exodus of farm labourers from their place of work may adversely affect the prospects of the next crop. Moreover, it shows where the rot lies in our socio-economic system."

Concluding, the report says: "From a cursory glance at our data it appears that these destitutes have not come here to stay for ever. Most of them have expressed their intention to go back to their homes as soon as the winter crop will be ready for harvesting. They expect to get work and food then in the homes of their forefathers. But our knowledge of the villages and the prospects ahead do not inspire similar hope and confidence in us. At any rate it is sure that some sort of relief will be necessary for a longer period and the country should be prepared for it from this time.

—A. P. I.

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The Passing away of Untouchability

K. V. SESA AIYANGAR, M.A., B.L.

Bharata Dharma Pamphlet No. 1.

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

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

Do Sastras justify Touch Pollution?

MR. B. SITARAMA RAO

Bharata Dharma Pamphlet No. 2.

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

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CONTENTS.

G	Page
THREE OPEN LETTERS, By Rt. Hon'ble V. S. S. Sastri, P.C., C.H. LL. D. ...	57
SRI AHOBILAM JEEYAR, By Mr. D. Ramaswami Ayyangar, Advocate ...	62
HINDUISM, By Ganavisarada Sri M. S. Ramaswami Aiyar, B.A., B.L., LL.T. ...	65
THE MASTER-MAN, By Mr. T.L. Vaswani ...	71

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[No. 11

THREE OPEN LETTERS BY RT. HON'BLE V. S. SASTRI, P. C., C. H. LL. D.

[An appeal for ending the deadlock in India is made by the Rt. Hon. V. S. Srinivasa Sastri in the following open letters addressed to the Secretary of State for India, Mr. Amery, His Excellency the Viceroy, Lord Wavell, and Mahatma Gandhi.]

I

Dear Mr. Amery,

Was your speech at the farewell to our new Viceroy meant as a specific Instrument of Instructions? If so, it was both misconceived and unhelpful. You told him in effect that he was not to take the initiative in resolving the deadlock but wait till the Congress High Command ate humble pie and withdrew their offending resolution. Was it right to tie him down to the present do nothing policy? Should he not be free to try a new approach to the problem? We trust he will not be long in perceiving that your instructions are more honoured in the breach than the observance. The war-guilt clause, it is now generally admitted, was not the wisest part of the Peace Treaty of 1920. Men of honour do not require men of honour to do public penance, they trust the new facts to teach the necessary lesson. The war and the internal situation of India unfold promising phases. In 1930 I pleaded at the Round Table Conference for honourable parley with those of another political faith whom the logic of events had proved wrong. Let me perform a similar office now and invite your compatriots and you not to heed the promptings of passion but to walk in the footsteps of the

* We have pleasure in reproducing here the three open letters of the Rt. Hon'ble V. S. Srinivasa Sastri, for two reasons: Firstly our readers would like to have them for ready reference and re-reading at their pleasure. Secondly the letters reflect the spirit of Hindu culture in full amplitude.

—E. V. R. Editor.

noble statesman who in similar circumstances in the last century proclaimed "No, I will not govern in anger." Verbal recantation is not of the essence of a changed outlook. The failure of the Congress policy is writ large on the face of affairs. None will deny it. When Mr. Churchill recently made a pilgrimage to Moscow, did he wear sackcloth and ashes? When he consented to the inclusion of the right of secession in the Cripps scheme, did he make open confession of previous unwisdom? When Lord Linlithgow paid belated homage the other day to the ideal of Indian unity, did he sit on the stool of repentance and withdraw in set terms the *liberum veto* that his declaration of August 1940 had gratuitously conferred on the head of the Muslim League? Demand not of our revered leaders that they stand with tears in their eyes at the gates of the Viceroy's palace and strike penitential palms on aching cheeks. Play the part of the magnanimous victor and the healing statesman. Do not, I adjure you sow dragon's teeth on the ancient and hallowed soil of this country.

II

National Government at the Centre.

Your Excellency.

My heart misgives as I think of the many delicate and intricate tasks that await you. We have been assured of your resolution, independence of judgment and liberal outlook. That is satisfactory, but not sufficient. Your training must have exalted obedience high above all other virtues and made you impatient of the slowness and caution of diplomacy and the compromises of parliamentary negotiation. Besides the Indian politician's attitude suspicious and soured by generations of deferred hope, may be a puzzle and soon become your despair. Can you look beyond the narrow circle of official advisers and invite to your aid the patriotism of the land which now is held at arm's length, because it will not neglect Indian honour and Indian welfare? Can you see, in men and women branded as disloyal, eager colleagues in the service of India and of the Empire? Anxious eyes and ears from every corner will be directed towards New Delhi to find out whether you weigh well and not merely maxwell. The great desideratum is a bold measure of appeasement not likely to appear in the firmament of official possibility, to be pushed forward to its consummation in the faith that generous confidence begets generous confidence. Government by section 93 must end and the legislature must be restored to their normal function. As nearly as may be consistent with the requirements of the war the centre must be endowed with the authority and prestige

that betoken in the eyes of the world the early attainment of Dominionhood, so that our representatives may hold up their heads, whether at the Imperial Conference or at the World's Peace Conference, as the recognised equals of the representatives of Great Britain, Canada, Australia and South Africa. This is a change of great magnitude and will require unintermittent and devoted labour, even if begun to-morrow. And it must be begun to-morrow. For the sun of armistice may suddenly burst through the cloud of war, brightening the planet and calling upon the nations to tackle the hundred problems of peace.

I do not forget the communal difficulty, how can I? Thousands on the one side and thousands on the other are equally crazy and determined to use every means to secure their wish. Arbitration promises the only feasible and the only honourable way out. If Government will bring their earnest mediation and enormous influence to bear, they have a good chance of securing agreement. My hope is strong. What the Great Powers submit to in the interest of peace, no section of a country's population dare reject. "If this will not suffice, it must appear that malice bears down truth". Twice within the experience of the present generation, once in Kenya and once in Northern Ireland, have the British authorities at Westminster been deflected from the right course by threat of armed resistance by a truculent minority. Let not the ignominy happen a third time. Millions will pray devoutly for the success of Your Excellency's effort. If you pull arbitration through and settle this problem you will have secured a victory in the realm of civil affairs which any conqueror in history living or dead, may envy.

I will ask leave to say another word. The Secretary of State has declared his fear that British Parliamentary democracy may not suit India and advised us to invent a new type of popular government for ourselves. I am not known to be an uncharitable critic but I find it hard to believe that he can be serious. What Britain does not know and has not tried, she cannot conscientiously recommend to a people less experienced or guide them in operating it. For a century and a half we have studied British institutions and admired them. When Mr. Montagu framed his proposals and published them for criticism in India, some of us would have preferred an irremovable executive. I was among these. But he was all for the system of ins and outs and the majority of our leaders were attracted by the excitement and struggle incidental to recurring trials of parliamentary skill and strategy. For twenty years

and more we have practised it and become used to it. To pronounce us unfit now and send us about in quest of another plan is to hold up things indefinitely, to strew the land with apples of discord and create such confusion as to imperil the constitutional progress so far achieved. If it was intended to punish us for venturing to look forward to further progress in the same direction Mr. Amery's advice would become intelligible. Before we become much older, however, his attempt will encounter the fate of Canute's command to the sea. Not in these days can a nation's freedom be denied or delayed with impunity.

III

"A Good general should vary Strategy".

Dear Mahatma.

