

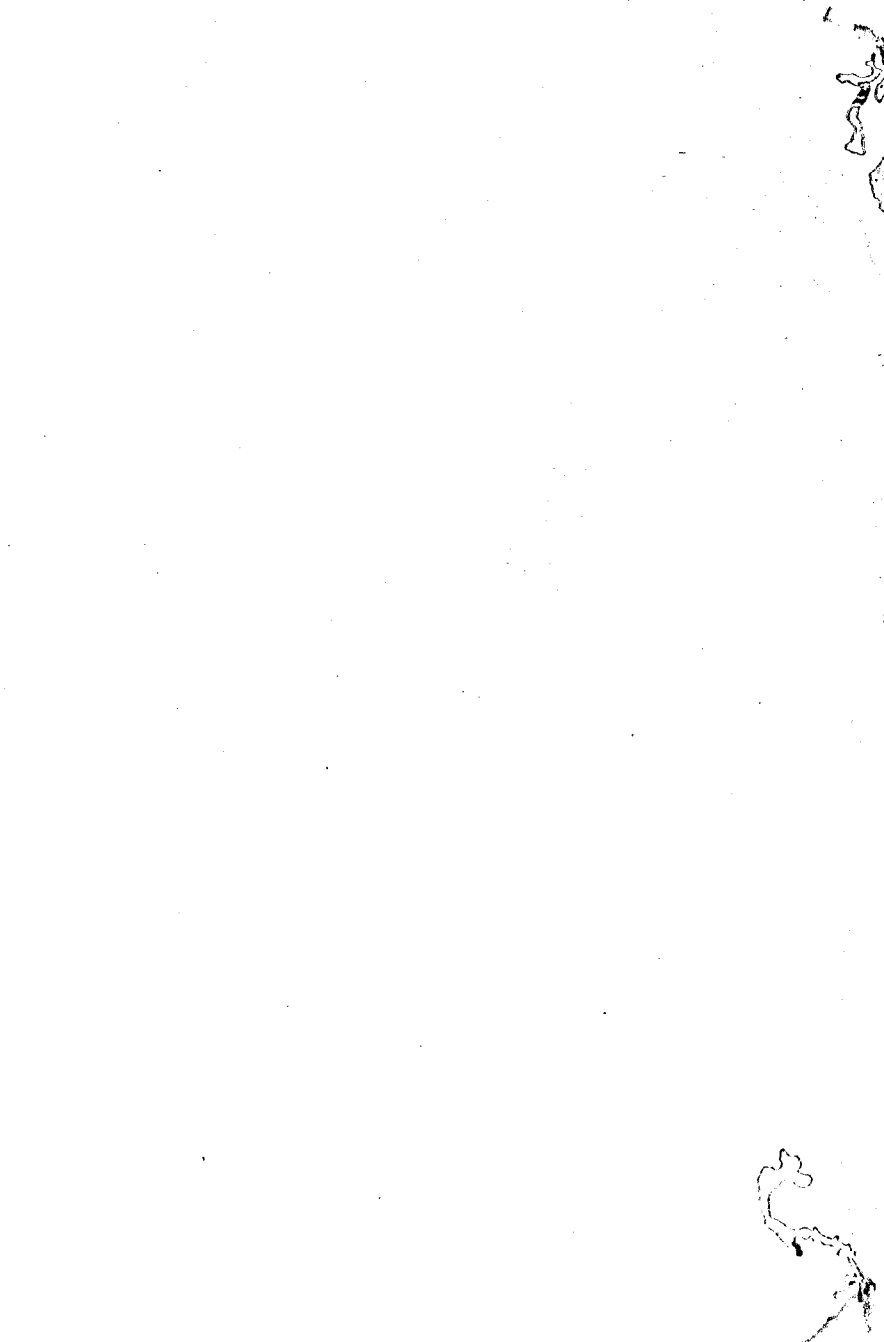
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Christian Concern in Hinduism

