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**It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.**

To Our Subscribers—Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare Madras-Thyagarayanagar.—Editor, W. & W.

EDITORIALS

I

"Be Human, Humane and Honest"

The Vice-President Dr. Radhakrishnan says "that today factions and groups exist from Village Panchayat to the highest organisation in our country."

He appeals to the people of India "to be Human, Humane and Honest."

He is the genuine educator, who realizes that it is his spiritual duty to be "a Missionary of the Supreme Spirit" in this country spending himself in constant endeavour to uplift his fellowmen to the plane of Righteousness, and to help to usher in anew, and maintain, the era of Peace on earth and Good-Will among men.

Such a person cannot do better than give a foremost place in the course of his talk with the public and

especially to the younger generation, and inculcate, in their hearts, the habit of seeking and practising to be, human, humane and honest.

Such right education and instruction is the foundation of all well-being, all good.

His aim is to make people understand that Moral Life should not be subservient to political jingoism and instead that every one should aspire to direct politics into the path of righteousness.

This Philosopher, custodian of Spiritual Power, tries to guide, instruct and enable the politicians and the Ruler-politicians, into the right use of all civil, military, political power.

He considers it his sacred duty to help forward, to the best of his ability, the most desirable way of living.

Here comes the use of his well-planned instruction as the most potent instrument for the moral regeneration of mankind.

Humanism, inter-provincialism, inter-nationalism, inter-religionism, go together, are only aspects of each other.

There are few who will not offer reverent homage, with their heart, to such true and good educator of mankind, by precept and by example.

He reproclaims the One Eternal Truth of the Unity of All illustrating the Beauty and Goodness of the concomitant, Love and Sympathetic Self-sacrifice of human beings for one another.

He tries to demolish the hedges between province and province of different languages, pointing out the possibility of obliterating the artificial political provincial boundaries which now separate province from province which again divides Indian Nation in head and in heart.

He is there to point out that the politicians are busiest in promoting and conducting strikes etc., which go to divide the common interests of the nation.

The most important requirement today, in the country is less Jealousy and less Selfishness in the conduct of the affairs in *Politics and Administration*.

Such politicians stand reminded that "Lust, Hate, and Greed form the triple gateway into hell" (Gita).

The Nation can survive only if the political organisations have respect for Truth and The Constitution of the Country.

As it is the political parties cannot unshackle themselves from untruthful ways and their methods are calamitous to Mother India and Her Independence.

They ignore the fact of God; that fact of God is the foundation laid by Mahatma Gandhi to keep India's Independence.

When his teachings were knocked away by his followers, the masses flounder. The politicians recognise nothing; no power greater than their own party.

Mahatma's aims and teachings were to bring up the new generation in a pure moral and spiritual atmosphere nationalist and humanist feeling, in place of nationalism.

This nationalism useful, while simply defensive and self-helping, and while duly subordinated to 'humanism', has degenerated into something very offensive, aggressive, other-harming.

In present day politics it is nothing else than vulgar bullyism on a huge scale, inherently selfish, barbarous and unregenerate, and provocative of more and more conflicts.

It means lust-hate-greed on the nation-wide scale, instead of the small individual and party-scale.

Because of such conflicts, wise and right-minded people in India today point out that the tone and the nature of the teaching given in schools, colleges and universities should be changed.

The recent sad occurrences by students in the Banaras Hindu University and Kerala State reveal, that selfish-warglorification of parties and group self-conceit, contempt and decial of others are all there to be eliminated.

Instead, the public expect diligently inculcated the more truly refined and civilized spirit of humanism which began to manifest in the higher thought and feeling of the founders of the Universities.

This is possible only by systematic cultivation of Peace-Mentality and Organising for Peace everywhere.

This can be achieved only by and through Right Education of Youth as well as others.

Underneath, soaked through and through, permeating and pervading holding fast together, all Multitude, remains ever the Unity.

This is the One Fact to be remembered always by the citizens of India.

What our Honourable and learned Vice-President said is included in the above Fact.

II

INSTITUTION OF BRIDE-PRICE OR DOWRY

By SRI A. RANGASWAMI IYER, B.A., B.L., Madurai

Attempts are being made to introduce Legislation for the prevention of demand of bride-prices or Dowries.

A bill is sought to be introduced in the Madras Legislature for the prohibition of its demand.

Even if there be Legislation making the demand legally culpable, there are subtle ways of defeating the

object of the Legislation, for example, there may be secret bargaining between the parents of the bridegroom and the bride which may not be known to the public, for which steps can be taken under law for disobedience of the statute making penal the demand of bride-prices. In recent times the evil of demanding bride-price has increased.

Respectable people who previously might expect costly jewels or dresses for a bridegroom and did not demand cash, now do not hesitate to stipulate for cash payment from the parents of the bride and the amount of cash varies with the kind of English education which the bridegroom had undergone and the chances of employment open to him.

An I.C.S. or I.A.S. man or an Engineering or Medical Graduate or one in Public Service is in great demand and the price varies.

