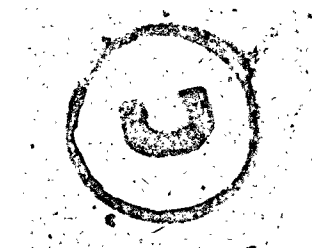


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BHARATA DHARMA

ANNUAL SUBSCRIPTION: India—Re. 1. Foreign—2s. SINGLE NUMBER: India—As. 2. Foreign—3d. Post Free.

A Magazine of Liberal Hinduism

THE OFFICIAL ORGAN OF THE BHARATA SAMAJA, PUBLISHED EVERY FULL-MOON DAY
EDITOR: PANDIT A. MAHADEVA SASTRI, B.A.

VOL. III APRIL & MAY, 1925—KRODHANA—CHAITRA & VAISHAKHA Nos. 1-2

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THE EDITOR'S NOTES

We beg to invite the attention of our readers, especially of the members of the Bhārata Samāja, to the article in this issue headed "The Bhārata Samāja: Its Principles and Policy". It is written by Mr. Rājadharmapravina Dewan Bahadur K. S. Chandrasekhara Aiyar, B.A., B.L., retired Chief Judge of the Mysore Chief Court, with a view to supplementing the editor's review in the last issue of the points raised by Mr. Shiva Nārāyan Bhargava of Jhansi as to the necessity of incorporating belief in the Vedas in the declaration of objects and principles of Bhārata Samāja, and also as to the advisability of adopting the simplified rituals already prepared by the Arya Samāja. Mr. K. S. Chandrasekhara Aiyar's contribution has a special value, as he is the Vice-President of the Bhārata Samāja and had a great deal to do with the drafting of its constitution and rules. We are personally aware of his long-cherished desire to formulate briefly the fundamental principles of religion and morality to which all Hindus might subscribe. These have found an embodiment in the declared principles and objects of the Bhārata Samāja and in the "Song of India, the Motherland" composed by him in English and rendered into Samskrit by a music professor under his direct instructions. We print the song in this issue both in Samskrit and English and hope that it will be much appreciated by our readers. We print also in this issue the objects and principles of the Bhārata Samāja, for ready reference in connection with the article under notice.

There is a large and persistent demand both in and outside the Bhārata Samāja for Shrāddha ritual in a simplified form. But no ritual whether in its elaborate or simplified form can be effective unless its basic principles and primary objects are understood. With a view therefore to expound the nature and constituent factors of Shrāddha and the purposes it is intended to serve, we print in this issue an English version of the section of the "Āpastamba-Dharma-Sūtras" which bears on the subject. We shall follow this up in our next issue with comments thereon referring to the several points which we will have to bear in mind in formulating the Shrāddha Ceremony.

SHRADDHA CEREMONY

[ĀPASTAMBA-DHARMA-SUTRAS, II, 16-20 Khandas]

The Value of Shraddha

1. Formerly in this world Devas and men lived together. Then the Devas by their sacrifices went to heaven. Men failed. Such of these as perform sacrifices in the same manner as Devas will dwell in the other world with Devas and Brahma. So then, Manu taught the sacrifice termed Shraddha, for the salvation of mankind (16, 1—2).

Who are to be Worshipped

2. In this the ancestors (Pitris) are the deities (Devatas, the objects of worship) and the Brahmanas (who are fed) represent the Ahavaniya or sacrificial fire (16, 3).

I. THE MONTHLY SHRADDHA

Time of Worship

3. This should be performed every month. The afternoon in the dark fortnight is preferable; and so are the later days in the dark fortnight preferable. Done in any day of the fortnight, the sacrifice gladdens the Ancestors (Pitris); but to the sacrificer, particular results accrue from its observance on particular days. If it is done on the first day, the progeny will consist mostly of female children. If on the second day, the children will be of thievish tendencies; if on the third, they will be of spiritual power (brahmavarchas); if on the fourth, the sacrificer will have small cattle; if on the fifth, he will have male offspring, will have many children and will not die childless; if on the sixth, he will become a great traveller and gambler; if on the

seventh, success in agriculture will accrue; if on the eighth, prosperity; if on the ninth, one-hoofed animals; if on the tenth, success in trade; if on the eleventh, black iron, tin and lead; if on the twelfth, he will be rich in cattle; if on the thirteenth, he will have many sons, many friends, and beautiful offspring, but his sons will die young; if on the fourteenth, success in arms; if on the fifteenth, prosperity (16, 4—22).

The Substances to be Offered

4. The substances to be offered at these sacrifices are sesamum, *masha*, rice, *yava*, water, roots, and fruits. But when food is mixed with fat the satisfaction of Pitris is greater and lasts a longer time. So also when the substance is lawfully got and bestowed on a worthy person. Beef gives satisfaction for a year. Buffalo's meat gives even a greater satisfaction than that. This is to declare that the meat of other tame and wild animals is fit to be offered. By rhinoceros' meat offered (to a Brahmana seated) on rhinoceros' skin, the Pitris attain satisfaction for endless time; and so also by the flesh of *Satabali* fish, and of the crane *Vardhranasa* (16, 23—17, 3).