P. D. DEVANANDAN

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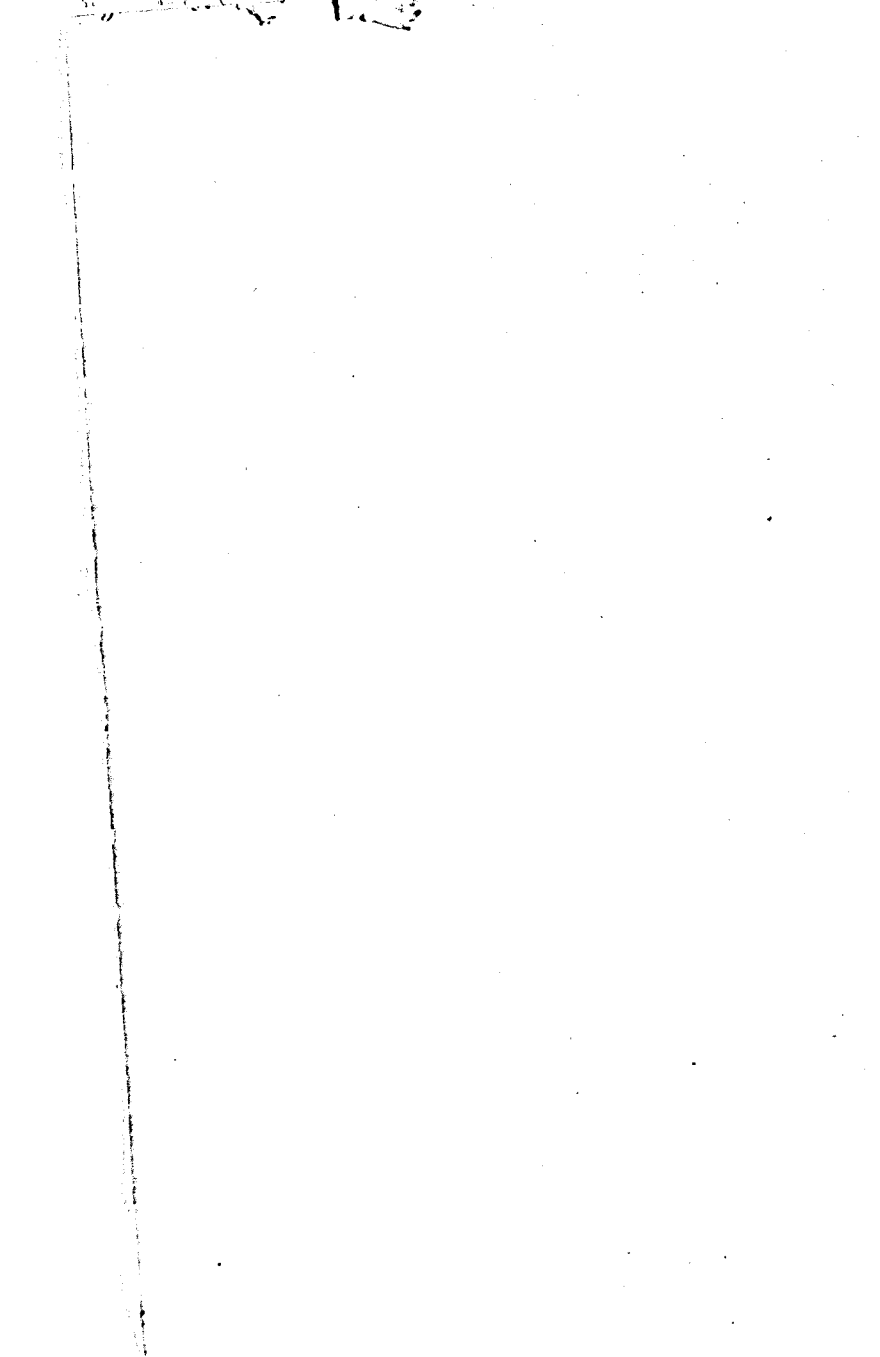
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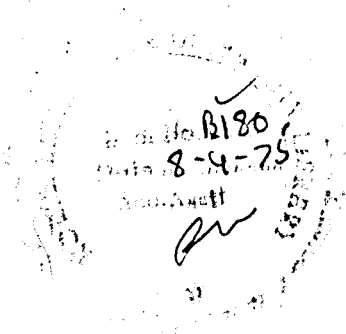
P. D. DEVANANDAN

With a Foreword by
DR. S. RADHAKRISHNAN

CHRISTIAN INSTITUTE FOR THE STUDY OF
RELIGION & SOCIETY
19, MILLER ROAD, BANGALORE-1
1961

To the memory of
K. T. Paul
in gratitude and affection

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FOREWORD

Shri Devanandan's book on *Christian Concern in Hinduism* is, in the author's words, "a sincere effort to understand and interpret the living reality of Hinduism as a contemporary religion". It is written with learning and insight.

To me Hinduism means an unceasing quest for the realization of divine truth, as the *gayatri mantra* insists, and a widening of sympathy breaking down the barriers that divide man from man.

Above the troubles and perplexities of the world shines the spiritual presence and power which dwells in the soul of man. The Lord is the light of lights *jyotiṣām jyotiḥ*. The light of Heaven is perceived in the soul. To see the light within, to be born again in the spirit is the high calling of every child of God. *hr̥di ayam*: I am in the heart. *deho devālayo nāma*: the body is the temple of God. Religions speak to us of the way of the life in God. Their purpose is to awaken the individual awareness of the Divine in man.

What is called *amṛta*, the deathless state, eternal life, is one of direct communication with the Divine. When we have spiritual perception, we have the impression of seeing a flash of dazzling light as we read of Paul and the other prophets, or flames of fire as we read of Moses and others, *vidyul lekheva bhāsvarā*. It is a state of illumination, of enhanced moral and intellectual power, which comes with the integration

of personality. This integration comes when self-assertion ceases, when we become free from mental conflicts. Then we attain what St. Paul calls the peace that passeth all understanding (*Phil. iv. 7*).

This kind of religion does not make us insensitive to social obligations. We are our brother's keepers. In the unity of spirit we are members one of another. We must try to live in that consciousness and work for the kingdom of peace and goodwill on earth. Until this end is realised, religion is an instrument of perpetual growth, incessant revolution.

For attaining this personal experience, a mediator may be helpful but not essential. God has not left himself without a witness anywhere. The witness has come to men of all races and creeds. Today we see many men of different races, seeking the goal of life in God in different ways. We are partners in the same enterprise whatever paths we pursue. The co-existence of different religions should grow into co-operation until a community of spirit is established among all seekers of the Divine.

NEW DELHI,
May 26th, 1961.

S. RADHAKRISHNAN.

INTRODUCTION

It is good, at the outset, to remind ourselves of this generation that, as Christians in this land, we live in the midst of Hindus no longer as aliens but as kinsmen. To be sure, not all Hindus accept us at present as kinsfolk. It takes time for the estrangement of some two or three generations to wear off. Besides, we must not forget that the overture cannot be expected all on their part. Now that such social barriers as caste considerations and issues relating to untouchability are being removed by them, we should find ways and means of re-establishing contact. For the moment, it will certainly be somewhat embarrassing. We cannot rest our claims on legal rights. We may not seek to forge links through marriage alliance. We must not compromise on the differences in religious beliefs and practices which matter as much to them as to us. The fact remains that when we became Christians, as a rule, we decided to opt out of Hindu society. Therefore, to recover our lost position within the community and reclaim affinity, it is for us to take the initiative by establishing identity in cultural interests and social concerns, in what may be called the secular context of our national life.

