

No. 1.

The Sanatana Dharma = =

AND

= = The Divinity of Man



DHARMA SANGHA  
TANJORE.

72

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# The Sanatana Dharma

AND

## the Divinity of Man

AN

Appeal for all India  
Religious movement

AND

The formation of the real  
field for religious work

BY

A SADHU.

*Man is but a mean between animality and Divinity.*

*Religion is the process of annihilating animality, establishing humanity and evolving Divinity out of it.*

*The "Sanatana Dharma" only, gives scope for this evolution through its well organised Varna and asrama.*



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## INTRODUCTION

The necessity for the inauguration of an "All India Religious Revival Movement" is being felt by all religious preachers and exponents for a long time but whatever movement has been set up it has become a sectarian or individualistic one. But such half-hearted and faltering movements have more pernicious effects upon the degenerated society than good. A tour all over India will clearly prove the evil effect of such sectarianism and the low tone of religiousness of our people. We always boast of our spirituality and religiousness but to speak the truth as at present it is, it is nothing but a vain boast. The "world is too much with us" and we are going from bad to worse. Grihasthas as well as those soldiers of God *viz* those who call themselves Sadhus and Sanyasins from the richest to the poorest, from the Mahants down to the illiterate incapable Sadhu, all are sleeping over their respective duties. We have forgotten that we are men—we have duties and that we have a mission to fulfil for which we are yet retained in the face of the earth instead of being erased out of it through so many vicissitudes. We have yet to sing the "birth song of the Divinity of man" and upon that, place all human families on the solid plank world of bliss "anandam."

We have faith in the future of mankind and we have faith in the past of India. On that faith goes forth this appeal to all

genuine children of the mother Bharat to come forward with their might to help us in this attempt to revive and restore our "Eternal Religion of Humanity" on its own throne wherefrom she will be again playing the part of Guru to all humanity as she had done in the past.

Our ideas are sufficiently clear and our demands are clearer as it will be found in the pamphlet. We hope our appeals will not go in vain. A scheme of our work will shortly be submitted for public criticism and acceptance or rejection.

Trichinopoly, }  
1—12—1920. }

The writer,  
K. R.



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**God and Satan.**

"Satan has caught hold of the world and God has forsaken it" said a wise sage : but said I "how could there be room for two—God and Satan ? If there be God there can be no room for Satan or if you accept Satan, you cannot have a God." The wise one replied, but don't you see both

playing in and through the creation ? Men have become more familiar with Satan than with God now-a-days,—that is palpable.

Egoism and arrogance make world unhappy.

The happy world of God is being turned into a hotbed of misery. Human egoism and arrogance is throwing God's world into the melting pot as it were, to remould it in accordance with their predilections : God's laws are being broken, distorted, perverted, misinterpreted with immunity. The present human civilisation is made after turning this world into a veritable shamble. Truth is yielding to falsehood, love is yielding to hatred and in the name of nationalism, a sweetened word for refined barbarism, in the name of religion, a catchword to serve one's own pupose, men are trampling down the rights and obligations of their fellowmen.

Man is but a mean between animality and divinity  
and Definition of Religion.

Man is but a mean between animality and divinity. Religion of man, therefore is only a process of annihilation of animality, establishment of humanity and evolution of Divinity out of that. But the process of involution has set in before humanity is established—*i.e.*, men have been managing to nourish animality as best as they can and have given up the process of evolution—they have taken to live artificial lives instead of natural ones.

The world is not always bad,

Has this always been the case with human world ?  
Are all the sayings of the ancient sages with regard to the

Satya and the Treta Yugas false and simply products of the poets' fancy? Has humanity always meant monstrosity?

Change natural; Ideal unchanging.

No—certainly not. The world is not what it was. But change is the order of nature. The babe changes into a boy, the boy into a man and that again to an old one. The fruit and the flower are but the different stages of the same. So we need not trouble ourselves with the changes going on in the world: But the 'ideal' state must be maintained and upon this the whole struggle of humanity is based. The ancient and the modern civilisation are fighting on that ground of "ideal."

The great ancient Indian Civilisation.

India has passed through several vicissitudes of life. Divine-race of people—"The Titans with the angel's heart" had their births and plays and deaths in India long before the modern civilisation had seen the light. The celestial songs of the Vedas, the mysterious Karma inculcated therein, the abstruse and heavenly philosophy of the Upanishads, the six schools of philosophy, the historic Epics of the Ramayana and Mahabharata, the philosophical, historical literature of the Puranas and the sublimest psalm of Divine Life of mankind sung in the sacred "Geeta" speak of the great human civilisation of ancient India. Modern India has been befooling itself by its petulance under the hypnotic influence of the European civilisation.

The Reformer's new Civilisation.

But fortunately, there have come great souls to save India from this hypnotism to remind them of their noble

heritage from time to time. This has led modern India to wake up to the sense of her duty towards mankind at large. She knows that she has the greatest and the noblest mission to fulfil and that Indians must come back to the old fold to gather strength to humanise and civilise the world as their ancient forefathers had once done.

The Vedas, smritis, puranas, the systems of philosophy and history had had their heydays and played their parts. Those Titan-angels "slumbered on their oars" and the world took them to be dead. Reformers took advantage of their temporary silence and inactivity and tried to save India from being thoroughly under the grasp of the Western modern civilisation. Raja Ram Mohan of Bengal, Saraswati Dayananda of the Central Provinces and several others of their type gave a new religious Samaj, in stop-gap way, to protect the old civilisation from total metamorphosis or annihilation.

