

THE Bharata Dharma

A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mata Sabha—

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चित्रं वटतरोर्मले वृद्धाः शिष्या गुरुषुवा । 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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STUDIES IN GITA LITERATURE

By

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

[In this series it is proposed to take up for study the views on the Gita expressed by scholars, Eastern and Western in recent times. We start the series with Dr. R. G. Bhandarkar].

Sir Ramakrishna Gopala Bhandarkar has not published a separate book on the Gita, but has dealt with the subject in his *Vaishnavism, Saivism and Minor Religious Systems*. He thinks that the Gita contains the earliest exposition of the cult of Bhakti and gives it a definite place in the long history of Vaishnavism in our country.

Tracing the origin of Vaishnavism he thinks that after the barren ritualism of the vedic period and the philosophical cogitations of the Upanishadic period, the inherent longing for a personal God found expression in the rise of the *Bhagavata cult*. He discusses the probable date of the origin of the cult by sifting the available evidence from inscriptions, Panini and Mahabharata and concludes that the Gita which contains "the earliest exposition of the Bhakti systems or the Ekantika Dharma" must have been composed "not later than the beginning of the fourth century B. C. How much earlier it is difficult to say".

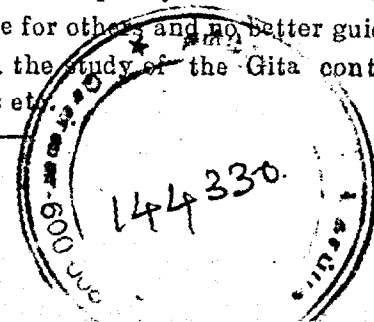
The learned author then gives the substance of the Gita, chapter by chapter. The important verses of the original containing the characteristic ideas of the chapter are translated and the gist of the rest is given. There is a sort of running commentary which is very valuable. Our attention is drawn to the fact that in Chapter III (1) the basic ideas of the Sankhya system Prakriti, Purusha and Gunas have been incorporated in the Gita; that the process of rationalisation of *Yajnas* which was started even in the Upanishadic period has been continued

in Chapter IV which also lays stress on the significant thought that all religions have a basis of truth and that all true worshippers reach Him. The distinction between *Bramha Nirvana* in Chapter V and that of Arhat in Buddhism is well brought out and the significance of the last verses in Chapters V and VI in giving a definite theistic turn is stressed. The fundamental unity of all religions is emphasised in Chapter VII and tho' the need for concentration and contemplation is stressed, the *Avyakta* is spoken of as the Highest abode and condition of Bhagavan and hence a definite theistic turn is given. This theistic turn is very clearly perceived in Chapters IX and XII and later in Chapter XV. The characteristic of the new school of Bhakti, of the devotees congregating together, exchanging experiences as against the followers of Yoga who would be thoroughly individualistic in their outlook is stressed in Chapter X. In this way the remaining chapters are also dealt with.

Bhandarkar does not adhere to the *Shatka* theory, the first two *Shatkas* deal with Karma and Bhakti and the third according to him contains only minor matters left over.

He then discusses the sources of the Religion as expounded in the Gita and finds these in the Upanishads and the general moral and philosophic atmosphere of the period. The systems which later on became known as Samkhya and Yoga and which had not then acquired their distinctive features and had much in common with Vedanta have been pressed into service. The Gita is described as "the result of development of the religious and philosophic speculation that prevailed before the rise of Buddhism". He had done a distinct service by the way in which he shows that *Bhakti* is of indigenous origin and is not an imported article as some want to make out; that its traces could be discovered not only in the *Upasana* portion of the Upanishads, but even in the hymns of Vedas. The learned author concludes his illuminating study of the Gita by the statement that the Gitacharya is conservative and he came to fulfil the law and not to supercede it.

The point of view is from the beginning eminently rational and hence critical and historical. The whole study is a masterpiece of western methods applied by an Indian to an eastern classic. It is full of ripe wisdom and statements are made in purely scientific and impersonal manner. It sets an example for others and no better guide for a beginner can be recommended than the study of the Gita contained in Bhandarkar's *Vaishnavism, Saivism* etc.



SRI RAMAKRISHNA AND SAINT NAMMALWAR

BY

DEWAN BAHADUR V. BHASHYAM AYTANGAR, B.A., B.L.

It was a good idea of Sri R. S. Desikan, M. A., who delivered the English lecture at the celebration of Sri Ramakrishna Jayanti of this year, at the Sri Ramakrishna Muth, Mylapore, on the 27th February last, to couple Saint Nammalwar with Sri Ramakrishna in the theme of his discourse. Both Nammalwar and Ramakrishna are saints and prophets of the highest order. They widely differed in the time and place of their birth and their back-grounds and to some extent their particular life missions also, were different. But close students of their lives and teachings will find notable similarities between them in several important respects. The elect of God live and build on the same foundation, though they may shape their mansions to suit the particular circumstances and needs of the times and places of their birth and their own appointed missions.

Sri Ramakrishna walked this earth so recently that we have a full and reliable record of the facts of his life. But, it is not so with the earlier saint, whose life can only be gleaned from meagre tradition. This tradition, which there is no reason to discount in essential particulars, so far it goes, is, however, sufficient to disclose more than one striking point of resemblance in the lives of the two saints. Thus, both of them were unlettered; Ramakrishna, having had no literary education worth the name and Nammalwar having wholly maintained silence and kept to himself (at the foot of the tamarind tree in the sacred temple at the place of his birth) until his 16th year, when he blossomed into a Teacher, all at once, having been drawn into speech by his devout and worthy disciple, Madhura Kavi. Both were blessed by a beatific vision of God in the form concentrated upon by them, that of Kali, the Universal Mother in the one case, and the Lord of Sri, in the other. Both not merely realised the Highest Self but gave the benefit of their knowledge and realisation to the world, the earlier by the exquisite and inimitable verses which flowed from his mouth and the later by the meaningful and pointed sayings which intuitively fell from his lips (each, of course, in his own mother tongue). Both drew the most outstanding and intellectual men of their times to their feet by their spiritual lives and talks.

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Proceeding to their teachings, it is possible to draw numerous parallels by a comparative study of the sayings of the one with the metrical outpourings, called *Prabandhas*, of the other. I shall touch on one or two of them in this article.

First and foremost, I shall refer to the evidence borne by them to the truth and omnipresence of a positive, controlling and benevolent Cause and Goal of the Universe, who while transcending all names, forms and conditions and defying all description by word or, thought can yet, without prejudice to such transcendence, compress Himself of His own Free Will and Grace (Soulabhya) into an ineffably beautiful Form and manifest Himself to and guide the fortunate and chosen few, who turn towards Him with unquenchable devotion, love and faith.* The story of Sri Ramakrishna makes out beyond question, that the Supreme Being did manifest Himself to him (as Kali and Rama) and took him under His special protection and guided him to the end of his life. The utterances of Nammalwar establish that he was also similarly blessed. He asserts this again and again in several portions of his *prabandhas* and in particular, in the 7th decade of the 8th centum of Tiruvoymozhi, which begins with இருந்தும். Every verse of this decade refers to the அருள் or condescension of the Supreme, who established Himself in Him. Here is an extract from the third verse for sample:

அருள் தானினி யான நியே னவனென் னுள்
இருள் தானற வீற்றிருந்தா னிதுவல்லால்
பொருள் தா னெனெனில் மூவுலகும் பொருளல்ல.

There have been and are stragglers with us, ranging from rank materialists to substance-less or airy idealists, who cannot accept God and would even spread their unbelief. Some of them are very worthy and estimable men, endowed by a kind Providence with mental and other faculties of a high order. Perhaps the very greatness of these faculties account for their un-belief. These faculties cannot however,

* नमो नमो वाङ्मनसाति भूमये
नमो नमो वाङ्मनसैक भूमये ।
नमो नमोऽनन्त महि विभूतये
नमो नमोऽनन्त दयैक सिधवे ॥

—Alavandar.

नते रूपं नचाकारः नायुधानि नचास्पदम् ।
तथापि पूरुषाकारः भक्तानां त्वं प्रकाशसे ॥

by their very nature, lead them to the realisation of the One without a second. Only Faith which is innate in man and God's Grace can lead to it. Sruti proclaims:

नायमात्मा प्रवचनेन लभ्यः ।
नमेधया नवहुना श्रुतेन ॥
यमैवेप वृणुते तेनलभ्यः
तास्येष आत्मा विवृते तनू स्वाम् ॥

and Lord Krishna says:

नाहं वेदैर्नतपसा नदानेन नचेज्यया ।
शक्य एवं विधोऽष्टु दृष्टवानसिमां यथा ॥
भक्त्या त्वनन्यया शक्य अहमेवं विधोर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥

These words of God explain how unlettered people attain Saint-hood, Santi and Perfection while highly intelligent and learned men continue to rack their brains and wallow in the mire of *samsara*. The latter would believe and act upon the words of ordinary witnesses every day of their life but will not accept the sacred testimony of the eternal Sruti and a whole line of saints and seers (Nammalwar and Ramakrishna among them) who have proclaimed God out of their vivid and sustained perception, intimate contact and verified experience.

The next common feature in the teachings of the two saints, which I will advert to, is their declaration that there is one and only God and all the great religions and sects of the world which call Him by different names are so many paths leading unto Him. This has been a special feature of Hinduism from the earliest times. "Truth is one." Sages call it "variously" says the Sruti and it is reiterated by the Lord in His Gita. But, the world has needed to be reminded of it from time to time; for due to Avidya, which always hovers about. Truth is forgotten and goes down now and then and narrowmindedness, bigotry, love of domination, jealousy and hatred get uppermost, even in the sphere of Religion, which ought really to be the harbinger of universal peace and good will. It was one of these crises which called forth the advent of Sri Ramakrishna in the last century, to re-affirm the ancient Hindu message of the Harmony and Synthesis of religions and philosophies, creeds and dogmas, spiritual paths and disciplines. Although Nammalwar was passionately and even exclusively devoted to the aspect and form of the supreme vouchsafed to and worshipped by him, he

regarded the aspects and forms, which others were attached to and worshipped, as relating to the same Being, and as such, capable of yielding their aspirations to such devotees. Here is what he says:

அவரவர் தமதம் தறிவறி வகை வகை
அவரவ நிறையவ ரென வடி யடைவர்கள்
அவரவ நிறையவர் குறைவில் நிறையவர்
அவரவர் விதிவழி யடைய நின்றனரே.

Another important common ground between the two saints is that devotion to God should lead to and culminate in unselfish and loving service to His children, our fellow beings, especially the poor and the needy. Sri Ramakrishna's feeling and sympathy for the poor and the distressed is well known; what anguish he felt and how he would grieve and cry at the sight of suffering. It is this phase of his life that is now continued and perpetuated by the Ramakrishna Mission, whose members have been seizing every opportunity to render social service in the right spirit, as far as they can. The teaching of Nammalwar is equally strong on this matter. He would renounce the suzerainty of all the worlds and even self-realisation, in favour of the pleasure of rendering loving and unselfish service, here and now, at the feet of the servants (children) of God.

ஈயன் மூவுலகு பெறினும் போய்த் தானே தானே யானாலும்
புயல் மேகம் போல் திருமேனி யம்மான் புனைபூங் கழலடிக்கீழ்
சயமே யடிமை தலை நின்றார் திருத்தான் வணங்கி இம்மையே
பயனே யின்பம் யான்பெற்ற துறுமோ பாவியேனுக்கே.