I pen these words in anguish. The days are hard for our motherland. Fain would I know how you feel so that no random words of mine might add to the wretchedness and desolation which fill every minute of your life. Bear with me once more. At similar crises before it has been my unenviable lot to address you with the harshness of unheeding truth but in accents of love. The people of India for whom you have slaved these thirty years as no one has done, lie prostrate in the deadly grasp of hunger, destitution and stark despair. A dismal sense of frustration oppresses them like a nightmare. Their trust in you, however, is the same, if possible, tenderer and purer for your sufferings and sorrows. Promising plans are promising only so far as you may work them out. Proposals from any quarter are canvassed, but only so long as the execution stage is not reached; then they ask for you and speculation stops. Officials in their way and for their reasons, unofficials in their way and for their reasons all alike turn to you. Only on half a dozen occasions have human hearts yielded themselves up in such complete thrall to one without birth, beauty of form, possessions, force of arms or honours to distribute. Every true Indian is proud that he can call you his fellow-countryman, and those that you have honoured with your friendship are among the blessed ones of their generation. Being one of these, I have used my privileged position now and then to remonstrate against the way you have allowed the doctrine of *ahimsa* of which you are the unanointed apostle, to be muddled in its application to the work of the Congress. Your answer is that you always meant to employ it in the furtherance of national aims and could not help the lapses. You add too, with humility all your own, that you are not a saint strayed among politicians, but a politician appearing like a saint

and not to be judged by the highest standards. I am, however, unreconciled and own to a feeling of grief that one so near the summit of purity should not reach it. Dear brother, an opportunity has come the like of which never was and never will be for generations. At the ensuing Peace Conference, which may meet sooner than most people expect, the afflicted nations will seek ardently for brave and honoured advocates of justice, equality and brotherhood without distinction of race, colour or religion. You *must* be there. Who, if not you? War must be banished for ever from the earth and all possibility of its recurrence provided against so far as it can be provided against by human foresight. Would you be missing on that supreme occasion? No, a thousand times No. Pacifism, non-violence, *ahimsa*—whenever and wherever these words are pronounced, the name of Gandhi will occur to the minds of people all over the earth. What should keep you from bearing irrefragable witness to the truth that you have ever cherished in your heart, the truth that must resound through the ages when your body has perished? After several humiliations due to association with earthly causes, the hour of exaltation approaches you. I see you, Great Soul, in a vision of glory, go up the Mount of Expectancy of a weary waiting-world raise high the right hand of blessing and solemnly utter the word which is in all hearts and which comes full of hope and full of meaning from your inspired lips.

Come then, bestir yourself. Not a day should be lost. There is so much to do before civilised administration can be restored and competent authorities in the provinces and at the Centre can be formed with national aims and appropriate means for the choice of delegates through whom the soul of India can speak to the rest of the world. Don't say you are not free. You can be free, if you but realise that you are waited for. Your last movement has not borne the fruit that you wished. Admit what everybody sees. No hesitation need be felt in recognising facts. You yield, no doubt. But you yield to Fate and not to man. Stoop and conquer. Many a hero before you has done so and many a hero after you will do so. Let us consult the Ramayana, a book which we revere alike. It counsels against the single aim and the single strategy. A good general should vary them. These are the words of Hanuman whose aid all Hindus invoke before beginning great enterprises:

"No single plan is adequate to achieve even a small aim. Only he can succeed in his purpose who adopts different plans in different circumstances."

V. S. SRINIVASA SASTRI.

By MR. D. RAMASWAMI AYYANGAR, *Advocate, Mylapore, Madras.*

[I am very grateful to Mr. D. Ramaswami Ayyangar for responding to my invitation to contribute an article to the 'Bharata Dharma' on the occasion of the visit of His Holiness Sri Ahobilam Jeeyar to this city. Mr. Ramaswami Ayyangar has also accepted my suggestion and has agreed to contribute to the next two or three issues of 'Bharata Dharma' articles examining the place of mutts in general for the promotion of Hindu Culture and for strengthening Hindu social structure. Our readers will await with interest the articles to come in continuation. In succeeding months I propose to invite contributions from learned scholars on similar lines in the case of other mutts and similar institutions. To know the past history of these institutions is essential to appreciate the present position and to plan on sound lines for the future, on the lines of evolutionary progress.

—E. VINAYAKA ROW, *Honorary Editor.*]

The spiritual consciousness of otherwise pre-occupied Madras—at least a section of it—was roused by the advent to the city of His Holiness Sri Van Satagopa Sri Sriranga Satakopa Yatindra, Mahadesikan, the 42nd Jeeyar of Sri Ahobila mutt. Ahobilam in Kurnool District is one of the 108 places of Vaishnavite worship, known as Dhivya Desas. Its name in Sri Vaishnava literature is கங்கேஷன் குன்றம் or the Hill of the Lion Lord, so named after the presiding deity who is Sri Narasimha. Even in these days the place is not easily accessible and the title that Tirumangai Alwar gave to the place “தெய்வமல்லால் செல்லவொன்றா குன்றம்” still properly adheres to it. Nevertheless the place is still visited by devoted pilgrims. But the chief reason for its popularity and greatness is its being associated with one of the great mutts of South India and probably the greatest Mutt of Sri Vaishnavas. One of the Archa (idol) Murties of Ahobilam is with the mutt wherever it goes.

In the history of the religious life of India periodically a great soul is born and his outstanding religious fervour and devotional merit draw around him thousands of disciples. And thereby originates a mutt. The several mutts scattered throughout India testify to this. The God that he worshipped, the religious tenets that he preached—all these are handed down through an increasing chain of Matathipathis and as time goes on the disciples and adherents increase in number and the hold of the mutt over the general public becomes pronounced. The originator of this particular mutt is known by the name of Sri Adi Van Satagopaswami and he figures in the spiritual hierarchy of Acharyas for nearly half of the Sri Vaishnavites of South India. In his wake and in his

gnana santati have followed 41 others—some of them having a glorious record of spiritual holiness and religious excellence.

The present incumbent—the 42nd was greater, noted for his learning, piety and anushtana (conduct) even before he donned the robes of the Sanyasin in 1929. Thorough knowledge of the scriptures, and a sweet and child-like disposition earned for him an Acharyaship at a very early age and got him into the peetam of Sri Ahobila Mutt even while his predecessor was alive. His thirst and zeal for the spread of spiritual learning are immense and almost the first act of his Holiness after accession to the Peetam was the founding of a Sanskrit Patasala in Madurantakam where young boys are taught Sanskrit and all the Shastras while they are at the same time brought up to live and lead a pure and orthodox life in the ancient style. Two other noteworthy contributions of his holiness to the spiritual well being of the community are the starting and maintenance of a monthly journal in Tamil called “Nrisimha Priya” for the spiritual education of the English educated men and women, and the annual Sadas or concourse of Vidwans and Pandits at which debating (Vakyartam) on topics of interest in the Siddhanta goes on. Imbued by the same liberal vision and sense of service His Holiness came to Madras—a place usually avoided by persons of very strict and orthodox ways of life. The great enthusiasm that prevailed in Madras during His Holiness's stay here and the thousands of disciples that derived one or another of spiritual benefit at His feet proved how well the grace of a guru will be appreciated even in these days and in industrial and busy towns too. On the last night of His Holiness stay here (17—10—43) His Holiness delivered a lecture to a vast audience about Sanatana Dharma. The sweet and simple way in which great and immense truths were then spoken by His Holiness, the learning that without being obtrusive became apparent then and the silvery voice which appeared to pour nectar into the ears of the audience—all these made Madras feel that His Holiness's health and daily avocations had permitted more lectures being delivered during His Holiness's stay of about three weeks in Madras.

