

THE
Bharata Dharma

A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mata Sabha—

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चित्ते वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा । गुरोस्तु मौनं व्याख्यानं शिष्यस्तु 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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SRI SANKARACHARYA OF KANCHI KAMAKOTI PEETAM.

BY

DHARMARAKSHAMANI K. BALASUBRAMANI IYER

The 'Kamakoti Peetam' signifies a famous ancient religious foundation belonging to the class of institutions known as Mutts, in India. The word 'Mutt' in its Sanskrit form means the place or residence of sishyas or pupils, who sit at the feet of a great teacher for illumination and guidance. Even though these institutions comprise many other features, this original characteristic denoted by this Sanskrit word is still present with them. The Kamakoti Mutt is one of the Mutts founded by the great Shankaracharya of blessed memory. As is well known, he was one of the greatest of philosophers and spiritual teachers, that the world has produced. During his all too short life, he did magnificent service to the cause of enlightened Hindu religion and culture. With the aid of his spiritual insight, his gigantic intellect all-comprehensive and profound learning, intuitive genius and subtle penetrating logic, he constructed the many-mansioned edifice of Vedanta and rested it on everlasting foundations. He re-established the pristine purity and true original glory of the six ancient theistic systems of Hindu religion the Shanmathas and hence he is known as 'Shanmatha-sthapanacharya.' To accomplish these objects he toured throughout the length and breadth of India three times during a brief period of fifteen years and purified and reformed the thought, culture and practices of the people. He led a marvellous hurricane campaign, not of the sword causing ruin and destruction, but of intellectual conquest, peaceful persuasion and loving propaganda. His wonderful life makes upon us a very strong impression of contraries. He was a philosopher

and poet, a saint and scholar, a mystic and a man of action, a dreaming idealist and a religious reformer. He possessed great powers of organisation and to make his personality, inspiration and teachings have a lasting hold upon the minds and lives of succeeding generations of his countrymen in India, he founded various Mutts and located them in different parts of this sub-continent. Two of such Mutts were established in southern India, one at the ancient city of Kanchi and the other at Sringeri, a lovely spot in the table-land of Mysore. The famous city of Kanchi was the capital of successive flourishing empires in the south and was the meeting place in those days of many cultures and religions. It is natural, therefore, that he should have thought of this city as a fitting place for the establishment of a religious institution to carry on his great tradition and for the dissemination of his teachings. Further, it was also a great centre of learning and culture then. Both the Siva Rahasya and Markandeya Samhita state that during his pilgrimage to Kailasa, on his return from there, he brought with him five sacred sphenakia (white crystal) Lingas and installed them in five important religious centres. The Mukti Linga he installed in the Badari temple in the Himalayas. The Vara Linga, he consecrated at the Nilakantakshetra in Nepal. The Mokshada Linga was established in the famous Sabhanayaka temple at Chidambaram in the south and the Bhoga Linga at Sringeri in the Sarada Mutt founded by him there. At Kanchi he installed the Yoga Linga and founded the Mutt there. For the spiritual benefit of millions of his countrymen and for the welfare of succeeding generations he enjoined that the worship of the two Lingas of the two Mutts at Kanchi and Sringeri should be performed according to the strict mode prescribed in the sastras. He laid it, therefore, as a duty upon all his successors to continue this worship daily on the three Sandhya kalas. The succession to the headship of these Mutts was regulated by him. He made it a rule that the heads of these Mutts who performed the worship and taught their numerous disciples and followers should belong to the Holy Order of monks or Sanyasins who donned the yellow robes of renunciation and joined this exacting order in their boyhood without entering at all upon the second stage of house holder or married person. They should lead the life of celibacy throughout. Theirs should be a dedicated life of austerity and intense spirituality. Such a head should be chosen from among the disciples by the head of the Mutt for the time being and nominated by him as his successor. In this way was secured a brilliant succession of exalted

spiritual personages who, each in their time, were chosen and trained from boyhood and then initiated into the sanyasic order and who acquired great learning, piety and spirituality and shed lustre upon their fellowmen and inspired them to high and noble endeavour. From the days of Shri Shankara, there have been sixty seven such successors to the headship of the Kamakoti Mutt and the present incumbent of the Holy seat is the sixty-eighth in apostolic succession. This great foundation is known as the Kamakoti Peeta because, at Kanchi, the great Shankara in the closing days of his tours throughout India, built the temple of Sri Kamakshi in one of the Peetasthanas or seats of manifestation of the Devi in India known as the Kamakoti Peeta. The name 'Kamakoti' has a special significance in the great theistic system of Devi worship. Devi is here worshipped as the inseparable part of the great Shiva who, as imbued with the desire to create the universe, came to be known as Kama. The presiding deities of the Mutt are Chandra Mouleswara worshipped in the form of the sphenakia Yoga Linga, and the Devi known as Kamakoti worshipped in the form of the "Meru".

The present Jagathguru of the Mutt succeeded to its headship in the year 1908, and it is now 35 years since he began his glorious spiritual career. Ever since his advent, the influence and usefulness of the Mutt has increased to a very great extent. Owing to the unsettled conditions in the beginning of the 18th century in southern India, the predecessors of the Swami had to remove the headquarters of the Mutt to Kumbakonam where they found security and safety under the protecting care of the Maharata rulers of Tanjore. Towards the latter part of the 10th century, the influence of the Mutt waned considerably, partly on account of the then Swamis ceasing to travel outside their headquarters at Kumbakonam. Though the traditions of the Mutt were scrupulously maintained by them, still it seemed as if, in the years preceeding the advent of the present head of the Mutt, the glory, spiritual lustre, and influence of the Mutt were at their lowest ebb.

Soon after His Holiness was installed in the Sacred Peeta, the Mutt began to rise rapidly into prominence. We see in him now a rare type of spiritual personality reminding us forcibly of the personality and character of the great Adi Shankaracharya. He combines in himself the severe austerity of his order, with brilliance of intellect, profundity of learning, love and catholicity of heart, calm and sober judgment, intense spirituality and marvellous powers of action and organi-

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sation. Judged by all tests, he is a great spiritual teacher and inspirer of men. He has devoted his wonderful energy to the building up of the beneficent influence of the institution, and to the promotion of enlightened Hindu thought and culture. For nearly twenty-five years, he has been travelling incessantly from village to village in a moving camp and spreading his spiritual influence to the nooks and corners of our Presidency, and utilising all his talents and super-human energy to the dissemination of religion and culture among the people of the land. He has touched many hearts and spiritualised many sordid natures, and brought solace to many stricken souls. He has been lavish in his generosity and has encouraged and patronised learning in all places and among all communities. He is fully conversant with the social and political movements of the present day and keenly alive to the difficulties of modern conditions and has, therefore, wide tolerance for dissident views and a for-giving nature for shortcomings and derelictions, among his followers and disciples. His is a virile thinking mind which is ever alert and intent on finding out right solutions for the many complicated problems of Hindu society at the present day. He has been frequently lecturing to large audiences that assemble wherever he goes, to witness his pujas, to have darshan of him and to receive his blessings. His lectures have always been delivered in the language of the people and in an easy and simple style so as even to be understood by the lay man and the man in the street. He has a telling manner and expounds great and subtle truths of philosophy and religion in a lucid and assimilable way. Many of the lectures which he delivered at Madras in 1932 have been published in book form and afford to everyone who desires a clear knowledge of Hindu religion a very profitable and interesting study. He has evolved a plan of rural-reconstruction consistent with the spirit of our culture and history and has put it into action. He has actively helped in the restoration and repairs of many tanks in villages and has renovated many temples. He has established a Patasala for the study of the shastras at Jambukeswaram and has been encouraging with help and guidance many patasalas and other educational institutions throughout the Presidency. Wherever he goes, he spends lavishly on feeding the poor, and relief of distress and alleviation of suffering among all communities, irrespective of caste, creed or sect. He has already performed at great cost two big Athi-Rudra homas, for the removal of the many ills affecting our people, consequent upon the war situation and for the victorious termination of the war. In