It is worth noting here, that social service will be arid and purposeless unless it is done in a spirit of worship of God (Daridra Narayan). Religion which does not lead to the right kind of social service and social service which is not based on the highest religion are both ineffective. Mere foundation without an edifice will serve no useful purpose and mere edifice without foundation will crumble to dust at the first touch.

It will be a pleasant task to make a list of the important sayings of Sri Ramakrishna along with their parallels in the compositions of Nammalwar. There will be a large number of them. But it cannot be done here. I am afraid this article has spread out too much already.

RELIGION AS THE BASIS OF POST-WAR RECONSTRUCTION

BY

PROF. S. K. YEGNANARAYANA AYYAR, M.A.

The World War I was fought out in such a way that neither of the Belligerents had the necessary time or facilities for thinking out the problems of post-war reconstruction. During the World War II that is now on, the United Nations at least have begun to think ahead of the problems that are likely to engage their attention when the powerful enemy now opposing them is laid low and victory crowns their gigantic efforts and sacrifice.

We are not concerned at present with that the Allies are likely to do with Europe freed from the clutches of the Nazi or with Germany itself when it is finally crushed and completely overpowered; nor are we concerned with what the Allies are likely to do in their own countries for rehabilitating the economic life of the nation and switch it on from a war-basis to a peace-basis with as little dislocation of national life as possible. The famous Beveridge Plan has already been thought out so far as England is concerned and the U. S. S. R. and the U. S. A. have, perhaps, evolved similar plans.

Our concern though not exclusively, still mainly is with India. We say not exclusively because the war has imprinted upon mankind in a manner not likely to be forgotten by it for a long time to come the basic fact that thanks to the practical annihilation of time and space owing to recent advances in applied science, this earth of ours has shrunk into a very small globe and all the millions of humans inhabiting this "tiny little planet" are inextricably connected together for weal and woe. The days of old isolationism are gone once and for all.

Confining our attention to India we have some schemes of reconstruction sponsored by the Government and others by the non-official leaders. The Executive Council of the Viceroy that is governing India has got a sub-committee in charge of Post-War Reconstruction. One Department has prepared (though the plans has not become available to the public) its plan; we mean Sarjants' scheme of educational reconstruction. We are also told that another report about the Health of India is almost ready by the Committee in charge of it under the chairmanship of Sir G. Bhore. The leading industrialists of Bombay, Sir P. Thakurdas and others buttressed by an academic economist of

such high standing as Dr. Mathai of our own Province have recently published their scheme of reconstruction involving expenditure of thousands of crores of rupees. The National Planning Committee organised under the leadership of Pandit Jawaharlal (now in jail) has not been able to complete its labours tho' it has published reports of some its sub-committee.

It would thus be seen that some significant and useful preliminary work has already been done in the matter of post-war reconstruction in our country. One encouraging feature of this work is the readiness on the part of separate political units like Provinces and Indian States to merge themselves in a bigger unit and pool their resources together, and not harping upon the exploded theory of economic self-sufficiency for each unit. The food crisis though which we are still passing has made us all sadder and wiser men.

One peculiar feature of all these plans is that they are all based on the fact that man's prime wants are food, clothing and shelter. All these plans are based more or less on the Soviet Five years' plans I and II which that country successfully carried out. The fundamental fact that man does not live by bread alone, that at least the civilised man (which we all claim to be) has longings and desires more than for the satisfaction of his animal requirements is forgotten. Nor is this omission the only peculiar feature. It is assumed as an economic axiom that civilisation consists in the multiplicity of wants and attempts are to be deliberately made to "raise the standard of life" of the average Indian and to increase his annual income (estimated to be about Rs. 60 per year) so that he may have more money to spend upon himself and his family.

This view cannot be accepted as containing the whole truth. Upanishads proclaim the great truth that not by their satisfaction are our desires to be appeased; they only go on increasing by so doing.

न जातु कामः कामानाम्

उपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मैव

भूय एवाभिवर्धते ॥

It is wrong to presume that those great souls who lived a life of plain living and high thinking in the forest hermitages did not lead a full life; if they renounced many things they did so deliberately and not because they could not have them. It was not a case of अभावे विरक्तिः ॥

This brings us to another fact that our schemes of national regeneration should take into account our heritage of ages and should not be a mere slavish imitation of plans adopted by other countries, U.S.S.R., or U. S. A. or any other, however eminent they be. We have to grow according to our laws of growth. As the common man would say we cannot expect jackfruits from a mango tree or vice-versa.

We should not be misunderstood as advocating a policy of no expansion and preaching contentment to the masses. No; let us have more and more of good things of the world; let us aspire to reach the American ideal of one in every four having a car and workmen coming to the factory from their cottage homes *in their own cars*. But let us at the same time make these people realise what the wisemen all over the world have realised, that wealth after all is only a means to an end and should not be pursued as an end in itself. What we plead for is that simultaneous with this projected economic improvement vigorous attempts should be made to infuse a proper religious spirit among the masses so that they may have a correct idea of the relative value of things and render unto Caesar the things that are Caesar's and unto God things that are His. All that we plead for is the need for religious background to these plans of economic development; for without such a background no plan is likely to succeed at least in this country with its hoary past during which Religion has been the main force for the national uplift.

The glorious days of Pallavas of Kanchi and Cholas of Tanjore and more recently the days of Sivaji and his immediate successors, the days when our country seems to have marched forward were invariably the days of religious revival. Alwars and Nayanmars of the Tamilnad and the great Maharatta Saints spread spiritual truths, roused the consciousness of the masses and attuned it to higher things. Such a harmonious development is what is necessary and not an one-sided economic development starving the spirit in us.

Objections would certainly be raised by certain reformers. In this land of many religions and still more numerous sects and sub-divisions of religion, they would say that any attempt at strengthening people's religion instead of weakening it and making all religionists realise their common material benefits, is bound to prove disastrous. There is some force in the objection taking into consideration the ugly facts of recent history whose pages are marred by many a bloody communal riots and fighting; but we submit that this is due not to religion, but to the

absence of it and if people be steeped in the truths of their religions and not be grossly ignorant of them and therefore clinging mistakenly to empty shells and forms, there will be not only the absence of these riots that are a blot on our national life but harmony and peace as well. True religion is cementing and not divisive ; it certainly is not fanatic much less murderous.

We therefore plead for the inclusion of true religion as a necessary background for all plans of national reconstruction.

THE MADRAS SANSKRIT COLLEGE DAY

The Founder's Day of The Madras Sanskrit College and Venkata-ramana Dispensary and Ayurvedic College was celebrated on Monday the 6th March 1944 at the Sanskrit College premises in Mylapore under the presidency of Mr. S. V. Ramamurty, I.C.S., Adviser to Government.

Among those present were:

Mr. S. V. Ramamurty, I. C. S., President, Mr. V. V. Srinivasa Ayyangar, Mr. K. Balasubrahmanya Ayyar, Mr. P. N. Srinivasa Chariar Prof. K. A. Nilakanta Sastriyar, Diwan Bahadur T. Raghavayya, Mr. K. Chandrasekhara Ayyar, Sir Alladi Krishnaswami Ayyar, Rao Bahadur K. V. Krishnaswami Ayyar, Mr. E. Vinayaka Rao, The Hon. Rao Bahadur Justice N. Chandrasekhara Ayyar, Mr. G. A. Natesan, Mr. S. Ramaswami Ayyar and others.

Welcome Speech

Sir Alladi Krishnaswami Ayyar: Gentlemen, it is now my most pleasant duty to extend a hearty welcome to Mr. Ramamurty and Prof. K. A. Nilakanta Sastriyar. Mr. Ramamurty is himself a great Sanskrit scholar, an antiquarian, a mathematician, and his credentials are not merely that he is one of the Advisers to His Excellency the Governor. Of course, we do attach importance to the latter part, because we expect the Government to take a parental interest in all institutions devoted to the spread of education. Culture is many-sided. I do not think any Government can afford to neglect any one side of culture. The Government must be catholic, must extend its sympathy and support to every species of culture calculated to better the interests of our country. We are indeed proud of having Mr. Ramamurty with us on this occasion. If one reads his lectures—I do not want to say he is in the wrong place—but I think he would very well adorn, as a Professor, any great University. It is a good thing that a professor is also a Member of the Government, because he will be in active sympathy with educational institutions and especially institutions devoted to the spread of Sanskrit learning and culture.

Only yesterday, we listened to a discourse by a very eminent gentleman that Sanskrit is not partial to any particular tongue. There is no need for votaries either of Tamil or of Telugu culture to fight shy of Sanskrit any more than people in England or in Europe are ashamed of owning their tribute to Latin or to Greek. Western culture is essentially

Greek or essentially Latin. There may be the genius of French, the genius of English or the genius of German brought to bear upon their particular national culture; but I do not think any person well-read either in German or in French or in English will ever be ashamed of owning the debt which European culture owes to Greek and to Latin. And so far as India is concerned, we owe it more to Sanskrit than Europe owes to the Greek or to the Latin culture, for this very reason that we move and have our being in Sanskritic culture. And even people who are devoted votaries of Dravidian culture cannot afford to dispense altogether with Sanskritic culture and start afresh in regard to Tamil studies or Telugu studies. So much the better for the Tamil culture, because any culture, if it is to be long and perennial, must receive fresh sources of strength from either side. There is no reason for isolationism in the region of culture. Culture itself, from its very nature, is many-sided and Professor Nilakanta Sastriyar will bear me out when I say—and he is a great Indian historian—that any Indian history if it is to be studied aright, can only be founded upon a genuine and true knowledge of Sanskrit culture.

Commemoration Address

Prof. K. A. Nilakanta Sastriyar: Mr. President, Sir Alladi Krishnaswami Ayyar, Mr. Balasubramania Ayyar and friends,—

I consider it a singular privilege to have been called upon by Mr. Balasubramania Ayyar to take part in to-day's proceedings. There are few things that I would do with greater pleasure in life than come and honour our distinguished countryman who founded these noble institutions. You are assured, therefore, that the speaker on this Commemoration Day does not lack enthusiasm for his subject; but enthusiasm is no substitute for competence; and I would, in advance, ask for your indulgence in any shortcomings that you may notice. For, I see here many who must have known the late Mr. V. Krishnaswami Ayyar much better than I ever had the chance of knowing him, and who might consider my feeble commemoration address inadequate to the occasion.

Gentlemen, the name of Mr. V. Krishnaswami Ayyar recalls to my mind a very great Convocation. It was in October or November—and exact dates do not matter in such a timeless event at least in my life—in the year 1911. I saw before me a majestic figure aglow with a deep sense of the message he was delivering to the Graduates of the

year, thundering out language of ornate construction and eloquent import. One or two phrases I could never forget. One of them was "Ideals of learned poverty before which the diadems of kings have rolled in the dust", and the concluding clarion call "Shanthi, Shanthi, Shanthi", which I hear even at this moment. That is all I legitimately claim to be my personal knowledge of the subject of to-day's Commemoration. That was a great occasion; we all felt it so. I have listened many a Convocation Address since. I mean no disparagement to all the succession of noble men who have been chosen by the University to perform that function; but I should not be true to myself if I failed to say that never again in a Convocation Address did I get the same feeling of a noble Indian talking earnestly to his younger countrymen and wishing them well. It may be that in 1911 I saw the thing in a haze in the enthusiasm of my youth and that age has brought disillusionment to me—it may be so. But the picture that Mr. Krishnaswami Ayyar's Convocation Address left in my mind has never left me. I have heard it said by those who ought to have known, that he was characterised by a certain quickness in everything that he said and did—a quality that some at least were inclined to attribute to what may be called a merit or a defect, according to the point of view of the individual who feels; but to my mind, whenever I thought of that feature of this great man, it has always appeared to me that somehow he had a premonition that the full span of a man's life was not to be his and that he could not afford the luxury of dilatory methods that others could employ. That perhaps is a fancy.