What Sort of Persons are to be Fed

5. Pure, tranquil in mind and zealous he shall feed Brahmanas who know Brahman and who are not related to him by marriage and *gotra* nor as teacher and pupil. In the absence of good qualities on the part of others, even a uterine brother who possesses those qualities may be fed. By this pupils are also declared (as fit persons). They even quote the following:

"The mutual eating of food is verily an offering to *Pisachas*. It reaches neither Pitris nor Devas. Devoid of all virtue, it moves about in this world as a cow that has lost its calf remains in the stall." This means that this mutual gift among relations goes from one house to another and perishes in this world. Among those of equal qualifications, the senior by age is preferable, and that one who is lean in wealth and eager (17, 4—10).

The Manner of Feeding

6. On the previous day the first invitation must be issued; on the following day the second, the third being a call (at the time). Some teach that Shraddha should be thrice-repeated: as the first, so shall be the second and the third. When all have been done, he shall take a portion out of the remainder in all (the three offerings) and eat a mouthful of it as enjoined (in the *Grihya-Sutra*.)

But the custom of the northerners is to pour water out of a vessel into the hands of the Brahmanas when they have taken their seats (17, 11—17).

Fire-Oblation

7. He addresses the Brahmanas in these words: "let it (the cooked food) be taken out and let it be

offered in the fire." Permitted by them in the words "let it be taken out at thy pleasure and let it be offered in the fire at thy pleasure," he shall take out and offer it. They condemn the seeing of the Shraddha by dogs and unworthy people (17, 18—20).

Persons Worthy and Unworthy of being Fed

8. A leper, a bald man, the violator of another man's bed, the son of a Brahmana who follows the military profession, one born from a Brahmana woman by (a Brahmana who became) a Shudra (by first bringing forth a son from Shudra woman)—these eating food at Shraddha defile the company. The following persons eating food at Shraddha sanctify the company: one versed in the three *Madhus*, one versed in the three *Suparnas*, one versed in the three *Nachiketas*, one versed in the four *Medhas*, one versed in the five *Fires*, one versed in the *Jyeshtha Saman*, the student of Vedas, the son of one versed in the three Vedas, one devoted to Vedic Religion (17, 21—22).

What the Performer Should Avoid

9. And none shall perform Shraddha at night. After beginning Shraddha, he shall not eat till the end. He shall not eat the scum of butter, butter-milk, oil-cake, honey, meat, black grain. Shudra's food, and other things regarded uneatable, food unfit for oblation, untruth, anger, and what will excite anger. These twelve shall he avoid who desires memory, fame, wisdom, heaven, and prosperity (17, 23—18, 4).

II. THE DAILY SHRADDHA FOR A YEAR

Special Conditions

10. Covering the body down from the navel up to the knees, bathing at the three times of the day, living on food not cooked at a fire, never resorting to a shade, standing and sitting—this vow he shall observe for a year. Now as to the daily Shraddha: outside the village pure persons shall prepare the food in a pure place. Therein fresh vessels shall be used, those in which the food is prepared and those in which it is eaten; and he shall present them to those who have been fed. He shall feed those who are highly qualified, and shall not give the remainder to any not equally qualified. Thus he shall go on for a year (18, 4—13).

The Culmination of the Daily Shraddha

11. On the last day the offering shall be of a red goat: and let him cause an enclosed altar to be built, feed the brahmanas in its northern half. They say that he then sees both on the altar,—the Brahmanas who eat and also the Pitris. Thereafter, he may perform Shraddha or not; for the Pitris have thus indicated their satisfaction from the Shraddha (18, 14—19).

(To be concluded)

THE BHĀRATA SAMĀJA, ITS PRINCIPLES AND POLICY

By RAJADHARMAPRAVINA

DEWAN BAHADUR K. S. CHANDRASEKHARA AIYAR, B.A., B.L.

THE learned Editor of this journal has done a really useful piece of service in drawing pointed attention (in the course of his article in the last issue entitled "Bhārata Samāja and Ārya Samāja") to a distinction which is very apt to be overlooked in discussions on the so-called Vedic basis of Hinduism. It is there shown that the word "Veda" has two quite specific and distinct significations. One of them has reference to the eternal Root-Veda, comprising the fundamental spiritual verities which are the common fountain-source of all the great religions of the world. The other indicates simply a derivative Veda or Vedas, consisting of matter of various descriptions adapted to particular times and temperaments, and giving rise to divergent schools within the one Dharma or religion.

The Root-Veda, it may be added, is the imperishable Knowledge of the great eternal Realities, and is ever accessible like an open page to the trained vision of Perfect Men, the Beings known to mankind as Maharshis, Masters of the Divine Wisdom, and by other names. These, in Their infinite compassion, impart that Knowledge, or as much of it as They think necessary, for the benefit and guidance of mankind from time to time. The information so imparted is in course of time consolidated and shaped into what may be styled a derivative Veda or scripture, which is not necessarily the identical original teaching, but rather a compilation, with occasional additions, of what was heard or remembered, the whole usually but not always rendered into metrical or poetical form, and handed down by word of mouth through the centuries, and only in recent times reduced to writing. It is easy to understand how such matter must, from the nature of the case, be more or less liable to imperfection and even to inaccuracies.