The Guru or spiritual preceptor plays a very important part in the religious life of every Hindu. Even to the Adwaitin who does not admit the ultimate truth of this world, Guru Upadesam and a spiritual endeavour based thereon are the elements of religion. No wonder that to a Hindu the Guru or Acharya stands next to God if not above God. The term Guru means the dispeller of darkness. The term Acharya denotes one who learns all the Shastras, teaches them and others and lives the

life propounded therein. One who fulfils the ideas devoted by the two terms invariably is found out however retiring he may be by disposition and spiritually minded persons gather round him for enlightenment and education. In addition to imparting the knowledge enshrined in the scriptures the Guru has got the honour of administering to the spiritual needs of the human soul. For mere knowledge does not exhaust religious endeavour. There must be an intellectual apprehension of the fundamental doctrines of religion and this must be followed up by the course of conduct dictated by the apprehension of the relationship of man with God; and in course of time it must blossom into a craving for unity or union with the God so apprehended and understood. Intellect, will and emotion must all be co-ordinated in the quest after God and then only the attunement and the at-one-ment with God which is the goal of all spiritual endeavour will have been achieved. In every one of these the help of the Guru is indispensable. A Matadhipati has therefore got to be the repository of all the essential qualities that one needed to instruct, educate, develop and perfect the disciple into a God-seeker. The Mumukshu is a person who thirsts for release from bondage; and he sets about it with the grace of the Guru. This system is perfected by several schools of Vedantic thoughts in several different ways according to the tenets and doctrines of each school or Siddhanta. In Vaishnavism Prapathi, which loosely translated may be called surrender, is looked upon as the means or upaya of attaining Moksha. So the Mumukshu becomes a Propittsu—one who wants to become a prapanna by the performance of Prapathi.

The first step towards Vaishnavite development is to have the Pancha Samskara. Then alone are the mantras imparted to one. Later on in the attempt to understand what the mantras mean and signify the individual learns the meaning and import of Prapathi. He then rushes to the feet of His Guru and prays that to him also may be vouchsafed the security of Moksha whose swarupa or meaning has now been understood by him. The Guru then prays before God to take unto Himself the eager soul who is now disgusted with the bonds of Samsara feels penitent and repentant for his past sins and has realised that there is no hope or means for him except the Grace of God. This is what is called Prapathi Anushtana. His Holiness performed Pancha Samskara and Prapathi for several hundreds while in Madras and their gratitude knows no bounds.

It is proposed to deal with certain aspects of mutts in later articles.

HINDUISM

BY

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

IV.

Now, if in early societies the external agents of Custom and Law were looked up to for guidance, if in the first stage of civilised societies the internal agent of morality was at a low ebb, looked at society as a mere aggregate of individuals mechanically cohering like atoms or molecules in organic matter,¹ and therefore revealed itself either as wealth seeking Mammonist or as pleasure-seeking Hedonist, if later on it discovered the futility of its former position and rushed, as though in revenge, to the opposite extreme of Rigorism, then at long last, the biological conception of society as an organism brought about a decided change in that internal agent's angle of vision.

Yes, Society is an organism—a living organism. For, just as a leg, cut off from the trunk, cannot live and perform its function; a man, cut off from society, cannot live (his normal life) and perform his (normal) function but, as a conscious being, will positively hate solitude, pant for society, and even exclaim in a desperate mood like Cowper's Alexander Selkirk :—

“O! Solitude, where are the charms
That sages have seen in thy face?
Better dwell in the midst of alarms,
Then reign in this horrible place.
Society, Friendship, and Love,
Divinely bestwed upon man,
O! had I the wings of a dove,
How soon would I taste you again?”

Who, in the face of such pathetic exclamation, will take delight to live in solitude unless he be an upright God or a downright Brute? Aristotle it was that made this remark in his *Politics*; Bacon repeated it with approval in his essay on *Friendship*; and Bhartruhari harped on the same point in his *Vairagya Sataka*.

One word of caution before I proceed further. I said that society was a living organism. The term *organism* is, however, considered to be of doubtful interpretation. For, a vital organism and a society are

1. Cf. Muirhead's *Elements of Ethics*—p. 145

radically distinguished by the fact that the individual components of the former, namely the *cells*, are morphologically as well as functionally differentiated; whereas the individuals which comprise a society are morphologically homogeneous but functionally differentiated¹. While again the biological organism has one common centre of feeling; society feels and thinks in its individual members; and hence there is no corporate *mind and will*, independent of the individual *minds* and wills that compose it².

Suppose, for argument's sake, two I.C.S. men—each decently and even gaily dressed—appear before us and suppose both of them have quite different functions, the one I.C.S. belonging to the Indian Civil Service and the other I.C.S. belonging to the Indian *Cooking Service*. Then, we have two individuals with different duties to do but with the same kind of human form and structure, that is to say, functionally heterogeneous and morphologically homogeneous. This—it is contended—prevents the social organism from being analogized with the physical organism, the component parts of which are heterogeneous both functionally and morphologically.

But Prof. Muirhead rejoins that, inasmuch as we are dealing in society with spiritual, not with physical, entities, the morphological heterogeneity of the members of an organic society would be (to one who could see mental structure as we see physical) as great as that of the members of any material organism³. Again, while it is true that there is no corporate *mind and will*, independent of the individual minds and wills that compose it; it is equally true that we know of no individual minds which do not draw their breath and substance from the common mind, as represented by the habits and results of corporate thinking, as well as of no individual wills which go their way independently of the objects which the community has set before itself. Finally it would be a great mistake to reject the vital truth (that the biological conception of society, as an organism, contains) merely on the ground of the failure of the analogy in arbitrary selected details.

What is the truth—that "vital truth"—which the biological conception of society, as an organism, contains? It is twofold viz.:—(1) Mammonism, Hedonism, and even Rigorism form a matter of anachronism, inasmuch as, in each of them, Egoism loomed important by

1. Cf. Muirhead's *Elements of Ethics*—p. 177.

2. Cf. *Ibid*—pp. 176-179.

3. Cf. *Ibid*—p. 178.

dint of the non-exploded 'atomic' theory; and all of them must therefore be rejected *in toto*; and (2) Egoism and Altruism are, by dint of the 'organic' theory, not different from each other and may even be merged together.

This happy *merger* is called 'Perfection'.

Inasmuch as this ethical term of '*Perfection*' is almost on a par with the metaphysical term of *Sayujya*, which (latter) indicates the happy merger of the Egoistic and the Altruistic soul—technically known as *Jivatma* and *Paramatma*—; inasmuch, again, as, in that state of *Sayujya*, the aspiration of the individual soul to come to itself is satisfied; and inasmuch, further again, as such satisfaction of the aspiration marks the liberation or *Moksha* of that individual soul: I trust I shall not be far from being true, if I identify the European ideal of *Perfection* with the Indian ideal of *Moksha*, which, as we have seen, is the fourth of *Purushartas* of Hinduism.

I know that the Hindu mind, especially, the orthodox Hindu mind revels in merrily soaring in the metaphysical region, dreams of a blissful state and even desires to perennially remain there, without making any further progress or even returning to this world, quite in the same manner as Bharata's army, infatuated with the sumptuous feast lavished in Bharadwaja's ashrama, desired to perennially stay there and enjoy the sage's hospitality, without further travelling to Chitrakuta or even returning to Ayodhya. Such a desire, in either case, is undesirable.