1924 he performed Tathankaprathista to the Great Goddess, Akhilandeswari at the Jambukeswaram temple and celebrated it on a grand scale. He has also made repairs to the Kamakshi temple at Kanchi, the Kumbabishekam of which is to be performed in a few days. He is the active force behind many beneficent religious and spiritual activities and gives freely his blessings and money to all of them. He encourages and rewards merit wherever found. He has a passion for history and Archaeology and the study of inscriptions. He is a veritable store house of critical knowledge about the temples and iconology and the history of religious and social movements among the various communities in south India. He is a great conversationalist and can move with ease and grace among all sorts and conditions of men. He scatters joy and sympathy all around. His winsome personality, his benignant smile, his beaming face and his lustrous eyes bewitch us even at first sight. He has already carved out a niche for himself in the hearts of many men, and his spiritual grace shines on all alike. In short, none can deny that he belongs to the illustrious galaxy of saints and spiritual teachers who, in the course of the long history of this ancient country, have, from time to time, been born, at critical periods, to rally the vast mass of humanity round the banner of its ancient religion and culture.

THE MESSAGE OF THE PROPHETS

BY

SWAMI ASESHANANDA.

"In my father's house there are many mansions"—says Jesus Christ. "Whosoever comes to me by whatsoever path, I receive him"—says Lord Krishna. The grand, life-giving teachings of the prophets, all over the world are never contradictory. When we compare their respective utterances with one another we are wonderfully struck by the thread of unity that pervades their teachings. The language may be different, the imagery may be different, but they are all echoing the same truth. The essential part of their teachings harps on one single theme the realisation of God. Every pilgrim—Soul who follows his path with sincerity must come finally to the same God, who has no chosen people and who is no respecter of persons. All are entitled to enter into the Holy precincts and get peace and light from the shrine of wisdom. Liberation of the soul from the thralldom of matter and the bondage of the senses is the goal of Hinduism or Buddhism, Christianity

or Muhammadanism. They are but different phases of one eternal religion which incorporates all 'Isms' into the prism of universalism. By breaking down all compartments of sectarianism, these messengers of light wanted to establish a happy human family, which has no geographical barrier or racial exclusiveness. They gave freedom to every individual and sympathised with every creed as the avowed mission of these teachers was significantly pronounced in that pregnant statement. "I come to fulfil and not to destroy." This is the fundamental message of every Saviour, be he come from Palestine or Arabia, Iran or India. Tolerance of every faith and respect to all the glorious Sons of Light is the corner-stone of Sri Krishna's universal gospel. All quarrel and fight will cease if we lay stress on this most vital and most salient point and say 'God-speed' to the brother who follows a different path than that of our own. The prophets were really the harbingers of unity and promoters of good-will and fraternity. But unfortunately their so-called adherents without understanding their teachings, have created hellish disturbance and chaos, by fomenting schisms through bigoted jealousy. Can there be any room for fight and faction if we realise that the same God is being worshipped by a Hindu or a Muslim, a Buddhist or a Christian. As the Shiva-Mahimna Stotra beautifully portrays, "As the different streams having their sources in different places all mingle into the sea, so, Oh ! Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight all lead to Thee."

It is by accepting such broad and liberal teachings that the world can be made better and its progress ensured. The gloomy picture which looms large before our vision, today, due to religious bickering and perverted understanding can be dispelled if we go back to the original religion of the prophets and mercilessly throw off the institutional faiths which the priests and propagandists have propounded through their insularity of outlook and fanatical zeal. Let us drink the crystal pure water from the main source and not the turbid water of the degenerated streams though given in a golden cup by a hypocritical mind. It will be highly profitable if the followers of a particular creed study the scripture of another creed in order to bring about a better imagination and sympathy.

Vedanta says, ignorance is the mother of all evils. It is due to ignorance that man becomes intolerant and religion becomes hide-bound and sectarian. Religion which is the fairest flower of human thought and culture becomes dry and lifeless when fanaticism

creeps in. It is from men of religious plane that the world has always heard the noblest words of sweetness and love. From time to time, majestic voices have risen from God-minded persons to proclaim the divinity of man and harmony of all faiths. It is not the fault of religion. The fault lies with the people, who exploit it for their own selfish purposes or of political and other motives. It is refreshing to note that even today India produces, in spite of her poverty, ignorance and pain, magnanimous souls who would rise head and shoulder above all meanness and communal discord. Rightly Swami Vivekananda says—"The time was ripe for one to be born, who would see in every sect the same spirit working; the same God; one who would see God in every being, one whose heart would weep for the poor, for the weak for the down-trodden, and at the same time whose grand brilliant intellect would harmonise all conflicting sects not only in India but also outside India, and bring a marvellous harmony, the universal religion into existence. Such a man was born and I had the good fortune to sit at his feet for years. I learned from my master the wonderful truth, that the religions of the world are not contradictory or antagonistic. Sri Ramakrishna never spoke a harsh word against any one. So beautifully tolerant was he that every sect thought he belonged to them. He loved every one, to him all religions were true. His whole life was spent in breaking down the barriers of Sectarianism and dogma."

Ramakrishna preached that religion did not consist in subscribing to this creed or that creed but in actual realisation, by coming face to face with God. Profession or doctrine was immaterial. What counted most was character and life moulded by inner experience. The divinity within must be brought to one's perception. "Anubhuti"—coming in contact with the Reality, direct vision of the Infinite, through the light of reason or the eye of faith was the fundamental key-note of his philosophy. He taught from the book of life, from his own spiritual experiences that God could be seen and that He was more real than the solid, tangible ground that was under our feet.

To the question how to realise God he would often say—"By prayers, and meditation. Pray incessantly. Do not miss a single day without prayer. Try to make a habit of it. It will surely give its good turn. It will certainly prove efficacious. Daily prayer, even for a few minutes is highly conducive to physical and spiritual growth. God exists. Prayers are answered. But they must be sincere and heart-felt. If you have strong yearning, you can see Him even in three days. You may not use polished language, you may not know all that the Sastras speak of. If your

thoughts are in unison with your speech, if your sentiments correspond to your profession, you will undoubtedly visualise Him. God is a searcher of our heart. He knows all our inner motives. We can draw His sympathy only through self-surrender and humility of spirit. We cannot move Him by eloquence or fine words. We can move Him by our tears. Drops trickling down the eyes remove the drosses of our mind and enable us to come into the orbit of His grace. He is too kind, too generous to a penitent soul. But to the proud and the arrogant, He is a hard exacting master. He has never failed His devotees. One who approaches Him with bended knees and true humility will surely be bathed in joy and bask in the sun-shine of His eternal blessing. He has given his emphatic word to humanity that in their tears and travail He would come to their rescue and give strength and consolation when fervently prayed for. So, pin your faith in His holy name, utter it with all sincerity. Be of good cheer. The presence of God will illumine your soul."