Apart from the distinction alluded to above between the meanings and the contents of the term "Veda," and confining ourselves for the present to the derivative scriptures which usually go by that name, it may be admitted at once that they have been instrumental to a large extent in moulding the innumerable varieties of faith and observance comprised under the generic name of Hinduism. But their influence can easily be exaggerated. And, further, it has not by any means been the only influence at work, unless we are to shut our eyes to the Itihāsas, the Purāṇas and much other teaching, sacred and secular, which has contributed towards the building up of characteristic features of Hindū thought and practice. Nor is it possible, on the other hand, to treat everything that is contained within the Vedas as a necessary or vital part of Hinduism. It may be that they are to a large extent inspired, that they often represent teachings purporting to be derived from very high sources, and that they do contain much that is grand and wise and beautiful; but we are not therefore justified in holding that they are, in every part of them, absolutely infallible, or even necessarily useful or beneficial to us at the present day. They are really compilations of matter of different

strata of thought—spiritual teachings, philosophic speculations, *mantras*, hymns of praise, descriptions of nature, and so forth. Further, the fact that, in the opinion of competent scholars, there are numerous interpolations and additions, that commentators do not always agree with each other in their explanations of disputed texts, and that forced interpretations are occasionally resorted to in order to get over passages contrary to modern sentiment (such as those which seemingly condone the slaughter of animals for sacrificial purposes, or the imbibing of intoxicating juices, or the looking down upon women and upon men of inferior races),—all this is enough to make thoughtful men hesitate before attributing indiscriminate infallibility to everything contained in the Vedas. Some latter-day movements like the Ārya Samāja, which aim at the purification of Hinduism, have founded themselves upon revised and expurgated versions of these scriptures; but then the resulting infallibility, if any, is attributable to the judgment and discrimination of the editorial agency, and not to the originals which they have worked upon and refashioned. The days are fast passing away when people of intelligence and reasoned convictions can bring themselves to treat the spoken or written word, however high its merit or pretensions, as something beyond all criticism.

Even taking the Vedas as all that believers in their literal infallibility assume them to be, they can hardly be said to form the foundation on which Hinduism rests, but are rather part of the scaffolding which has helped towards the rearing of the edifice. The distinction obviously is that the edifice rests wholly upon its foundation, and cannot remain standing if anything happens to this, whereas the removal of the scaffolding from view will not necessarily impair the structure. The foundation of religion consists in its basic principles, the Unity of Life, and so forth; but the authorities which set them forth are merely the scaffolding. A well built system of law might continue to be administered by judges versed in its principles, even if the decisions out of which it had been evolved were completely lost or forgotten. Just in the same way, the essential truths of an established religion like Hindū Dharma might remain intact even without reference to the scriptural or other authority out of which it may have grown.

I say all this, not intending to minimise the real utility and importance of the scriptures, in their proper place, as aids to the discovery of truth; but merely to deprecate the tendency to exaggerate their value and importance, as if they were the sole repositories or the actual visible embodiments of the truth. In religion, as in law or any other branch of human knowledge, the important thing is to know what the truth is; as for authority or testimony, the wise man is willing to accept as such everything which is likely to lead him to the truth. He believes in a thing, not because it is taught by some one or is stated in some book, but because he feels (even if does not know) that that thing is in consonance with the rest of his knowledge and experience. This is no doubt apt, at times, to be an imperfect touchstone of truth: but then we are all very imperfect beings, and the truth as cognisable by each of us is not the absolute truth by any means, but purely relative to our respective capacity and understanding. The test of reason and the clear response of intuition furnish for each of us the true rationale of belief. They may oftentimes lead us into error, but such as they are, they are meant for our guidance and support in life;

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and we can no more afford to dispense with them than we can afford to dispense with the use of our legs however feeble, or of our eyes however weak and dim.

After all, our beliefs are merely a part, though an important part, of our mental equipment. And they are fashioned for us not alone by doctrinal teaching however profound, but also by various other factors, such as the teachings of wise men and prophets of all nations, inspiring literature of all ages and climes, both secular and sacred, the living examples of great men and women in the past and present, noble ideals and high aspirations, and so on. If religion is really something that should comprehend and colour the whole course of human existence, and not merely a small proportion of it, we cannot leave any of the factors mentioned out of the reckoning.

All these various considerations probably explain why it was not thought right to make a belief in the Vedas or other scriptures an essential or obligatory part of the Bhārata Samāja creed. And here it is as well to emphasise that it is not the aim of the Bhārata Samāja to initiate a new religious or sectarian movement, but simply to provide a common platform on which all the existing subdivisions of Hīndū Dharma may meet in harmony and peace, and eventually, it may be, contribute to build up one pure, strong and comprehensive system. Absolute uniformity of opinions and beliefs is impossible at the present day, nor is this indispensable for the evolution of an ideal community. Perfection does not consist in sameness, but in the harmonious blending of dissimilar units. Reasonable men ought to be satisfied if they can find a fairly broad basis of union on which they can meet and work effectively for common ends.