They thought much of their achievements for they by pandering to the taste of the then men of culture—drunk deep in the wine of Western civilisation of women and wine—the civilisation of gross animality—had saved lot of so-called educated children of the soil from being converted and proselytised into other religions. The Modern India is no doubt indebted to them for their stop-gap methods of reformation of Indian religion and society. But it is a matter of pity that the followers of those Samajes, who had their necessity then are yet fretting and foaming against their old mother-civilisation which has maintained itself against all odds and inconveniences. Lord Buddha "a rebel child of Hinduism" of the Pauranic Samaj of India got more ahead

of its origin than the present Samajes of the Brahmas, Aryas and the Devas,—it produced a mightier and healthier child in Lord Buddha than their own founder but the old civilisation had weeded it out of its soil of birth and sent it up to humanise where human beings did not know themselves. So did Islam come with its aggressive civilisation and did play its part and in the glamour of novelty and under the influence of animal weakness, some children of the soil embraced the new civilisation of Islam, but a few they were and the old Hindu society did not feel it keenly. The Christian civilisation—a civilisation which prides itself best in the breach of Christian doctrines which is but a “distant echo” of our old Indian Hindu civilisation and feeble too—has come to stay in India. The onrush of Christian missions from all parts of the Christian world has really told upon the old mother and she is now waking up to shake off the dusts of these civilisations and religions of yesterday—debtors to her—from off her august body.

#### Base of modern wars.

This is the real base of modern world-wars. Christian civilisation of the West has consumed itself up and the “Great war,” the “Bolshevism” the “Labour Troubles” and the “suffragettes” are its ultimate effects. It is now India’s turn to play her old part of Guru. She has to sing again the birthsongs of the super-race of man—the divinity of human beings upon which rests the peace of the world.

#### A call for Common Standard.

There have been people of schism, who separated themselves from the mother for the time being, and saved the

mother from being totally separated from her children. These separatists—the Brahmos and the Arya Samajas—had their necessities and they have played their parts, but now it is time for them to come back to their fold to strengthen it. The love of physical science led many to think ill of the surprising and seemingly impossible achievements of the Pauranic Gods and God-men but they have been proved by present sciences to the hilt and there are things which science fails to explain. Even philosophy only tries to explain. Let us not try to explain the Purana through science, let science prove Puranic Truths in the ordinary course of things.

The Brahmos have accepted the western civilisation in toto—in eating, drinking, clothing wedding and praying too. The Aryas have accepted Christianity with Vedas and that too a qualified and conditional one, as substitute for the Bible and Dayananda for the Saviour. We love them and adore their memories. But they should know that by adopting these ways, they are at present weakening the mother rather than strengthening her.

#### ‘The Child of Kali.’

To show them the reality of the Vedas and the Puranas, was born in Bengal the great and famous illiterate son of ‘Kali’--The Goddess in Dakshineswar near Calcutta. The great Paramhamsaji Ramkrishna Keshav Chandra worshipped Kali in silence. Vivekananda is an offspring of the old civilisation of the Vedas and Puranas—the old civilisation of Vedantism and idolism.

The ‘Mission’ which Swami Vivekananda gave to

modern India was to infuse new blood of social service into the old weakened body of the mother.

### Swami Vivekananda's great services.

Indian society was then in the grip of the old and the new civilisations—the new seemed to be more powerful and charming than the old one—what could save her then? Swami Vivekananda saw the real healing balm—he saw how the Brahmos and the Aryas had shown the weakness of the old through the glamour of the new and he took it into his mind, the puerility of the new and the strength and purity of the old one. It was from South India that Sankara went out and weeded out the godless religion of the Buddhists and in the fitness of things it was that from South India Swami Vivekananda was sent over to America to convey her message of the Divinity of man to the Western people who falsely thought that they were to civilise the rest of the world.

### The change in the angle of vision.

This brought about the change in the angle of vision of the Indians as well as of the Western people. Indians began to respect themselves again, and Western missionaries thought that their business came to an end. Educated Indians would not take to Christianity unless animal passion led them to take to it and their field rested amongst the lowest classes of people. Swami Vivekananda, the worthy disciple of the worthy Guru, knew the motherland thoroughly as he had travelled all over the land and knew where the real shoe pinched; he gave a practical religion viz., the social service.

## Social service.

Help the illiterate by educating them—make asramas for the orphans and helpless widows, hospitals &c., for the people, because the ignorants are more alive to such practical benefits. He knew the system of education the modern Indians were receiving and had cried for his own system and called for Brahmacharis and Sanyasis in number to give effect to his schemes. But his Bhoga was complete and he left his schemes to be worked out by those left behind. His mission is doing his work as best as it can.

Separately no one is strong.

But these too separately are not strong enough to stand against the evil influence of the pleasure-giving civilisation of the West. They are not complete in themselves and unless they all combine under one "standard" of the "Sanatana Dharma," the so-called Christianity will tell its tale upon our dear children. The colleges, schools, the playgrounds, the hostel, the hotel, all are eating up the vitals of our souls and let us see what shall save us from the evil of the modern.

In one word—Has the modern Western civilisation got anything new to give us and enrich us?