It seems to me that as Indian Christians we are not making any real effort in this matter of helping evolve a secular society in India, in which the common endeavour of men of all faiths would be the achievement of true community-being based on considerations of social justice, personal values and human rights. Such secular society does not mean a society in which the reality of religious faith and the fact of religious pluralism are denied, but,

on the contrary, fully recognized and respected on the principle of unity in diversity.

This demands that we must be willing to concede the right to the Hindu to be a Hindu with the same readiness that we want for ourselves the right as Christians to be Christians. Here we are not talking of Hinduism and of Christianity, as systems of religion, but of our common humanity, of Hindus and of Christians as men and women who agree to differ in regard to their religious convictions. Here I think as Christians in India we have given room for misunderstanding, in that frequently we have given the impression that in commending to them our faith as Christians we question the right of others to other belief. This misunderstanding should be dispelled. But how? Not by easy equation of all faiths, nor by agreeing that all religions are partly true, nor yet by admitting that all religions are false.

It seems to me that three simple possibilities lie in the future in regard to this whole problem of the relation of religions in the world. One is to annihilate differences by insisting that all men accept the dogma that every religion leads to the same goal, and that there are no differences that matter where religious faith is concerned. The second is to attempt to reconcile differences by setting them in the larger framework of an evolving world-religion. The third is to frankly admit that there are differences which we should all be willing to accept, and to give all men of faith full freedom for religious self-expression.

The first solution may be acceptable to some men of faith, but not to all. To accept the fact of religious pluralism is one thing, and to make out that there is no difference at all among the religions of mankind because they all serve the same purpose is another thing altogether. What people

differ about is not in regard to the value of religions but with regard to their validity. *Samadarshana* is one thing and *sarva samaya samarasa* is another thing altogether. In either case it amounts to a dogma, or a presupposition of religious theory, which many devout folk everywhere will find it difficult to accept as being contradictory to the affirmations of their faith.

In the case of the second solution, the difficulty is that the ideal of a possible world-religion which can be brought into being by piecing together valuable bits from various historic religions overlooks the fact that each historic religion is an entity by itself. Any one of the systems may be repatterned and yet the historic totality of faith may be retained. But if we were to set about producing an altogether new pattern which will be the result of welding together pieces arbitrarily cut out of other systems, we would in fact be violating one of the most fundamental rights of man. Moreover, the whole procedure is far too intellectual and academic. Such theological pursuit does not satisfy the heart hunger of religious faith.

Thus, it seems to me, that we are left with the third alternative as the best possible solution. The persisting fact of difference among men of faith, not only among those of different religions but also among those who subscribe to the same religion, will have to be conceded. Such differences can only be appreciated when we recognize the fact that men of faith look at the fundamentals of their creed, the axioms of their beliefs, from within the circumference of their creed. What Siva's *anugraha* means is best understood by the ardent Saivite who experiences it from within the framework of the Saivite creed. Vishnu's *prasada* becomes truly meaningful to a Vaishnavite in the total context of the faith he experiences as a Vishnu *bhakta*.

Similarly, to the Christian the grace of God is mediated through Jesus Christ. What I am trying to say, therefore, is that though we may use a common religious vocabulary, it is inevitable that an element of exclusivism, if I may use that word, should become characteristic of the experience of men of different faiths. Should that prevent a dialogue in which there is a frank endeavour to understand in as far as that is possible exactly where and how we differ from one another although we may use the same religious terms such as grace, forgiveness, sin, incarnation and so forth?

We need to work together with men of all faiths to secure and establish the freedom that every man and woman should have to hold to his own faith. This is necessary for two reasons. In our generation there is a tendency to question the right of an individual or a group of people to religious faith because religion, if it is maintained, makes them insensitive to their present social obligations, divides them on the basis of vested interests and condemns the masses to ignorant servitude. On the other hand, in our country, there is also the trend to question the right of minority groups to a religion other than that of the majority. The contention in this case is that for national coherence there should be only one religion binding all the people of the land to one loyalty. There are movements like the Dravida Kazhagam in the Tamilnad and the Rashtriya Swayam Sevak Samaj in Madhya Pradesh which in a way represent these two diverse tendencies in our country today.

It is not enough to expose the fallacy in both these points of view. It is necessary to closely examine the underlying motives which inspire the exponents of these extreme positions. In the case of the former the charge is that all religions divert men's interests from present concerns of this world to other-worldly goals. There is a

great measure of truth in that allegation. Men of faith, whatever their religious creed, often withdraw from the world and frequently neglect their obligation to their fellow-men. They feel no urge to battle against social evils, to fight for social justice, to work for social good in the here and now. In the case of the latter, the charge is that religions tend to divide people and destroy sense of community. This is because, in the case of many zealous religious folk their conception of human solidarity and the brotherhood of man is narrowly limited to the group which strictly adheres to an accepted pattern of religious beliefs and practices. Religious grouping makes for communalism, and in so doing destroys community.