The Bhārata Samāja provides such a broad common basis, a platform built upon a real consensus of opinion on certain vital and fundamental principles bearing on man's origin, evolution and destiny, with perfect tolerance and freedom of opinion in regard to everything else. The essential principles, too, are stated in the most general form, so as to obviate needless conflicts on the minutiae of doctrine; and they are limited in substance to the following points: the immanence and transcendence of the One Supreme Being, the Source of All; continuous evolution towards perfection as within the purpose of the Lord of our universe; the existence of a hierarchy of developed Beings working to carry out the Divine Purpose, in accordance with laws which are the expression of the Divine Nature; Reincarnation and Karma as factors regulating human evolution; the Brotherhood of Humanity and the essential solidarity of its interests as a whole; also Service as the true ideal of life, and Purity as the rule of daily conduct.

This is deemed to be the irreducible minimum of doctrine which can be accepted without difficulty by all or the great majority of Hīndū sects. There are doubtless various other doctrines that might be put forward as characteristic of some one or other of the subdivisions of Hīndū Dharma; but they are, it is believed, not so fundamental in their nature or wide-reaching in their scope; and in any case they are not likely to command general acceptance, but, if anything, are calculated to perpetuate existing differences or create fresh ones. Obviously, therefore, they cannot be included as necessary

items in a common formula of principles to be accepted by all.

Further, the declaration of principles contained in the Bhārata Samāja creed will be found to embody in a nutshell the essence of a complete philosophy of life. It will not be difficult to take these principles one by one, with their corollaries and consequences, clothe them with the necessary explanations and illustrations, and present the whole in a manner attractive to the ordinary intelligent Hīndū, and sufficient in large measure to satisfy his spiritual cravings. An attempt has, I may say here, been made to put forth the ethical and devotional aspects of the creed in musical form, in the Rāgamālīkā or String of Melodies entitled "Bhārata-Gītam" or "A Song of India, the Motherland," (printed elsewhere in this issue, in Sanskrit and English).

To emphasise the essentials of religion and philosophy as a working creed for daily life, to replace the complex scheme of rites and ceremonies by a few simple rules and forms of personal discipline, worship and ritual meant for voluntary observance, to promote a spirit of perfect tolerance and amity among men, to hold aloft the great ideal of service, to encourage the observance of strict purity in word, thought and deed,—all these are indeed great and worthy objects, and difficult ones withal,—objects which will require active and enthusiastic, as well as continuous and widespread, labour of every kind to accomplish. We are, in fact, only at the beginning of our work; and a good deal remains to be done, especially in regard to popularising the movement among the masses, not omitting the lowly and the depressed.

It is possible that the very simplicity of the creed, and the absence of all compulsion as regards worship and ceremonial, may cause certain temperaments to feel a sort of void in their lives. Some one asked the other day whether there was nothing for a man to do after signing the declaration of principles and getting admitted to membership. The obvious answer was that it remained for him to digest these principles, make them a part of his character and habitual attitude, especially the ideals of unity, purity and service, and try to live up to them in all circumstances of life: this would give him a good bit of work to do for the greater part of his life.

The idea that it is not a man's own peculiar concern, but rather the business of the social and religious system to which he belongs, to regulate the daily round of work and to provide a scheme of duties and occupations to fill up his time, is a peculiarly eastern idea, specially ingrained among the Hīndūs. Hence the remarkable extent to which rites and ceremonies flourish as the mainstay of their religious existence: they help, for one thing, to fill the void in the absence of elevating pursuits and interests of other kinds.

It is not, however, in this that the principal use of ritual in any well-regulated scheme of individual and communal life must consist, but rather in its value as a subtle and efficacious method of bringing together the seen and the unseen worlds. In this respect the efficacy of all ritual depends largely upon the confidence born of personal knowledge of its meaning and method, as well as the purity of intention. This is woefully lacking in the professional *vaidiks* and *archakas* of the present day, who as a class are less intent upon the efficacy of the *mantrams*

and processes used than upon the perquisites and offerings expected, with the result that ceremonies have become largely reduced to empty, lifeless and very tiresome forms, and meaningless verbiage.

Apart from the spiritual significance and efficacy of a ritual performed with insight and power, there is always a certain impressiveness and solemnity about any ceremonial conducted with simple dignity and grace. This feature, too, is largely absent from most religious ceremonies of the present day. The marriage ceremony, in particular, has become among Hīndūs an occasion for useless and unmeaning noise and pageantry, and wasteful expenditure of all kinds, including the unscrupulous use of the thumbscrew upon the unlucky parents of girls of marriageable age.

All this must be changed, if our social and religious system is to be purified; and, above all things, a scheme must be prepared providing a set of simple and inexpensive, but graceful and significant, rites and sacraments to meet the needs of those who find ritual helpful. The Bhārata Samāja is endeavouring, largely through the efforts of Pandit Mahadeva Sastri, to evolve such a scheme. Of course, there must be many to whom ritual as such does not appeal; and there can in any case be no question of making its adoption obligatory.