Mr. Krishnaswami Ayyar was great as Lawyer, as Judge and as Administrator. I cannot speak with any personal knowledge of what he did in these great roles, but everybody knows and has heard of them. He was also known as a great publicist and he was an ardent Congressman. His association with the Congress was characterised by the quickness of vision that marked him in everything that he did. He began to think of a constitution for the Congress much earlier than many who were elder than he, and I have read it somewhere that if his suggestion of framing a formal constitution for the Congress had been adopted at the time he made it, the unfortunate occurrences at the Surat Congress might not have occurred at all. However that may be, even that incident did not stand in the way of the continued association of Mr. Krishnaswami Ayyar with the Congress; in fact, he became a

a greater supporter of the Congress after the Surat incident, than before.

Of all the publicists of his generation, it has appeared to me that he resembled Mr. Gokhale most in qualities of intellect and of heart. But I should leave these aspects for the one that most immediately concerns us on the day of the Commemoration of the great Sanskrit College and the Vaidyasala which he has founded.

Mr. Krishnaswami Ayyar himself was deeply learned in Sanskrit and he was a staunch Hindu and proud to be one, not in an apologetic way, but if I may so say it, in a dominant militant way. And his attitude to wealth proves how deeply he had imbued the ideals of our great books and how eager he was to practise those ideals in his life. Our traditional attitude to wealth is that it should be acquired by legitimate means and spent upon proper objects. I have read somewhere that Mr. Krishnaswami Ayyar devoted his earnings equally between the endowment of his own family and the endowment of public charities. What better could a man do? And he was discriminating in the way in which he made the endowments. Take the Sir Subrahmanya Ayyar Lecture Endowment in the University. It came at a time when there were few Endowed Lectures—probably there was no endowed lecture at the time. His example, though somewhat late in the day, was caught up. But see the nature of the endowment, the time he made it and the purpose to which he devoted it—that endowment you will remember, or I may remind you, alternates between Science and History. Can anything be more fair, more prophetic of the needs of the country than this distribution of that single endowment that was all that the University had at the time? He felt, I should believe, that while modern education, English education as we call it, could take care of itself and was assured of support, Sanskrit education needed his particular care and attention; and he endowed these colleges. I had a doubt in my mind when I came here, as to whether the College came first and his interest in Sanskrit studies in the University later, or the other way round; that doubt has been cleared by the report which Mr. Balasubrahmanya Ayyar has presented. The College came earlier. But in the reorganization of Sanskrit studies which the University undertook in the years 1907, 1908 and 1909, as a result of which Oriental Education has been placed on a sound modern basis, I have found from the records of the University that Mr. Krishnaswami Ayyar played no mean part. He was the con-

venor of the committee appointed to formulate the scheme and in the minutes of the Senate we read that the Hon. Mr. Justice Krishnaswami Ayyar moved the resolution which placed the Titles on the Statute Book of the University. It would gladden his heart to know that the seed sown by him then has been bearing good fruit. Our Oriental Titles have progressed very satisfactorily. They have grown stronger day by day in all the languages and Proficiency Certificates have been added to them, for critical work on modern lines, but that did not suffice. We still felt the pressure which called for more, and very recently, the University has adopted Regulations for the B.O. L. (Bachelor of Oriental Learning), Pass and Honours degrees, which I hope will become very popular. These degrees, if I may say so, are conceived on very sound lines and deserve the attention of all earnest promoters of Sanskrit studies, of studies in Indian languages, because they are not confined to Sanskrit alone. But not being quite sure which way the institution of a full-fledged Degree, Pass and Honours, may work in Indian languages, the University has wisely refrained from tampering with the existing title courses. They are allowed to continue just as they are and new Degrees perfectly on a par with the other Degrees in Arts subjects in the University have been instituted. It is for us to see how they will work; and how they will work must depend very largely upon how we respond.

But there are difficulties. Mr. Balasubrahmanya Ayyar spoke, for instance, of the need for feeding our Sanskrit students freely, for charging no fees from them, for giving them stipends, and help to make their railway journeys. These things are not done in the ordinary colleges of the University; and it is those colleges that will have to run—if I am not mistaken—these new Degree courses.

The Venkataramana Ayurvedic College has been doing very good work on Ayurveda as you have all heard from the report. Here it seems to me that I might permit myself to make one suggestion which has often occurred to me, and that is, that if we want our Ayurvedic lore to attain the importance that it should get in an integrated system of Indian Medicine, we should no better than teach Ayurveda as a thing apart; and Ayurvedic studies, if not in their full integrity, in some part at least, must become part of the regular studies for Medical Degrees, in Indian Universities. But more important than that, the science laboratories which are doing research work in pharmaceutical chemistry, must apply themselves to work on Ayurvedic

subjects. Unless we apply modern methods, to our old texts which are very valuable, we are not going to get the best out of them. And I think if this advance is also taken, it would please the spirit of Mr. Krishnaswami Ayyar most.

CHAIRMAN'S SPEECH.

Mr. S. V. Ramamurty : Gentlemen, let me thank the Committee of Management of the Madras Sanskrit College and the Venkatramana Ayurvedic College and Dispensary for the honour they have done me in asking me to preside on this occasion. Let me also congratulate the winners of Medals, Prizes and Diplomas and on the successes that have attended them during the year.

The Report which has been read by the Secretary is a record of a successful year's work on which we warmly congratulate the institutions. These two institutions were founded by the late Mr. V. Krishnaswami Ayyar whose memory I hold in great respect. I came to know him in 1909, the year when I left for Cambridge. I have rarely come across since, a face so full of *thejas* as his. He had a noble heart, overflowing with generosity. His intellect was South Indian intellect at its highest. I was a young graduate of the Madras University who happened to get a few more marks than others in Mathematics. His generous appreciation of my success has been a lesson to me. It is said that perhaps as a result of their history, Indians are not generous in their appreciation of others. Only those who are strong and confident in themselves can be generous. There is need even consciously to cultivate generosity. Mr. Krishnaswami Ayyar has stood for me as an outstanding example.

Mr. Krishnaswami Ayyar too, I remember with gratitude encouraged the ideas I had, to take up a scientific and educational career. In those days when the ambitions of Indians were pitched low, he hoped to make me the Director of Public Instruction of a Small Province. The All-India Educational Service, however, I found, was not open in my time to Indians. The position changed shortly after.

No Indian can grow to the best of his ability unless he draws his sustenance from his Indian roots. The main roots of Indian life are enclosed in Sanskrit and allied culture. The breadth and depth of Sanskrit culture have not been surpassed in any of the ancient classical cultures. Its height in spirit stands supreme. Alone among the

ancients, Indians sensed the values of spirit, not in a dim, mysterious way, but as something clear and of value in day to day life. It has required the full momentum of the scientific age in Europe to throw mankind back to the study of the spirit. To control the world without control of the self has led to an unbalanced and unstable world. If there is one body of human experience which can help men in their present pass, it is, I believe, the knowledge and experience enshrined in Sanskrit literature. In Europe the discovery of Greek and Latin literature led to the Renaissance of Europe and hence of the world. The renewed study of Sanskrit Literature in the light of modern knowledge will, I believe, similarly lead to a renaissance of India and hence of the world. It is with such a purpose that Mr. Krishnaswami Ayyar started the Sanskrit College and also the Ayurvedic College which deals with one branch of Sanskrit knowledge. Mr. Krishnaswami Ayyar, while his roots were genuinely Indian gathered new sustenance from English law and European science. I was a student of the Presidency College when at a farewell party to Mr. Wilson, Professor of Chemistry, he mentioned Mr. Krishnaswami Ayyar and Sir P. S. Sivaswami Ayyar as his two star students who, at prize distributions, walked up and down carrying all the prizes between them. From a lawyer, Mr. Krishnaswami Ayyar passed on to administration. If his life had not been sadly cut short, he would then, I believe, have been become one of our most capable statesmen. A parallel course of development is for an Indian with Indian roots to become a scientist, then an Engineer and then a statesman. We have happily a prominent example of this in South India. So do our outstanding men pass on from inherited wisdom in their roots to the developed wisdom of their flowers—law and administration or science and engineering being trunk and branches.

It is to the credit of this Sanskrit College that it has produced a proud array of Sanskrit Pandits who have made their mark. It is the merit of Sanskrit Pandits that they have kept Sanskrit learning alive. This is necessary but not sufficient. Ancient wisdom and modern wisdom are but phases of one wisdom. Knowledge of the other world and knowledge of this world are but phases of one intellect. Spirit and matter are but phases of one entity. Roots and flowers are but phases of one sap. It is the function of Indian scientists and thinkers to run a relay race with Sanskrit pandits and carry on the torch of religion and philosophy into the region of science and sociology. We

are beginning to see, I believe a recognition of this need. Meanwhile, I wish these two Colleges continued success in carrying out their share in the objects of their great founder.

Vote of Thanks.

Mr. K. Balasubrahmanya Ayyar: Mr. President and Gentlemen, it is now my pleasant duty, on behalf of these two institutions, to express to our President Mr. S. V. Ramamurty and to Professor K. A. Nilakanta Sastriyar, our deep sense of gratitude to them for having taken a leading part in the function of today. When I wrote to the Rt. Hon. Srinivasa Sastri that for this function I had requested Mr. Ramamurty to preside, he wrote back to me a letter in which he said "the Chair, man you have chosen will say good things in a good way". Those are his very words, and I am glad to tell you now how well he stands confirmed in that statement of his. I do not think there will be any one who would have done greater justice to the great part which he has been asked to play in to-day's function. Mr. Ramamurty I knew even in the Presidency College, when I was also a humble student, although not carrying away prizes like him. I knew him even then and to prove how I knew him well, I might say his real name is S. Venkataramamurthi. Many may not know that. In the attendance register in those days his name was mentioned as Sonti Venkataramamurty. Even then he was an ornament among the students and many students used to feel jealous of him. "How quickly he reads and how quickly he is able to master everything and carry away all the prizes"—that was the talk. I do not know whether he has known a second place at all in any examination. He was fortunate in having got a Government of India scholarship and that enabled him to go to England and qualify himself and attain high posts. Otherwise, it would not be easily possible for Indians to get so quickly up. Afterwards his career has been brilliant and he has given immense satisfaction to all people wherever he went. As District Collector, he was very popular and if I may tell you a secret, he has always had in his heart a good corner for Sanskrit institutions wherever they may be in the province. Mr. Sankara Sastri of Tinnevely used often to tell me that it was because of Mr. Ramamurthy that he was able to carry on the institution in his place. Perhaps these things ought not to be freely mentioned nowadays, but

still, these are facts which I have thought it proper to mention. Mr. Ramamurty has a big head and a large heart. Those are his two important features and we are fortunate now, in these present distressing circumstances, to have him as one of the Advisers to Government, especially as Adviser for Food. Without his large heart and generous nature, it would not have been possible to tackle the present situation in regard to food, hemmed in as he is on all sides, by the bureaucratic machine. We must also remember at the same time that however free he may be to do things, he is part of the 'steel frame'. If he has got out of all these things, it is because he has a great soft heart for his people and he knows the distress of the people. Everybody in the Secretariat tells me how hard he has been working all these days. In the year 1928 he came here and delivered the Commemoration address. The title for that address was "The need for a new Dharsan". We all know he is not merely an administrator. He is a great thinker, a philosopher and a scholar. I know the rare thoughts that are running frequently in his mind, which he is also giving expression to in many addresses of his. I may specially draw attention to the address given by him in the Andhra University recently. If you read that, you will find what ideas he has of the future of our country and what he will be able to do for the purpose of reclaiming those huge waste lands in the northern districts of our province, while as a matter of fact we now are in dire distress for want of food in this plentiful land of ours. He hopes that with the development of irrigational facilities after the war, this country will have agricultural and industrial prosperity. He is a great administrator. He has also got a great future because in this war period, any person with his experience cannot afford to retire from service after 55. I am sure he will be called upon to take up some important duty and let us all hope that he will bring to bear his great talents and ability for the benefit of his countrymen. And it is fortunate that we have had a man of such eminence to preside over our function this evening.