This generation in India is faced with the two-fold task, then, of redeeming all religions, whether Christian, Hindu or any other, from other-worldly preoccupation of pietism, on the one hand, and self-centered introversion of communalism, on the other. This is one important task of mutual concern which calls for the presentation of the Gospel in terms of its application to contemporary social issues and community development. Christians in India seem to be little interested in the abolition of traditional social institutions which tend to deprive men and women of worth and dignity. They still seem to live in detached isolation from the main stream of the country's political and cultural life. What is more, they still cling to outworn social customs and caste scruples which many enlightened Hindus have now abandoned.

There is some such thing as the Gospel of the common life, of the possibility of deliverance for man in society from all bondage to certain forms of evil that man has brought on himself by himself, and from which he can and should release himself by common endeavour. To be

sure, "it is the Father's good pleasure to *give* us the kingdom". We do not bring it about ourselves. We have the blessed assurance of "the hope of glory" for all mankind in Jesus Christ. But it is no less true that the earnest of that expectation is in the here and now, in spite of the fact that all flesh is still corrupted by sin and subject to "principalities and powers". In this expectation we join forces with those of other faiths in waging war against all poverty, disease and oppression of all sorts, a great deal of which we have brought on ourselves and some of which we can overcome. In such endeavour we are in fact fulfilling God's purpose and plan for us in the here and now.

Our witness of service is indeed *within* this sin-bound world of sin, conscious of ourselves as also still tainted by the solidarity of human sinfulness in which we too share. Was it not even in such a world that Our Lord went about doing good? With his coming, his death and resurrection, the New Creation has, of course, begun. We live in the New Age in which the process of transformation is on. "For the earnest expectation of the creation waiteth for the revealing of the sons of God. . . . the whole creation groaneth and travaileth in pain *together* until now. And not only so, *but ourselves also*, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body" (Romans, 8: 18-23).

This vivid description of our present predicament not only gives us no reason for any sense of superiority as "the redeemed" (though humanly grateful for God's forgiveness of us in Christ Jesus), but provides the justification for us to serve with men of other faiths for this-worldly goals of human welfare and justice till the end of time. That too is *part* of Christian obedience.

Where we go wrong, however, is in mistaking the part for the whole. For Christian obedience also involves the task of proclamation of the Mighty Act of God in Christ for the redemption of the world. Here again we are likely to go wrong if we considered these 'parts' of Christian obedience as separable from the whole. Our service is as much witness as our witness is service. This is only in as far as they are taken together, not as equated with one another, much less as identified with one another, but as integrally related to one another.

Christian witness in our generation, let me repeat again, involves our drawing attention through our service, our fellowship and our preaching to the work of God in the person of Jesus Christ. In him something had been done, something is being carried through, and something is to be finally accomplished for man and creation. This assurance of faith in the New Age that has dawned on world life it is which we seek to communicate. We believe that the New Age is in our present time a reality, though its final consummation will have to wait till the end of time. The assurance comes from God in what He has made known in Jesus Christ, and only He can plant that hope in the hearts of men and women. Ours is the task of witnessing to this assurance of faith in our service, our worship and our fellowship.

The contents of this little book have appeared, over a period of time, in the form of articles in various periodicals. They are now put together at the insistence of friends who have felt that the material might well be collected and given a more permanent form. I have acceded to the suggestion with much hesitation, for I am aware that as a compilation, these essays lack unity of presentation. Since the various chapters appeared as separate magazine articles, there is

no sustained development of argument. Nevertheless the undergirding concern may be apparent to any discerning reader. It is to make a sincere effort to understand and interpret the living reality of Hinduism as a contemporary religion. Whatever the defects of the presentation, and however meagre the claims to scholarship, the writer's intention is to awaken a real interest among Christian people in the modern movements within Hinduism today so that they may learn to appreciate their significance in the making of modern India. Without such informed understanding, I am convinced, the presentation of the Christian Gospel would not make any worth-while impact on the life and thought of Hindus in this generation.