The only answer is, no—an emphatic no. It has to give us one thing—animality and a vain-boast of its sense of unnatural equality.

Our faith.

We have faith in the future of India because we have faith in her past. Our business is to remould our present and create the future out of it. Our faith is not based on:



simple blind belief in the past glories of India but upon the belief in the "Divinity of man" which was so clearly sung by the great Rishis of Bharata. Ours is the religion of *eternal humanity*. We have faith in the advent of the golden age—the age of the living Gods in human forms. Our work lies in our abiding faith upon God, from whom starts the whole universe with all its simple and complex workings. This is the living faith upon which we take our stand and by consecrating our lives in the living fire of our faith, we go on working.

Ideals contradictory.

But are we singing the new birth-song of the divine man? No—we are singing the old song in a new way. The old ways have been tried and found wanting—the reformers have failed to bring about the desired peace,—let us therefore begin anew: but the world is too old to let any new things to show itself says the Sanatana Dharma. Your Karma Yoga, Jnana Yoga, Bhakti Yoga are not new and each in itself is not complete: Those who want the West and the East to combine and unite to bring about the desired peace to the world are mistaken and perhaps in the glorious future of the Purna Yoga find the panacea of all the seeming troubles of the world: But how shall two 'ideals' meet we do not know.

All for us; none for others.

The Western civilisation has its beginning in the pursuit after the transient pleasures of life and the greatest hero is he who will earn the enjoyment of the pleasures of life best; while the Indian civilisation begins with the psalms of the

spirit, giving matter—transcient and temporary as it is—its proper place in the society of man.

God for me; I for all.

While West is crying "all for us and none for you," East cries, God for me and I for all. Taking these opposites into consideration, I do not know how the "Purna Yoga" of the new school will bring forth the desired bliss into this world of God unless it proposes to go back to the old method of organisation, which has endured for ages and ages against all odds and ends. The West must yield to the East—the time is come. The ideals have been tried and the East has come out with the full glory and lustre of infinite truth and wisdom.

Western Organisation shattered.

The social organism of the West has been shattered to pieces. The struggle between the labour and capital, the struggle between marriages and non-marriages and married, the struggle between man and woman—the struggle between the wealthy and the mediocres, the learned and the wealthy, are all clearly pointing out the defects of the organisation. Our people, the perverted educated leaders of the present Indian society, are crying for the very same institutions to create the same struggles here. They forget that it is weakness to think oneself to be a creature of circumstances—we are the creators of our own circumstances and so have to work out our own salvation. Every nation has its individuality and its own soul. Let us not forget this simple truth.

Reformers mistaken.

The Industrial India is pining and what are the re-

medies? Would you create the same restlessness here in India as it is in other parts of the world by breaking down the social organism of your forefathers? The intellectuals are losing their ground by forgetting their ideals. Will we let them go on in this way by crying against them? The Military class is nowhere to be seen; will you not reshape them? And the serving class is everywhere. Will you be a nation of serfs and slaves? The animality of yours is growing rampant in you; will you add fuel to that fire by opening the flood-gates of animal pleasure. Will you solve the question of the sublime ideal of Brahmacharya by remarrying the widowed girls and marrying grown-up women? Will you continue the old way of marrying old widowers with young girls with a view to take advantage of a custom, then prescribed out of necessity, and thereby kill the very essential beauty of marriage? Have you a proof to help you to substantiate these steps for the evolution of Divinity out of humanity.

#### State of Self-Realisation stale.

I am afraid we are forgetting the simple fact that we are "men"; we are becoming veritable beasts. The idea of "realising the Self" has become stale with us—at present. The Religiousness of India has become a matter of vain boast. And the West has been reaping a good harvest out of this weakness of ours. England, France, Germany and America may have political differences but with regard to their relation to India they are united—they exploit together—they pervert together—they enjoy together at our fall from the pedestal of Gurudom to discipleship.

Discipleship for science a false idola—opportunities wanted—Sirs Bose and Ray.

You say, we must accept discipleship of the West for their physical sciences. But the truth is "that given opportunities, you will be their teachers". Look to the great scientists of Bengal Sir J. C. and Sir P. C. Are they the rare brains of India? There are several mute and unknown Boses and Rays in the nooks and corners of villages in India who, given opportunities, will come out to teach the West new sublime truths. Opportunities you are to make. Why do you want to beg at others' doors before you look to your own stores of wisdom and knowledge? Have you gone through them? No they are in Sanskrit; you do not want to learn that language; you will learn Latin, Greek, German, Russian, and Polish languages but not your Sanskrit: Can perverseness go beyond this? Well sirs, you are to create opportunities for your intellectuals and industrial people; you are to create opportunities for all without creating the seemingly indispensable competition. You are to be Indians first, next and last.

Panacea lies in Varnasrama and its elasticity and Evolution its only result.

The only panacea lies in your "Varnasrama"—the name of which serves to you as a red rag to the bull. The elasticity of the Varnasrama Dharma is unique—ignorant people only say it is narrow. It is based upon the theory of evolution of man's intellect and wisdom by steady and slow process of assimilation and discrimination. It has survived all stress and strains—all struggle against it all over the world. If the

«Christian world wants peace it must sit at the feet of the Indian Rishis as Buddha, and Christ had done and then sing songs of peace and bliss to their hearths and homes in Europe and America. The indentured labour Bills, the emigration Bills, and all these inhuman bills for repression shall have to be given up for a Bill for peace and bliss and that to be learnt and accepted from the laws of Manu, Bhṛigu and Parasara and from the sublime truths to be had from the Gita, the eternal Vedas, the perennial sources of the desired peace.