As regards Mr. Nilakanta Sastriyar, my debt of gratitude to him is immense. As he himself said, he does not know Mr. Krishnaswami Ayyar, but I know he is in the tradition of those who are well acquainted with him; and his friendship with the Rt. Hon. Sastriar and others will enable him and has enabled him to picture to himself the life of the founder of these institutions. We now appreciate how well he has done it in the address to which we all of us have listened.

I must also express my gratitude to all those who have helped these institutions during the year with scholarships and donations. There have been many gentlemen this year who have been generous enough to give their help to us. Of course I am not content with the help already given, and I still further appeal for help, because, at the time the institutions were founded, it was thought that with the capital endowed at that time, they could be run with ease. But the interest on capital at that time was greater than now, as much as 8 to 9 per cent. on investments, while the bank rate at present is only 3 per cent. And so, these institutions, especially the Sanskrit College have suffered much, and that is why I am forced, year after year, to refer in the Annual Reports, to the generous help rendered by many of our noble countrymen and also to appeal to them and to others as well, for more and more help.

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55 A. RAQ BAHADUR S. K. YEGNANARAYANA IYER, M.A.



चित्तं वदतरोर्मले वृक्षाः शिष्या गुरुं वा । गुरोस्तु मौनं व्याख्यानं शिष्यस्तु छिन्नसंशयः॥

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Rao Bahadur K. V. Sesha Aiyengar. A personal appreciation.

BY

Prof. S. K. YEGNANARAYANA AYYAR, M. A.

I first met Seshan (as we used to call him) in January 1896 when both of us started our student careers in the Sircar High School, Kottar in South Travancore. Till we matriculated in 1902 we were together and among those that started their studies in 1896 only three of us came right up regularly, the third being the late S. Chakrapani Aiyar, B.A., B.L., Judge, Travancore. In 1903 we parted company as he joined the Scott Christian college, Nagercoil for F.A., whereas I went to Trivandrum and joined the Maharaja's college for my Arts course. Sesha Aiyengar went to Trichy and joined the Bishop Heber college (then known as the S. P. G. College) for his B.A. course.

Later on he joined the Madras Christian college and took an additional degree in Physics (he was a Mathematics B.A. already) and then passed his M.A. in Physics. After some wavering he decided to qualify himself for Law and passed his B.L., and was apprenticed under Rao Bahadur K. V. Krishnaswami Aiyar. He set up practice in 1915 and was all these years at Madras.

Having lost touch with him in 1903 I again came into contact with him in 1917 when I became Principal of the Municipal college, Salem. My friend was full of enthusiasm for Social Service and was working with the late Rev. Leith and the late Dewan Bahadur Varadarajulu Naidu. I invited him to Salem to talk to my students on Social Service and the reunion of 1917 remained unbroken till the other day. Our

friendship became all the more intimate after my coming to Madras in 1922.

Sesha Aiyengar and his brother (alas : also the late) Ranga Aiyengar owe a great deal to their mother. Left a widow with two sons and a daughter (wife of Mr. T. V. Sundaram Aiyengar of the famous T. V. S. & Sons of Madura of motor fame) the lady husbanded her limited resources and brought up the children remarkably well. Seshan was of a serious disposition even while young and had a turn for religion even as a boy. He was a good student of Sanskrit and was very fond of Sreemad Bhagavatham and the Gita. Like many of us of that generation he came under the influence of the late Dr. Besant and his stay in Madras strengthened that influence. He was very much attached to Besant and to the late Sir T. Sadasiva Aiyar.

Early in life he came into contact with Christian Missionaries and their influence upon him was deep and abiding. He was a good student of the Bible and came under the spell of Christ for whom he had a genuine love. The dynamic aspect of Christianity finding its expression in various forms of social service, educational, medical and so on, appealed to him and he longed to make that an integral part of neo-Hinduism. He was personally attached to many good Christians among the Europeans in India like the late Rev. Leith and to the late Bishop Waller in particular. He practised what he preached and dedicated his life to the building up of the Vigilance Association and Rescue Home and the National Girls' High School, Mylapore. Like many of us he was an instinctive conservative in social and religious matters, but with a very liberal outlook.

He was fastidious in his tastes and wanted everything about him to be kept scrupulously neat and clean. His life was fully lived at many levels; but given more years much more could have been expected of him. His high abilities and an almost instinctive craving to be of use to others would have given the country many more concrete and substantial benefits; but that is not to be. He has been snatched away as his brother was a few months back when his life was blossoming into full maturity. May his soul rest in Peace.

SIDDHA SASTRAS

The Path of the Righteous

BY

Prof. K. R. R. SASTRY, M. A., M. L.

University, Allahabad.

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A few years ago a note on the Path of the Siddhas was contributed by the present author. Later, a second contribution emphasising the similarities between the Indian, Chinese, and Alexandrine alchemies was sent to the "Aryan Path."* It is the desire of this author to give herein typical renderings from Siddha writings themselves.

Siddha Sastras are written in *Paribhasha* (veiled language) in quaint Tamil always bearing three possible interpretations in the *Yoga*, *Vaidya* (medicine) and *Vada* (alchemy) planes. There is as it were an impenetrable barrier to clear understanding. Thiruvalluvar, a great Tamil Sage, has sung that "owing to the defect of not stating things clearly many millions have been misled." [*Pancharatnam* (6).]

Muppu is not for knaves.

This Siddha Path where *Swa Raja Yoga* will be successfully learnt by the aspirant after taking in the *Kaya-Kalpa* for the body which will be put to excruciating troubles during the ascent to *Sahasrara* and descent from it through the six psychic centres, † is not for the avaricious, diabolic, or knavish. Only the "sage who has controlled the senses and realised *himself* through yogic practices" can get the *elixir* — *Muppu* (*Pancharatnam* 27).

Again, those who "have forsaken their duties and taken to bad practices as drinking toddy, and eating opium" can never get it. (*Pancharatnam* 317).

*Since most of these Siddhas thrived in South India—except *Bhogar* and *Romarishi* who might have gone to Greece and Rome—it is easy to call them Dravidian but everywhere in the Siddha Sastras it is stated that "here are revealed what has been concluded in Agama sastras." Most of the siddhas knew Sanskrit and vice versa Sanskrit has accepted into her language more than at least twenty Dravidian words.

† Though I am a baby theosophist of a few days, I feel pained to read that Dr. Leadbeater has put the स्वाधिष्ठानम् in the spleen and not at the *Source of genital-organ*. The deity प्रजापति for this centre is suggestive. His reasoning is perverse. What sastras as *Garuda Purana* and *Yoga-Kundalini Upanishad* have taught me and what my respected father have taught me is in favour of the correct latter view.

Siddhas described Raja-yoga.

Muppu will not be known to the person "who does not practise the Ashtanga Yoga with the aid of *Asanas* according to the sastras. This is verily true." (*Pancharatnam* 316.) After taking *Muppu* and practising *Swaraja Yoga*, the frame of the aspirant will get a "golden hue" (*Pancharatnam* 47).

Equipment of a Siddha.

One reads the need for a *Guru* and knowledge of *Sastra* in the aspirant in the *Yoga-kundalini Upanishad* :—

शास्त्रं विनापि संबोद्धं गुर्वोपि न शक्नुयुः ।

तस्मात्सुदुर्लभतरं लभ्यं शास्त्रमिदं मुने ॥

Likewise in the siddha sastras also an evolved Siddha as Sundaranandar sings :—"Hear the path of experience I returned to the path through the strength of the substance. I became a disciple of the Lord of Kailas.†

Read Konkanar's

Ashtangam :—

Subrahmaniar's	... Gnanam
Subrahmaniar's	... Kadaikkandam
Agasthya's	... Dikshai
Thirumular's	... Five hundred
Matsyamuni's	... Gnanam
Agasthya's	... Pujai
Agasthya's	... Gnanam 100.

If you read all those with care, you will realise the grand end of the Path. One who has understood this Path is called a *Siddha*.

(Sundarananda : *Suddha Gnanam* 48.)

What is Muppu ?

As stated at the outset there is a great barrier to clarify by the nature of the language always admitting of more than one meaning. The substance, it is stated, is a recipe for the body to enable it safely to stand the strain of the yoga practice. It is a compound of three elements one of *fire*, another of *air* and a third of *water*. Really this is as good as the Delphic Oracle's saying !!!* Again, "if a yogi were to take it for forty days, his body will become as strong as *Vajra*." Further, "many have been misled by the words '*Gangai*, '*Vanni*, '*Vasi*, '*Udakham*, etc., without knowing how to analyze and synthesize."

(*Pancharatnam* 282 ff.)

† In Yoga, Kailas is "*Siragiri*" or the "Mount of the head."

* Compare the same description in the Chinese and Alexandrine alchemies.

Muppu is "the substance compounded into one from *Bindu*, and *Nadam* through the reaction of *Karesara*." From the *Yogic*, *Vaidya* and *Vada* planes, three separate meanings could be given to the three elements.†

Siddha's experience.

"Drink internally by concentrating the mind (i.e. through waves of breath) in God." (Sundarananda : *Sudda Gnanam* 11.) Raise your mind in *Purana*. (Infinity) "In the ascent of (*Kundalini*) through the six *Adharas* you will hear the anklet-sound of Goddess" (Ibid 42 and 44.) "If you concentratedly stand on this Path, you will see the *Mauna Akshara* of the Vedas, and you will see your past birth."

(*Subrahmaniar Gnanam* 102.)

Conclusion.