This evil has increased in recent years and proposals find their way in the public press or in the Legislative Councils as to how to prevent the growth of this practice.

If we follow the course of history or tradition amongst high caste Hindus, the price was formerly given to parents of would-be brides for offering their daughters in marriage. This practice or tradition was recognized in Hindu Law in the form of Asura marriage.

In course of time it has been reversed, that instead of prices being given for brides, it has become the turn of the parents of the brides to give price to the bridegrooms which has grown into a serious evil in the case of modern educated Hindus.

Legislation can stop this evil only in a limited manner.

Much will have to be done towards educating the coming generations of young men to realise the seriousness of the evil and to bring about the introduction of the reform by educating the moral sense of the parents and youngmen to understand the seriousness of the evil.

To help to a better understanding of the evil results of the practice from a moral point of view, there are certain signs indicating that the evil practice cannot but be recognized ere long as intolerable, necessitating its abandonment or modification in some suitable manner.

"It may be interesting to know that Dr. Annie Besant introduced, few years after her arrival in India in 1893 as a measure of social reform taking of a pledge called '*stalwart pledge*' by willing parents or guardians of unmarried Hindu boys and girls that they would not marry their children before they attained certain age or would not demand any money consideration or the like for the marriage of their children. This pledge contained other clauses also."

The high cost of modern professional education in law, medicine or engineering, the various difficulties which the students are put to for admission in school or colleges, the difficulties of entering into public service and the competition amongst educated people for the securing of jobs in the public or private services

are factors which may operate to reduce the demand to a less desirable degree.

The loosening of caste or sect restrictions in the securing of marriage alliances is slowly working in the same directions.

Young men are obliged to seek employment in distant places where the strength of traditional restrictions cannot work to the same extent as in former times; the restraining influence of traditional customs in the matter of choosing bridegrooms has lost or is rapidly losing strength in these modern days, in addition to the rapidly changing ideas in regard to the religious conception of marriage ideals amongst high class Hindus.

The Legislation introducing the prohibition of marriage of young girls below a certain age, and the compulsory elementary education of young girls have given a strength to their voice also in the selection of their husbands have also worked in the same direction.

Respected professions are more and more open for women. The result will be greater in the future, in favour of the abolition of the evil practice.

In addition to the working of the above forces towards lessening the spread of the practice, it is desirable to enlighten the people in their understanding of the Hindu ideal of marriage which in these modern materialistic days has tended towards deterioration.

Amongst Hindus who believe in the teachings of their religion as regards the laws of Reincarnation, Karma and Marriage as a sacrament the existence of a free scope for the play of Free Will and human effort, instead of becoming merely a secular contract, as in other religions like Islam, Protestant Christianity, and the like, it would take a very long time before that ideal can completely, disappear from amongst us.

The ideal in marriage ritual amongst Hindus comes to us from very ancient times.

In the Vedic ritual the bride is handed to the husband by the Gods, and originally the Vedic Mantras indicated that the marriage was arranged when the bridegroom and bride attained ages of discretion and entered into adulthood.

The conditions of that age and the need for securing proper protection for young women when times were unsettled gradually introduced the custom of marrying girls when they were very young.

We are in more settled times and the abolition of war—is already in sight and we are entering upon a human stage of settled peace and order when women have come to possess rights not inferior to men as regards professions open to them.

The tendency of modern legislation is to raise the marriageable age of girls and it stands to reason that our leaders should earnestly strive to restore the ancient ideals in their former purity and consider the marriage as a sacrament to be entered into by boys and girls after they attain age of discretion and are in a position to understand their responsibilities in their marriage relationships.

Education is also spreading amongst girls and women, and they are free now to employ themselves in remunerative jobs and to secure for themselves economic independence.

We should earnestly strive to counterbalance the forces working in the opposite directions, like the spread of materialistic ideals in which marriage would be considered as an institution to be worked in a commercial spirit.

Everything would be judged from a materialistic standpoint, by reviving the ancient Hindu ideal of marriage in a form suited to modern conditions and to prevent it from deteriorating to a lower stage as a secular institution governed by mere monetary considerations.

Therefore the abolition of the practice of demanding bride-prices can be promoted in several ways viz;

- (1) by legislation making the demand illegal according to law
- (2) by enforcing the marriage law as creating a relationship amongst adult girls and boys above a certain age
- (3) by spreading the conception of Hindu ideal of marriage constituting it as a sacrament sanctified by usage coming from Vedic times and regulated by the laws of Reincarnation and Karma, and enlightened conception of Free Will modifying what is now regarded as destiny, as far as possible, by human effort
- (4) by giving wider opportunity for securing economic freedom for Hindu women through employment in suitable professions
- & (5) by giving larger scope for unmarried women or spinsters to employ themselves in honourable philanthropic work as educationists, medical advisers or religious workers or in other forms of Public Service by suitable education and training.