#### Cause of fall.

We are fallen no doubt as we had given up our ideals and being wise in fools' paradise had befooled our law-givers. The great souls have saved us from total annihilation. Had Vivekananda cried along with Dayananda to give up the temples to the devils and not to the Gods, as they are, we do not know where we would be by this time; had these Vedantists in the pride of Vedantism asked people of India to know the Ganges as a common mass of water for bath &c., we know not what we would be by this time. On the one hand the load of subjugation and illiteracy on our head and on the other the load of scepticism about the findings of our great souls would have crushed us altogether.

Awakened, our field of work at home and not abroad.

Thank God that we have been aroused and awakened to the sense of our divine birthright—let us congratulate ourselves upon this timely awakening. But awakened as we are, where are we to work? The field of work should

be fixed and the method too. Are you to go to the West or to work in our homes.

What are the general tendencies of the present day reformers of our society ?

**Tendency of Reformers to facilitate animalism.**

The general tendencies are to pander to the taste of the pleasure-loving society—to open the flood-gates of pleasure—sensual and material—easy for man to become beasts: are we to accept these reformers—no certainly not. But they are our own children perverted by their Western education and environments. What to do with them—are we to fight with them and misuse our energy for nothing ? Are we to fight with the Brahma and Arya and the Deva Samaja people—no: let us leave them alone and analyse what they want.

They do not want old caste system but new one—  
no hatred in the old system.

They do not like the caste system: but they like the difference between rich and the poor, the educated and the uneducated, literate and the illiterate, the strong and the weak, the intelligent and dullards ; do they not ? Yes. What is caste—means the difference in the character and mentality of men. The intellectual and the artisan will always differ in nature and mode of life. The warrior will differ from the priest in all and every respect. But the caste does not make any difference on account of wealth—a rich Brahmin will not be given greater respect than a poor Brahmin. In India poverty has never been a crime nor

scholasticism a preference ; it is purity of character and faith in God's will. The quality and the action are the main stay of the caste system and other subcastes have followed as natural consequences. But really caste system does not allow the least tinge of hatred to creep into its working. The Brahmin who thinks of the weal of the whole society cannot hate the warrior princes nor the industrial Vaisya—nor the serving Sudra.

#### Hatred due to Western ideals.

If there is hatred today it is due to the influence of the Western culture, where money and power are the badges of superiority. In every clime and region of the world the four varnas are existing—the intellectuals and the warriors, the industrials and the servants are found everywhere. The Rishis of Bharat defined them distinctly and saved the society from the grip of constant feuds and quarrels as now found in the Western world. The division of labour made by the lawgivers are based on natural laws of inheritance. But they did not leave the society bound down for ever and showed how to adapt themselves in times of danger to the country and society. But we are now neither of the East nor of the West and hence we are finding ourselves in the seas. We have twofold lives daily—one in our offices and the other in our homes and so our lives seem to be contradictory.

#### Intermarriage and interdining not the generator of love.

Next is there really any caste system which seems to be so much galling and incongruous to our reformers—the petulant

children of the Sanatan Dharmas,—in our Sastras ? The Brahmins, the Kshatriyas and the Vaisyas are the three main castes—are they to hate each other according to the Sastras ? They have been given the same privileges—regarding their education and other matters of intellectual developments and social and religious conventions or samskars. Well—they want intermarriages and interdining and in this they find the panacea and the whole seed of unity, amity and love. But does this stand to reason and do facts corroborate it ?

The French and the Germans and the English all intermarry and interdine but then why did they fall out and sought each other's life in the name of country and nationalism ? What was the reason for such a horrible man-slaughter when there was no want of interdining and intermarriage between them. Well again brothers here dine together—why do they fight again and separate ?

#### Union of soul.

The ideal of union is not on these extraneous business of men ; it is in the soul union of human kind ; and so long as this unity of the soul is not preached to the ignorant and wrong-going human beings there can never be peace in the world of God.

#### Relationship with God. God as base.

So our relationship with God and the world is to be impressed upon us at the very start of our lives by which we may live in the world of God as so many divine beings in human form enjoying and not enjoying, working yet not



working, bound in the one sense of love and bliss and thereby creating or bringing down the kingdom of God in this world.

We start from God as our base and come back to Him after our sojourn through our life—a life of work and love and not of idleness and hatred. We have no reason to find fault with a social organisation which has stood the test of stress and strain and time. But we have reason to complain against the element of hatred that has crept into the system. To love and respect our ideal is the only remedy against this element of hatred.

#### Nature of our caste system.

Our caste system was not complete in itself; it had its base on the four asramas where we had the good luck from the very beginning of our lives, to learn the Truth regarding our existence—we were given to know the intrinsic worth of our life—its connection with Nature and God. Our life was regulated through prescribed Karmas and *Nishiddhs*—prohibitions and thus we were brought up as regular moral men and our crowning glory was in the adoption of the fourth asrama, the Sanyasam, where we used to merge our individual self in the universal Self having no limitation of time, space and cause. The Brahmacharya asrama was to teach us the process of annihilating our animality latent in us and thereafter through Karma, cherish human qualities and hence the few years of our worldly life would not seem to be miserable as it is now seeming to be.