There is no short cut to Eden. It is an exalted Path wherein you hear the voice of the Silence. Out of infinite mercy the Siddhas have indicated the arduous Path. One who is righteous and disciplined can get initiated through an adept *Guru* and knowledge of the *Sastra*. The Siddhas have sung in Tamil Songs in *paribhasha* exactly what is found in the following verses in *Yoga Kundalini Upanishad* :—

समाधिमेकेन सममृतं यान्ति योगिनः ।
यथाग्निं दीपमध्यस्थो नोत्तिष्ठन्मथनं विना ॥
विना चाभ्यास योगेन ज्ञानदीपस्तथा न हि ।
वटमध्यगतो दीपो बाह्येनैव प्रकाशते ॥
भिन्नेतस्मिन्वटे चैव दीपज्वाला च भासते ।
स्वकायं वटमित्युक्तं यथा दीपोहि तत्पदम् ॥
गुरुवाक्य समाभिन्ने ब्रह्मज्ञानं स्फुटी भवेत् ।
कर्णधारं गुरुं प्राप्य कृत्वा सूक्ष्मं तरन्ति च ॥

† Likewise in symbolic language in China it is stated that when "*white tiger*", "*Blue Serpent*" and "*red-bird*" are heated in the furnace called "*Ting*," the recipe is got by the initiated.

RELIGIOUS EDUCATION IN SCHOOLS

BY

R. SRINIVASA IYENGAR,

Headmaster, Sarva Jana High School, Peelamedu.

Religious education as an essential part of Post-war education is emerging into prominence. In his message to the International Council of Religious Education, President Roosevelt endorsed the nation-wide observance of the Religious Education Week, and rightly emphasised that "the young must be taught truly if the springwaters of democracy are to be kept untainted. We shall need all our spiritual resources to sustain us in the days to come."

Mr. Churchill, in his famous broadcast on the Post-War reconstruction observed that the fundamental element of religion as the bedrock in the life and character of the English people must not be taken away from the schools; and the White Paper presented to the British Parliament in July 1943 insists upon religious instruction being imparted in the "agreed syllabus" if the parent agrees, and in the "denominational syllabus", if the parent so desires. Hence religious instruction is to be imparted compulsorily to every child attending school. In Ceylon, the Special Committee on Education with the Education Minister as Chairman has recommended in its post-war scheme religious instruction in the religion of the parent being imparted to every child attending school. The Sargent Committee has recommended to the Viceroy's Post-War Reconstruction Committee that religion in the widest sense should inspire all education, and has appointed a committee to go into the question of religious education in schools in greater detail. So the time has come in India, too, for every child receiving religious instruction in the religion of the parent. Religious animosity will not be more acute than what it is today on account of 'Godless and Soul-less' education.

The notion that the State professing religious neutrality can allow the compulsory study in an educational institution the Scriptures of one religion by children of other faiths is a blot on our civilisation; and the "conscience clause" protection, too, is today become an anachronism. The modern notion regarding the principle of 'religious neutrality' is that the State should hold the scales evenly as between different religious denominations and make similar and equal provisions for all

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RELIGIOUS EDUCATION IN SCHOOLS

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the religious communities in the land. Every school hereafter will have to make provision for imparting instruction in the Hindu, Mahomedan and Christian faiths. This important reform in the field of Indian education will be perhaps feasible with the establishment of popular and responsible Government at the Centre and in the Provinces. Hinduism, too, the voice of whose true ancient Self has been submerged by the forces of atheistic and agnostic currents of religious thought should emerge in the Post-war era as a spiritual motive force guiding the hearts of millions of its votaries to strive for the welfare and progress of humanity.

In England, the heads of different religious denominations conferred and arrived at an "agreed" syllabus of religious instruction to be imparted in all schools. Similarly, we should strive to define exactly the fundamentals of Hindu belief and thought. Swami Vivekananda has attempted in his speeches and writings the definition of essentials of Hinduism. Mahatma Gandhi has also given his exposition of the essentials of our religion. Hinduism offers a platform for various systems of philosophy and schools of metaphysics. We have to reformulate the ancient teachings of our religion that affect the spiritual and inner life of a Hindu, and differentiate them from the several factors affecting the mass-mind, the mass behaviour and the mass-attitude of the Hindu community which relate to the outer life of man, such as rites, ceremonies, samskaras, the forms of worship at temples, the forms of celebration of festivals etc. The several usages to be followed have to be reformulated in consonance with the economic and other conditions of the modern times. A reputed philosopher of modern times, Dr. Jacks, observes, "All philosophies and sciences are injunctions to live in a certain way and avoid living in other ways." The ancient Hindu philosophers quested after spiritual truths, and experimented them in practical life. So there is great scope for research in defining the fundamentals of Hinduism in the light of modernism so that at no distant date we shall have instructors that impart religious instruction in our ancient Hindu religion to staff all the schools in our country. May the *Bharatha Dharma* take on hand this formulation of the basic principles of Hindu religion, and the evolution of a graded syllabus that will satisfy all schools of Hindu religion!

A PLEA FOR A CENTRAL GEETHA INSTITUTE

BY

PROF. S. K. YEGNANARAYANA AYYAR, M.A.

Post-war reconstruction is engaging the attention of everybody, at least among the Allied Nations. Whether the Nazis and their companions are thinking of this important subject is more than we can say. The Allies take for granted and with perfect justification that Victory is in sight and unlike on the last occasion of World War No. I they want to have their plans ready so that when times are propitious they may be implemented.

On another occasion we pointed out the defect in these plans of reconstruction, viz., that they neglect the basic factor that man does not live by bread alone and unless all plans have got a religious basis they are not likely to be of permanent benefit.

In order to simulate thinking on religion and making truths of religion available to the masses some definite steps should be taken so that even the ordinary man in the street will begin to think of his future not only in terms of rupees, annas and pies but also with reference to the higher values. As a great Vaishnava teacher said "During the day we must live realising that night would follow; and today we must live realising that there will be a tomorrow and so on and we must live in this world realising that there is another world to which we will all be called sooner or later."

So far as South India is concerned a good deal of spade work has been done by the revival of interest in Tamil studies and by the popularisation of the hymns of Saints, both Vaishnavites and Saiyites. But unfortunately the good action done by philanthropic men and institutions in this line of popularisation of sacred literature has been to a great extent counteracted by the coming into existence of a movement which, taking its cue from Russia, aims at destroying all religion altogether. It is hoped that the effect of this is not very appreciable to affect the future destiny of our country.

It is almost a truism to say that modern science has annihilated space and time and therefore we must all try to develop along with our fellow citizens in other parts of the country and not grow in isolation. If there be a religious revival among the Hindus as a whole it must be a pan-Indian affair and not a local thing. In order that this pan-Indian

movement might be effective we must seek inspiration not from the classics of our own mother-tongue which are known only to us but from the classics that form the common heritage of all Indians.

The Vedas or the most important portion of them, the Upanishads naturally form the most precious common heritage of all Hindus; but they are not easily understood by the ordinary man and scholars differ violently amongst themselves regarding the interpretation of many important points discussed therein. Taking pity upon us the Lord has been pleased to give us the essence of the Upanishads in the famous Geetha. It is the bedrock of our religion and if this great classic is properly understood and followed in our lives there is sure to be a great change in our general outlook upon life. Enthusiastic admirers of this great religious masterpiece of ours go to the extent of claiming it as a basis for a universal religion. We believe it is so and hence plead for diffusion of its central message among the masses of our country far more than has been the case.

The two methods of propaganda would be exposition to masses by competent experts and making available cheap and correct translation of the classic in the various languages of the country so that every man and woman (we hope in course of time every one would become literate) would be in a position to read and understand it for himself. It is a book not to be studied at a particular time and then laid on the shelf. It is to be made a companion throughout our life and we should seek its inspiration and consolation every day, in sunshine and in sorrow.

We plead for the establishment of a Central Geetha Institute which would have as its main object popularisation of the Geetha. It must take upon itself the responsibility through its Provincial branches of getting Geetha translated in the various languages of the country and spreading its gospel among the masses by making such copies available at cost price. Geetha has been long exploited as a source of income and this abominable tendency should be stopped and it should be made available to every one who wants it at a nominal rate.

The Central Geetha Institute must also be a source of guidance and reference. It must have, in the first place, an exhaustive Geetha library containing all the translations and expositions that have been published in the various languages of the world. It must have a competent staff who would sort this enormous literature and make

things available for easy reference both to those who go to the Central Institute for study and those who seek information by correspondence.

During the course of my pilgrimage to North India I came across two institutions which if fused together would form a good nucleus of the Institute I have in view. At Kurukshetra, the sacred battle-field where the Geetha was actually, as we all believe, given to Arjuna by Sri Krishna, an attempt has been made to form a central library but at the time of my visit (1941) the library was located in a house which was not well looked after and books were certainly not arranged properly nor was the library full in any sense of the term. I had the curiosity to look into the manuscript catalogue about the editions in Tamil and if I remember correct there were just a few entries whereas in fact today more than 20 good editions are available in Tamil.

The other institute I saw was the Birla's Geetha Mandir in Delhi in the neighbourhood of the headquarters of the Hindu Samaj and the famous Lakshminarayana temple. It is a beautiful structure with a fine image of Krishna installed in the centre of a big hall and no better building can be conceived as affording facilities for study and contemplation. But unfortunately the Geetha Mandir had no library at all.

I therefore plead for a transfer of the Kurukshetra library to Delhi and the formation of a Central Geetha Institute at Delhi to be located in the Geetha Mandir or in some equally central and accessible place. Delhi is becoming more and more the centre of Indian activities in fields other than political also, and though Kurukshetra is within an easy distance of Delhi few people are likely to go to the place where the library is located about 3 miles or so away from the station.

In the correspondence that appeared in the Madras papers about the Tirumalai-Tirupathi Devasthanam Bill reference was made to a scheme by Sri Birla for the imparting of higher education in Hindu religion and making the students benefited by this scheme propagandists of Hindu culture and religion. We know so little about the details of this scheme. As a first step in it the Hindu University at Benares has instituted M. A. examination in Hindu theology and religion. It is hoped the scheme would be far more practical than aim at producing a few M.As. A Central Geetha Institute as roughly outlined above is needed independent of this scheme and if materialised would be a great help to this scheme.

Will financial magnates interested in the future of our religion like the Birlas do something in the matter?

STUDIES IN GITA LITERATURE (ii) HOPKINS.

BY

PROF. S. K. YEGNANARAYANA AYYAR, M. A.

[It is proposed to take up as far as possible Indian and Western scholars alternatively].

E. W. Hopkins, Professor of Sanskrit and Comparative Religion in Bryn Mawr College, of the University of Pennsylvania and later on of the Yale University wrote a book on "The Religions of India" in a series called "Handbooks on the History of Religions" published by Ginn and Company, under the general editorship of Professor Morris Jastrow, Jr. Professor of Semitic Languages in the same University. In this book the learned author deals with the Bhagavat Gita in about twelve pages most of which consists of an analysis of the contents of the various chapters of the Gita. He gives his impressions about the Gita and its author in many places and we quote below a few samples. He does not argue and prove his statements.

"The Krishna of the epic as a man, is a sly, unscrupulous fellow, continually suggesting and executing acts that are at variance with the knightly code of honour" (p. 388);

"This divine song (or song of the Blessed one) is at present a Krishnite version of an elder Vishnavite poem, and this in turn was at first an unsectarian work, perhaps a late upanishad" (p. 389). "The following extracts give the chief features of the work, in its sublimity as in its puerilities, in its logic, as in its want of it.....It is a medley of beliefs as to the relation of spirit and matter and other secondary matters; it is uncertain in its tone in regard to the comparative efficacy of action and inaction, and in regard to the practical man's means of salvation." (p. 390).