Let the mystics, if they please, view *Moksha* from the metaphysical, or even from their mystical, point of view, I shall have no quarrel with them.

But to force this idea down the throats of the masses is not only undesirable but also unpardonable. Hence the Hindu sages wisely brought *Moksha* down to the ethical region and placed it under the category of the *Purushartas* or the moral *Ends* of human life.

Looked at, then, from the view point of the 'organic theory', the ethical import of *Moksha* takes us to the central thought of the present series of articles, viz., *Service of Humanity is Worship of God*. Let us see how.

I had hinted elsewhere that Prof. Muirhead was of opinion that selfishness was a psychological impossibility. What did he mean thereby? "Nothing seems more individualistic" observed the Professor, "than the desire for *life*. But the moment we think of it, we see how in a rational being it is its social significance that makes life valuable to

him. It is doubtful whether, in a moment of peril, a normally constituted individual thinks first, or even at all, of himself, except so far as he is related to others. His thoughts fly to his wife and family and friends too. When life is emptied of these relations, that is to say, when it appears only, as an egoistic good, it is apt to appear no good at all. It is just its emptiness of social content that makes life appear so worthless to the suicide".¹

It is in this sense that even Mr. Mackenzie remarked "Every individual belongs to a social system ; and an isolated individual is even inconceivable"². That is why Wordsworth sang :—

"Farewell, farewell, the heart that lives alone,
Housed in a dream, at distance from the kind;
Such happiness, wherever it be known,
Is to be pitied ; for 'ts surely blind."

Even a new born-child is not, as Rousseau seemed to fancy, born free from the influence of society. It goes into the world already stamped with a meaning determined by its relation to all that went before. In education, the treasures of wisdom rich with the spoils of time and the accumulated results of ages are laid before it. Even language is ready-made for it. The phrase "self made man" is ambiguous and even misleading. Can he *make* himself but for the society that offered him the opportunity therefor? Remove him from the society ; and the much-vaunted 'making' will degenerate into marring'. As for the great men, such as heroes, poets and seers, they appear to stand out in solitary independence of the society in the midst of which they live. But it is their insight into the wants of the time, their sympathy with its blind longings and aspirations, that gives them their power over it. They, in fact, sum up and give expression to its tendencies. So it is not so much they act as the spirit of the times that acts in them. The permanent part of their work was already in the air, when they arrived ; and they were only instruments in giving effect to it. They are, in short exponents of the age.

Obviously, the well-being of Society has its own rights against the individual. Individual freedom in any absolute sense ought not, therefore, to be aimed at. It can never be permissible in any well-ordered community that its members should do as they please. The right which it is desirable for individuals to secure is the right of having the free development of their lives as little interfered with as is possible, consis-

1. Cf. Muirhead's Elements of Ethics—Page 170.

tently with the maintenance of social order. In his *Tenure of Kings and Magistrates*, Milton truly said: "None can love freedom heartily but good men; the rest love, not freedom, but life. And, in his *Utilitarianism* (Ch. 3) Mr. Mill rightly observed: "any condition which is essential to a state of society becomes more and more an inseparable part of every person's conception of the state of things which he is born into and which is the destiny of a human being."

Again, no order of men can confine their attention exclusively to the inner side of life ; and the pretence of doing so turns rapidly into cant and hypocrisy.¹ A life of activity may be a preparation for a life of thought ; but a life of thought may not end in any activity at all, except by impulse or an accident, as in the case of Hamlet. A good man does not keep himself unspotted of the world but tries to clear the world of spot. Milton's aloofness and his readiness to serve, Wordsworth depicted thus :—

"Thy soul was like a star and dwelt apart
and yet thy heart

The lowliest duties on herself did lay."

This twofold attitude is seen in all the moral reformers and must be cultivated by every blessed person that walketh on the earth. It is those persons that have learnt to assume, at will, the said twofold attitude that are deemed to have attained what is called Self-Realisation.

This term Self-Realisation, is again ambiguous and misleading. For, it puts on in the first instance an appearance of realisation for the self only. Really speaking, it connotes the realisation not only for the self but also for the special whole. In such self-realisation, the mere wishes and whims of the private self have been sacrificed. We seek neither our good simply nor the good of others simply, but the good both of ourselves and of others as members of a whole. Here, the opposition between egoism and altruism ceases. Looking at the matter from this point of view, the ultimate end is the realisation of a rational universe rather than self-realisation—the universe which we occupy in our moments of deepest wisdom and insight.

We have, at last, come to the stage of understanding, the answer to the question—"Why should I sacrifice my good to that of others?"

We shall study in our next article, the principle of Self-Sacrifice and pass on.

1. Mackenzie's Manual of Ethics—Page 408.

THE MASTER-MAN*

[1]

We saw Arjuna on the battle-field of Kurukshetra ; we saw him sad, a great man confounded, a hero nervous in the hour of action, a scholar sick at heart.

The thought of Kurukshetra makes me, also, sad : there was fought a terrible battle, a civil war. And at the end of this terrible battle the Kuru family was destroyed : the 5 Pandavas survived, but their kinsmen were slaughtered. Has there been an All-India Union since the Kurukshetra War? Asoka, it is true, built up in the 3rd century B. C. an Indian Empire and, in the 4th and 5th centuries B. C., the Guptas built up an Empire : but these Empires did not last long. India lost her national homogeneity and her political harmony : India's *kshatrya*-class perished on the Kuru-field India was exposed to foreign invasions : and for centuries has India's national *karma* yoked India to stripes of subjection. O ! why did they fight,—the Kauravas and the Pandavas ? Why did they not have Peace ? The answer is in the one word,—Destiny ! Strange are the ways of Karma ! *Karmo ki gat niyari* ;

[2]

Arjuna is oppressed with a deep affliction. Arjuna is "with pity overcome."

My heart (he says) is weighed down with faintness : my mind is confused as to duty. [II. 7]

To him speaks Krishna "smiling," pointing out that Arjuna's "arguments" are based upon external and superficial aspects of the *shastras*, "the letter of the Law" : Arjuna's fear and doubt are, Krishna points out, un-*shastric*, against the real teaching and spirit of the *shastras*. For

(1) The *shastras*, the scriptures, teach that the true man is the *Atman* (the Spirit), not the body. Arjuna ! you identify "man" with the "body" : you think the joys and sorrows of the body are those of the true man : you confound the unreal with the Real.

(2) The *Atman*, Arjuna ! is immortal. The *Atman*, knows no beginning and no end, no birth and no death,

*Bref notes of Sri T.L. Vaswani's talk. The talk surveyed Chapter II of the Gita entitled "Sankhya-Yoga."

He is not born, nor doth he die ;
Nor having been, ceaseth he any more to be.
Unborn, perpetual, eternal, ancient,
The *Atman* is not slain when the body is slaughtered
[II. 20]

It is the body which is subject to birth and death and other changes : the body is like a garment ; when worn out, it is cast off and a new one is put on. But the *Atman* is changeless.

Weapons cleave him not,
Nor fire burneth him :
Waters wet him not,
Nor wind drieth him away ;
Uncleavable he : incumbustible he :
And neither to be wetted nor dried away :
Perpetual and pervasive,
Stable, immovable, ancient, immutable is he.
[II. 23, 24, 25]

Therefore, Arjuna ! grieve not ! Grief for the dead or the living is incompatible with spiritual wisdom. There is no death to the *Atman* that is deathless !