The Bhārata Samāja has opportunities, if everything goes well, for discharging, in regard to the innumerable sub-divisions of Hīndūism, a function similar to that which is being attempted by the Theosophical Society for the main religions of the world. It can bring home to the people the fundamental unity and solidarity of their national faith, emphasise the common features in preference to those that divide, differentiate the essentials of creed and observance from the relatively less essential or the non-essential, promote in all possible ways a feeling of perfect tolerance and brotherliness, and a spirit of active co-operation, among the various castes and classes, and generally assist in purifying the stream of spiritual influence and broadening and enriching the area of the national life watered by it.

But though the Bhārata Samāja is primarily concerned with Hīndūism, and principally intent on resolving the divergences and conflicts among its sub-divisions, it is actuated by the most friendly and brotherly spirit towards other religions also. If a follower of any of them is willing unreservedly to accept its cardinal principles, and is known or recommended as in other respects a worthy person, the Samāja is prepared to extend the hand of welcome to him as a member, and to recognise him as a Hīndū. (We are not concerned here with the legal status of converts to Hīndūism in regard to rights of property, inheritance, and other matters governed by civil law.) So far as the Bhārata Samāja is concerned, there is not the slightest difficulty in holding that a person who accepts its creed and is recognised to be a Hīndū may at the same time remain a professing Christian, Buddhist, Muslim or Parsi. The reconciliation, if any be needed, is entirely for him, and not for the Samāja. Who are we that we should sit in judgment on the scope, or limitations of other faiths in regard to freedom of belief when the conditions of admission into our own is strictly fulfilled? At the attitude of truth all religions tend to shed their differentiating features, and to grow more and more into the likeness of their common fountain-source. And for a movement like the Bhārata

Samāja, to remain as near that free atmosphere as it can, in regard to its policy and its teachings and methods, is not a reproach but a recommendation.

॥ भारत गीतम् ॥

[रागमालिका । विश्रज्जाति-रूपकतालः]

॥ १. देवगांधारि ॥

आयात मातृवसुधायास्तुगीतमिदम् ।

गायत भारतकन्याः कुमाराः ॥

उद्धरत चक्षुषि तेजो ऋतं द्रष्टुम् ।

उद्घाटयत हृदयं प्रेमस्वरूपिणे ।

शांतिशक्त्यभिधपरिशुद्धसुतेर्जीव- ।

शक्तिप्रवाहांश्चानयत सुप्रचुरान् ॥ आयात ॥

॥ २. मध्यमावति ॥

लोकशुश्रूषैव दैवतसमर्चनम् ।

निरहंतया रचितकर्मसमपूजनम् ।

प्रार्थनं चापि न हि हृदयसाक्ष्येण कृत- ।

करबोधतो न दिवि भुवि पारितोषिकम् ॥ आयात ॥

॥ ३. कल्याणि ॥

निजमहिमदर्शका न तु विभक्कुलशील- ।

स्थितिवयोलिंगवर्णादयोपि गुणाः ।

परिपूर्णतासविधतलनयननित्यनिज- ।

शक्तिवर्धनमेव महिम वरमतुलम् ॥ आयात ॥

॥ ४. मोहन ॥

उच्चाश्च नीचाश्च सर्वेपि सहजाः ।

जननीधराजनितजगदीशपृथुकाः ।

वृत्तिधर्मोपि यो ऽनुष्ठानसहितस्तन् ।

विकिरति प्रेमातिसौख्यानि परितः ॥ आयात ॥

॥ ५. तोडि ॥

यूयं भवथ दिव्यवह्निस्फुलिगा वि- ।

कासयत जीवितानुभूत्यांतश्शक्तीः ।

सत्यस्य धर्मस्य परिरक्षितारः ।

स्वातंत्र्यकेतनेऽभिक्रामथ योद्धारः ॥ आयात ॥

॥ ६. केदारगौळ ॥

अविदितापजयधैर्ययुक्ताश्च संततम् ।

प्राप्य परमावर्तेवाप्यसिद्धिम् ।

सोपानमिति सुप्रबोधकाश्चापि चिरम् ।

स्थिरनित्यनीतिश्रद्धाधिष्ठितोदीक्षाः ॥ आयात ॥

॥ ७. कांभोजि ॥

प्रयतत च क्लियत समर्पयत स्वैरिजन- ।

मध्य उपयात निजधाम चानुरूपम् ।

निर्भया मिलिताश्च सहपौरुषाश्च ।

श्रोत्साहसहिताश्च यात वरपदवीम् ॥ आयात ॥

॥ ८. सुरटि ॥

मंगलं परिपूर्णशान्ताय तेजसे ।

मंगलं भुवनसंरक्षाधिकारिणे ।

मंगलं परमार्थपरमसद्गुरवे च ।

मंगलं वरजीवनमुक्तजनसंसदे ॥

मंगलं मातृवसुधायै च वो नित्यम् ।

मंगलं भारतकन्याः कुमाराः ॥

(English version of the above)

BHARATA GITAM

OR

A SONG OF INDIA THE MOTHERLAND

Come, Sing, Ye Daughters and Sons of Ind,
The wondrous Song of the Motherland.

1. Lift up your eyes to the Light of Truth!
Open your hearts to the Spirit of Love!
From the sacred Fount of Peace and Power
Lead forth the bounteous streams of Life!

(Come, Sing)

2. The service of Man is true service of God;
No prayer, no worship, like selfless work;
No higher reward in heaven or earth
Than the witness of Self to duty achieved.