NOTES

HOUSING ESTATES FOR INDUSTRIAL WORKERS

By R. S. SANKARIAR, B.A., B.L.,

Retd. District & Sessions Judge

An Industrial workers habitation, will have to provide all the conveniences of a population of some thousands of families. Markets, shops, nurseries, kindergartens, hospitals, play grounds for children, reading rooms and entertainment halls for the grown ups, will all have to be provided as for a selfcontained and self sufficient community group. These will have to be also near the places of work. The workers may not find the time or even the energy to go to a distant market to get their needs.

Therefore, the housing must be in large blocks of multi-storied structures. In Bombay they have four storeyed *Chawls*. The ground floor must be for shops selling groceries etc., tailoring, nurseries, kindergarten, elementary schools, dispensaries, hospital wards, libraries, and clubs and segregation wards. The block must be four square with about half an acre of open enclosed space to serve as safe playground for the little tots. There will be some 100 or more families on each block, and some hundred or more tots.

Multistoreyed tenements are economical in saving, walls, foundations, roofing and ground area. Such community living

promotes the sense of mutual help, and common interests. Eventhough some Industries provide their own stores for sale of living needs to their workers. Such stores cannot provide for all the needs, nor in such quantity as each worker may require on the basis of the numerical strength of his or her family.

Though industrial establishments have some sort of medical service inside the premises, such service will not extend to the housing estate. The policy of the state being timely and free medical service, there must be medical establishments to take care of such settlements, by regular attention and service. All the children must be cared for in the estate by nurseries, kindergartens and schools. The housing estate must be a model miniature city with all bodily, cultural, and health needs fully and adequately provided for.

AVOIDABLE WASTE (MADRAS)

By R. S. SANKARIAR, B.A., B.L.,
Retd. District and Sessions Judge

After the First World War David Lloyd George, the Premier, called on the people to avoid, what he styled "WICKED WASTE". A booklet was also issued calling for the eschewing of all avoidable extravagance in food, clothing and otherwise. We in India are in a similar plight, as so emphatically presented by the Honourable the Prime Minister.

Some steps may immediately be taken by administrative action as follows :—

1. Ministers need not wander over the state from end to end almost every fortnight, as in Madras opening a school here, unveiling a portrait there, or presiding over a social function. I respectfully suggest publication of (1) the total amount of tax-payers money spent on such travels in the Madras State and (2) the total number of workdays, the ministers were thus away from headquarters doing nothing to earn their pay. Formerly the executive officers of ripe experience and tested ability were made the executive councillors of the Governor. Now persons innocent of administration are entrusted with highest responsible offices. Instead of attending office and learning something at least about their grave responsibility, they go something at least about their grave responsibility, they go about as self-appointed propagandists of the Congress, enjoy feasts get decorated with garlands. There is no wonder that the common man recalls with nostalgia and respect, the older days of efficient government. This extravagance and neglect of duty must stop. One does not even know the state language which in English as per the Constitution!

2. Why should ministers be provided with palatial residences? The P.W.D. has plans for residences of District Officers of the British I.C.S. cadre. Why not be content with such princely accommodation?

3. In the old days in Madras, they had a Banqueting Hall (now RAJAJI) in which ceremonial functions, including state dinners were held. Individual Britishers Officers would hold banquets in their clubs or in a hotel. Now it will be enough if a similar banqueting hall is alone provided in each capital to be the place for lunches, dinners, etc., for distinguished guests. It is needless to provide such a hall in every minister's official residence.

4. In Madras there is a craving on the part of the members of the Legislature, to have a good time in Ootacamund, by holding meetings of the two houses there during the summer! They seem to consider themselves privileged persons who can dip deep into the coffers of the state for their own personal pleasure. During the earlier regime, the congress protested against the Secretariat going to Ooty for about 5 months. The then Government responded by sending only a skeleton staff and limited the sojourn of the Executive Councillors and the Chief Secretary to two months. The others continued at Madras.

Now, because of the "VOTING POWER," the Congress members of the Madras Legislature are calling for making Ooty the seat for the summer season. What a betrayal! This will

be the last straw. People have expected service for the good of the people from the congress. These selfish members are *discrediting the congress*. They seem to seek to revive the offensive "MABAP" (LITTLE GODS) status of the party in power. These must be nipped in the bud. Else it will grow as poisonous weed and destroy all the prospects of progress.

SECTION 295 INDIAN PENAL CODE

By R. S. SANKARIAR, B.A., B.L.,
Retd. District and Sessions Judge

It is important to interpret the word HELD in the phrase "any object held sacred" in the section.

A person recently wanted to show his communal antipathy by publicly destroying a material object which was shaped to represent, the general conception of Ganesh, the elephant headed demigod reputed to be the first offspring of Siva and the leader of the heavenly hosts, and Lord of obstacles and failures. (GANA PATHI; VIGNA ESWARA). So people commence every auspicious function by offering worship to him and appealing to him "not to cause failure" (NIR VIGNAM KURU).