(3) Know, too, Arjuna ! that the *shastric* teaching is that a *kshatrya* does his duty when he takes part in a *dharma-yuddha*, a war waged in defence of great ideals. There is no sin in *dharma-yuddha* : rather is a *dharma-yuddha* an open door to heaven. And to refrain from a *dharma-yuddha* is, for a *kshatrya*, to turn away from his duty and "honor" ; and is not "dishonor" worse than death ?

(4) It is true, Arjuna ! it is painful to have to take your stand against your kinsmen on the battle-field. But pain, too, is a gift that cometh out of the abundance of Life. And the great hero of action must learn to accept both "pleasure and pain", "gain and loss", "victory and defeat". The true hero must be a *yogi*,—a man of mastery, a master-man : and the *yogi* is a man of *samata* : equal-minded he and undisturbed in all situations and experiences of life. In the midst of all conflicts of the outer, he stands immovable in harmony.

Taking as equal, pleasure and pain, gain and loss, victory and defeat, gird thee for the battle, O Arjuna ! [II. 38]

[3]

Sri Krishna interprets in this second *adhyaya* (chapter II) of the Gita one important aspect of *yoga*. *Yoga*, he points out to Arjuna, is conquest over circumstances. Arjuna's confusion, in the hour of action, is due to lack of conquest, and this is due to lack of understanding. Arjuna forgets that man is not the body, that the true man, the *Atman*, dieth not. Arjuna! if you had a knowledge of the *Atman*, you would not be "irresolute"; you would be a *yogi* of action. And a *yogi* does not fall a victim to circumstance: a *yogi* is not swayed by every passing wind of impulse or emotion.

(2) For *yoga* is equilibrium, balance. Therefore does the *yogi* know the true secret of action: he is a man of "true skill in action": he rises "beyond the pairs of opposites" (*dwandas*): he has no desire for any personal benefit: he acts self-poised, self-harmonised.

Be thou, O Arjuna, beyond the pairs of opposites, ever steadfast in *sattva* (purity), careless of possessions, self-controlled, self-possessed, full of the Self. Thy business is with the action only, never with its fruits. So act thou, Arjuna! renouncing attachments and relationships (*sanga*) and balanced evenly in success and failure. Equilibrium (*samata*) is called *yoga*. [II, 45, 47, 48.]

(3) The *yogi* is not swayed to and fro by every passing wind of impulse. The *yogi* is united to the *buddhi* (Pure Reason), and he brings his *buddhi*, through contemplation, in union with the Divine Will, the Divine *Shakti*, the *Atman*. The *yogi* lives and moves and has his being in God.

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26 APR 1944



चित्रं वटगोष्ठे ब्रह्माः शिवा गुरुर्ब्रह्मा गुरुर्ब्रह्मा मेरे ब्रह्मचर्यं विप्रस्तु त्रिबलसंभवाः॥

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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CONTENTS.

	Page
MAHAMAHOPADHYAYA S. KUPPUSWAMI SASTRIAR, By Rt. Hon. V. S. S. Sastri, P.C., C.H., LL.D., D.Litt. ...	73
HINDUISM, By Ganavisarada Sri M. S. Ramaswami Aiyar, B.A., B.L., L.T. ...	73
GURU ARJUN : THE GREAT MARTYR. By Mr. T. L. Vaswani ...	82
MATATHIPATHIES, By Mr. D. Ramaswami Ayyangar, Advocate ...	84
SRI SIVASWAMI AIYAR'S SATABHISHEKAM CELEBRATION. An Appeal ...	86

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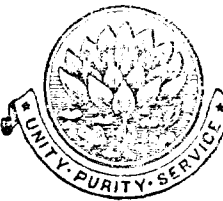
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[No. 12

MAHAMAHOPADHYAYA S. KUPPUSWAMI SASTRIAR.*

BY

RT. HON. V. S. SRINIVASA SASTRIAR, P.C., C.H., LL.D., D.Litt.

There is a mistaken impression that in the case of some people who have achieved reputation, it was known from the beginning how their lives would shape. That is not true except in a very few instances. It is certainly not true in the case of Mahamahopadhyaya S. Kuppaswami Sastri. Somehow, he came in the end to occupy the place in life for which he was supremely fitted. And in that place he conducted himself so well that he reached high rank amongst the benefactors of his time. But no one would have said in his earlier years that that was his destiny. He scarcely knew it himself. While at college, most of you are under the impression that the choice of a profession is left to you, and you like to believe that you become in life what you desire to be. In these days of general unemployment of a very acute and distressing character, it is unnecessary to point out that very few men are able to decide for themselves what they should be in life. They struggle for a few months or a few years and take up the nearest job available and make what they can of it. It has been so for some generations. Take my own case. You would think that I became school master because I was well fitted to be one. I became school master because I could not help it (laughter). I knocked at the door of Government service. But the door opened then as now only to golden keys.

* [A speech delivered by Rt. Hon. V. S. Srinivasa Sastriar on the occasion of his unveiling the portrait of the late Mahamahopadhyaya S. Kuppaswami Sastriar, at the Loyola College, Madras, on 1st November 1943.]

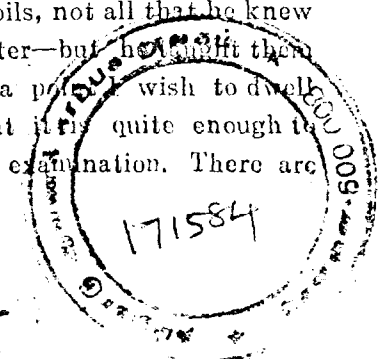
I tried to become a lawyer. There, again, misfortune turned me away in the middle of the course. And, then there was a family hungry for food and I had to find it for them. Nothing but a teacher's profession could in those days enable me to perform my most immediate and pressing duties in life, and I became teacher. So it was in the case of the Mahamahopadhyaya. It was not hunger that drove him, as it did me; in his case it was the inability to decide where he would prosper best. He, too, tried to become a lawyer and he was Government servant, I understand, in a very humble capacity for a few months. It was later on that when the Mylapore Sanskrit College was opened he came into contact with the gentleman who was the promoter of that institution and its founder, and who had a marvellous capacity for discovering hidden talent. The late Mr. V. Krishnaswami Aiyar came into contact with the Mahamahopadhyaya and, in his characteristic way, he tested Mr. Kuppuswami Sastri by a few searching questions on the subjects that he professed to understand. The young man rose to the occasion. His answers showed readiness, resource and learning of a very profound nature. Ready always to appreciate merit and bring it forward, Mr. V. Krishnaswami Aiyar chose him at once to be the head of the institution. It was then that Mr. Kuppuswami Sastri found himself.

This is what I wish to say to you. It was not as if Mr. Kuppuswami Sastri knew what he was best fitted for and then took it up, but that having been chosen for a place, he thereafter fitted himself into it and performed his duties on the highest level to which he could attain. My advice to you, therefore, is, and it should be your aspiration in life, "Do not despise the position that you get to." Some young men I have seen who are so much in love with themselves that they never find a mate in life. Wherever they are, they are looking elsewhere, asking for the help of the post office and looking for the arrival of the delivery peon every morning and always running about in the streets with a sheaf of testimonials in their pockets, ready to find some new job. I do not object to a young man trying to better himself. Who would not do it? But the best way of doing it, my young friends, is to show in the position which you have attained that you are quite equal to it and in the eyes of those that observe you from day to day, its superior; so that, when occasion arises, they might bestow on you something more suitable. That is the way to go about in life. Do all that comes to your hand as well as you can. Put all your energy into it, all your honest endeavour, and surely your future is in your hands.