(Come, Sing)

3. Not wealth or rank, not age, sex or colour,
Betokens true greatness, but alone
The growth of the Soul in the powers that endure
And bring perfection ever near.

(Come, Sing)

4. Brothers ye are, both high and low,
God's children born of the Motherland,
With active Love as the law of your life,
Scattering happiness all around.

(Come, Sing)

5. Sparks of the Fire Divine ye are,
Unfolding your powers through the stress of life;
Marching as warriors for Truth and Right
Under the banner of Liberty;

(Come, Sing)

6. With the Courage that never knows defeat
But counts even failure a step to the goal;
With the Hope that is based on a faith in the Law
Of Justice Eternal that nothing shall shake.

(Come, Sing)

7. Strive, suffer, sacrifice and win
Your rightful place among the Free!
Fearless, united, fervent, strong,
Achieve a glorious destiny!

(Come, Sing)

8. Blest be the Radiant Eternal Peace!
Blest be the King that protects the worlds!
Blest the Great Teacher supremely Wise,
And the Mighty Band of the Perfect Ones!

Blest be the Motherland! For aye,
Blest be ye, Daughters and Sons of Ind!

BHARATA SAMAJA

THE OBJECTS OF THE ASSOCIATION

(a) To strengthen and broaden the basis of Hinduism (i) by emphasising the essentials of Hindu Religion and Philosophy as a working creed for daily life; (ii) by replacing the complex scheme of rites and ceremonies by a few simple rules and forms of personal discipline, worship and ritual for voluntary observance; and (iii) by providing facilities for the re-admission to Hinduism, through membership of the Association, of persons who may have been converted to other faiths, and for the fresh admission thereto of persons who, though not originally Hindus, are deemed qualified to be admitted by reason of the known purity of their lives.

(b) To promote the welfare and progress of all classes and sections of Hindus by means such as the following: (i) by breaking down social disabilities and restrictions entailed by the mere reason of caste or sex; (ii) by eradicating or reforming injurious customs, in regard particularly to early marriage, immature parentage, enforced widowhood, and the exaction of prices for brides and bridegrooms; (iii) by getting rid of unnecessary and artificial restrictions as to the choice of brides and bridegrooms and by making the field of

selection as wide as possible consistently with eugenic and hygienic principles.

(c) To promote tolerance, good feeling, and a spirit of co-operation between Hindus and followers of other faiths.

DECLARATION OF PRINCIPLES

Any one desirous of being admitted as a member has to accept clearly and unreservedly the following Declaration of Principles:

(i) I declare my belief in the following tenets of Hindu Philosophy and Religion: (a) The Immanence and Transcendence of the One Supreme Being, the Source of all; (b) Continuous evolution towards perfection as within the purpose of Iswara, the Lord of our universe; (c) A Hierarchy of developed beings including Devas and Rishis, who are working to carry out the Divine Purpose in accordance with laws which are the expressions of the Divine Nature; (d) Reincarnation and Karma as among the factors regulating human evolution; (e) The Brotherhood of Humanity and the essential solidarity of its interests as a whole.

(ii) I declare that the true ideal of life is Service, meaning thereby the active promotion of the welfare of our fellow-creatures, and that I, for my part, will endeavour to carry out that ideal as far as lies in my power.

(iii) I declare my resolve to observe the utmost purity in regard to my conduct in daily life, including hereunder purity of thought, word and deed, sexual purity, cleanliness of person and surroundings, and the total abstention from the use of meat and intoxicating drinks and drugs.

(iv) I declare my full sympathy with the objects of the Association and my willingness to co-operate in carrying them out as far as lies in my power."

FOURTH ANNUAL REPORT OF
"BHARATA SAMAJA" FOR THE YEAR 1924

Members.—The number of members on the rolls at the beginning of the year was 285; 19 were admitted during the year, while 2 died, leaving 302 at the close of the year and their distribution is as under:

By Sex:		By Religion of birth:	
Gentlemen	271	Hindus	298
Ladies	31	Christians	4
	302		302

By Provinces and Countries

Madras	242
Bombay	5
Mysore	29
Travancore	8
Sind	7
Cochin, Pondicherry, Rajaputana, Bengal, U.P., C.P., and Nizam's Dominions, Padakkota—each 1	8
Java	2
Australia	1
	302

I regret very much to record the passing away of our energetic Bro. T. B. Bhashyacharya, who was the Secretary of the Coimbatore Group, in fact the source and support of all good movements in that area.

Associate Members.—The number of Associate members at present is only 18, including the members of the Managing Body (i.e.), 15 at the beginning of the year, 4 admissions and 1 death, leaving 18 at the close of the year. Four applied for admission to Associate Membership during the year, though 202 of ordinary members are eligible and their attention was also invited to the Rules in the BHARATA DHARMA, the Journal of the Samaja. Recently I spoke to about 25 of them and gave application forms but only 7 have been returned. The Entrance Fee of Rs. 3 seems to stand in the way of some of them.

Groups.—No new Groups were formed during the year. This is no wonder. Most of the members do not seem to remember the fact that they are members of the Samaja.