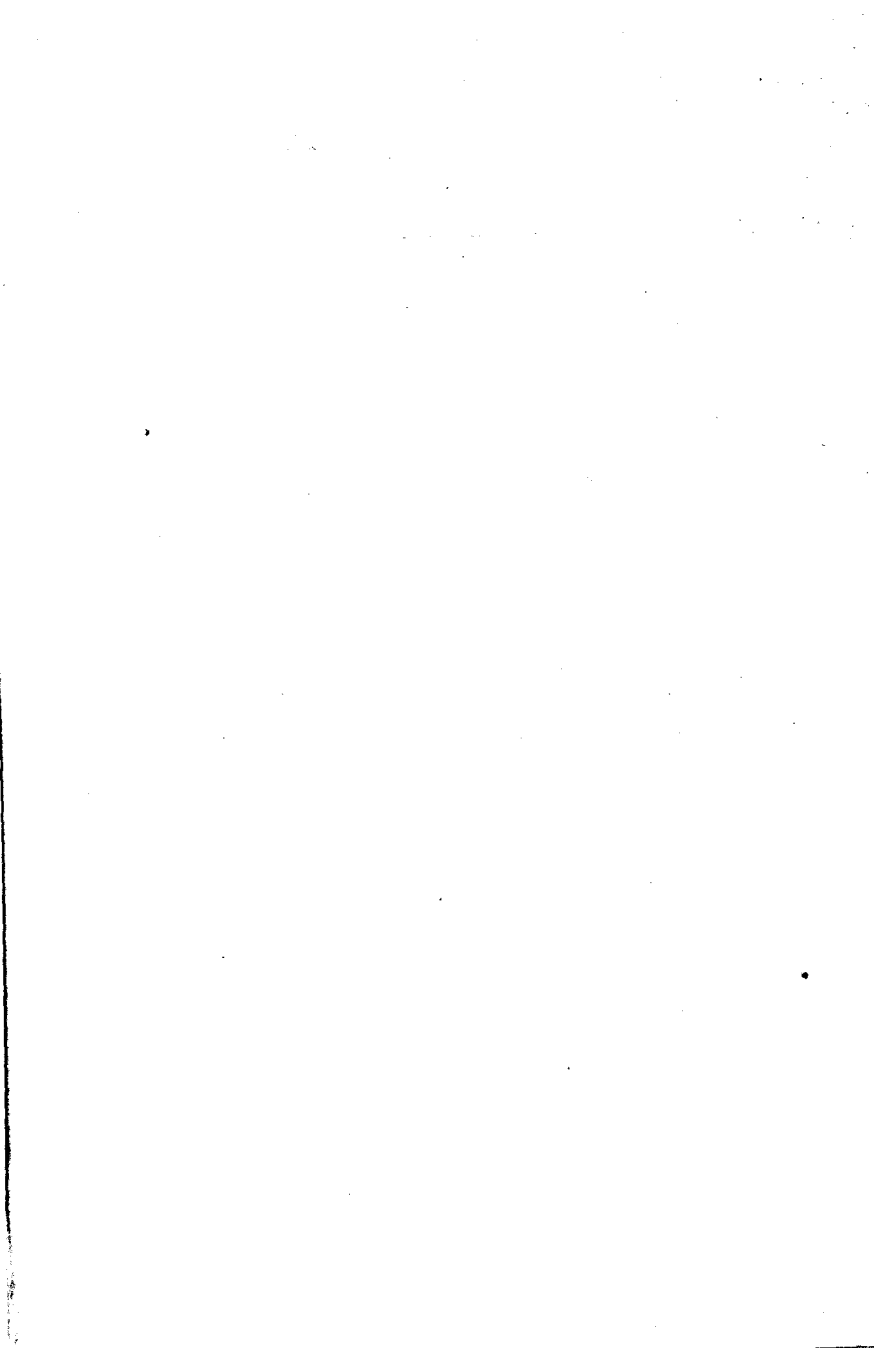
I am deeply grateful to Dr. Radhakrishnan for his generous willingness to write a Foreword for this little book.

BANGALORE,
Whitsuntide, 1961.

P. D. DEVANANDAN.

CONTENTS

	PAGE
FOREWORD BY DR. S. RADHAKRISHNAN ..	iii
INTRODUCTION	v
I. RESURGENCE OF ASIAN RELIGIONS ..	1
II. LIVING HINDUISM	20
III. MODERN MOVEMENTS IN HINDUISM ..	42
IV. HINDUISM TODAY	59
V. THE GOSPEL AND THE HINDU INTELLECTUAL.	83
VI. OUR TASK TODAY	114
INDEX	143



I

RESURGENCE OF ASIAN RELIGIONS

A Search for New Foundations

A GREAT deal has been said and written about the resurgence of the classical, historical religions of Asia today. The evidence in favour of this phenomenon is overwhelmingly great. It would be unnecessary here to marshal facts and figures to substantiate the claim. This applies in particular to Hinduism, Buddhism and Islam, both in their popular and intellectual expressions. An interesting question in this connection would be why has there been no corresponding revival in the case of other classical faiths in Asia. There does not seem to be any evidence of the revival of Zoroastrianism or Confucianism, for instance. Would this mean that religious resurgence is closely connected with the other contemporary phenomenon of nationalism? In the heyday of Japanese nationalism Shintoism was at its height. But after the end of World War II strange new cults are reported to have broken out all over Japan. These seem to be, by and large, the product of strange combinations of Buddhism and Shintoism (in their many different forms) with Christianity, as Christianity is interpreted by the Japanese religious temperament in the present context of that country's life and thought.

RELIGION AND NATIONALISM

Undoubtedly the resurgence of Asian religions is in part also due to the desperate need for faith in fundamentals at a period in Asian history when foundations are shaken

II LIVING HINDUISM

A Descriptive Survey

It is difficult to define Hinduism because it is a comprehensive faith, which includes many *types* of religion. It stands not for one religion, but a family of religions; all of which still exist side by side, continuing to exercise a powerful influence on the every-day life and thought of nearly 80 million people in India. The background of its long history, to a large extent, explains this strange phenomenon. Hindu India existed in comparative cultural self-sufficiency until recent times. The geographic features and the vast expanse of the country—almost a continent by itself—are largely responsible for this. Self-contained and complacent, the people of India have all along lived to themselves. History bears testimony to wave upon wave of immigrants flowing into the land, right up to the XIXth century of our era. The varied contribution of the incoming races of people, whether conqueror or refugee, was permitted to accumulate, each in separate form, though not altogether in isolation. No attempt was made to weld their cultural contribution into a unity. They were simply added on, placed side by side as it were, in close juxtaposition; but never fused together into a common culture-pattern.

Hinduism—in this larger sense of the complex religion of the people of Hindustan—is such a ‘growth’, growth by the simple process of addition, a continuous widening of circumference so as to comprehend all and sundry forms of religious belief and practice. Both Hindu and non-Hindu students of the faith of Hindusthan have been struck

III

MODERN MOVEMENTS IN HINDUISM

Impact of Modern Thought on Hinduism

MANY changes have taken place in the cultural area of the life of the Hindus as a consequence of their contact with the alien culture of the West. In the early period uncritical admiration of the West led many Hindus to imitate slavishly Western ways. In more recent times with almost open denunciation of foreign ways there has been an even more widespread adoption of Western standards of living and patterns of social conduct. But such changes have not in any way affected the real basis of Hindu culture. The conflict between the two has not been really faced at a deeper level and fought out in the open and with full awareness. What has happened is an uncritical superimposition of a new set of ideas and practices on the old inherited pattern of life. This is India's traditional way of dealing with the new. It remains to be seen whether this characteristically Hindu solution will eventually succeed.