Hinduism teaches its children to work and pray for the whole mankind. Mother India gave shelter with unstinted hand the persecuted and the refugees of all religions and all nations of the earth. She had gathered into Her bosom, the Jews, the Parsees, the Muslims, the Christians and always extended a hand of kindness and sympathy when they came for protection and succour being driven out by their own people. The central idea of Hinduism is to approximate the truth of one God and of serving His creatures with an eye of sameness. "He who sees all in his own self and his self in all", is the perfect man according to Gita. To realise this supreme goal in everyday-life from his very childhood, a Hindu is taught to pray to the Almighty Father to grant peace on earth and goodwill among men from deep corner of his heart; he says at dawn, "May all be happy. May all be free from disease. May all realise what is good. May none be subject to misery."

"May the wicked become virtuous. May the virtuous attain tranquility! May the tranquil be free from bonds! May the freed make others free!"

"May good betide all peoples! May the Sovereigns rule the earth following the righteous path. May all beings attain to their welfare. May all the world be prosperous and happy".

Is not gift of Hinduism a thing to be treasured and kept with esteemed honour by all faiths and creed of mankind?

OM SANTHI.

THE DOCTRINE OF "ANTYA-SMRITI" or LAST REMEMBRANCE

BY

S. K. YEGNANARAYANA IYER, M.A.

The myth of the "unchanging East" still persists in the West and some of us getting the contagion come to believe in this myth. Impartial students of our history have realised that we have no more been remaining unchanged than our fellow human beings in any other part of the globe.

In one important field we have been progressing rapidly and undying are the achievements of our ancestors. The true nature of the human soul, God as our ultimate goal, the way of attaining Him and the impediments on our path of such a realisation have been engaging the attention of our ancestors for ages and successive sages and saints have added greatly to our accumulated wealths of realised and realisable experience in the spiritual world. The doctrine of "Last Remembrance" is one such important forward step recorded in our sacred writings.

There is a well-known verse in the Gita which says—

यं यं वापि स्मरन् भावम्
त्यजत्यन्ते कलेबरम् ।
तं तमेवैति कौन्तेय
सदा तद्भाव भावितः ॥

(VIII—6)

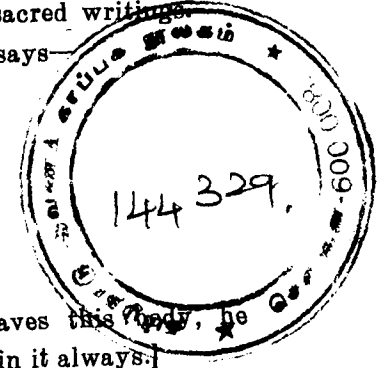
[Remembering whatsoever object a person leaves this body, he reaches that object, O son of Kunti, being absorbed in it always.]

Therefore, adds the Lord:—

तस्मात् सर्वेषु कालेषु
मामनुस्मर युध्य च ।
मय्यर्पित-मनो-बुद्धिः
मामेव एष्यसि असंशयः ॥

(VIII—7)

Therefore at all times remember me and fight. With mind and intelligence concentrated on me you would surely reach me (after death). The need for remembering God at the last moment is unmistakably emphasised in these verses.



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The story of Ajamila (Bhagavatha Skandha VI) is cited as illustration thereof. Ajamila though a good man happened to fall in love with a woman in a forest and led a life immersed in sensuous pleasures. When he was about to die and saw the messengers of Death ready to drag him he called out his son in sheer fear. His son was called Narayana and his unknowingly pronouncing the divine name brought him salvation. Messengers of Vishnu appeared immediately on the spot and drove out the servants of death and took Ajamila to Sree Vaikunta.

This doctrine is very consoling to those who whatever their past, are fortunate enough to do the right thing at the last moment. But is it always possible? Does it not happen that very often good people who lead a godly life lose consciousness at the last moment and are not able to remember the Lord at the critical time of soul's departure from the body? May it not also happen as in the case of Ajamila that a person throughout life forgot God and led a wicked life would by the mere accident of pronouncing however unintentionally the sacred name of the Lord would get salvation which is very much more than he deserves? Is this consistent with Divine justice?

In support of this questioning attitude those who have made a special study of Ramayana cite two instances, one a noble soul unable to pronounce the holy name and another a wicked fellow who did pronounce it in the last moment. Jatayu who sacrificed his life in fighting Ravana while he was running away with Sita died in repeating the exploit and the last word he pronounced was Ravana; whereas Mareecha who came disguised as a golden deer and took Rama far away from his cottage died crying out 'Ha! Lakshmana! Ha! Sita!' How is this justifiable?

Vaishnavite school of Bhakti in South India has a tradition that no less a person than Sri Ramanuja had doubts on this point and had his doubts cleared by Sri Varadaraja Himself through His devotee, Sri Kachi Nambi.

The following verses taken from Varaha-purana make the point quite clear:

स्थिते मनसि सुस्वस्थे
शरीरे सति यो नरः
धातुसाम्ये स्थिते स्मर्ता
विश्वरूपं च मामजं ।

ततस्तं मर्यमाणं तु
काष्ठ-पाषाण-सन्निभम्
अहं स्मरामि मद्भक्तं
नयामि परमां गतिम् ॥

"Whoever remembers me the Beginningless and pervading the whole universe when his mind is steady, his body is perfectly healthy and the three principles (of the physical body i.e., Wind Bile and Phlegm) are in equilibrium, I shall remember him when he is about to die and lies motionless as a stone or a log of wood and I shall lead that devotee of Mine to the supreme goal."

This is certainly a great improvement on the Gita doctrine. This, moreover is more reasonable and convincing.

As a schoolmaster, I shall make the point clear by taking the analogy of examinations. The written examinations as conducted in our schools and colleges have been universally condemned as a true test. One who was a good student throughout the year may fail to sit for the examination through illness; or having sat for it may not be able to answer the particular questions. Is his honest work throughout the year not to count at all and is he to be considered to have failed?

It may also happen that another who wasted the whole year suddenly realises that the annual examination is approaching and he begins to burn midnight oil and it may be that he is lucky enough to get questions from the portions he was able to study in the eleventh hour. He passes. We have no objection to his passing, but we cannot reconcile ourselves to the other student having failed. We have, therefore, in recent times devised some methods of meting out justice. We take into consideration the class marks obtained by the student during weekly or fortnightly tests and the final result is modified in the light of his good record of work throughout the year.

Similarly nobody would object to Mareecha and Ajamila getting salvation: but applying the same test Jatayu should not be kept out of heaven. He deserves it much better than the other two. The spiritual truth contained in the Varaha Purana verses is reassuring and praise be to those who found it out and enunciated it to the consolation of us all.

**FULL TEXT OF THE RESOLUTIONS OF
THE NATIONAL LIBERAL FEDERATION OF INDIA.**

24th Session held at Bombay

1. The Liberal Party's Losses.

The National Liberal Federation of India records its deep sense of sorrow at the deaths of Mr. Nibaran Chandra Ray, one of the General Secretaries of the Federation, Mr. Sorab Wadia and Mr. C. L. Narayen Sastri, who as members of the Council rendered valuable services to the Liberal Party. It offers its deep sympathy to the members of the families of the deceased in their sad bereavement.