#### Effect of caste system.

On account of this division of varnas and asramas we used to have peaceful society, where each varna had its

defined duties to perform—the fulfilment of which obliged each varna to love and respect others. The country was flowing with honey and milk and people were happy and contented and loved each other. But still where excessive power of one tried to oppress the other or thought of taking advantage over others, there were feuds which ended usually in the triumph of the good and the honest over the wicked. These were the troubles, temporary and passing ones, at times. But we are always in trouble now-a-days ; why ?

Why in trouble now.

1. Because we have no hand over the legislation of the land, and because those who are in power are men of different ideals and ideas, we cannot control our food and cloth nor can punish the recalcitrants of society.
2. Because we have forgotten to respect our ideals and the Brahmins who were the custodians of Indian ideal have fallen from those great ideals of self-culture and self-sacrifice and have been flowing in the same stream with the non-Brahmins.
3. Because we are being brought up and bred under the influence of a culture and civilisation quite contrary and antagonistic to our ancient cultured civilisation.

These three causes are sucking up the vitality of our life principle. We are imitating the Western activity without a life within us and hence we are failing everywhere.

Had we the vitality of our ancient Rishis and Titanic-angels who gave to the world the message of faith, love, and hope, we would be as great or rather greater now.

But we have faith in our future and that faith is based upon the consecration of our life. Let us consecrate our lives and with a firm faith upon one God—Sri Krishna, who gave us “The Gita” through Arjuna as a type of man; let us work as His instruments to work out His scheme of work which remains closed to us on account of our false and hollow egoism.

Our starting point.

Let us know that the “Prakriti” has been working upon us and shall make us work according to her pleasure, unless we chose to know her, through our knowledge of God. Knowledge of God and faith in Him is our starting point of life. We were angels in our childhood and simply this ignorance of God, and his relation with human world made us wicked and made this world a world of Satan. Let us therefore arrange our institutions in such a way as would enable us to know and love God and in our abiding faith in Him shall make us invincible. On this will rest the restoration of equipoise to Indian society and not on breaking up the high ideals of life inculcated in the Sastras by our great Rishis. Morality without God is a strong body without proportionate brain culture.

We have adapted ourselves to circumstances without bliss and peace.

We are told times have changed and hence we must change our methods of life. But have we not changed?

Since the advent of Buddhism, Islamism and Christianity we have changed and adapted ourselves to the changes brought about by their advent. But has that adaptation made us greater than our past Indian forefather? Has that brought us peace and bliss—the goal of human existence? No. Adaptation to evils presupposes weakness and imbecility.

Adaptation to evils supposes weakness.

We have degraded and degenerated ourselves by adapting ourselves to these influences; we have been not only politically fallen but economically, socially and spiritually fallen. Let us therefore turn back from this process of adaptation and let us be firm in the faith in the achievements of our forefathers, who gave us an organisation so strong and stable.

We shall preach the old civilisation of India—we shall practise the high ideal of plain living and high thinking, we shall practise self-culture and self-sacrifice which gave the beggarly Brahmins the greatest esteem of the world. We shall follow the principles of warrior-life to protect the weak and shall earn for all and not for ourselves—in this shall lie our salvation.

Our ideal is—God is only Real and things manifest to the senses are unreal: therefore to know the self should be our whole process of action. As we cannot do without the unrealities, we shall accept them as they are and not as they seem to be and take them as means to know the reality as an antithesis.

The real Yoga of "Atmasamarpan."

We shall preach the Divine song of the Divinity of mankind and shall realise it through our Yoga of self-surrender—or the "Atmasamarpan" as preached in the Gita by Sri Bhagavan for our enlightenment. We shall therefore practise this habit of relying in God from the beginning of our life; we shall not take the responsibility of ruling the universe through our laws but shall accept what laws God makes for us. So let God be our guide.

But where shall we practise? Is it possible for us to realise this Divinity of man, being in the midst of men serving the purpose of Avidya? No. It is not. So God gave us the Brahmacharya Asrama through our Rishis who always surrendered themselves to God and devoid of the lower Ego.

National Universities wont do.

We have been establishing National Universities, Hindu Universities, National Schools, and Colleges quite in imitation of the Western institutions. These may give us money, these may give us scientists and scholars, but this will not give us back the high ideal of our civilisation—the firm faith upon our God, the love of our ideal and shall never make us Divine men.

Railways and Telegraphs may facilitate human comforts but in them does not consist human greatness. Sukadeva never saw a steam engine, and I have seen; it does not follow from it that I am superior to Sukadeva. We are Varnasramees, we are Hindus, we are spiritual people—the matter is to us a

secondary place—it is not the summum bonum of our life. Our ideal is not to enjoy at others' cost. We do not preach wallowing in the hogs wash—we preach love for all as all are divine beings. If we want a country of our own it is not for us alone but for all.

The demanded reforms are misconceived.

Those who preach widow-marriage, interdining, inter-marriage as the panacea of all evils of the world have no reason to stick to their mistakes. The world facts have proved their futility ; they are only separable accidents of human existence. They will take place according to the necessity of the society. Such necessities are not yet present in India. The corruptions and defects so palpable now in Indian society are due mostly to the degeneration brought about by the acceptance of foreign culture and civilisation and partly to the ignorance and over-conservatism of the people.