Radical changes in the social institutions of Hindus which relate to the Hindu way of life have been effected within the last century, without however altering the Hindu view of life, its basic credal foundations. Beginning with the days of Ram Mohan Roy (1772-1833) down to the period of Mahatma Gandhi (1869-1948) reform movements in Hinduism have been mainly in four directions: the removal of caste restrictions on social intercourse, as in inter-marriage and inter-dining; the emancipation of Hindu women from social customs in regard to marriage and

IV

HINDUISM TODAY

THERE are certain recent trends in Hindu thought of which also we need to take account. (i) Hinduism now makes the daring claim that it has the answer to the world's ills which, it is broadly hinted, Christianity has failed to meet. So a new emphasis is placed on a world message and on 'missionary' work. (ii) At the same time, the plea is put forward that all religious folk should work for peaceful co-existence. No mention is made of co-operation; but the demand is that no attempt be made at propaganda and proselytization. Nor is there any appreciable talk of compounding the best in all faiths to produce a common, world religion. Only the repeated request is made for 'mutual respect and tolerance'. Sarvepalli Radhakrishnan in his *Recovery of Faith* puts the case for the claim that in reality there is only one religion in the world, underlying all religions. 'It is not to be identified with any particular religion, for it is the religion which transcends race and creed and yet informs all races and creeds'.¹ Differences between religions are due to time and circumstances. God Himself is beyond differences. 'He is *advaita*, non-dual, beyond every determination or affirmation of any kind.' (iii) In any case renescent Hinduism has become socially sensitive. Keen interest is taken in reform of social institutions which retard the development of the individual person and the realization of justice in social relations, and this emphasis has involved a new interest in contemporary history.

¹ *Op. Cit.*, p. 204.

V

THE GOSPEL AND THE HINDU INTELLECTUAL

The Beginnings of a Conversation

ONE of the significant developments of recent times is that Hindu religious leaders themselves are volunteering to offer their own answer to the question what Christian evangelism ought to be. They maintain that the root-cause of the persisting differences between the Christian and the non-Christian lies in the different meanings which we severally give, as Hindus and as Christians, to the word Evangelism: but that once we are agreed on this issue, perhaps we could "co-exist", despite our differences.

The Hindu desire to elucidate for us the meaning of evangelism is with a view to easing communal tension and establishing harmonious relationship among the adherents of various religions in India. Among Christians, however, the tendency is to regard this new Hindu interest in evangelism, as, in general, unfriendly and antagonistic. This is not being altogether fair to our Hindu countrymen. There are, in fact, different schools of thought among them. They need to be considered separately. These different points of view are currently associated with: (1) the Hindu nationalist; (2) the Hindu secularist; (3) the Hindu communalist; and (4) the more orthodox Hindu religious leaders.

THE CONCERN OF NATIONALISM

As never before in our national history there is today a genuine desire to seek and find ways and means of effecting a real sense of national solidarity among the peoples of this country. To this end all divisive forces are severely

VI

OUR TASK TODAY

Rethinking Ends and Means

FOR various reasons we have come to believe in India that evangelism is in some ways a "professional" undertaking. An evangelist in the Indian Church, of whatever category, is invariably a full-time employee. He is expected to possess a professional training. He gets a regular salary for his work, and is required to make periodical reports about his work. Evangelism is a highly organized enterprise of the Church today. We are particular that it should be efficiently carried out, properly planned and carefully supervised. We have a separate machinery for this aspect of the Church's life and work. Again, in all our evangelistic work we have emphasized the spoken and the written word, so much so that evangelism has been all along associated with preaching and distribution of tracts. More recently, of course, we have been increasingly employing audio-visual aids, displacing the old-fashioned magic lantern. But the point is that we have a way of defining evangelism almost exclusively in terms of preaching, the vocal proclamation of the Gospel. Finally, there is another limitation which we impose on the term. We consider evangelism as more or less limited to preaching the Gospel to the non-Christian and to those who are outside the Church. So much so that the success or otherwise of the work of the evangelist is measured by the number of converts from non-Christian religions he is able to secure.

INDEX

A

- Abid Hussain, S., 84
 Advaita, 59
 Agamas, 37
 Arya Samaj, 44
 Asian nationalism, 2
 religious renaissance, 5ff, 15
 Aurobindo Ghose, 48ff
 Avatara, 36

B

- Basic Schools, 58, 73, 79
 Bhagavad Gita, 39, 62, 80
 Brahma Samaj, 44
 Buddha, Gautama, 53
 Buddhism in Ceylon, 8

C

- Caste, 28ff
 Ceylon, Buddhist revival, 8
 Chandran, J. R., 95
 Charvakas, 53, 60, 62
 Christian answer to communa-
 lists, 95
 Christian Missions, 44
 Communalism, tendency towards,
 56
 antagonism of Hindu, 92ff
 Conversion, 44, 99
 Creed, cultus and culture, 10ff
 Culture, national emphasis on, 54

D

- Dhyana, 118
 Diakonia, 109
 Diwakar, R. R., 98
 Dravida Kazhagam, 53, 71

E

- Evangelism, 114
 Fourfold character o 118ff
 Hindu critique of, 44

F

- Farmer, H H., 110

G

- Gandhi, Mahatma, 7, 42, 65, 76
 Gokhale, G. K., 91
 Golwalkar, 94
 Gospel, 19
 Govinda Das, Babu, 21
 Gunning, J. H., 127

H

- Hinduism defined, 20
 Characteristic outlook on reli-
 gion, 40
 theism in XIX C., 44
 Hindu Theism, 44ff
 Hindu View of History, 112
 Hooft, Visser't, 109

I

- Impact of West, 9
 Inbanathan, A. E., 89
 Integral yoga, 48
 Intellectuals and religious reform,
 4ff

J

- Jackson, G. B., 8
 Jagadguru of Kamakoti Pitam,
 31, 60.