"But the song remains, like the Upanishads themselves and like Manu, an ill-assorted cabinet of primitive philosophical opinions." (p. 399).

"Despite its occasional power and mystic exaltation the Divine song in its present state as a poetical production is unsatisfactory. The same thing is said over and over again, and the contradictions in phraseology and in meaning are as numerous as the repetitions." (p. 400).

Enough has been quoted to give the reader an idea of the general opinion of the learned Professor about the Gita. Those are mere *ipse dixits*. The book from which we have quoted the above extracts was published 50 years ago (in 1894) and hence we need not attach much importance to these views.

ANOTHER FAMOUS DECAD OF SRI KULASEKHARA AZHWAR.

BY

PROF. S. K. YEGNANARAYANA, AYYAR, M.A.,

I do not desire birth with wealth which tends only to fatten the body. I want to be a slave to Him who overcame the seven bulls at the same time. I wish to be born as a crane living in the tank of the Tirupathi Hill where dwells He who carries in His left hand the Conch with a bend). (1).

[One of the feats of Sree Krishna was the simultaneous subduing of seven bulls in order to marry the lady generally referred to as Nappinnai in the Prabandha literature. The Bhakta does not want ordinary life; but wants a life which would give him opportunities for dedicating himself to God. The white colour of the crane is symbolic of *Salvaic* qualities and the concentration of the bird with a view to catch its prey is well-known. In these respects there is great similarity between the crane and a devotee].

I do not desire the imperishable wealth and the right to be served by celestial damsels like Rambha which are associated with the ruler of the celestial regions, nor do I crave for a monarch's position on earth. I wish to have the fate of being born as a fish in a lake in the Tirupathi Hill covered with groves of flowers flowing with honey (2).

[In the first stanza he discarded wealth. His dislike for it was genuine and he would discard it whether it be perishable wealth of the earth or the imperishable wealth of celestial regions. Commentators add that a crane has wings and is likely to fly away from the hill; a fish is likely to be confined to the locality and hence, the devotee wishes to be born a fish: that it lives in the pure element of water, that it was the form first assumed by the Lord when He condescended to take incarnations and that it is incapable of living except for a moment outside its proper element are points to be noted about fish].

I wish to be born as a servant in the Tirupathi temple with the duty of keeping (ever ready for use) the spittoon of the Lord of Venkata who wears the disc shining like encircled lightning. I would thus secure easy access to His presence at Tirupathi which is terrestrial Vaikunta to go where there is great difficulty as there is a big crowd at

the gate consisting of Siva with matted hair, Brahma the creator, Indra and others. (3).

[It is true the poet longed to be born as a crane or a fish; but his real desire is to be ever in the presence of the Lord and therefore he desires to be born as a temple servant with the right of free entry into the sanctum sanctorum whatever be the nature of the crowd thronging at the gate].

I wish to have the fortune of being born as a Champaka tree on the Tirupathi Hill where the singing bees hum for ever so that I may see the feet of Him, the miracle worker who sleeps in the milky ocean, the waves of which bring to the shore bright coral gems (4).

[Annotators explain the sudden change from the wish to be a temple servant to becoming a tree on the hill as being due to the fact that a temple servant is likely to be dismissed from service by the authorities of the temple and he may be tempted to steal the vessel as Thondar adi-podi Azhwar was tempted].

I do not want this royal position which enables me to ride elephants and to possess wealth leading to various kinds of enjoyments. I want to be so fortunate as to become a clump of grass on the shining Tirupathi Hill where dwells my Lord, the Universal God (5).

[His wish to be born as the Champaka tree is likely to be misunderstood as a desire to be something to be coveted; he therefore lays stress on residence on the hill and not the particular form to be assumed.]

I do not care for the songs and dances of celestial damsels like Urvashi and Menaka. I long to be a peak in the Tirupathi Hill where bees of many varieties ever sing (6).

[A clump of grass is likely to be burnt away by forest fire or is likely to be cleared off and hence the poet longing for permanent residence on the Tirupathi Hill wants to be a peak].

I do not care for the position of a king who sits under a white umbrella shining as the bright moon in the sky and who rules over many vassals. I desire to become a jungle stream in the Tirupathi Hill full of groves of flowers laden with honey (7).

[The poet saw the danger attached to the last position he wanted, i.e., a peak in the hill. People intending to construct temples or to carve an image may blast the rocks and make hills disappear—approaching Madras from the South any one can see how hills are disappearing at Pallavaram].

I wish to become a pathway on the Tirupathi Hill full of fragrant groves and belonging to him who propitiated by ceremonious sacrifices by Siva, Brahma and Indra gives them what they require and who forms the inner significance of the Vedas. (8).

[A jungle stream may not be running all the year round; so he varies his desire and wants to have the privilege of having on his head the dust from the holy feet of devotees and hence this wish to become a pathway on the hill].

O! God! who puts an end to the evil consequences of the deeds of Bhaktas though of immense forms; Lord of Venkata! May I become the step at the entrance to Thy shrine so that I may always gaze at Thy beautiful mouth, the step on which Thy devotees, and celestial beings and damsels (coming for worship) would always tread. (9).

[A footpath on the mountain is not a fixed thing; people may take a different route and hence the change].

I do not care for the overlordship of heaven implying as it does enjoyment of celestial beauties like Urvashi. I like to be something on the Tirupathi Hill where dwells my Lord Venkatesa with bewitching mouth. (10).

[Even the stone-step in front of the holy idol has certain disadvantages. A wealthy devotee may cover it up with brass or silver plate and hence the author like the sincere devotee that he is, wants to be something—on the Hill].

Those who study these ten verses composed by Kulasekhara Alvar the slayer of foes and wielder of spear in which he expresses his longing to have a sight of the golden feet of the Lord would become devotees of the Lord. (11).

[Note:—In this decade the royal poet pours forth his longing to be something on the Tirupathi Hill so that he may have an opportunity of worshipping Sreenivasa who resides on the hill in the form of idol (*archavatara*). Each stanza is followed by a shortnote enclosed within brackets. I take this opportunity to avow, my indebtedness to Sri Ubhaya Vedanta Prativadi Bhayankara Annangarachariar Swamigal of Conjeevaram whose *Divyariha Deepika* or commentary on the *Prabandham* first enabled me to understand these masterpieces and whose acquaintance which I gained later on I value as a great privilege. He is so full of Ubhaya Vedantam that a short talk with him or listening to his learned discourses will kindle enthusiasm for Bhagavad-Vishayam even in the most Tamasic of human beings.]

THE GITA

BY

I. P. VASWANI, KARACHI

"Why has the Gita ravished the hearts of thinkers and seekers in different parts of the world? Schlegel was a German scholar: he gave lectures on the History of Literature, and he salutes the Gita as a revelation of the Spirit,"—said Sri T. L. Vaswani in his talk to the Gita Class at the Krishta Kunj.

"Dr. Schwietzer is an honoured name in Europe today," Vaswaniji continued. "Different Universities have conferred on him several degrees. Wealth and worldly honours failed to lure him. He works today in an African forest dispensing medicines free to African negroes. He rejoices in the Gita as a scripture of Wisdom. Count Keyserling regards the Gita as the greatest philosophic poem in literature. Akbar of whom a poet wrote that 'to see Akbar is to feel nearer to God', Akbar was so deeply impressed with the Gita that he had it translated into Persian. A Muslim brother told me in Lahore that the Gita so captivated him that he translated it in Arabic. The Gita has been translated into many continental languages and in every language of India."

"Why has the Gita appealed so deeply to the heart of humanity?" Vaswaniji asked. "The Gita has a note of non-sectarianism. 'On whatever path a man comes to Me, on that I go to meet Him; for all the Paths are Mine,'—saith Krishna to Arjuna. These Paths we call Religions: and all are His: in all Religions shineth He. 'We make no difference between Prophets,'—said the great Prophet of Arabia."

"In all Scriptures is His inspiration," said Vaswaniji in conclusion; "and in all Prophets and Saints is His Illumination. In this truth build your lives; in this truth re-build India and make Her again a Messenger of the Highest to the Nations, a Teacher and a servant of Humanity."

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THE LATE MR. SESA IYENGAR

BY

DEWAN BAHADUR K. S. RAMASWAMI SASTRIAR

The City of Madras in general, and the *Bharata Dharma* and the Mylapore Girls' High School and the Madras Vigilance Association in particular, have sustained a great and irreparable loss by the passing away of Mr. K. V. Sesa Iyengar. He fulfilled the description of "God's good man" in Marie Corelli's novel of that name and always placed the good of his fellow-men above his own good. His face was always lighted up by the peace which ever dwelt in his heart. He was one of the rare persons who knew how to reconcile individual piety and peace with national prosperity and freedom and progress. Even though he might have to attend more than one function in the evening after a day of heavy work in Court, I have never seen him fatigued or morose. He had a missionary's zest and zeal in regard to causes which appealed to his heart. He was very keen to establish in our motherland a unified and dynamic and Spiritual Hinduism and made the *Bharata Dharma* its organ, though Sanatanists thought him too forward and social reformers thought him too backward. What a good life was his and what a great loss has come to India by its being out off in its prime! May his soul rest in peace!

STUDIES IN GITA LITERATURE

BY

RAO BAHADUR S. K. YEGNANARAYANA AIYAR, M.A.

(III) Telang

Volume VIII in the Sacred Books of the East edited by Max Muller was devoted to *Bhagavad Gita* to which were added *Sanatsujateeya* and *Anugita*. Kasinatha Traimbak Telang, a Judge of the Bombay High Court was entrusted with the task of bringing out the volume with the English translation of the three works and an appropriate introduction to each in accordance with the general plan of the S. B. E. series.

His Introduction to the Gita running only to 36 pages as against Dr. Buhler's Introduction to the Laws of Manu running to 138 pages and Dr. Tibaut's Introduction to the Vedanta Sutra running to 128 pages, ranks with these in point of erudition and the impartial examination of the available date.

He starts with a frank confession that very little information is available about the author, or the date of composition of the poem and hence about the place it occupies in the evolution of Indian thought. The first question that he takes up for discussion in this cautious frame of mind is "Whether Gita is a genuine part of Mahabharata?" After examining the view of Talbot Wheeler who thinks it to be a Brahminical interpolation of a later date and hinting at the possibility of its separate existence as one of the Upanishadic dialogues existing at the time of compilation of the Mahabharata which was integrated with the epic he comes to the cautious conclusion that "I am prepared to adhere. I will not say without diffidence, to the theory of the genuineness of the Bhagavad Gita as a portion of the original Mahabharata".

He then takes up the question of the date of the Gita. He examines the available external evidence "which is tantalizingly meagre"; and the internal evidence "which is, perhaps, somewhat more full." Taking the latter first, he marshals the available evidence under the four groups of (a) the general method of Gita's handling its subject; (b) the character of its style and language, (c) the nature of its versification and lastly Gita's attitude towards the Vedas, towards caste and other matters of that nature. Like the great lawyer and

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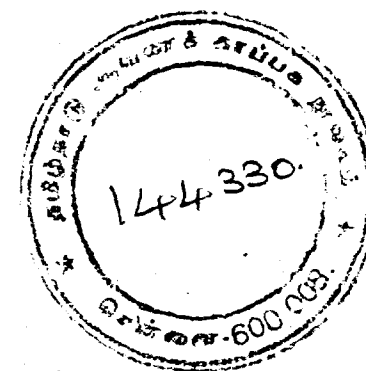
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Judge that he was, he marshals the evidence assessing the value of every little piece impartially and takes their cumulative effect. Next he takes up the external evidence and pushes the date from the latest backwards and backwards and concludes in a characteristically cautious manner that "the latest date at which the Gita can have been composed must be earlier than the third century B. C. though it is altogether impossible to say at present how much earlier."