It is time—high time—for us to pick up our old ideals and work upon them.

The defence of the validity of the Puranas, suitability or the divineness of the Vedas, the merging of all the Varnas and Asramas into one, the policy of adaptation to circumstances, the mission of social service will not make us great. It is the process of slow and steady evolution of the Divinity of man will solve the question and will bring about the establishment of the kingdom of God in the world—when the rich and the poor, the Brahmin and the Sudra—

the learned and the ignorant will stand on one pedestal of equality knit with the bond of love and amity.

The Equality in the West is a misnomer.

The equality of man preached in the Western world is sham and in name only. The struggles in the Western society have proved the futility of the profession. Equality really lies in the soul of Jeevas and not in the body in all its aspects. Man's predilections and inclinations differ in accordance with his mentality, environment, culture. A good man in England and a good man in India will differ in their mentality like the two poles and on this natural difference rests the classifications of man. It may be argued that man must rise above their petty prejudices and accept a common ground for union. Yes—but it requires a slow and steady evolution. Not by the fiat of a reformer. Nor by the pen of a Governor can such union be possible. Wisdom is not a commodity to be purchased in the market with money.

#### The Asramas.

Therefore the Rishis made the four Asramas. In the first the whole truth was being given and inculcated upon the impressionable minds with a view to befit themselves for the world's ways and the Grihastha Asrama rules were so noble and liberal that a Grihastha being in the world would be a source of bliss to all and then after fifty when the children become fit to take the reins of the samsaram in their own hands the father of the family took to a simple and devotional life of Vanaprastha which was only an apprenticeship period for the fourth Asrama which meant the merging of all

conventions of individual and family life into universal collective life. Everybody would once according to this process get a chance of realising his self through his services to humanity where God is most manifest. This is the natural way of the evolution of the equality of man and the other way is artificial and so cannot stand.

### Elasticity of Hinduism.

If one travels from the Himalayas to the Cape Comorin he will learn the elasticity of the Hindu system of organisation. A Hindu in Bengal and another in the Cashmere region and a third in Southern India are quite strangers to each other and antagonistic in their social observances, customs and yet they are the same Hindus. A Hindu vegetarian and non-vegetarian, a Hindu teetotaler and Hindu indulging in wine and intoxication in the name of Tantra, a Hindu observing the Vedic rites and ceremonies and a Hindu not observing them are all children of the same society. You want widow marriages. Yes, you will have it amongst the fighting classes and the lower classes allowed, you want marriages between Brahmins and other castes—you will have it in South India, look to the Nairs of the South—you will want marriage between cousins; well go and see in the provinces of the Madras Presidency—you are allowed to marry your maternal uncle's daughter, you are allowed to marry paternal aunt's daughter, you are allowed to marry even the daughter of your uterine sisters. You may see the stringent rules of marriages in Bengal, you may see the stringent rules of interdining in the United Provinces.



In Bengal a Varadwaj cannot marry a Varadwaj—in United Provinces a Misra can marry a Misra. In the Punjab you may see worse anomalies. Well all these thesis and antithesis—the anomalies—are in the Hindu society but that does not tell upon the real body. It has maintained the Hindu society against all aggressions of foreigners. The Deshachar and Kulachar of Indian society—I mean Hindu society—are its strongest bulwarks to protect it from total metamorphosis. You want female emancipation—well your Sastras make your women queens in their husband's places—and give them absolute freedom in their Tirtha darsans etc., all religious observances and in matters of altruistic works and not in libertinism. And again if you go to the land of five rivers you will see it in all its phases; go to the South, you will see it in full swing and you will see its good and evil effects along with it. You cry against the *mimosa-like* sensitiveness of the Southern Brahmins to touch by the lower classes of Hindus; well, look to them and look to the Cashmere Brahmins who could eat things conveyed to them at the end of the sticks by the Mahomedans. You want interdining—well, they exist with certain qualification because the Hindus knew that interdining does not generate love and affinity while on the other hand may diffuse pollution and diseases.

When do men interdine?—Where there is natural love i. e., between husband and wife, children and family, uterine brothers and men of same mentality, where there is political necessity such as people who have come to stay together perchance and have to work together for self-protection and then for self-interest—such as one has to

please another for serving his purposes. Sycophancy! Hindu society had nothing of the kind to suffer from for long and there was interdining amongst themselves viz., amongst those who were of the same family and kith and kin. No foreigner disturbed them for thousands of years. They lived and worked amongst themselves and utilised the process of evolution through the Varnasrama. They had happy homes until Lord Buddha revolted and introduced a non-caste religion which was on the face of it untenable in this land. People are accustomed to it from the very early dawn of their civilisation.

Religion without God and without reference to difference in mentality.

Religion without God and without reference to the difference in the capability of people had no soil ready in India and it will never have—the so-called equality of man so much vaunted in Europe and America is but a vain-boast—it has been forced out. The treatment of the Americans to the Negroes and the English and Dutch to the Kafir and the Indians in Africa, has proved the futility of this equality of man. The Moslem civilisation also boasted of it but their treatment of the conquered Indians exposed their false promises of equality. They may be equal to their own people when self-interest required it—but really speaking—such equality is impossible and artificial only.

Indian Rishis wiser.

Indian Rishis know better than these boasters of equality of men. They know that all are equal in the soul and not in the body. The mentality of men differ and it evolves through

process of time. Education, environment and culture are the three constituents of the final evolution of divinity out of man.