Meetings.—Nine meetings of the Managing Body were held during the year, 8 for the admission of new members and one for the adoption of the Annual Report for the previous year.

Bharata Dharma.—The Journal was issued only up to August and it could not be continued owing to the defective eyesight of our learned Editor, Pandit A. Mahadeva Sastriar. He has undergone an operation for cataract and expects to be able to send out the next issue in a few days.

Considering the difficulty in managing the Journal single-handed, either now or hereafter, it seems desirable that an Editorial Board should be formed so that the Journal may go out without break. Bro. K. Narahari Sastry who is touring about on behalf of the Bharata Samaja states that the Journal is very much appreciated and is in much demand as it gives the lead in matters of Social Reform, towards liberalisation of the Hindu Religion, and that a considerable amount of disappointment is felt when it is not received regularly. I have also received letters from various places asking me to send all Bharata Samaja literature. The Youth of the Country are attracted by our liberal ideals. This is what Dr. Sri Ram of Jammu, Kashmir, writes: "Send me a complete set of your publications . . . per V.P.P. I shall be glad to work on your lines. Most of the Youth like refined Hinduism. I shall feel obliged if you would kindly send me some leaflets for free distribution."

Parishad.—The Parishad formed in 1923 to expound the various objects of the Samaja has not been able to do any work in the year.

Literature.—The Coimbatore Group offered to translate the 'Simple Daily Practice' and the Prospectus of the Samaja into Tamil and get them printed, but nothing seems to have been done so far. No report also has been received from the present Secretary. *Shraddha Ritual* is also not ready and is also much in demand. Our Revd. Bro. Mr. C. Jinarajadasa suggested some improvements to the "Abridged Hindu Daily Practice"

to make it more popular and suitable to the present conditions. Our Bro. Pandit A. Mahadeva Sastry and Bro. C. Ramaiya have been requested to revise the book.

Finance.—The subjoined statement shows the receipts and expenditure of the General Funds of the Samāja.

	Rs.	A.	P.
Opening Balance ...	165	12	11
Receipts:			
Subscriptions ...	28	0	0
Donations ...	95	10	0
Entrance Fees ...	9	0	0
Cost of Books realised ...	52	3	6
Miscellaneous ...	0	5	0
Total ...	350	15	5
Expenditure:			
Printing ...	40	0	0
Stamps and Stationery ...	23	7	6
Miscellaneous ...	2	0	0
Total ...	285	7	11

Out of this amount, Rs. 69-4-9 is the balance of money handed over by the Dhārmika Brāhmana Sabhā earmarked for the publications of Rituals, leaving a balance of Rs. 216-3-2 for other purposes.

Activities.—The Upanayana of the two sons of Mr. C. V. Krishnaswami Iyer was celebrated at Adyar under the auspices of the Samāja, Pandit Mahadeva Sastry officiating as Priest as usual, as also of the sons of Bro. P. Sundara Sarma.

Temple.—The Temple work is steadily progressing under the supervision of Bro. Rao Saheb S. V. Kanagasabhai Pillai. Owing to want of good workmen locally, the figures carved were not satisfactory and the Temple Committee had to get special workmen from Madura through the help of Bro. A. Rangaswami Iyer and all images carved are being refined one by one. So far two-thirds of the ceiling of the Mandapam is finished and Garbhagriham also has risen to the same level. The work could not be pushed on as there was delay in getting stock-bricks from Government Stores and granite stones. The Committee hopes to complete the work by about October next, so that the Temple might be ready for opening before the Jubilee T. S. Convention of this year. A statement showing the financial position is appended. The closing balance for the year is Rs. 2,444, and out of this, Rs. 501 has since been spent and the amount available on 1st April was Rs. 1,943. In addition to this there is outstanding a balance of Rs. 1,100, out of the donations promised. A sum of Rs. 1,000 more or Rs. 4,000 in all might be required for the completion of the work as per estimates, but it is likely that more will be required.

Adyar

C. SUBBARAMAYYA,

9th April, 1925

Secretary, Bhārata Samāja.

TEMPLE FUND FINANCIAL STATEMENT FOR 1924

	Rs.	A.	P.
Opening Balance ...	5,325	3	11
Receipts:			
Donations received ...	6,881	2	0
Interest on Bank Deposits ...	127	10	9
Miscellaneous ...	0	6	0
Total Receipts ...	7,000	2	9
Total ...	12,334	6	8
Expenditure:			
Pay and T. A. of Mr. K. Narahari Sastry	886	12	0
Establishment charges, Maistry, etc....	275	7	9
Granite Stones ...	1,966	5	6
Masons and Coolies ...	5,259	12	6
Printing ...	28	5	0
Purchase of tools ...	20	12	6
Room Rent ...	51	0	0
Cement ...	236	6	0
Chunnam ...	15	8	0
Sand ...	11	5	0
Carpenter's wages ...	23	9	6
Bricks ...	213	10	0
Magic Lantern Slides ...	12	0	0
Iron girders and expanded metal ...	663	1	8
Shed Repair ...	3	6	0
Scaffolding charges ...	94	13	3
Purchase of Books (Iconography) ...	31	12	0
Discount and other Bank charges ...	6	12	0
Miscellaneous ...	89	4	9
Total Expenditure ...	9,889	15	5
Bank Deposit ...	2,338	12	1
Cash in hand on 1-1-1925 ...	105	11	2
Total ...	12,334	6	8
Details:			
Fixed Deposit ...	2,000	0	0
Current Account ...	315	6	5
Savings Bank ...	23	5	8
Cash in hand ...	105	11	2
Total ...	2,441	7	3