The next thing I would say this afternoon, drawing it as a lesson from the Mahamahopadhyaya's life is that you should give of your very best to the work you have undertaken. Keep nothing back; spend yourself and all you have by way of energy and ability on the discharge of your duty. I have known some teachers, for example, who have to teach a low form or class, say the first or second year of a school course, who seldom perform that duty satisfactorily, because they think they are fitted for higher work and this is nothing to them. As a matter of fact, experienced masters know that the lowest classes try us most. The little ones are the hardest to manage. Their minds are difficult to get at. Their attention wanders. To be able to fix it on a particular object requires more than the average teacher has to his credit. Moreover if you could do all this, the subjects that you have to teach, although elementary, are so related to the higher branches that only one who is master of his subject can lay the foundation in the children's minds truly and well. To despise work in the lower classes, therefore, is to show that you are unfitted by nature to be a teacher. To go and quarrel with the Head Master for not giving you the Mathematics of the Sixth Form the moment you set foot in a School is to show that you have still to learn the sanctity of the teacher's work. It is not work that could be taken at any point by anybody: it requires preparation, humility of temper, a state of mind which says to a man, "You still have to learn a lot before you can begin to teach." What I wish here to emphasise is the crudity of the mind that thinks that it could at the very start attempt the highest and succeed. That is the main difficulty of the young beginner in life.

Mr. Kuppuswami Sastri taught his classes to the very best of his ability. He always went fully prepared with the lessons he had to convey. Though he knew his subjects as few others did, he never went to class unprepared. It was remarkable that his students always felt that he had an uncanny knowledge of their difficulties just as though they had stated them clearly to him and then he came forward to give a helping hand. He knew by instinct what the students had to know.

When he handled the Honours Classes in the Presidency College, Mr. Kuppuswami Sastri, I know, taught his pupils, not all that he knew—that, of course, would have been no easy matter—but he taught them all they could carry and even more. That is a point I wish to dwell upon here. Many are disposed to think that it is quite enough to know as much as will enable you to pass an examination. There are



other students who wish to know all that they can about a subject, whether the examination is of an adequate standard or not. Their ambition to learn is very great, limited only by their capacity to acquire. And, if there is a teacher who can put a lot into their heads, irrespective of the requirements of the examination, their fortune is great and their joy in life is equally great. Seldom does a willing master get an apt pupil and seldom does an apt pupil get a willing master. When this combination happens in the course of life, nature performs one of her miracles. And, then, indeed a great thing happens in the world of the mind. Learning travels by certain channels from mind to mind, benefiting the source as well as the mouth of the current and teacher and pupil exchange places alternately. The pupil learns a great deal by the bright illumination shed upon the subject by the master, and the master too feels that there were aspects of the matter which before he began to teach the subject, had not occurred to him so fully and so vividly as in the class room. I find occasionally felt the joy of such supreme moments. And when I find, now that such moments are few and are denied to me more and more, I feel that I have reached life's end already and that the happiness of life is taken away. Mr. Kuppuswami Sastri knew a great deal and he was in a position where he had pupils of capacity, of a high level of attainments and of keenness to gather from him all he could impart. When I was Vice-Chancellor of the Annamalai University and he was Professor of Sanskrit there, I often watched the transfer of the light of learning from mind to mind. Yes, gentlemen, if to any of you that good fortune happens, I shall congratulate you.

Now let me pass on to Mr. Kuppuswami Sastri's larger life. That would take me to where he functioned in a wider field than the lecture hall. He was a member of the Senate of the Madras University and later of the Annamalai University. As member of the Senate, not only did he deal with the specific subjects of which he was master, but he had, passing through his hands, work of a more comprehensive nature, pertaining to University affairs. All these things, whether falling within his particular sphere or not, he studied with the same minute care. His was a capacious and at the same time sharp mind. He would take in little points and big points with ease. Although I never was in the Senate with him—I was in it long ago, longer ago than I remember, almost—I have heard it said that upon points of order, upon the precise import of particular regulations, upon the exact

nature of the studies prescribed and the standard to be attained by examinations and all that had happened under these heads in previous years, he was as great a master as anyone in the Senate, and when people were in doubt they always turned to him and seldom failed to get more light. He was great, I am told, on points of order and confounded Vice-Chancellors pretty frequently and threatened to bring the proceedings to a standstill unless he was allowed to guide the proceedings (laughter) and then he did it marvellously well.

In all these ways, he particularly showed one quality which I wish to bring before you. That is, the quality of fearlessness, standing up for the right and for the straight course, no matter who was pleased or who was displeased, no matter what evil was threatened to him. I wish there were visible a few more signs of that quality among our public men. I should like above all to see public men standing up for the right and suffering for it: for, that would teach the world a lesson far superior to that which you now gather when you see people running away from trying positions and attaining their ends, if they do so at all, by devious methods and doubtful processes. There is always something exhilarating in a straight fight, where you stand up to your foe, speak straight to him, and if he knocks you down, stand up again and again speak the truth to him, thus giving him a second chance of behaviour.

Mr. Kuppuswami Sastri, in spite of these great qualities of which I have mentioned only a few by way of illustration, in spite of these admirable traits of character, was humble in his soul. Not that he abased himself before anybody and everybody: that is not humility. Not that he would say 'Yes' to the first man who spoke loud! no, that is not humility, either. But, he knew his limitations well. When he saw a man of outstanding intellectual calibre before him, he would not hesitate to bow down to his greatness and take lessons from him and benefit to the best possible extent from the example before him. In that way, he was a good man. His ideals were high, his aims were noble, his methods were honest and straight-forward. Always, those who went to him and had intimate conversations with him could see how his mind worked, how he chose his point of view, how he sought light on it from every quarter and how the subject grew up in his mind and illuminated all around. He was a good man in the sense that he loved to be helpful to people. He was stern in speech. To some of whom he disapproved he seemed even harsh in his personal behaviour; but, I can tell you his heart was always soft, all gold, and when a man

knew how to get at it, he got near a great and a good man—near a fountain of genuine love, affection and benevolence. Money he gave freely. Advice, rich and of valuable import in life, he gave freely. Of his own private friendship, he gave freely. Of knowledge, of the power to benefit in every way, what he had he gave and so benefited those that went to him as well as himself. You cannot wish for a better or nobler life.

When we lost Mr. Kuppuswami Sastri, we lost one of the gems of our society. It is hard to fill his place. Few there are who combine his knowledge of the sastras and the kavyas and who have that knowledge in that high degree and can bring every part of it to bear upon every other part and so on the whole make a beautiful possession for the mind. There are very few who have that intellectual gift; but, those are fewer still who could add to it as he did a general benevolence of temper, a loftiness of character and a high and at the same time, modest desire to be good and useful.

HINDUISM

BY

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

“Why should I sacrifice my good to that of others?”

Because others are not other than yourself. A society in which the individuals composing it can only get their own good each at the expense of some one else—a society, in other words, of atomic units—is not a human society at all. It may possibly represent a stage—animal or barbarian through which we have, as historical fact, passed! but it is unmeaning *now*. To the infant, if we could imagine him aware of himself and his wants, other people might perhaps appear as *others* and the fundamental rule of conduct be represented by ‘each for himself’; but, with energy upward step of the intellectual ladder, as he grows into manhood, he comes to see that the self in concrete actuality is literally made up of otherselves and that to refuse to fulfil obligations binding upon him *qua* father, tutor, fellowmen is simply to commit suicide. Happiness is not a “moral plum-cake which won’t go quite round”; it is something attainable only in the discharge of function and a man’s function is to be in actuality that part of the social organism he recognises himself to be. Without this recognition, man is not even a man. With it, the obligation to sacrifice myself for others is self-evident. Herein lies the principle of self-sacrifice, the importance of which is emphasised by an additional reason, furnished by Mr. Mackenzie (vide his Manual of Ethics p. 328) viz., “the individual self is in its nature incomplete and requires a larger whole for its realisation”.