In discussing the date naturally the problem of the place occupied by the Gita in Indian Philosophical Literature is settled. It is a late product of the Upanishadic period and is prior to Buddhism, Brahmasutras, Apastamba and Manu.

As an example of what is called the critical method Tilang's introduction stands unrivalled.



VIKRAMADITYA—THE IDEAL OF A HINDU KING

BY

DEWAN BAHADUR K. S. RAMASWAMI SASTRI.

Modern historical investigation by Indian scholars has shown that Vikramaditya was a reality and not a phantom and that he was a light that shone in the Indian firmament in the first century. I may specially mention here that Pandit Kesava Prasad Misra, of the Benares Hindu University, is said to have a manuscript of Kalidasa's Sakunthala dated 1699 Vikrama Samvat. The manuscript is said to refer to Vikramaditya, the patron of Kalidasa. Dr. R. P. Pandey says that Ujjain was the capital of Avanthi (western Malwa) and that Vikramaditya very probably led the Malwa republics to victory in the first century B. C. against the Sakas of Seiston and that the era commemorating the victory was known as the Malwa era and the Vikrama Samvat. Let me assay here to state and show why this bimillennial celebration has been a great and unique event all over India for many months past and why the affections of the Hindus cling around that great personality.

It is often said that the Hindus have only a theoretic concept of the State and of Kingship as the life force of the State. It is no doubt said in the Hindu sacred books that a King has in him the power of God Vishnu (*Navisnu Prathvi patih*). Manu adumbrates also the old familiar Hindu idea that the King has in him the potencies of the eight *Lokapalas*. This merely means that the King should act as the Gods act in regard to man. He should shower amenities like Indra, collect taxes gently and imperceptibly as the sun collects vapour from water, enter into the life of the subjects as the wind goes everywhere, mete out even justice to all like Yama, bind transgressors with a noose (*pasa*) like Varuna, please all like the moon, burn up enemies like the God of fire, and give abundant wealth to all like Kubera. It is the king's danda that sustains *dharma*.

It is this grand ideal of kingly life that is immortalised in Valmiki's Ramayana, Vyasa's Mahabharata and Kalidasa's Raghuvamsa. The opening verses of Kalidasa's poem glorifies the Kings of the Solar race, and presents the ideal of Universal Sovereignty and the world state. Earlier than him, Bhishma's exposition of Rajadharma in Vyasa's Mahabharata is one of the marvels of the world's political literature. Even earlier yet, Valmiki's picture of Rama Rajya has set up before

the world such a lofty ideal in Rama's life and rule that even to-day Hindu idea calls an ideal King a Rama and his rule as Rama Rajya.

What is the essence of kingliness according to the standards of Hindu life? It is *Dharma*; it is *Prema*. (*Raja prakriti ranjanath*). The King must be righteous and must preserve righteousness, and he must love his people. In fact Kalidasa says of King Dilipa that he was the spiritual father of his people because he gave universal education and universal employment and universal justice. These ideals are equally emphasised in the famous Tirukural of Tiruvalluvar also. He says that an ideal kingdom should have abundant fertility and abundant wealth and abundant virtue and that an ideal king will secure the justice and prosperity and happiness of his subjects.

It is true that we have very little of what may be called authentic biography in regard to King Vikramaditya. But we can have enough biography from the current legend and romance to understand his character and realise why the people have regarded him as *The Hero as a King*. One story about him says that he was for six months in the year in his capital city and for the remaining six months in the forest. He was thus able to have a first-hand knowledge of his kingdom and of the lives of his subjects. The great evil of impersonal and bureaucratic rule are want of sympathy as well as delay and circumlocution. He was able to avoid these evils. Other great qualities of the king were his dauntless courage and his ready resourcefulness. No perils ever affrighted him nor did he feel non-plussed by novel and unexpected situations. When the Sorcerer wanted to sacrifice him and asked him to bow before Goddess Kali so that he may chop off his head when he bent it before the Goddess, the king said: "I am a king, I do not know how to bow, as I have not bowed to any one till now. Show me how to do so and I shall do so." The wicked man bowed his head to teach the king how to bow. The King thereupon cut off his head. When the Goddess appeared before him, he asked her to give life to the Kings whose heads had been cut off by the wicked man.

Another excellent trait in the King's character was his deep and profound piety. He prayed for divine help and guidance on all critical occasions and asked for and got the aid of the higher powers on such occasions.

Another excellent trait was his learning and love of learning. In India the kings were very often poets and artists and were also liberal patrons of the arts. In fact Valmiki says of Rama in a verse which is

not often noticed that he was a master of the musical art (*Gandharve cha bhuvī sresto babhoova bharatagrajah*). Rama was a master of the arts and sciences of his age.

The last and perhaps greatest trait of the King was his burning patriotism. He rid the land of its foes and preserved its freedom and independence against all odds. What wonder is there that an era was founded in his honour and is cherished by the people even to this day.

The days of many warring States in India are over and the old dream of one State establishing hegemony by war and diplomacy over all the others is gone never to return. The passion for a free federal democratic India is pulsating throughout the land. The United States of America has shown to the world the possibility of a strong federal type of State. India is another of God's federal workshops and is destined to achieve religious as well as political federalism. India has got natural and geographical and cultural unity already and will achieve complete social and economic and political freedom and unity very soon. The dreamers of multiple Indias will have gone ere long the way of all flesh. When India become a free federal democratic State, the old political technique of Vikramaditya and his great predecessors like Asoka and his great successors like Salivahana and Harsha and the Guptas and Harsha and Krishna Deva Raya and Sivaji and Ranjit Singh will have been superseded in toto. But India—nay, the world will need for ever the ethical qualities of Vikramaditya in its rulers and administrators and his passion for freedom and unity and his patriotism and perseverance and prowess will be a national asset for ever and for ever.

LIFE OR DEATH FOR THE HINDU

By

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

We are not baffled by death. Nor are we belittling the gift of life. Life is serious and solemn for us. More, it is a continuous evolution to perfection limited as we are by circumstances. But to the true Hindu we break through limitations also. Death does not baffle us for death is destructive of the shackles and an opening into the vistas of new births where we are expected to make fresher efforts for perfection. There is an entity within us and that is eternal and divine to the devout man of painstaking and understanding. It is not realised by the fools who are carried away by passion and fancy. It is a sin that man is guilty of whenever he detracts himself to the level of the brute. It is the lazy drone that doubts his own capacity to push for victory and conquest. He who is proof to passion and phantasy can alone justify his faith in Hinduism. For to the Hindu there is nothing to doubt for, nothing outside it to swerve him from his faith. Hinduism is a challenge to every other creed race and even to the astute socialist and every truth that vaunted above has its root in the vedantic doctrine—whether it concerns food, economics, constituent of matter, or the relation between the objective world with the internal and psychic aspect of one's existence. Weilding empires and imperial power did not conflict with the supreme ideal one is bound to follow. Service to every one and sacrifice of the self and the fruits of Karma, duty to carry out one's own Dharma have been our inspiration. We can never die for when the fighting arrogant races of the west exhaust themselves they would, we are sure, seek consolation from the fountains of Hinduism. But it is our duty now to carry out the behests of our great seers, and our own leaders and organise the establishment of institutions for spreading our culture and work and serve boldly and unflinchingly till death cuts us off. The Dharma has been prescribed for each individual and family with an eye for social uplift of the whole race. That is why despite vast distance, separating province from province the Hindu communities have been punctieiously following the Samskaras in the same manner and we survive the boorish onslaughts of aliens. Till the Hindu Mahasabha was formed as a national institution, we had been handicapped in the matter of sociality and dynamic action. It is plainly then our duty

to forward the aims and objects of the Sabha. We tinker the chain, where it is weak and weld it into a unflagging bond of unification. We require more institutions for helping the poor, for educating the people in the light of ancient, traditional, well-founded and rational culture, more institutions for helping the forlorn, the destitute, more country-wide, rural, economic industrial regeneration, the revival of religious institutions for the glorification of God, turning temples and schools as centres for radiation of knowledge for inspiration, for upholding the dignity and self-respect of the Hindu. Have we fallen from our high estate from the goal set up by seers and Rishis? Yes and No. We now realise that the Hindu cannot be vanquished in prowess, physical and mental. His moral fibre is tough and un-yielding. It is woven by well-tested and chosen threads of principles rooted in rational and scientific facts regarding the maintaining of the Health, mental and emotional equilibrium unailing. Despite evil minded tempters and brutal exercise of force and an indifferent government, despite six centuries of contact with foreign races and their attempts to blot out the Hindu. Hinduism now is very assertive, challenging and adventurous, now on a renaissance of youth and vitality embracing ambitions to extend its sway over the whole of Asia, if not extending its beneficent illumining rays of higher thoughts in service of the one God—Para Brahma (whose protecting spirit we acknowledge with reverence), over the other continents, parts of one Brahmanda.

The Hindu when he was free, was famous in the arts of peace, adventure, sea-faring, world trade and colonisation. All the ancient races and civilisations were visited and influenced by the Hindu traders and missionaries. But the contact was broken by physio-geographical changes. The Hindu henceforth withdrew to his own Bharatavarsha and yet if there is light in the spiritual lamp of the world, there is yet a twinkling of the humanitarian flame, it is all due to the Hindu. These are now the pressing needs. What matters if there is intensity of knowledge and feeling if it is not supported by driving force and action? Social activities do not manifest unless every individual arms himself with determination and will and organises for strenuous work. There is not an iota of benefit in finding diversions from routine life. Routine life is always unpalatable and we must resist the tendency to lapse into mere routine. The interest in the understanding of our own shastras and literature (which is encyclopædic) has revived but it is accompanied by mean fissiparous and sectional differences. Rotten excuses are

bolstered up. The struggle for existence envy and mere sentiment have already worked havoc. The ghost of ambition for political power is marring all good institutions. The canker of jealousy has poisoned our fountains of pure thoughts and objectives. Caste-marks act as Red rags to some; the terminologies of names at once excite prejudice. The Government is indifferent and coldly neglects these tendencies. Why should they care when they do not affect their position? The remedy lies in our own hands; each is bound to become a rebel to one's own petty-mindedness and groundless prejudices. Suppress them ruthlessly. Scotch them out altogether. Seek every opportunity to mingle with others, infuse the spirit of altruism and service, stimulate the working of the humanitarian feeling on the basis we all constitute—the whole world—the body and spirit of God.

We see of late, revival of interest into the glories of our past. But this new interest is more conventional, fashionable and savouring of "escapist" mentality for the mere curious, the idle and rich. Sabhas rise like mushrooms, cinema theatres invite the masses for mere fun, frolic and luridly immoral scenes. Do the flower of Hindu Society raise their little finger to put them down? Is it serenity and seriousness to indulge in mere music in hearing Hari-Kathas from the lips of questionable beings in courting the company of actors and actresses? Are relations between men and women maintained in safe limits? Or are we prone to dash into wild promiscuity?