2. The War.

The National Liberal Federation of India records its deep satisfaction at the success of the Allied arms on all fronts. In particular it views with pride the splendid part played by Indian soldiers in Africa, Italy and other theatres of war.

The Federation appeals to the people of India to associate themselves with the war effort till Victory is attained. At the same time it desires to impress on the Central and Provincial Governments the absolute necessity for creating the political and psychological conditions essential to enable Indians to consider the War as their own and to exert their maximum effort with a view to ensure the speedy victory of the Allies.

3. The Famine in Bengal

The National Liberal Federation of India shares the universal feeling of horror at the tragedy that has overwhelmed Bengal and has resulted in general misery and starvation in that important province and deaths on a scale hitherto unprecedented in the recent history of famines in India. It sympathises deeply with the people of Bengal and Orissa in their sufferings. The Federation is strongly of opinion that both the Central and Provincial Governments as well as His Majesty's Government are largely responsible for the serious maladministration which has led to the calamity by lack of provision and effective planning and the shortage of food which should have been foreseen and prevented. The Federation is also deeply distressed at the fact that disease has followed famine and is exacting an even heavier toll of life than starvation. It draws attention to the significant fact that in India alone of all countries at present within the British Commonwealth has such a tragedy taken place.

The Federation considers that in order to ascertain the causes of the famine, to apportion responsibility and to prevent the recurrence of a similar calamity, a Commission of Inquiry should be appointed by Government comprising independent responsible persons. It is further of the opinion that immediate measures should be taken to rehabilitate the stricken population and to prevent the spread of disease.

4. Government's Food Policy.

The National Liberal Federation of India regrets that the Government of India failed to realise in time the gravity of the food situation throughout the country or to check the unprecedented rise in the prices of the necessaries of life resulting in the hardship and suffering among all classes of the population. It is strongly of opinion that His Majesty's Government should arrange for the import of foodstuffs into India as recommended by the Food Grains Policy Committee until the shortage has been removed and prices have sufficiently fallen.

The Federation considers that the present food situation in India as well as the rapid growth in population necessitates the early introduction of improved methods of agriculture, the bringing of cultivable land into cultivation and the raising of the low standard of living among the masses. The Federation regrets that when belated steps were taken by the Government of India to introduce rationing and to encourage a proper distribution of food, these attempts were hampered by the attitude adopted by some Provincial Governments. It urges the Government of India to enforce a policy of rationing in large towns with special attention to the provision of milk and milk products for mothers and children and to insist on an equitable distribution of food in the best interests of the masses. In this connection, the Federation views with concern the inadequate supply throughout the country not only of milk but also of other protective foods such as eggs, fish and vegetables. In the opinion of the Federation, the food problem in India must be tackled at least in urban areas in its entirety as in England and elsewhere.

5. Appointments to posts in India of Dominion Nationals.

The National Liberal Federation of India is opposed on principle to the appointment to posts in India of persons, however eminent they may be, who are Nationals of Dominions which do not place Indians and Europeans on an equal civic footing and for this reason disapproves the appointment of the Rt. Hon'ble Richard Casey as Governor of Bengal.

6. The Political Situation.

The National Liberal Federation considers that the resolution of the All India Congress Committee of August 1942 sanctioning mass Civil Disobedience was wrong and ill conceived and it deplores and condemns the sabotage and violence which took place last year. At the same time it disapproves the policy of the Government of India in continuing to detain in prison without trial well-known and popular Indian leaders and in refusing to allow any approach to be made to Mr. Gandhi and other Congress leaders since their incarceration. In view of the present political and war situation and the fact that Congress is the largest political party in India and last but not least in the hope and belief that the Congress leaders will accept the wishes of

millions in this country and agree to treat the resolution of August 1942 as a dead letter, the Federation requests the Government of India to release these persons unconditionally. It appeals to these leaders when released as well as to the leaders of the Muslim League and the Hindu Mahasabha and other important political parties and interests to convene a Conference and to co-operate in forming national composite Governments at the Centre and in the provinces that at the Centre to be treated by the British Government on the same footing as the Governments of the Dominions. Such co-operation should be given without prejudice to the different view points of the various political parties regarding the future constitution of India and with the earnest desire to leave any important controversial matters for decision after the war. The Federation is convinced that composite National Governments will be of great help in clearing misunderstandings between the various parties and between them and Government, in increasing mutual confidence and in bringing about conditions which will facilitate the inauguration of a satisfactory and workable constitution for India when peace has been restored. In this connection this Federation strongly stresses the continuing obligation of the British Government and the Government of India to take early steps to further the aspirations of the people and to establish National Governments at the Centre and in the Provinces notwithstanding the existence of domestic difficulties.

7. The Peace Conference.

The National Liberal Federation considers that India should be represented at the Peace Conference by duly accredited Indians on the same basis as other Dominions and be assigned a place worthy of her culture and her championship of the great cause of universal peace. At such a Conference prominence should be given by the representatives of India to the abolition of the colour bar and to the establishment of full political and economic equality between the peoples of the East and the West.

8. Indians Overseas

The National Liberal Federation of India views with strong disapproval the continued anti-Indian agitation in South Africa and, in particular, at the present time the recent "Pegging Act," which limits still further the already restricted rights of acquisition by South African Indians of immoveable property and is a breach of the spirit of the Cape Town Agreement of 1927. Such legislation is particularly deplorable at a time when Indian soldiers are fighting for the freedom of all the peoples of the world from injustice and oppression.

While the Federation feels that there will be no real solution of the problem of Indians in South Africa or indeed in other British Dominions and possessions where discrimination against Indians exists till India is a self-governing country and till the rights of full citizenship are given to Indians in South Africa and elsewhere, it offers its full support to the Government of India in any retaliatory measures which they

may think fit to adopt against the Union of South Africa or other Governments which do not accord full civic rights to Indian colonists.

9. Post-war Reconstruction.

The Federation, while noting the action of the Government of India and certain Provincial Governments in creating Committees for the consideration of problems of post-war reconstruction, is of opinion that the main functions of such Committees which so far do not appear to be active, apart from suggesting important adjustments consequent on the return of large numbers of Indian soldiers on the restoration of Peace, will be to lay the foundations of a well-planned economy which will increase the cultivation of productive crops, improve agricultural methods, expand rural reconstruction and liquidate illiteracy. Among other essential requirements are the improvement and extension of communications and works of irrigation, the creation of an Indian mercantile marine, increased medical aid, the establishment of better health conditions, the provision of social services such as insurance against sickness and unemployment, and a general improvement in the standard of living.

The Federation further considers that it should be the settled policy of the Government to assist in the establishment of new industries and in the development of the natural resources of the country. It will also be essential after the War to protect nascent industries from foreign competition and to see that such industries as have been established during the War survive the post war economic struggle. Full use should be made in this connection of the services of Indians with technical qualification and experience after their release from military duties.

The Federation gives its general support to the scheme adumbrated by the Educational Adviser to the Government of India for a national system of education, and to the Committee appointed to frame proposals for the improvement of health conditions in India, but trusts that a reasonable time limit will be prescribed for the execution of their recommendations and that the very large sums of money required will be forthcoming.