This principle of self-sacrifice is only another form of expressing the highest ideal of man, viz., Love and Service—*Love*, not reflex but reflective and *Service*, not compelled from without but impelled from within.

It is the emancipated Jivatma that, having tasted its merger with Paramatma and having thereby attained *Moksha*, turns towards the world as a Jivanmukta and that, by his pure love and selfless service, performs the self-sacrificing work of enabling his fellowmen to rise up to his level.

Be it noted that, in order to attain *Moksha*, the Jivatma need not shifle its mortal coil and that a Jivanmukta is a living person who has

attained Moksha, realised God in himself, and found the Kingdom of Heaven at hand.

Since reaching the said highest ideal of man depends on one's attaining this invaluable *Moksha*; the Hindu sages must be deemed to have been shrewd foreseers, inasmuch as they recognised *Moksha*, as the supreme end or *summum bonum* of life, to which Dharma, Artha and Kama may be regarded as means.

Having studied the four ends of Hindu life and, especially the supreme end of *Moksha*, the next question is: "How have the moral duties of the Hindus been classified so as to correspond with the nature of their *summum bonum*?"

Three classes of Duties were recognised by the Hindus, viz. :—

- (1) *Varna Dharma* (Duties of the Castes).
- (2) *Asrama Dharma* (Duties of the Stages in Life).
- (3) *Samanya Dharma* (Duties common to all).

As for *Varna Dharma*, the word *Varna* means 'color'. In no country of the world, so many coloured races congregated together and clashed with one another as in India. How could the medley of colours, so caused, be dealt with?

Of the four processes of extermination, subordination, identification, and harmonisation; the third was never tried in any country. But, while the first two were tried by other countries, leaving behind a rich legacy of heart burning, underground grumbling, open resistance, wild rebellion, and wilder warfare, *India alone* deliberately adopted the fourth, viz., the process of harmonisation; for, truth wears vestures of many colors and speaks in strange tongues, such as the following *Sufi* utterance :—

"Beacon or flagon or bowl or jar,
Clumsy or slender, coarse or fine;
However the potter may make or mar,
All were made to contain the wine;
Should we this one seek or that one shun,
When the wine which given them their worth is one?"

All the different groups including the aboriginal tribes were therefore absorbed into the Hindu fold; and, with the progress of time, the contrast between colors was toned down by intermixture of blood through cross-breeding. The manifold castes that met in India, such as for instance, tribal, racial, sectarian, occupational, and even migrational had each its own peculiar custom to follow, which the democratic Hinduism did not interfere with but allowed to develop itself in its

own way. In short, the synthesis of caste, starting as a social organisation of different ethnic types, presented itself as a counter-force to the tremendous force of outside pressure which no other country than India experienced. And this *counter-force* it was that welded together the discordant beliefs and customs of a vast variety of races into a comprehensive fabric, sufficiently elastic to shelter most of the indigenous populations of India and sufficiently rigid to secure the Aryan Hindu ascendancy. Again, this 'counter-force' of the caste system it was that solved the racial problem in India, which Europe, America or Africa had not been able to solve. For, those countries had been taught to cry the slogan "the white man's territory for the white man only", and even tempted to transmit that cry to our own country, where it reverberates now on the banks of the Hugli as Pakistan and on the banks of the Cauvery as Dravidastan.

Digression apart, the Indian Caste system, I repeat, solved the racial problem by recognising the truth, to which other countries seem to shut their eyes, that the earth is our mother; that men, women and children who live in it form one great family; and that they are therefore entitled to migrate from the overpopulated portion to the underpopulated one and make the necessary adjustments, because the needs of the world, as a whole, form the paramount consideration. Very early in the history of Hinduism, this truth was recognised; and the Hindu society was accordingly regulated with a view to adjust its actual diversity and present, in its midst, an ideal unity.

What was once *manifold* variety was, later on, reduced to *fourfold* variety, the "chaturvaranyam" of the Bhagavada Gita, that is, the four time-honoured castes of Brahmin, Kshatriya, Vaisya, and Sudra, with one or another of which all other groups were sought to be affiliated.

The first reference to this *Chaturvaranyam* is, for aught I know, found in a section of the Rig Veda—*Purusha Sukta*—wherein it is described that, just as a human body consists of four vital parts, viz., Head, Hands, Trunk and Legs, so the body politic of the Hindus consists in the four castes viz., the Brahmins representing the Head, the Kshatriya representing the Hands, the Vaisyas representing the Trunk, and the Sudras representing the Legs, that is to say, in the four occupationists—Preachers, Fighters, Traders and Workers.

The Science of *Economics* teaches us how to acquire, accumulate, preserve, and distribute the wealth of the world. The caste system, as

described above, seeks to co-operate with Economics, inasmuch as the first two functions of acquisition and accumulation falls to the lot of the Sudras; the third function of preservation, to that of the Kshatriyas; and the fourth function of distribution, to that of the Vaisyas. If, to fully perform the economical functions of the world, the last three castes suffice, how does the first caste of the Brahmins justify its existence?

Here comes the application of the Biblical saying—*Man does not live by bread only*—the meaning of which is that the *summum bonum* of life has nothing to do with bread, which is a matter of *Artha*, but with the attainment of *Moksha*, which, as we have seen, connotes the merger of the rational self with the whole of humanity, culminating in the former loving and serving the latter. The Brahmins were intended, by the original designers of the caste system, to exist for promoting the *spiritual* side of man; just as the other castes, for promoting his *material* side.

GURU ARJUN : THE GREAT MARTYR

BY

T. L. VASWANI.

What is the wealth of a nation? Its heroes and martyrs, its Rishis and Saints. The secret of national greatness and national advancement is in hero-worship. This day is sacred to one of the heroes of history.

Three centuries and more have passed since the great Guru passed on. His name shines among the immortals of history. Guru Arjun Dev was a great Teacher, a great Organiser, a great Poet and a great Leader of the Sikh community. And in His mercy, God placed on the Guru's head the crown of a martyr.

His life was like that of a flower. It was fragrance-filled. It was brief as the life of a flower is brief. Brief but beautiful.

"What lives in history is the Cross," says a German poet. The Cross is a symbol of the spirit of sacrifice. Sacrifice is immortal in history. I recall the words of an eminent man of letters:—"Whoso falls for the love of God rises like a star!" Guru Arjun gave his life for the love of God. To-day he shines a star!

The Guru compiled the "*Guru Granth Sahib*." In this great scripture he brought together the wisdom of Hindu and Muslim dervishes. Chandu, a Minister in the Court of the then emperor, Jehangir, had harboured enmity against the Guru, for the latter had rejected Chandu's offer of his daughter's hand for the Guru's son in marriage. The Guru's ideal was not that of Chandu. The Guru wanted a *satsangi* girl for his son. A minister's daughter! Nothing better,—we would say. Our values are so different from the Guru's values. Our values are conventional, false. The Guru's were the values of true life. Chandu resolved to wreak vengeance on the Guru. He fanned the flames of Jehangir's anger, reporting to him that the Guru had the courage to place the wisdom of the Muslim saints side by side with that of Hindu *kafirs* in the "*Guru Granth Sahib*".