It is customary to have an annual festival for Ganesh, which falls on the fourth day following the dark moon in SRAVAN month, generally in August. The potter makes wet clay images with a die. Some people make such themselves. Students as a rule offer worship and pray for his blessings for their prospering in their studies. This is due to Ganesh being credited with the invention of writing. He is supposed to have broken off the end of one of his tusks and using the sharp end as style formed the first written symbols of speech. So he is the Lord of learning, and people worship him as such. After the day of worship, the students carry the clay images in procession to nearby pond, river or well and drop them in the water. A demonstration "clay thou was, to clay return".

This procession is held with great pomp in many places. The point to note is that the clay image which was worshipped as a material representative of the God, is thrown into water to dissolve. It is an approved quasi-religious ceremony. The worship begins by invoking the God Ganesh to appear in that image. At the end of the worship there is the prayer requesting Ganesh to return to his own place. After that the image is only a lump of clay and has no sanctity attached to it. In other words it is no longer "held" sacred.

Another religious function in which Ganesh is the principal God is the commencement of the ceremony for initiating a brahmin boy as a DWIJA. As usual Ganesh is invoked. But the material object which he is asked to inspire in a small cone of cow-dung. When the prayers are over, the dung is thrown away and further ceremonies proceed with a cone of turmeric powder. This is also dissolved at the end in plate of water which plate of coloured water is waved before the young DWIJA, to bless him and cast off the evil eye, and then thrown out. Hence the Tamil proverb "When placed it is Ganesh; when thrown away it is dung."

It will be thus clear to people unfamiliar with the south Indian customs that the sacredness is only temporary and applies not to the material object, but to the DEITY, invoked to temporarily abide in that object.

There is a vital distinction between these common objects, like clay, dung, turmeric powder, or paste, and the consecrated idols installed for worship in temples. There the belief is that the Divine Being is permanently resident in the consecrated idol. Thus such idols are "always held sacred." Even as to them, if any thing happens by accident or by weathering to deform the idol, then it is dethroned and put aside, and a fresh one consecrated and installed. When thus put away, it is no longer held sacred.

Sometimes it happens that the deformed idol thus put aside is felt to be still the abode of the divine. That is said to be revealed to the temple priests in their dreams. When that becomes persistent, then they believe it to be real, and reinstall

the idol with due consecration. An instance is in KARUR where in the famous SIVA temple the old idol of the Goddess was replaced in the shrine. Later the divine presence was said to still abide in the old idol, and it was reinstalled in an additional shrine put up in the entrance hall. Any one going to the temple can see this.

These are the facts explaining how the people *limit* the period of belief in sacredness of material objects representing Deities. We have toys in wood, metal and burnt clay representing the Gods. They are not "HELD SACRED" by themselves. So, to come within the section HELD must be a continuing present reality at the time of the act charged as an offence and the object must also have been itself held sacred. Otherwise, toys in the form of deities cannot be broken! The section requires two facts; that the object was held sacred and continues to be held sacred and two, the damage to it is with the intention to insult the religion, or the act is likely to be considered an insult. The insult is *not to the object* but to the *Religion*. We see Christian pastors making public propaganda, insulting other religions. But mere talk does not attract the penalty under this section. Boys throw the Ganesh clay figures in the river. But there is no intention to insult the religion, though the intention is to destroy the effigy which was worshipped as representing the deity. These vital distinctions are not to be overlooked.

Analogous to Ganesh is the worship of AIYANAR, the guardian of the crops. This is a fearsome male image of burnt clay either mounted on burnt clay horse, or standing, or sitting under a tree. There are others too. Periodically the new figures replace the old. To show that the old displaced figure is no longer worshipped, a part of it is chipped off. These are fearsome South Indian Deities.

Section 295 cannot be invoked when any one breaks the superseded clay figure just to show that he does not believe in the cult of Aiyanar. If he does so to the worshipped figure with that profession then alone will the people be offended and invoke the law to punish the offender.

KERALA STATE AND INDIA

By SRI R. S. SANKARIAR, B.A., B.L.

(Retd. District, Civil and Sessions Judge)

The fact that communist principles of Government prevailed in KERALA was due to historical inevitability.

The vast majority of the population are governed by the matriarchal system of ownership and social relations. That is a survival of primitive communism. Because of the barrier of the range of hills they have been unaffected by the invasions of the Moslem invaders. Even those who got converted to Islam, retained their old property system. Thus ownership of means of production and sources of subsistence, equal rights of all to equal benefit from the commonly owned property, equal claims of all for cultural development, have all along been the basic foundations of human relationship. This is in fact, modern communism in operation, as the traditional observances of society are there. This explains the high percentage of literates both men and women in Kerala. Apart from the social tradition even their religious faith and political system, savours of modern communism. In Travencore rule by god was a living reality. The King was called the DASA or Servant of God Sree Padmanabha. He administered the country as agent of God. His "servanthood" was demonstrated by rigid discipline.

He had to appear before sunrise with only waistcloth, after bath, and start the daily worship of the temple. He had to lead the daily procession inside the temple, walking barefoot and leading the annual procession to the sea—nearly two miles away—and back. The Ranee had to keep the KEYS and watch the temple gates during the interval. When the procession returned she was addressed in the singular—as servant by the Archaka and asked about the safety of the temple, and she answered with due humility. Then the key was taken, the doors opened and the procession entered the temple.