10. Indian States

In view of the close ties existing between the people of Indian States and the people of British India and the impossibility of the former remaining unaffected by political progress in British India the National Liberal Federation considers that the rulers of Indian States should declare as their policy the preparation of their people as rapidly as possible for full responsible Government. This should be carried out by extended facilities for mass education, the extension of local self-Government, the creation or enlargement of State Assemblies and other representative institutions vested with responsibility as well as power. At the same time the Federation hopes that the subjects of Indian

States will resort only to constitutional methods for securing reforms and the redress of their grievances and assures them of its full support.

11. Civil Defence

The Federation views with concern the decision of the Government of India to abolish practically the whole of the paid A. R. P. personnel in some coastal towns and cities of India not yet reasonably immune from hostile attacks from the sea or air and urges on the Government the need for maintaining an adequate paid nucleus of the A. R. P. organisation, particularly for reporting air raid damage, fire fighting rescue and clearance of debris and rendering Blitz first aid. The Federation is of opinion that as the war with Japan is yet in its initial stages and as enemy sea-craft and aircraft can approach coastal towns and cities, the provision of a reasonably sufficient paid A. R. P. organisation will contribute to the necessary maintenance of the public morale in such areas which by the reason of their importance are likely to become enemy targets. The Federation also calls upon the people of the country regardless of their political convictions to co-operate in civil defence measures for the security of their hearths and homes.

12. Defence

The National Liberal Federation of India reiterates its demand for a radical change in the defence policy of the country. It is of opinion that the war has shown that for making adequate preparations for the security of India it is essential that (i) the defence portfolio should be entrusted to an Indian who commands the confidence of the people and that (ii) the defence forces of India should be organised on a fully national basis. It urges in particular that (iii) the policy of Indianisation in all grades of the Army, Navy and Air Force should be accepted and that the large number of Indian Commissioned Officers already in the defence forces who have acquired valuable experience should be fully utilised to bring about complete Indianisation at an early date. The Indian Emergency Commissioned Officers should not be demobilised after the war merely in order to restore the pre-war proportion between Indian and British Officers. No non-Indian officer should be appointed to any post so long as an Indian Officer with the requisite qualification is available. The Federation further urges that the army should be recruited from all provinces and classes to a much greater extent than at present.

13. Council and office-bearers for the year 1944

The Federation elects Messrs M. D. Altekar, Nausir Bharucha and Surendranath Verma, as its General Secretaries for the year 1944.

(b) The Federation elects the undermentioned Council for the year 1944.

(Vide separate list.)

14. The Next Session

The Federation resolve that the 25th Session be held at Lahore during Christmas week in 1944.

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MR. B. SITARAMA RAO

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MARCH, 1944

NO. 3

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A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mata Sabha—

HONORARY EDITORS.

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MR. S. K. YEGNANARAYANA IYER, M.A.

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

OFFICE OF THE REGISTRAR
26 APR 1944



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Saradha Gardens, Gopalapuram, Cathedral P. O.

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[No. 3

A FAMOUS DECADE OF KULASEKHARA

BY

MR. S. K. YEGYANARAYANA AYYAR, M.A.

Vaishnavite tradition in Southern India refers to twelve saints called Alwars who preceded the Acharyas or philosophical teachers of whom the most famous is Sri Ramanuja practically the founder of Visisht-Adwaita. Kulasekhara was one of these twelve Alwars. He was a Chera King. In his own works which consist of ten decades (each consisting of ten verses, occasionally running to a eleventh) he refers to himself as (i) கட்டல் நாயகன் (King of Madura) (ii) கொல்லி காவலன் (King of Kolli), (iii) கோழி கோன் (King of Urayur near Trichy), and (iv) கொங்கு கோன் (King of Kongu-nadu).

A good deal of controversy has been going on as to the extent of Chera country and the location of its capital, Vanchi. One school holds that the Chera country comprised western portion of Trichy and the District of Coimbatore, and that Karur (in Trichy District) was the capital, whereas the other school thinks that the modern Kerala (West coastal area) was the Chera land and Tiruvanchikulam near Oranganur was the capital Town. It is interesting to note that the Kings of Travancore consider themselves to be the descendants of the old Chera kings and among their titles they include the title of Vanchi-bhoopala and Kulasekhara-Kireetapathi.

Leaving the controversy to be settled by specialists in historical research we turn, as humble students of religion, to the saint's works. His works forming part of the Nalayira Prabandham, the Tamil Veda of the Sri Vaishnavites, consists of 10 decades of 10 verses each (occasion-

ally running to an extra eleventh). These decades occupy a high place both from the aesthetic and the devotional point of view. We give below the translation of one of these decades addressed to the Deity at Vithuvakodu.

There is a place called Vithuvakode (வித்துவக்கோடு) with a Vishnu temple near Pattambi in S. Malabar and the verses in this decade are addressed to the Deity of that temple.

(1) O! my lord of Vithuvakode, surrounded by groves full of sweet smelling flowers! Even if you do not put a stop to the miseries you have inflicted upon me I have no refuge except you. I am like the child turning instinctively to its mother for help and support even though in a mood of anger she spurns him away.

(2) O! my lord of Vithuvakode! (surrounded by walls sky-high) Even if you neglect me, your slave, I take refuge in your feet decorated with resounding anklets like the chaste wife born of a good family who clings to her husband even tho' he may treat her in such a manner as to deserve condemnation by onlookers.

(3) O! my lord of Vithuvakode surrounded by paddy-fields which fishes (of various kinds) look upon as fine places of residence for themselves, even if you do not look upon me with favour, I will still take refuge in you as loyal subjects always look to the king for help even though he may occasionally neglect his duties (of protecting his subjects).

(4) O! my lord of Vithuvakode! Even if you through your Maya (i.e., for reasons that I do not understand) inflict endless miseries upon me I would still turn to you for mercy and aspire to be your slave just as a patient is full of love towards his doctor who may cut him with sharp weapons or brand him (as the case may be) all for the ultimate good of the patient himself.

(5) O! my lord of Vithuvakode who killed the mighty elephant (Kunalalayapeeda of Kamsa)! Where shall I turn for succour except to your lotus feet. I am like the bird on the mast of a ship which quitting it finds shelter nowhere else and comes back to the mast of the ship sailing the high seas.

(6) O! my lord of Vithuvakode! Even if you do not remove my sin and misery (consequent thereupon) my heart will not respond to any except to your noble qualities; the lotus responds (and opens out) only to the sun in the sky even though fire (in its neighbourhood) may impart heat to it.

(7) O! my lord of Vithuvakode! Even if you do not put an end to my misery my mind is set on you only. When rain fails, paddy plants in the fields turn only to clouds for succour.

(8) Oh! my lord of Vithuvakode! Holy one! Shining like the rain-laden clouds! My mind engrossed in many worldly thoughts seeks final refuge only in you even as rivers in flood and flowing broad (over vast areas) find their ultimate rest in the deep sea.

(9) O! my lord of Vithuvakode, having the shining Chakra in your hand! I would ever seek you and pursue you just as wealth pursues (in some mysterious way) those who spurn it and seek only you.

(10) Those who can recite these ten verses of King Kulasekhara who addressing God said "Oh! My Lord of Vithuvakode! I shall ever seek you even if you should spurn me", will never approach hell.

Much of the beauty of the original Tamil verse is lost in this bald translation in English prose; but readers would be able to appreciate the rich poetic imagery of the saint and his undivided loyalty to God, who, he is convinced is the only refuge, safe and sure, and to whom he clings on in spite of God's apparent neglect necessitating the devotee's suffering the manifold ills of life. This is a priceless gem.