K

- Kamakoti Pitam, Jagadguru, 31,
 60
 Karma, 4, 25ff, 61
 samsara (transmigration), 61

L

- Lingayats, 73
 Local Congregation, 122

INDEX

L—Contd.

Lokasamgraha, 31
Lokayatas, 53, 60, 62
Lokniti, 65

M

Mahabharata, 37
Mahadevan, T. M. P., 26
Mahasabha, 57, 60
Manu Dharma Shastra, 35
Masani, R. P., 122
Maya, 51
Marga, 64
Mehta, P. D., 104
Mohenjodaro, 33
Mookerji, Radha Kumud, 33
Moslem rule, 93

N

Narayan, Jaya Prakash, 65, 139
Nastikas, 60
Nationalism, 83ff
Nehru, Jawaharlal, 91
Neill, Stephen, 123
Neo-Hinduism, 80
Neo-Vedanta, 47ff

P

Pakistan, 93
Panikkar, K. M., 30, 140
Patwardhan, Achyut, 65
Popular Hinduism, 68ff, 72
Popular religion, 7

R

Radhakrishnan, S., 4, 21, 47,
50ff, 59, 81
Ramakrishna Paramahansa, 47,
74
Ram Mohan Roy, 42, 74
Ramayana, 37
Rao, V. K. R. V., 72

R—Contd.

R. S. S., 56, 70, 93
Raven, C. E., 86
Religion and Culture, 17

S

Sanatana dharma, 22ff
its foundational creed, 40ff
claims of, 98
Sankaranarayanan, P., 60
Sarma, D. S., 7, 36, 102
Sarvodaya, 32, 66ff
Secularism, spread of, 60ff
Modern Hindu, 64ff
Challenge of, 88ff, 107
Shuddhi rite, 23
Svadharmas, 31
Swami Vivekananda, 47, 74

T

Thomas, M. M., 95
Thompson, E. W., 92, 113
Types of Hindu religion, 23ff
Types of religious renascence,
14ff

U

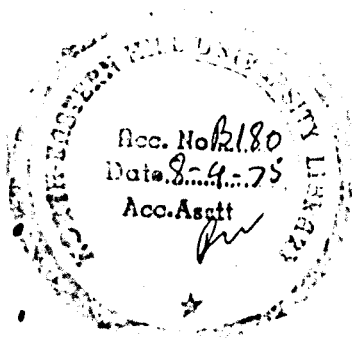
Unto This Last, 66
Upanishads, 25

V

Van Lecuwen, 106
Varnashrama dharma, 27ff
Vedanta, 48
Vedic religion, 34
rituals, 54
Vinoba Bhave, 66ff