Thus the consciousness of equality before God was a living reality as between the King and the People.

Next was the traditional free feeding of the people.

The king should not leave the State. But whenafter the British advent—he had to be absent, he paid a penalty. This was five sovereigns for Sree Padmanabha, three Sovereigns for Sree Kanyakumari and two sovereigns to Sree WAIKOM Mahadeva for every day he was outside the State limits. These were cast into large medals as per each day and strung as garlands and kept in the treasury of the respective temples. A visitor will be shown these. He will be told, this is due to the Raja's pilgrimage to Rameswaram, this, his visit to Madras, this his visit to Delhi and so on.

If only Sree Nehru had comprehensive knowledge of Social life in Kerala and in the Aliyasanthana community, he would not have fallen into the grievous error, that Kerala is inspired by East Europe type of Communism. Even outside Kerala, the religious concept of our faith that SIVA is PASUPATHI, i.e. Lord of Mankind, Vishnu is the guardian and supporter of the people, the poor sinner, and the downtrodden, that all are equally loved children of God, that God loves those who consider all mankind as members of one family, tends to the ready acceptance of the communist principles of economic life. It is wrong to confuse one's mind by reference to caste segregation. Even in the same caste people are segregated by their devotion to particular concept of the Deity. Take for instance the Vaishnava Brhmins. For over one hundred years, the Privy Council in London, had been periodically engaged in hearing disputes between the U mark and Y mark Vaishnavas, regarding priority of honour, priority of recital in Sanskrit or Tamil, priority of naming the Saints etc. as to the same deity in the same temple! Such disputes have led to bloodshed even. This illustrates the absolute impermissibility of bringing into the matter the religious prejudices of the people.

In the USA there are over fifty different churches of Christians. Each thinks the others infidels. The Roman Catholics consider that those who do not accept the dogmas of the church are not Christians. Even among the Protestants we have many groups each considering the rest to be not true Christians. Yet they have political economic and social concord. Why should it be presumed to be impossible in India? The imperialists have instilled this poison. Let us reject it, and prosper in unity.

SPIRITUAL VALUE OF "ANUSHTAANAAS"

The need for performing the *anushtaanaas* prescribed for each, regularly and at the proper time, in the interest not only of the welfare of the individual, but also of the welfare of the society at large, was stressed by His Holiness Sri Sankaracharya of Kanchi Kamakoti Peetam, in his discourse.

His Holiness said that religion provided us with the guidance to expiate our sins and also to attain salvation which is the ultimate goal of life. Within the last 2,500 years a number of new religions have come into existence, like Buddhism, Christianity and Islam. The founders of all religions have a common purpose, namely, to help the souls of the followers to find eternal bliss or salvation. The people of a number of countries may be the followers of a common religion or there may be followers of more than one religion in one country. The unique feature of India is that she has given an asylum to all the religions of the world. India has a place even for those who deny religion.

Five Schools of Philosophy

Was there only one religion or were there more than one religion in India 2,500 years ago, His Holiness asked. According to our *Saastras*, he said, five Schools of Philosophy existed in this country, all of which had their roots in the Vedas. According to the Mahabharata these five schools of religious thought were, *Saankhya*, *Yoga*, *Paancharaatra*, *Veda* and *Paasupata*. (*Saankhyam yogah paancharaatram vedaah paasupatam tatha; Ajnaasiddhaani kaunteya na hantavyaani hetubhih*). The

significance of the above verse is that all these five schools are intended for the welfare of the world and nothing should be done to destroy any one of them.

His Holiness explained the main features of each of these five schools of religious thought and observed that while all of them proclaimed Truth (Satyam), the Vedas have the distinction of being regarded as *satyataram* (superlatively true). In fact the other four philosophies may be regarded as helpful in understanding the Vedic truth. If the Vedas are the basis for all the five streams of religious thought, the question naturally arises, "why so many? are not the Vedas sufficient?" The answer is provided in Pushpadanta's "Siva Mahima Stotram." The relevant verse is:

*Trayee saankhyam yogah pasupati matam vaishnavamiti,
Prabhinne prasthaane paramidam adah patthyamiticha;
Rucheenaam vaichitryaat rujukutla naanaa pathe
jushaam.—*

Nrisnam ekogamyah tvamasi payassam arnava iva.

Varied Modes of God Realisation

It is because tastes differ that more than one method of approach to God is necessary in order that every human soul may fulfill itself. To those who find the paths of Saankhya, Yoga and Veda arduous, are available the paths of devotion or *bhakti* shown by *Paancharaatra*, and *Paasupata*. Though rivers flow in different directions, their ultimate goal is the ocean, in other words, the ocean is ready to receive them at the end of their journey. Similarly though the paths for God-realisation may appear to lead in different directions, God is present at the end of each path to receive unto Himself all earnest travellers. That is why in the Mahabharata it is specially mentioned that none of these five schools of religious thought should be destroyed (*na hantavpaani*).