The emperor asked the Guru to cancel from the *bani* passages which did not fit in with the tenets of Islam. The Guru replied that to mutilate the Wisdom of the Saints would be a sin against the spirit of Truth. Jehangir threatened the Guru with heavy punishment. The Guru said he must obey his own conscience. Then Chandu, in the name of the emperor, issued an order that the Guru be tortured to death.

The Guru was made to sit on a vessel full of burning sand. The Guru sat and went on singing the Name of God. Sweetly singing thus the Sacred Name, repeatedly uttering the prayer, "Sweet is Thy Will, O Lord", the Guru breathed his last. The Guru suffered for the love of God. The Guru died a martyr,—a witness to God!

Out of the heart of this martyred saint, rolled the great scripture, "*Sri Sukhmani*." It sounds the great note:—"Life is sacrifice! This, too, is the message of Guru Arjun's life, the *mantra* of his teaching:—"Life is sacrifice!"

MATATHIPATHIES.

BY

MR. D. RAMASWAMI AYYANGAR, B.A., B.L.

It cannot be a mere accident that most of the mutts in India are presided over by Sanyasins. Though there is no prohibition against persons of the other Orders (Asramas) occupying the Gadi of a mutt one finds almost all the chief mutts and most of the minor mutts having only Sanyasins as their Adipathies or heads. India has ever held a Thyagi (one who gives up) in great and high esteem. By giving up alone is amrtatva attained is one of the best known upanishadic sayings. And a Sanyasi stands for Thyaga and Thyaga alone and is himself the greatest Thyagi.

The popularity of mutts among the Hindus will be better understood and appreciated if the ideal of Sanyasa is understood and appreciated. India has always been the land of the highest and best ideals and notwithstanding the impact of several material civilisations it still remains the land where alone the best ideas in everything good and great are respected, cherished and kept up. Actuals rarely come up to the level of ideals; but true perception lies in realising that we are yet to reach the ideal and in not dragging down the high ideal and equate it with the low actual. And Hindus have no two standards for the Sanyasin however much scoffers may succeed in pointing out defects in the present day practice of Sanyasa.

Everyone knows that the Sanyasi is he who has renounced all the pleasures of life and lives a life of asceticism. Even the physical austerities are nothing when compared with the mental. All ties and bonds with the material existence are ruthlessly severed at the time of the utterance of the Presha Mantra. Thereafter a new man is born who has nothing in common with the previous man except the body. Such a Sanyasi is proclaimed by the Shastras to be the moving body of God Himself. This is not a mere verbal homage paid to the Order of Sannyasa; for even now every year we see this worked out in practice. Many of us know the Chaturmasa Sankalpa of Sanyasis. For a period of four months from the fullmoon day in the Tamil month of Adi every year a Sanyasi who normally moves about from place to place and never stops at one place for any length of time has got to stay at one place and not leave it till the end of that period of four months. This is what is known as Chaturmasa Sankalpa or the vow of

1943]

MATATHIPATIES

85

a four months' stay at one spot. Very few of us would have noticed that this period synchronises with the period between the Sayana Ekadasi and Uttana Ekadasi. The period of the year when God is supposed to rest is that period. It starts with Sayana (or Going to bed) Ekadasi and ends with Uttana (rising Ekadasi). And Sannyasies who are said by the Shastras to be the moving bodies of God are therefore required not to move about. That is the ideal of Sannyasa and Sannyasis are looked upon as God. They have no friends and no foes. The smallest worm is as dear to them as the King of the earth. Both are God's creations and in both God lives. That is all they know and care to know.

It is this attitude towards life that becomes a great positive qualification for presiding over such a spiritual centre as a Mutt. As described in the previous article a great soul was responsible for starting and originating the mutt and it is but meet that the Successors though they may not claim the same amount of greatness have got to live up to the high ideals set up by him. Impartiality between man and man and a living faith that all that is is God (நிற்கின்றதெல்லாம் நெடுமால்) are the best qualifications in a spiritual head.

It may be in the recollection of many Madrasis how during the stay of His Holiness Sri Sankaracharya of Kamakoti Peetam some years back there was a large rush of smartha gentlemen to barbers' shops in an attempt to obliterate the crop and restore the tuft that had disappeared before the onslaught of western civilisation. A similar tonsorial tendency was greatly in evidence among the Vaishnavite brahmins of Madras in the month of October last when H. H. Sri Alagia Singar of Ahobila Mutt visited Madras. That even in these days most of us have a desire to respect the sentiments of the heads of our Mutts and submit to their decrees in the matter of prescribing the strict essentiality of Brahminhood only speaks of the hold our Matadhipatis have on us. And the chief reason why we bow to their will is that they have no axe to grind. They stand for that Dharma which we are not able to follow.

It is a welcome sign that our mutts and Matadhipatis are changing to a large extent with the times and there is re-adjustment in many matters though not in essential matters. About this we shall deal in a future article.

SIR SIYASWAMI AIYAR'S SATABHISHEKAM CELEBRATION.

AN APPEAL. *

The School has been celebrating the Founder's Day on the 7th February every year since 1913. On the 25th of January next, our revered Founder will be completing his 80th year and it is the earnest desire of the public of Tirukattupalli and the neighbouring villages and the old pupils of this institution that his 81st birthday (the date of his natal star of Tiruvonam) should be celebrated in the manner worthy of the occasion and the illustrious Founder. The Rt. Hon'ble V. S. Srinivasa Sastriar P. C., C.H., LL. D., has kindly consented to inaugurate the celebration and Sachivottama Sir C. P. Ramaswami Aiyar K. C. S. I., K.C.I.E., LL.D., Dewan of Travancore, to preside over the celebration.

The Celebration Committee, formed at a public meeting held in the school hall on the 22nd August last, has decided that the Celebration should take place for three days, a purse of Rs. 1008 be presented to Sir Sivaswami Aiyar, a religious function be performed at the School on the 25th January, followed by the feeding of the poor and distribution of sweets to school children, a booklet detailing his life and work be published and that, if sufficient funds are forthcoming a school hall be erected in commemoration of this unique function. It is estimated that a sum of Rs. 2,000 is the minimum that may be required to fulfil the programme exclusive of the Hall which may cost Rs. 10000. The Annual Prize Distribution will, as usual, be held on this occasion.

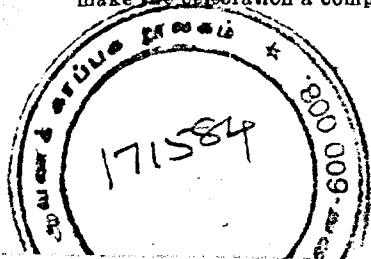
It is needless for us to refer to the inestimable services that our Founder has rendered to our country in various fields of public activity especially in the cause of education. His has been a strenuous life of devotion to duty and generous benefactions and any token of our humble appreciation of his great work is sure to cheer him up.

The public and the old pupils of this institution have nobly responded to such appeals in former years and it is the hope of the Celebration Committee that their response will be more enthusiastic and generous this time.

All remittances should be made, as early as possible, to Sri G. Sundaram Aiyar, Treasurer, Satabhishekam Committee, Sir S. High School, Tirukattupalli, Tanjore District.

*This appeal has been issued by the Headmaster Sir Sivaswami Aiyar High School, Tirukattupalli, Tanjore District, and others on behalf of the Celebration Committee. We have great pleasure in extending our cordial support to the same. We trust the public will give to the Committee their unstinted material and moral support and make the celebration a complete success.

E. VINAYAKA ROW,
Editor.



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