W

Walker, Kenneth, 103
Welfare State, 137



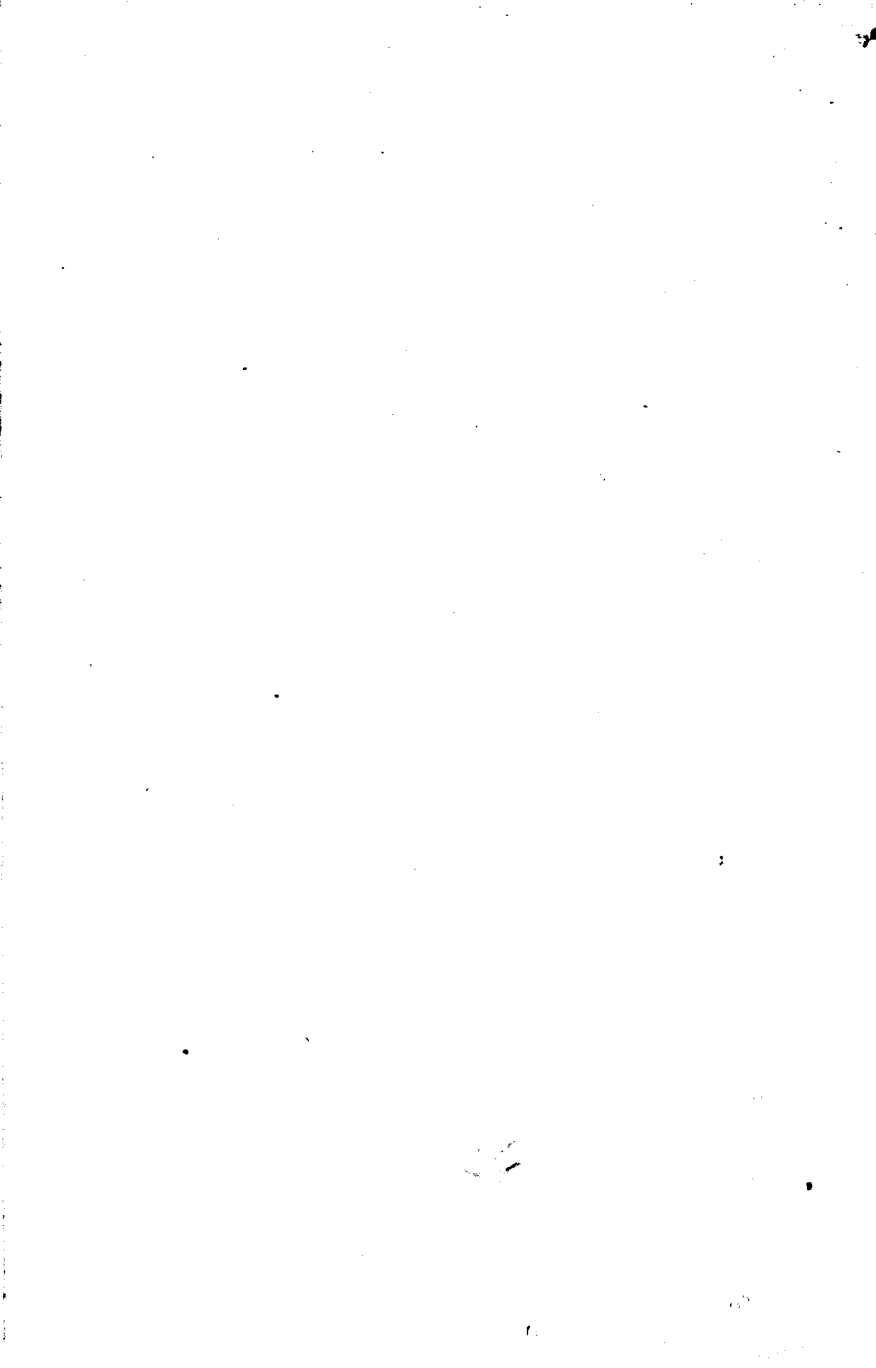
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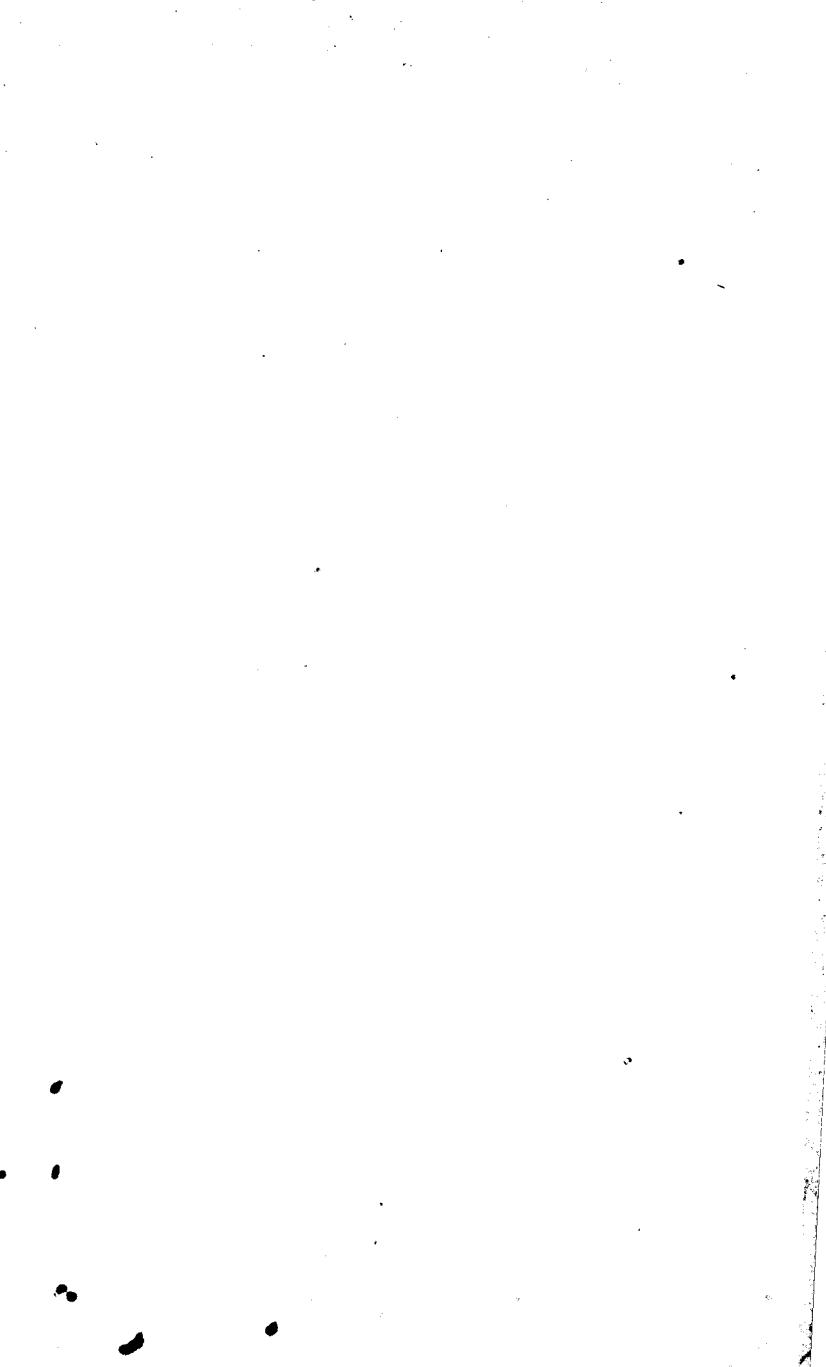
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