While thus the care for the purity of the Hindu Society is our supreme concern let us be dynamic in all that cements solidarity and union. The Christian missionary activities in C. P. recently came to prominence; the action of the St. Sophia's Girls' College in Bombay is another goading element setting up counterforces to repeal the outlawish elements in the most pressing. Hindu seminaries for the teaching of the vedanta and principles of militant propaganda is another desideratum. If one feels, he would act. If he does not feel, he is morally dead. Look at the All India Arya Dharma Seva Sangha bound for unification of the sections of Hindus. Are our inner springs of action rotten and rusted? Are our innate vision and mission of life and thought dead in the nerves? Is there any justification for the Hindu to feel frustrated? Perhaps, the next step would be a series of suicides? What a deplorable degeneracy? Mr. C. Rajagopalachariar in a speech at Thyagarayanagar is reported to have said that he wished for the

"nonce" a few more substantial visits of the enemy (referring to Japanese raids). In ordinary times, people of the country lived apart and felt separately. The only common feature was the existence of a common complaint. Common danger and suffering shared would help to create unity among them". The wish as expressed is a very flippant, gossiping expression. It is born of despair unworthy of the great spiritual force for which the Hindu is famous traditionally. If every individual realises the might of his own self, the forces worked up by discipline and mass contact the glory of his divine mission, the elevation of his race to the pedestal of leader of all races, it is stupid to invite the enemy's "substantial visits". If this condition is fulfilled, we have no enemies. None would dare enter this sacred land; no Muslim or Christian can with impunity utter any blasphemy, outrage our family peace, integrity and coherence, convert our sacred marriage samskaras into a base civil bargaining and contract. Nothing can prevent our processions and formation of an army for protection of our rights, organise our own A. R. P. organisations and other social institutions.

BODHAYANA.

BY

MR. C. NARASIMHACHARIAR, B.A., B.L., *Advocate, Madras.*

Sri Ramanuja in his commentaries on the Bramha Sutras refers to an extensive earlier commentary on the same Sutras by Bhagavat Bodhayana and an abridgment thereof by the early "Acharyas" or religious preceptors. Professor Keith and others doubt the veracity of this statement of Sri Ramanuja. No such commentary is available now and tradition has it that Sri Ramanuja himself had to go to Kashmir to have a look at that commentary as it was available nowhere else.

Pandit Raghaviengar of Sethu Samasthanam in one of his lectures controverted the statement of Professor Keith and quoted a number of authorities to prove that the commentary known as the Bodhayana Vrithi was in existence and was well-known to the Tamil poets of the Sangam age.

"Manimegalai" is a well-known classical work of the Tamil Nad included in the five great poems. The hero of this poem is a very pious Buddhist woman of that age who eventually came over from Madura to Conjeevaram, learnt all the lore of that religion and attained "Nirwana" or Salvation. At Madura she was anxious to learn the

vedic faiths and summoned the pandits and heard their disquisitions. The relevant passage in the chapter headed "சமயக் கணக்கர் தந்திரம் கேட்ட காதை" or "the story of having heard other religionists" is as follows:—

“வைதிக மார்க்கத்து அளவை வாதியை எய்தினன்
எய்தி நின் கடைப்பிடி இயம்பென
வேதவியாசனும் கிருதகோடியும்
எதமில் ஐயமினி எனும்விரியர்
பத்தும் எட்டும் ஆறும் பண்புறத்
தத்தம் வகையால் தாம் பார்த்திட்டனர்”.

She approached the pandits on vedic faith and asked them what their tenets were. They each in his own way expounded ten, eight and six Pramanas or principles as propounded by Vedavyasa, Krithakoti and Jaimini respectively.

"Krithakoti" in the above passage refers to the commentaries of Bodhayana is evident from "Prapancha Hridayam" recently published in Travancore in which the following passage occurs:—

Tasya Vimsathyaya Nibadhasya Mimamsa
Sasthrasya Krithakoti Namadeyam Bhashyam
Bodhayanaena Kritham
Tasya Grandha Bakulyabkyath Upekshya
Kinchit Sankskiptam Upavarshena Kritam."

The commentary known as "Krithakoti" was made by Bodhayana. As it was very extensive it was abridged by Upavarsha.

It is admitted on all hands that long before Sri Sankara and Sri Ramanuja, there were extensive commentaries on the Bramha Sutras. As the commentary of Bodhayana was not easily available but that of Upavarsha was, a confusion has crept in and Upavarsha was assumed to be the author of "Krithakoti" as in "Samyami Nama Malika" and other works of later dates. The above passage of "Prapancha Hridayam" expels any doubt on this subject. The Krithakoti known to the Tamilians of the Sangam age could be no other than the extensive commentaries of Bodhayana; the word literally means a crore of sentences.

BHEESHMA'S PASSING AWAY

BY

PROF. S. K. YEGNANARAYANA AYYAR, M.A.

Bheeshma is easily one of the grandest figures in our Puranic literature. Everything about him is so great and inspiring. His self-sacrifice and life-long celibacy, his unrivalled generalship, his love of Righteousness all mark him out as a hero of the very first rank. His passing away was quite consistent with his greatness and was unique in many respects.

In the first place he was a *swacchanda-mrityu* i.e., one who could cast off the mortal coil at his own sweet will and pleasure. Hence it was that though wounded and disabled on the tenth day of the great battle he lived on till the advent of *Utharayana* or the northern course of the sun.

Secondly though wounded and disabled and lying like the hero that he was on a *sara-sayana* (a bed of arrows) he spent the few days he had willed to live in expounding *Raja-Dharma* (duties of the king) to Yudhishtira and his brothers. In the Mahabharata as we have it the last discourses of Bheeshma occupy so much of space and deal with such a bewildering variety of topics that most scholars are inclined to consider a good deal of it as later interpolation.

Thirdly he had the rare good fortune of having Krishna not only in his heart, but before his very eyes. He was exceptionally lucky in his *Antya-smiriti* or the last remembrance.

Sreemad Bhagavata gives (in Skandha I, Chapter 9, a brief account of the last days of the Grand Old Man. Yudhishtira was there with his brothers and Krishna. Many sages came there. Bheeshma thus addressed Dharma-raja:—"I am surprised that you should have undergone so much suffering in spite of the fact that you Dharma have always been having your brothers Bheema with his club and Arjuna with his bow. Above all you had Krishna on your side and yet you suffered. Even wise men are unable to unravel this mystery. Therefore rule well over your subjects knowing that happiness and misery are His doing. This Krishna is Sree Narayana Himself moving about in disguise among the Vrishnis. His greatness is known only by Siva and Narada. You take him to be your uncles' son and dear friend, you made him do service to you as your messenger (to the court of Duryodhana) a charioteer (to Arjuna).....Yet see how kind He is to His devotees! He has appeared

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SHADPADI STOTRAM

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before men when I am about to give up my life. Whoever thinks of Him with devotion and repeats His names and thus gives up his life is freed from the bonds of Karma. May that God of gods with His face beaming with bewitching smile and eyes shining red condescend to stay in my front at the time I am going to give up this body". Thus saying Bheeshma uttered the famous prayer, known as *Stava raja* or the prince among the hymns and later on passed away.

[Note:—A melancholy interest is attached to the article above. When on Saturday last (15—4—44) I went to see my friend the late Mr. K. V. Sesha Aiyangar he told me that he had read my article on *Antya-smiriti* with interest and asked me whether I had read the famous *antyasmriti* of Bheeshma as given in the Bhagavatha. I said 'No' but promised to look it up, which I did; but I least thought that my friend would pass away so unexpectedly and that that would prove to be the last conversation I could have with him. He repeated most of the Bhagavata verses with great emotion.

May his soul rest in Peace!

SHADPADI STOTRAM

BY

RAO BAHADUR S. K. YEGNANARAYANA AYYAR

Among the very fine hymns or stotras composed by Sri Sankara one of the finest is the Shadpadi Stotra or one of 6 verses as the name implies. Another meaning is that in this the great Acharya has given us the essence of things as the bee gathers honey from flowers. Here are the verses:—

अविनयं अपनय विष्णो

दमय मनः शमय विषय-मृगतृष्णाम् ।

भूतदयां विस्तारय

तारय संसार-सागरतः ॥

Oh! Vishnu! Remove my wickedness; control my mind and put an end to my unmeaning quest of sensual pleasures; intensify my kindness towards other beings and save me from the ocean of samsara. (1)

दिव्य-धुनी-मकरन्दे

परिमल-परिभोग-सच्चिदानन्दे ।

श्री-पति-पदारविन्दे

भव-भय-खेद-छिदे वन्दे ॥

I salute the two lotus-feet of the Lord of Prosperity from which flows the honey of divinity, which are full of the fragrance of Satchidananda and which cut off the sorrow due to the fear of Samsara (2)

सत्यपि भेदापगमे

नाथ तवाहं न मामकीनस्त्वम् ।

सामुद्रो हि तरङ्गः

क्वचन ससुद्रो न तारङ्गः ॥

Even if the difference between us be gone, O Lord! I am Thine never art Thou mine. The wave belongs to the sea; no where is the sea a part of the wave (3).

उद्धृत-नग नगभिदनुज

दनुज-कुलमित्र मित्र-शशि-दृष्टे ।

दृष्टे भवति प्रभवति

न भवति किं भव-तिरस्कारः ॥

Thou who didst raise the mountain (of Govardhana)! Younger brother of Indra (who cut off the wings of mountains)! When Thou all-powerful be seen does not the driving away of samsara happen by itself? (Yes; it does happen) (4).

मत्स्यादिभिरवतारैः

अवतारवताऽवता सदा वसुधाम् ।

परमेश्वर परिपालन्यो

भवता भव-ताप-भीतोऽहम्

Oh! Supreme Lord! By Thee who by taking incarnations like Fish etc., hast been protecting the world, I deserve to be protected who am frightened by the miseries of Samsara (5).

दामोदर गुण-मन्दिर

सुन्दर-वदन-अरविन्द गोविन्द ।

भव-जलधि-मथन-मन्दर

परमं दरं अपनय त्वं मे ॥

Damodara! Seat of all good qualities! Govinda with face beautiful as a lotus! Thou who art like the Mandara Mountain in churning the ocean of Samsara! Remove from me this supreme fear (of Samsara) (6).

नारायण ! करुणा-मय !

शरणं करवाणि तावकी चरणौ ।

इति षट्पदी मदीये

वदन-सरोजे सदा वसतु ॥

Narayana! whose very essence is Mercy, I seek refuge in Thy feet. May this hymn of six verses be ever in my mouth (May this bee live for ever on the lotus of my mouth) (7).

THE BHARATA DHARMA

1943

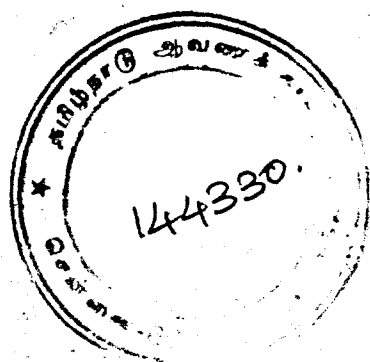
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