Apart from the above mentioned two authorities for the prevalence in ancient India of five schools of religious thought, there is also a reference to them in Sri Harsha's "Naishadha". When Indra, Yama, Agni and Varuna find that Damayanti's heart is set on Nala, they come to her *svayamvara* disguised as Nala. Damayanti is taken aback when she finds five persons all looking like Nala. Her predicament in spotting out the real Nala is compared by the poet with the difficulty of the people in understanding that the Veda is *satyataram* among the five schools of religious thought.

The Path of Bhakti

The emphasis in both *Paancharaatra* and *Paasupata* is on *bhakti*, His Holiness said. True *bhakti* enables a *bhakta*, which ever may be his caste, to realise God. Witnesses to this are Nandanar, Kanakadasa and Tiruppaanaazhvaar. People belonging to all castes pay homage to such great men. In Mahabharata there is the story of a Brahmin learning *dharma* from a butcher (*Dharmavpandha*). *Sivadeeksha* in the case of Saivites, *Samaasrayana* in the case of Vaishnavites and *Mudraadhaarana* in the case of Madhwars are symbols of initiation into the respective *bhakti margaas*. On these occasions the Saivites are initiated into the *Panchaakshara mantra*, the Vaishnavites into the *Ashtaakshara mantra* and the Madhwars into both *Panchaakshara* and *Ashtaakshara mantras*. The most important thing to be remembered is that those who follow these religious traditions should constantly think of God and repeat the *mantras* in which they have been initiated according to their family traditions.

His Holiness said that those who are traditionally enjoined to perform *sandhyaavandana* thrice a day should perform the same at the prescribed time. In this rite, the *Paramaatma* is conceived of as being present in the Sun. The time prescribed is before sun-rise in the morning, at noon when the sun is exactly overhead, and before sun-set in the evening. Uttering words of wisdom in parables. IdaiKaattu Siddhar said: "*Kaanaamal, konaamal, kandu kodu; aada kaan pokudupaar pokudupaa*". *Kaanaamal* means when the sun's rays are not visible; *konaamal* means when the sun has not started to the west but

is straight above the head; and *kandu* means when the sun is still visible in the horizon before sun-set, *Aaadu* means bathing in the Ganges and *kaan* means having a *darshan* of Rameswaram. If these observances are kept up, according to this saying, the sins of an individual will go away from him.

Under modern conditions, His Holiness said, *maadhyaanika* may be performed at any convenient time before noon. But the *sandhyaavandana* in the morning and in the evening should be performed as enjoined. If one has the will and has made the necessary preparations, one can take off from work for a few minutes in the evening and offer *arghya* to the sun in the evening at the appointed hour. If fellow-workers ridicule, one must have the courage to face such ridicule and keep on performing *sandhyaavandana*. Even if water is not available, *arghya* can be performed with dust from the earth. There is a tradition that the participants in the battle of Kurukshetra did so. Gaayatri is the means of access to the three Vedas. The words "*bhargah*" and "*savitri*" occur in Gaayatri and so it is a sacred *mantra* for both Saivites and Vaishnavites. By performing *sandhyaavandana* at the proper time and by repeating the Gaayatri *mantra*, or by repeating devoutly either *Ashtaakshara* or *Panchaakshara* as the case may be, each of them will be ensuring not only his own welfare but also contributing to the welfare of society as a whole, and for peace, understanding and happiness in the world. He will also be strengthening his hands.

His Holiness added that if other religionists also conscientiously observed the prayers and other religious discipline enjoined upon them, instead of merely owning nominal allegiance to their respective religions or being aggressively demonstrative, they too would be contributing to their own welfare and the welfare of the world.

In his discourses on the previous days, His Holiness stressed upon the importance of purity in food (*aahaara suddhi*) as an aid to purity of mind (*chitta suddhi*). He asked every one to train himself to cook some simple food for himself so that when he was away from home, he could cook his own food and eat it after offering it to God. People who took only the food prepared by themselves or in their homes and who were conversant with and practised the rules of personal cleanliness (*saucham*) could also spend a few days every year in the Mutt rendering voluntary service. He exhorted women to give up wearing sarees made of silk (in the production of which thousands of silk worms were killed) and going to cinemas. His Holiness said that he would give preference in his daily *pooja* to the *kumkum* (saffron) and *akshata* (rice) prepared and offered by such women.

(—The Hindu)

MISCELLANEOUS

[This article is specially intended for Students in the School of Life with ailing soul.—Ed., W. & W.]

SRI KRISHNA LEELA

By SREE K. S. RAMASWAMY SASTRIAR, B.A., B.L.,
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ACT I

Sri Krishna's Birth

ACT I — SCENE 1

(The marriage of Vasudeva and Devaki. Enter Narada, Ugrasena, Kamsa, Vasudeva and Devaki. Vasudeva and Devaki, after wedding, stand with folded palms praying for blessings.)

King Ugrasena:

O Supreme God! whose will Divine adore
The worlds created by Thy moulding might!
Upon this couple pour Thy blessings bright.