THE DOCTRINE OF ANTYA-SMRITI

From Another Angle of Vision.

BY

DEWAN BAHADUR K. S. RAMASWAMI SASTRI.

Professor S. K. Yegnanarayana Iyer has thrown valuable light in his article on the above subject in the issue of the Bharata Dharma for February 1944 on a very interesting and intriguing spiritual problem and has pleaded rightly for a less rigid approach than that which is sometimes expounded in regard to the need for the departure of the soul from the body in the manner described in Chapter VIII of the Gita.

It is said in that Chapter in verse 10 :

प्राणकाले मनसाऽचलेन

भक्त्या युक्तो योगबलेन च ।

श्रुवोर्मध्ये प्राणमावेश्य संयक्

सतंपरं पुरुषमुपैति दिव्यम् ॥

At the time of death, with steadfast mind and full of devotion and power of yoga, fixing his vital energy well in the centre of the two eyebrows, he attains the Supreme Divine Purusha.

सर्वद्वारणिसंयम्य मनो हृदि निरुध्य च ।

मूर्धन्या ध्यायात्मनः प्राणमास्थितो योगधारणाम् ॥

Gita, VIII, (2).

Madhusoodana Saraswati describes this method of departure in his *Girodhartha deepika* commentary on the Gita thus :

प्रथमं हृदयं पुंडरीके वशीकृत्य तत् रूध्वगामिन्या सुषुम्ना नाड्या गुरुपदिष्टेन मार्गेण भूमिजयक्रमेण श्रुवोर्मध्ये आज्ञाचक्रे प्राणमावेश्य स्थापयित्वा सम्यगग्रमन्तः ब्रह्मरन्ध्रादुत्क्रम्य ।

The Sruthi says:

शतचैका च हृदयस्य नाड्य

स्त्रासां मूर्धानमाभिनिस्तुतेका ।

तयोऽर्ध्वमायन्न मृतत्वमेति

विश्वङ्गहन्त्या रुक्मणे भवन्ति ॥

That a person should be able to have the self-control and physical power needed to lead the Prana along the sushumna nerve to the Brahma-randhara and to let it issue out from there can perforce be the rarest of

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THE DOCTRINE OF ANTYA SMRITI

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lure occurrences. But all honour to him who can do so! If we cannot leap across the ocean, let us not deny that power to Hanuman.

But as Professor Yegnanarayana Iyer rightly urges, the scripture, which is a mother, kind to us all, shows us also easier ways of Salvation; who can be sure of remembering God when he is in the throes of death?

प्राणप्राणसमये कपवातपित्तैः ।

कंठावरोधनविधौ स्मरणं कुतस्ते ॥

The path of Nityasmriti leading to yogic departure from the body with the Antya Smriti (ultimate act of remembrance) is as stated above a unique and difficult path. The path of Bhakti is easiest and leads to the same result. In his introduction to Chapter IX of the Gita Sri Sankaracharya himself says :—

“अष्टमेनाडिद्वारेण धारणायोगः सगुण रक्तः तस्य च फलमन्यचिरादि क्रमेण कालान्तरे ब्रह्मप्राप्तिलक्षणमेवा ना वृत्तिरूपं निर्दिष्टं । तत्रानेनैव प्रकारेण मोक्षप्राप्तिं फलमधिगम्यते नान्यथेति तदा शंकाव्याविवृत्तया भगवानुवाच ॥”

It is this path of Bhakti which Sri Krishna calls Raja Vidya and Susukham Kartum and avyayam. (supreme and easy and immortal).

Sri Madhwacharya says in his commentary on Gita, VIII, 10:

कथं जयादि रहितानामपि ज्ञानभक्तिवैराग्यादि संपूर्णानां भवत्येव मुक्तिः ॥

(In the case of those who have not achieved yogic conquest of breath but are full of knowledge and love of God and dispassion, liberation certainly takes place).

It is this aspect of truth that is emphasised in the Varaha Purana verses :

स्थिते मनसि सुस्वस्थे शरीरे सति यो नरः ।

धातुसाम्ये स्थिते स्मर्ता विश्वरूपं च मामजं ॥

ततस्ते मर्यमाणं तु काष्ठ-पाषाण सन्निभम् ।

अहं स्मरामि मङ्गलं नयामि च परां गतिम् ॥

If we are devoted to the Lord with pure love, but are unable to fix our last thought on Him and to leave the body through the Brahma-randhara. He, the Lord of Love remembers us in our last moments and overlooks our inability to remember Him in our last moments and lead us to His eternal Immortal Supreme Paradise.

It is thus clear that Chapter IX of the Gita reveals to us a way far broader and easier than the narrow and difficult way described in

Chapter VIII of the Gita. The Varaha Purana doctrine is the same as the Gita doctrine. We may remember in this connection an analogical principle. Though death in the Uttarayana is commendable, there is no denial of paradise to those that die in the Dakshinayana.

I, may, however, point out that if we say that the Antima smriti will be effective even if it is casual as in the case of Ajamila or merely verbal as in the case of Mareecha, we shall be straining the doctrine too much. The Lord's name is certainly efficacious but it cannot by its being casually uttered or merely verbally uttered be a substitute for a lifetime of Bhakti (devotion). The Bhagawata undoubtedly says:

संकेत्य पारिहास्यं वा स्तोमं हेलनमेव ।

वकुण्ठनाम ग्रहण मशेषाधरं विदुः ॥

पतितः स्खलितो भग्नः सन्दष्टस्तत आहर्तः ।

हरिरित्यवशेनाह पुमान्नाहति यातनाम् ॥

(VI, 2, verses 14 and 15).

The Harikatha expounders say that even if the Lord's name creeps in unintentionally

“वने च रामः वसुचा ह रामः”

liberation will be attained ! This is a perversion of the doctrine.

The Lord's name casually or verbally uttered wipes out sins, just as fire when touched will burn whether we are aware of its power of burning or not.

हरिर्हरति पापानि दुष्टचित्तरपिस्मृतः ।

अनिच्छन्नपि संसृष्टः दहत्येव हि पावकः ॥

From that time the man will become pure and will have a dawn of devotion in his mind.

अपिचेत्सु दुराचारः भजतेमा मनन्यभाक् ।

साधुरेव स मन्तव्य स्तम्यग्व्यवसितो हि सः ॥

क्षिप्रं भवति धर्मात्मा शश्वदच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि नमोभक्तः प्रणश्यति ॥

(Gita IX, 30, 31.)

What happened to Mareecha is not clear in the Ramayana. In the case of Ajamila we are told that his experience when dying became a great devotee and ended his life on the banks of the Ganges,

अजामिलोऽप्य भाकर्ण्य दूतानां यमकृष्णयोः ।

अयं भागवत्कृष्णं नैविद्य च गुणाश्रयम् ॥

भक्तिमान्भगवत्याशु माहात्म्य श्रवणाद्धरेः ।

अनुत्पापो महानासीत् स्मरतोऽभमात्मनः ॥

इतिजातसुनिर्वेदः क्षणसंगेन साधुषु ।

गंगाद्वारमुपेयाय मुक्तसर्वान् बन्धनः ॥

(VI 2, verses 24, 25, 39).