For this process of evolution of divinity the Rishis made the life of man a life of Karma and that through different stages.

#### The four Varnas—Equally Pure.

The Vedas say—the Brahmins were born of the mouth of Brahma—the Kshatraya class from the arms—the Vaisyas from the thigh and the Sudras from the feet of Brahma. These imaginary divisions of the body of a bodiless God shows how cleverly they organised. These are the four classes of people who work in all human societies. Each had its own duties fixed. There was no intrinsic difference in their worth. They all belonged to the same body divine and hence all were pure and none worth hating for impurity. But as the intellect is of paramount importance in a social system the Brahmins were given the superiority but it did not consist in their being monopolists in intellectualism. Their superiority was based on their self-sacrifice. Their culture was the same type as that of the Kshatriyas and Vaisyas but their duty was of another type which barred them from enjoying the external pleasures of life which was kept for the warrior and the other classes. Those who find fault with such safe and sound social organisation are mistaken. Things naturally decline and towards the end of the Pauranic Yuga there was a decline in the Brahminic ideals of life and the priestly Brahmins fell from their ideals. Lord Buddha saw this and through his moral influence and through royal help ousted the priestly classes

and yajnas for sometime and made all equal and the division of labor was broken and all men became equal which was an unnatural oneness unless people are equally wise — *Jnanee*.

### The darkest age.

Lord Buddha was but a child of this soil and a rebel child only. He preached a part of the truth preached in the Geeta and the Vedas and so was recognised and obeyed and his ethical doctrines and social services found ready acceptance at a time when the intellectuals began to decline. But after the Buddhistic onrush had subsided the godless and casteless Indians became beastly Tantrics and in the name of religion and sadhanas, they began to live lives of beasts. I do not hereby mean to say that Vama Marga and Tantra is wrong but it is very difficult and not to be preached in the way it is being preached now—it would be playing with fire, for under the shelter of Tantra already beastly people will turn out worse beasts. That was the darkest age of India. Fortunately the Acharya Sankar came; his high intellectual acumen established itself in the society and restored the old form with certain modifications.

So this state of society was established after a long struggle but the Vedanta doctrines of “oneness of soul”—preached by Sankar had a levelling effect upon society and was strengthened by the Buddhistic inclination of the society. So, Ramanujacharya gave his doctrine to establish the difference in the mentality of man. Sectarianism began with vigour; the fight between the Saivaites and the Vaishnavaites came to stay in the land, After the Gurus the disciples

began for the subdivisions. The Acharies and the Bairagees differed and are differing yet. The Moslem conquest of India introduced a new factor for the introduction of new acharams—the making of outcastes and untouchables. There was further schism with the advent of the Sikhs. They protected the Sanatan Dharma and saved the Brahmins and Hindus from being preselected by the Mahamadans by force—to do which the Hindus became the Sikhs of Guru Nanak and Guru Govind Singh.

But it should be noted that all these schisms, sects and differences in social status—the subcastes and the outcastes—came to exist where there was no *Hindu kings* (Provincial Satraps and not Emperors) as strong as the previous ones, to rule over the land. The Buddhists prospered under a Buddhist king and Buddhism became the state religion of India and the Buddhist who would not kill an ant would kill a fellowman, a *Hindu*, because he would sacrifice an animal in the Yajnas. All these point to one fact that the Hindu system of social organisation worked peacefully for a longer period of time than any other system and that to regulate social matters is required a sympathetic ruler or Rajah or an equally conscious people.

The Hindu system of caste and subcaste has its good and evil effects no doubt. To do away with the evil effects of it is only to be a little bit more liberal in our treatment, to consider the real demand of the present circumstances. The Hindu social system is extraordinarily elastic and the so-called narrowness now observed is due to the solicitation for the protection of the purity of the class society as a whole.

The Brahmins were the custodians of the best traits of Hindu society and they are now floating in the same stream with other castes. They are obliged to live two lives—a life of the servant and a life of the master—this has brought about the marked incongruities.

The mentality of the present Hindu Society is fast changing. Wealth and pleasure have become the objects of worship and not purity and sacrifice. The Brahmin and the Pariah will get the same education (the anatma) and play at the same games and serve under the same master. Why should there be observed any difference in the social matters? Indian society based this difference on the difference of duties. The priest and the warrior naturally differed, the warrior and the trader naturally differed and their servants naturally differed from their masters. As long as there will be human world these differences will endure—whether you define or not. No English Lord will condescend to marry a girl belonging to the servant class unless compelled to do so by animal passion. No intellectual class of England will condescend to treat the Negroes of America equally as they treat their own class. This is natural. There is diversity in nature and there is also uniformity. The uniformity is in the soul and not in the external manifestation of the world. Wine and water will differ though in appearance they may be both liquids.

The acceptance of the Western civilisation and the negligence by the Indians, the Hindus, of their ancient civilisation has been causing this trouble in the society.

Therefore the problem is—how to make a compromise between the two. Shall Indian-Hindu society give up all her previous ancient Institutions viz. the Varnas and the Asramas and accept the institutions of the West or shall the Hindus restore the old institutions accepting only the good ones of the West? Or shall the West accept the civilisation of the East? I believe the ~~latter~~ *former* will suit us best at present.