Kamsa:

Sweet life is ours to make or mar. To thee,
O Devaki, and to thy strong and happy Lord,
I wish a life of Joy. Your life, like mine,
Can be a tasting of perpetual sweets

If you the soft behests of sweet desire
Obey. Be but advised by me and guide
Your ways by mine. Imperial joy and power
Will smile on me and on my vassals true.

The Sage Narada :

Cleave not to pleasure frail but unto God !
Be not in fragments lest but seek the Full !
Let pleasure lead to love and love to God.
May earthly ties be but discipline sweet
To lead from selfish licence of desire
To selfless freedom of devotion sweet.

Vasudeva :

We bow to all ! And may the gracious All
That transcends all yet is within the All
Be like a lighted lamp of golden flame
Before our eyes and pierce sin's blinding night
With arrowed rays of bright revealing Truth.
May your united blessings true and pure
To our expectant hands. His mercy bring !

Devaki (aside):

I hear a flute's sound in my happy heart
Sweet as the *kokil's* song in springtime night,
I see within the garden of my mind
The lotus feet of a sweet winsome child.
What may this mean, O Lord !

(Aloud) I bow to all,

And may your blessings bring His love to me.

All :

May you be happy both for ever and ever.

ACT I — SCENE 2

(Enter Vasudeva and Devaki in a bridal car
driven by Kamsa.)

Kamsa :

Though born a king, I take a gladsome pride
In being in this car a charioteer.
My sister's joy is mine. Let me her take
To her new home of righteous wedded bliss.
A hundred chariots filled with silks and gems
And thousand maids with serving hearts and hands
Shall follow Devaki to her new home.

Vasudeva :

O brother true ! why thy soft royal hands
That hold the reins of state dost with these reins
Thee desecrate !

Devaki :

O brother sweet and true !

You dwell within the chariot of my heart.
Why take thy seat upon this car of thine
As humble charioteer ?

Kamsa :

O Devaki !

Such slavery as brings into the heart
An overflow of joy is not servile
Your joy is mine. Now let my joy be yours.

ACT I — SCENE 3

(An aerial voice announced the death of Kamsa
through the eighth son of Devaki !)

O Kamsa ! who with joy art now elate
And maddened by the wine of glittering power !
Thy life has been a search for flowers of joy
O roving be in pleasure's garden fair !
To thee nor law nor right nor kin nor friends
Have been a moment's thought. How is it then
That thou dost hold in lawless hands the reins
Of service ? You love but the reins of power.
You now rejoice in Devaki's delight.
But know that Devaki doth bear the fire
That destined is thy wicked life to burn.
Her eighth child shall with matchless puissance free
Thee from thy life and earth from evil's power
Ah laugh today ! Soon shalt thou cease to laugh.

ACT I — SCENE 4

(Enter Kamsa, dragging Devaki by the hair and with sword
uplifted to slay her. Enter Vasudeva pleading with him for
her life.)

Kamsa :

From this sword's cloud shall fall the darksome rain
Which shall put out the life-destroying fire
That flames in this my sister's golden frame !

Devaki :

O brother good ! dash not life's golden cup
From my young lips away. I pray the gift
Of life from thee who erewhile sought to give
Much more. The life that throbs in this young frame
Hath from the storehouse come which gave thee thine,
'Tis mine no more. It is my lord's. Could you,
A king, who must with strong and selfless hands
Wipe well a nation's tears, shed righteous blood
And by unrighteous acts cause righteous tears !

Vasudeva :

O Kamsa ! How can thou, the ornament
Of Bhoja Line, commit this heinous sin—
A sister's murder on her wedding day !
Can death affright the well-born Kshatriya ?
Ah ! Death is born with life with the frame,
And none can call or banish death or life.
Or now or after hundred years, our life
Must pay its forfeit to victorious death.
And then we must live in the new abode
That fate doth fashion with relentless hands
Proportioned to our acts. Ah seek no ill
To any, if thou seekest thy own good !
Hate brings its bitter fruit of suffering
But to the hater. This young Devaki
Is like thy daughter whose joy must be yours.
Desist from ill and live in righteousness.

Kamsa :

Thou speakest like a book. I like a man
Must act. And he who sees a hooded snake
With fang just raised to strike will hardly wait
To consult scripture if it he may kill.

Vasudeva (to himself):

I must pursue a different course with him.
Life is God's loan to render unto God
Enriched by godward, godly, godlike use,
To lose it by our rashness is a sin.

(Aloud):

What fear is there from this bright blossomed girl ?
I shall her children all place in thy hands
To keep or kill.

Kamsa :

Then be it so ! I go
But both of you shall live in prison's gloom
That I may surely kill your children born.

ACT I — SCENE 5

(Kamsa's prison—enter Vasudeva and Devaki)

Vasudeva :

O Devaki ! my heart now bleeds to see
Thy beauty caged that like a lotus bright
Must blossom free to breezes and to light.
My hapless fate hath dragged thee down. Alas !
But yesterday life's quintessential joys
Where like a dainty feast before our eyes
In radiance spread. Kamsa's tempestuous ire
Hath swept it now away.