I may point out also that Jatayu's last word was Ravana. His head was on Rama's lap and when he was dying he was looking with devotion at Sri Rama as Bhishma when he was dying was looking at Sri Krishna. Jatayu was telling Rama news about Sita's having been carried off by Ravana but died before he could give out all the details, his last words being

पुत्रो विश्रवसः साक्षाद्भाता वैश्रवणस्य च ॥

THE ALL INDIA HINDU MAHASABHA- 26th SESSION.
Full text of some of the resolutions passed at the 26th Session held in
December 1943.

Sangathan.

In Order to promote Sangathan among Hindus the Mahasabha makes the following recommendations to Hindus all over the country and calls upon them:—

(a) To develop a spirit of determined insistence on Hindu rights and of stubborn resistance to all encroachments on their rights and interests.

(b) To mitigate the rigour of caste as far as possible and to make determined efforts to abolish subcastes among the various main castes.

(c) To take immediate and effective steps for the assimilation and economic amelioration of Depressed Classes.

(d) To eliminate or minimise as far as possible all points of differences between various organisations and sections of the Hindus and emphasise and maximise points of agreement by eschewing all kinds of avoidable controversies.

(e) To popularise Hindi language and Devnagri script by making it compulsory in all Hindu educational institutions and by all other available means. In order to universalise Devnagri script this Sabha appeals to the people of Bengal, Utkal and Gujrat to adopt the Devnagri script in place of their respective scripts.

(f) To provide occasions for meeting and dining together and exchanging views and ventilating their grievances by holding district and provincial conferences at regular intervals and to establish local sabhas all over the country to serve as vigilance centres to keep an eye on the day to day happenings in their respective localities so that whenever there is any encroachment on Hindu rights they may raise their voice and make contacts with the rest of Hindu India.

(g) To make arrangements for congregational prayers in all places of worship at fixed hours, particularly at Hindu festivals and at places of pilgrimage for congregational prayers on occasions like Kumbha, etc., in which all pilgrims should be invited to join. To recite after their usual daily prayers the following Vedic text which embodies an injunction to all to march together, to speak with one voice, and to set with one mind, namely,

Sangachhadvam samvadadhvam sam vo manamsi janatham |

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THE ALL INDIA HINDU MAHASABHA

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(h) To take necessary steps for the protection of Hindu widows and orphans with a view to prevent loss of numerical strength of the community and to make them useful members of society.

(i) To maintain and emphasise regard for the cow as powerful unifying factor and also on account of its economic importance.

(j) To make arrangements that the Hindus of various provinces may keep in touch with the march of events in other provinces and may take necessary steps to prevent any injustice being done to their brothers in any particular province. It is particularly incumbent upon the Hindus of those provinces where they are in a majority to take special care of the Hindus of those provinces where they are in a minority.

(k) To promote physical fitness amongst the Hindus by providing Akharas, gymnasiums, playgrounds and necessary equipment for physical culture in all educational institutions, Hindu Sabhas and other organisations.

(l) In order to consolidate and maintain the integrity of the Hindu community and in order to add to its strength this conference calls upon the Hindus to be on their guard and take necessary steps to prevent any apostasy among them, to reclaim the apostates and to provide facilities for the acquisition of fresh adherents to their ranks.

(m) The Sabha urges upon all Hindu poets and bards to compose such poems and songs as may be calculated to inspire the Hindu youth with love and affection for their community, reverence for their religion and culture and admiration for their heroes and infuse into their minds a martial spirit, courage and determination to sacrifice and suffer in the service of their community and their country and appeals to the wealthy members of the Hindu community to patronise and encourage such poets and bards.

Hindu Mahasabha alone represents Hindus.

This Sabha declares with all the emphasis it can command that it is the Hindu Mahasabha alone which is competent to carry on any political negotiations with Government or any other party on behalf of the Hindus and that any decisions or agreement arrived at without the consent of the Hindu Mahasabha shall not be binding either on the Sabha or on the Hindus.

Integrity of India.

That this Sabha reiterates its firm faith in the integrity of India and its determination to resist all attempts made in any quarter for its vivisection.

Agitation against Satyarth Prakash.

This Conference strongly condemns the agitation started in certain quarters against the publication of Satyarth Prakash; an old book, held as sacred by the Hindus in general and the Arya Samaj in particular and it trusts that the Government will not be led by any mischievous propaganda to take any steps against this old and sacred book.

An inquiry committee for Muslim majority Provinces.

In view of the fact that the Hindus of Muslim majority provinces have repeatedly complained to the Hindu Mahasabha regarding the unjust and oppressive treatment meted out to them by the Muslim Government of these provinces, this Conference requests the President to appoint a committee of five persons to enquire into the grievances with instruction to submit their report as early as possible.

Political Situation.

That in view of the deplorable political situation prevailing in the country and in view of the deepening sense of frustration paralysing the national will, this Conference expresses its deep resentment at the attitude adopted by the British Government in as much as they have not yet responded to the national demand (1) for the immediate declaration of India's independence and (2) for the immediate formation of a National Government.

This Conference records its opinion that the latest speech delivered at Calcutta by Lord Wavell, Viceroy of India, is profoundly disappointing and in the interest of both effective defence of India and the economic rehabilitation of the country, it is essential (a) that Mr. Amery should be removed from the position of the Secretary of State for India, (b) that the political deadlock should be ended, (c) that the political prisoners and detainees should be released forthwith and (d) that negotiations be started for co-ordinating all nationalist elements in the country and for mobilising the resources of India for national defence.

This Conference reaffirms its adherence to the principle of preserving the integrity of India and urges the introduction of federalism in the future constitution of India with a strong centre. It demands that no freedom should be accorded to the provinces or to any community or section to secede from the Indian Federation. It also demands that representative assemblies both in the central and provincial spheres, should be constituted on the principle of joint electorates and one man, one vote.

The Hindu Mahasabha reiterates the assurances given to the minorities that their religion and culture shall be adequately protected.

Bengal Famine

This Conference records its opinion that the Bengal Famine which is responsible for the loss of lacs and lacs of lives and for wide-spread misery, destitution and malnutrition affecting over a crore of Bengal's population, is a man-made famine. The food crisis and the suffering of the people were accentuated by the bungling and inefficiency of the Muslim League Ministry which was installed in office by manoeuvring on the part of the then Governor of Bengal. The price racket and the black market were encouraged by the policy of the League Ministry which appointed its party supporters as Government Agents for the purchase of rice in famine-stricken Bengal and who had advanced more than five crores of rupees for such purpose.

This Conference offers its heart felt sympathy to the victims of Famine and their families and calls upon the British Government to appoint an impartial commission to enquire into the causes of the Famine and to report as to how the persons responsible for this Famine should be dealt with.

This Conference calls upon the Government to appoint a representative committee composed of the leaders of all parties to formulate a scheme of rehabilitation in order to restore the social and economic life of the province.

Ban on Hindi

This Conference condemns the Punjab Government for prohibiting the political prisoners the use of Hindi even for the purpose of correspondence with their relations outside. The Conference demands that the right of correspondence in Hindi be forthwith restored to them.

Assault on the Presidential Procession.

Whereas the Police of Amritsar committed a cowardly and unprovoked assault on the procession organised by the Reception Committee in honour of the President-Elect of the All-India Hindu Mahasabha Session, Amritsar, when it was proceeding in an unarmed and orderly manner, thereby causing injuries to a large number of innocent persons by indiscriminate lathi charge and whereas the Punjab Government has deliberately suppressed all informations regarding this lathi charge and issued a communique which was contrary to facts, the Conference places on record its strong condemnation of the action of the district

authorities and urges upon the Government to take action against the officers who acted in a thoroughly irresponsible way.