As regard *the Spirit*, West has got nothing to give us. So with regard to the internal affairs of our social customs in marriages etc., we have got nothing to do with the West. But as regards material prosperity we have to adopt their ways to some extent. Where we have failed we should not accept that. Their education—it has made us more materialistic, more selfish and devoid of the higher ideals of life. Therefore their education should be accepted with much caution.

One who has observed with an eye of a critic the activities of India for a century will undoubtedly come to the conclusion that a sense of self-respect has revived in India—it may be due to the education of the West or it may be due to the open maltreatment of the rulers over the ruled. Similar mal-treatment led to the overthrow of the Moslem rule by the able Mahratta King Sivaji and the Sikh in the Punjab. But this sense of self-respect is of the Western type—i. e., of the aggressive type. It wants equality with all the Western world in matters of eating and drinking and clothing and not on the real greatness of India.

*Real greatness of India* rests on her spirituality. Spirituality is the soul of India and if that spirituality yields place to materialism of the West, India will never be India as she was, nor better than she was but a fallen and degraded India. This is the real struggle between India and other parts of the world.

Struggle between the liberals and radicals.

Here comes the question—how can a striving populace remain spiritual? How can people be religious without having enough to fill their stomach with? So India has to solve this question first. The economic problem of India has been a knotty problem and the powers now ruling over the destinies of these three hundred millions of souls are rather inclined to make them *serfs*, the coolies and not the masters of the soil and creators of industries.

The whole problem has its one solution in the spirituality of India.—The spirituality which can lead people to endure all sacrifices for the good of the universe.

Whatever phase of human activities and inclinations you want you may find in the social system of the Hindus without their concomitant evils of the Western society. Why don't we accept it for our fresh start?

Let those who are thinking of gaining Swarajya by begging beg for ever, let us not find fault with them; let those who are preaching non-cooperation as a political weapon with a foreign Government preach and practise it, let us not find fault with them. Let us gird up our loins to restore the spirituality of Bharat on the basis of the



Varnasrama and let us flood India again with a religious movement for the benefit of the whole world. Let us therefore re-establish the first Asrama—the Brahmacharya Asrama where we shall educate our children for becoming fit for the world which will save them from the competition or enjoyment and which will give them a real start to evolve the divinity within them.

All other Asramas are there except this one, the foundation of all other Asramas and therefore all other Asramas are failing. In the Brahmacharya Asrama we shall educate our children to attain the robust manhood, to work for the humanity at large and for the motherland in particular.

The name of the Brahmacharya Asrama makes our people hesitate—disbelieve. Well, are we to go back to our primitive lives? We say—we must have that primitive life back to us—that is the life which have to be lived by all human beings for that is the “Divine Life” of man. That life of strenuous work in the world with a high ideal of the Divinity of man is to be restored to man. Let us again be titanic in our exertions and angels in our heart. Let us love all human beings as counterpart of our own selves and work with them, for them, being covered up together with the abiding and loving faith in our God.

Our work therefore lies with the young generations who are now in the schools and colleges and with the younger ones who are yet to come behind. We have to absorb the past and remould the present and create the future and this is the process of Revolution which will bring

about the evolution of divinity out of man. We therefore appeal to our youths to gird up their loins to consecrate their lives in the fire of faith upon the divinity of human beings and to work on for the consummation of the high mission which India has to fulfil at this period of transition of the world. The time is come and let us take it by its forelock.

Re-sing the birthsong of the super-race of men with us revive the first soil of sowing the seed of divinity of mankind. Let us therefore change the phases of our present education and mode of life we are bound to live—the lives of animality. Let us look back to the past traditions of our sacred land and fight out our salvation—let us not halt, let us not falter. Let us not hesitate.

Shall we reconstruct “Brahmacharya Asrama” as given by our old Rishis? Yes; exactly upon that ideal and differing in their details for our conditions have changed.

The doors of India have been opened to all the new lights and that has its influence upon the present Indian societies. Many moot questions have arisen; mentality of our Indian people has been changed in many ways; let us therefore accept change in the details.

How can we do, are we not poor? Who shall meet the cost of these supplementary institutions over and above the educational institutions already we have under the care of our governments? Yes—in the same way as you met the cost of the war with which you had no concern; there you did it perforce—here do it through love of your country and

respect for civilisation and pride of the noble heritage you have and noble mission you have to fulfil. This is for the rich and by self-denying ordinance for others.

Let us therefore organise, unite, gather strength on successful love and faith and restore the first and main Asrama—the institution called “the Brahmacharya Asrama,” upon schemes to suit our present purposes—i. e., to evolve out or create robust manhood and evolve out of it our divinity. Let us crush and annihilate our animality and set up our robust humanity and evolve out of it—our latent Divinity.

We appeal therefore to all Rajas and Maharajas—to all rich and educated and to all able-bodied people of the Hindu and Arya and Brahma society to help us as best as they can and shall in the strength of our faith guarantee a real spiritual evolution of the present Indian society into a society of super-race of men—divine men and who will humanise and civilise the world at large again as India had done in the ancient times. Let every father and every mother come out with a holy and pious wish to see his children real men and not as so many coolies and serfs dragging a miserable life of animality in human shape. The past has made men Hindus, Buddhists, Christians, Musalman—the present will make all men God or *divine men*, bound in amity and love and not separated by conventions of nationalism and religion. That is our mission and let God be our guide and protector. In the Lord ever yours.

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