Devaki :

Nay ! Nay ! My Lord
View not with such despondent grief our life
Within this prison dark to be thy wife
Is heavenlier joy than being in heaven itself ;
My brother hath done me a blessed turn

By this incarceration as thy warm true love
Will be about me here both night and day.
Life's perfect joys are born within the heart,
Our hearts are ours. The king's imperial sway
Stops at the skin. Our souls belong to God.
Day after day a flute sounds through my brain,
A child's soft lotus feet dance through my heart
Let us possess our hearts in perfect peace,
And bow our heads to His divine decrees!

ACT I — SCENE 6

(Enter citizens of Muttra)

Rama Sastri :

What do you say, Vira Kesari Varma! Kamsa is surpassing himself. The power of kings is derived from the people and is approved by God. If a king harms the people or disobeys the laws of God, the people can depose him and God can punish him. How long are we to endure this tyranny?

Vira Kesari Varma :

Tyranny flourishes only so long as endurance dominates the heart! Tyranny is dead as soon as it is felt galling. The kshatriya's sword is to strike down the oppressor, wherever he may be.

Rama Sastri :

God knows when to come Himself, and when to fire the hearts of people with love of freedom and fill their arms with power to achieve it without coming Himself.

Dhanapala Sreshti :

There is not one crime committed since the dawn of time which Kamsa has not surpassed by his acts. He exacts blackmail to waste it on pleasure.

Harihara Dasa :

He is the born foe of the poor as well. When will his oppression cease? Let us all go and complain to the king and make Rama Sastri our spokesman.

ACT I — SCENE 7

(King Ugrasena's Durbar Hall — Enter Ugrasena, Rama Sastri, Vira Kesari Varma, Dhanapala Sreshti, Harihara Dasa and others.)

Rama Sastri :

Ah hear our humble prayer! O gracious king!
A king's ear ought to hear the people's thoughts
Ere yet their lips speak out. Thy royal son
Hath kingship's duties scorned but wants its joys
The treasures of our life—our wealth, our all,—
He seeks and takes by force. And through our homes,
Our sanctuaries of worship and love
His passions sweep like slimy serpent's trail.
A king is sworn laws human and divine
To keep inviolate. We pray, O king,
To be a king in fact and not in name.

King Ugrasena :

I greatly grieve that you should injured be
By my son. His ill acts I feel as mine.
But he is strong in wickedness of frame
And will, and has besmirched our ancient fame.
Trust me, I shall set right, if I have power,
His wrong that now is in its triumphant hour.

ACT I — SCENE 8

(Enter Kamsa and Narada)

Kamsa :

O sage, my sister bore a child today.
Why kill this child when the aerial voice
Did warn me that her eighth child was my death?
I feel a lurking pity in my heart.

Narada :

Thou knowst not that all thy sister's sons
Are gods born in a human guise. They await
The coming of the great and supreme God
Who will the forces strong of righteousness
Lead unto victory. Each one of them
Is thy born foe.

Kamsa :

I shall then kill

This alien pity born in my cruel heart.
He lives a dying life whose foe doth live.

Narada :

Life's crown is not in power but is in love.
The God of love is sworn to slay such power
As blossoms not in love.

Kamsa :

I have in me
The strength which God's can meet in equal war.

ACT I — SCENE 9

(King Ugrasena's Durbar Hall — Enter King Ugrasena and Kamsa)

King Ugrasena :

My son! remember that the power of kings
Is but the peoples' might reposed in them
For potent use. If they misuse such might
To work the people harm or thwart their good,
Swift end will come to power so derived
Why link your pleasures unto others' pains!

Kamsa :

O father! Like a sacred book you speak.
The world is for the strong, law for the weak.
The earth travails for birth of supermen
Who men will hold in leat, and as reward
Taste pleasure's honey radiant, red and rare.

King Ugrasena :

These evil words are hateful to my ears.
I now forbid thy evil acts, and we shall see
Who shall be ruler here.

Kamsa :

What idle boast!

You rule in name. And if you dare forbid
My acts, the prison-cell will be thy throne.

ACT I — SCENE 10

(Enter Kamsa)

Kamsa :

My father was a hindrance to the throne,
And he now hath the gaol as durbar-hall,
Nought gives me now such deep requisite joy
As seeing virtue stretched upon the rack.
The praying saints now bear my palanquin,
Or yoked as horses bear me to my throne.
What care I if I break the laws of God!
Law is but Kings' desires set down in words.
Law rules the people and kings rule the law.
I have my armies full of loyal might
And can bear down the power of righteousness,
If God himself assumes a human form
And sends his *Chakra* to subdue my power,
I can put down with my superior might
Its radiant glory. Pleasure is my law.
My pleasure shall ever be the peoples' law.
My pleasure shall never be the people's slave
Six sons of Devaki's have all been slain
No power in earth or heaven can stay my hand
Stretched out to quaff the cup of pleasure sweet
I rise from height to height of power. And soon
The empire of this ocean girdled world
Shall own my mighty sway for e'er and e'er.

(To be continued)