Committee for planning industrial, commercial and agricultural development.

Resolved that a Committee consisting of seven members with power to co-opt be appointed to draw up a plan for the development of industry and commerce and for a more efficient and scientific system of agriculture in India with special regard to the potentialities and implications of post-war reconstruction; the members to be selected by Veer Savarkar and Dr. Shyama Prasad Mookerjee.

An indictment against the Punjab Ministry.

The Mahasabha strongly condemns the reactionary, one sided and oppressive policy followed by the Punjab Government in as much as, *inter alia* :—

(a) It has created artificial divisions in the province based on caste and birth irrespective of actual occupation, imposing serious disabilities on a large section of the population of the province and creating unnecessary cleavage and bitterness between the agriculturists and non-agriculturists of the Punjab.

(b) It has passed a large number of discriminatory bills popularly known as Black Bills which are calculated to do greatest harm to the Hindus of the Punjab and to destroy their trade and commerce, their freedom and independence by making their business entirely dependent upon the good-will of the Government and their minions and also by depriving them of the protection of the judicial courts in many cases and by curtailing the jurisdiction of courts and conferring wide powers on the executive officers.

(c) It has ruled that admissions to public services of the province should be determined by the religion of the candidate instead of his qualifications.

(d) It has reserved 60 percent. of the jobs in important public services for one particular class of candidates.

(e) It has deprived and is gradually depriving the Hindus of key posts in the provincial services; most of the important posts being given to Mussalmans.

(f) In order to conceal its communal activities nepotism and other irregularities and in order to avoid supplementary questions, it has ruled that no questions regarding the distribution of jobs among various

communities and other matters affecting their interests shall be answered on the floor of the house of the Provincial Legislative Assembly.

(g) It has started a campaign of vilification against certain classes of Hindu of the Punjab and some of the Ministers have been personally carrying on a mischievous and malicious propaganda against them in the length and breadth of the province.

(h) It is generally behaving in an autocratic and despotic manner and making every effort to favour Muslims at the expense of the Hindus and creating a poisonous atmosphere against them in the province.

Grievances of Hindus in Baluchistan.

This Session of the All-India Hindu Mahasabha brings to the notice of the Baluchistan Agency Government the following grievances to which the Hindu citizens of Baluchistan have been subjected without any justification and request the authorities concerned to redress them as soon as possible:

1. The share of the Hindus in all the Public Services of the Province which is reduced far below the share to which they are entitled on the ground of their population, strength, and merits, and also in utter disregard of their claim as a minority.

2. The unjustifiable application of the Frontier Crimes Regulations to the Hindus, which are meant exclusively for the Muslims as being based on Shariat, which can have no conceivable concern with the Hindus.

3. The Educational policy and administrative measures of the Agency which militate against the cultural interests of the Hindus as a people in the matter of the text books, Hindi and medium of the instruction and teaching and inspecting staffs.

4. Insistence on permits for entry into Quetta even in cases of its business men and permanent residents leaving Quetta for temporary period and returning to Quetta as their homes and headquarters of business.

5. Continuance of the Municipality for over 40 years as a nominated body instead of extending to it the principle of election.

6. Combination of judicial and executive functions centred in one official who acts as Revenue Commissioner, Judicial Commissioner, Excise Commissioner, Customs Commissioner, Mines Commissioner and Chief Forest Officer rolled into one, without giving to the province at least a court of appeal like the Punjab High Court, as has been sanctioned in the case of English citizens.

7. Maintenance of the autocratic character of the Agency without the introduction of a single democratic element such as non-official advisers to the agent to the Governor General and Chief Commissioner.

8. Administration of the law of Domicile in a special manner without bringing it into conformity with the administrative practice obtaining in other provinces of India.

Amendment of Madras Hindu Religious Endowment Act.

"This session of the All India Hindu Mahasabha emphatically protests against the proposed amendments to the Madras Hindu Religious Endowments Act II of 1927, as the said amendments interfere with the autonomous Control of the Temples and Mutts of the Madras Presidency and tends to make the administration of Temples and Mutts sub-servient to Non-Hindu Control."

"This session is of opinion that in the interest of freedom of religious worship it is imperative that no further legislation regarding management of such Temples and Mutts should be undertaken without the previous consent of representative Hindu Organisations in the country."

THE KUPPUSWAMI SASTRI MEMORIAL

An Appeal.

[We have much pleasure in heartily commending this appeal to our readers, who we trust will respond generously.—E. V. R., Editor.]

The immense services of the late Mahamahopadhyaya Prof. S. Kuppuswami Sastri to the cause of Sanskrit learning and education are very well known. He was a profound scholar in all the Sastras and a *litterateur* of rare excellence. He combined the depth of knowledge of the old style of learning with the width and critical outlook of the modern scholar in remarkable measure. First as Principal of the Sanskrit Colleges in Mylapore and Trivadi, and then as Professor of Sanskrit and Comparative Philology in the Presidency College, Madras, he played for many years the most decisive part in the designing and the working of the courses of study in Sanskrit, and Indian languages in general, in the University of Madras. He started the Samskrita Academy in 1926 in collaboration with Sri V. V. Srinivasa Ayyangar and others, and the Journal of Oriental Research in 1927 with Sir P. S. Sivaswami Ayyar as the President of the Executive Committee and himself as the Chief Editor; and as the Curator of Government Oriental Manuscripts Library, he organised an intensive campaign of manuscript collection and got together what is to-day one of the finest collections in the world, of which the province is rightly proud to be the owner. During the thirty years of his work as Professor, he trained a number of eminent panditas and young men in the critical methods of the study of Sanskrit works, and brought into being a school of research the members of which are now carrying on research work in the several institutions in and outside Madras. He planned the revision and amplification of Aufrecht's *Catalogus Catalogorum* of Sanskrit Manuscripts and was Chief Editor of this work for some years. His work as member of the various academic bodies in the Universities of India and in the University of Madras in particular, was always characterised by a thoroughness and high academic perfection which earned for him the deepest respect of his colleagues.

The Public meetings held in the city and elsewhere when the news of his passing away was reported last September and the speeches that were delivered by many scholars and publicists on those occasions gave

clear proof of the high esteem in which his work was held and the love and affection his personal qualities evoked.

At the last All India Oriental Conference held at Benares (31st December 1943 and January 1 and 2, 1944), the President of the Conference, Dr. S. K. Belvalkar, himself a great Sanskritist, made an eloquent appeal for starting a Kuppaswami Sastri Research Institute at Madras on the model of the Bhandarkar Oriental Institute at Poona, and the new Ganganath Jha Institute at Allahabad. Such an Institute would be a fitting memorial to the great Professor and it could take under its protecting wings the Samskrita Academy and the Journal of Oriental Research that were so dear to the Professor during his lifetime, undertake the publication of the unpublished works of the Professor, and continue the useful work of research started by him.

Liberal contributions are solicited towards the realisation of this project which would require a lakh of Rupees as a minimum, and they may be kindly sent to Sri Rao Bahadur K. V. Krishnaswami Aiyar, Advocate, 6 North Mada Street, Mylapore.



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