RECENT DONATIONS

The following payments are acknowledged with thanks:

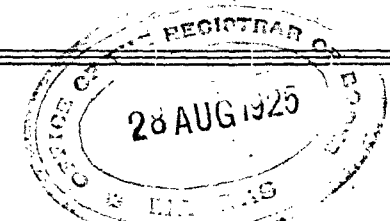
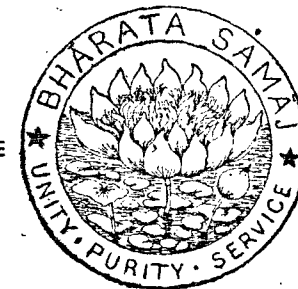
NAME	PLACE	Rs.	A.	P.
Amounts previously acknowledged		18,974	9	5
Mr. M. M. P. L. Ponnuswamiar	Peralam	10	0	0
" S. Ramaswami Pillai	Tirumiyachur	5	0	0
" Sivagurunadha Pillai	"	5	0	0
" S. Narayanaswami Iyer	Peralam	5	0	0
" N. Subbiah Pillai	Nadukandangudi	5	0	0
" A. Tangavelu Pillai	Kadakam	5	0	0
Vidwat Sabha	Mannargudi	10	0	0
Mr. S. Venkatasubba Rao	Bezwada	30	0	0
" D. K. Telang	Adyar	200	0	0
Miscellaneous receipts under				
Rupees Five		7	0	0
Mr. Sabhapati Chettiar	Karikal	10	0	0
" Ambalam Pillai		2	0	0
Total ...		19,268	9	5

C. SUBBARAMAYYA,

11th May, 1925

Secretary, Bhārata Samāja.

1131



BHĀRATA DHARMA

ANNUAL SUBSCRIPTION: India—Rs. 1. Foreign—2s. SINGLE NUMBER: India—As. 2. Foreign—3d. Post Free.

A Magazine of Liberal Hinduism

THE OFFICIAL ORGAN OF THE BHĀRATA SAMĀJA, PUBLISHED EVERY FULL-MOON DAY

EDITOR: PANDIT A. MAHADEVA SASTRI, B.A.

VOL. III JUNE & JULY, 1925—KRODHANA—JYESHTHA & ASHADHA Nos. 3-4

Bhārata Samāja is not responsible for any statement made in this Magazine unless contained in an official document.

THE EDITOR'S NOTE

In this issue, in continuation of the section of the Apastamba-Dharma-Sūtras treating of Shrāddha in general, is given an English version of the section of the Apastamba-Grihyasūtras which treats in detail of the ritual of the Monthly Shrāddha (Māsi-Srāddha) which is the type of the several forms of Shrāddha to be performed periodically and occasionally, including those to be performed annually in memory of the dead father and mother and other such close relatives. There are indeed a few variants from this type, and we will duly note them in our comments. We take here Apastamba's version as it is a clear detailed statement of an earliest date embodying some points of interest which we miss in others. For convenient reference in our comments, the paras in the ritual of the Apastamba-Grihyasūtras are numbered in continuation of the paras of the Apastamba-Dharma-Sūtras, though the two citations are not consecutive sections of one single treatise.

SHRADDHA CEREMONY

(Continued from p. 2)

III. SHRADDHA FOR PROSPERITY

12. He who desires prosperity shall, under the constellation *Tishya*, cause to be prepared powder of white mustard seeds, wash with it his hands, feet, face, and ears, and eat (the rest of it); and seated where the wind does not blow too violently, —the skin of a he-goat being the best alternative,—he shall eat his food in silence with his face to the south. But they say that the mother of him who eats facing thus (the south) will be short-lived. [That is to say, he who has his mother alive should not eat thus.] A copper vessel, gold-ornamented in the centre, is best for eating. None else shall

eat out of that vessel. Making a lump of as much as he can swallow, without scattering—he shall not let go the vessel (from his left hand), or he shall let it go [either alternative when once adopted shall be kept up throughout]—he shall swallow the whole mouthful, introducing it together with the thumb into the mouth. He shall make no noise with his mouth, nor shake his hand. After he has eaten and sipped water, he shall hold up his hands till they become dry and then touch fire. And he shall not eat during the day anything but roots and fruits. And let him avoid eating at *Sthalipaka* and other offerings (to Devas and Pitris). He shall eat with the upper garment on, wearing it as *Upavita* (over the left shoulder and under the right arm). At the obligatory (monthly) Shraddha he shall only offer food mixed with fat. The first alternative is clarified butter and meat. In the absence thereof, oil of sesamum, vegetables, etc., may be used. Under the asterism *Magha* he shall feed Brahmanas more with clarified butter, according to the rule of the Shraddha. At every monthly Shraddha, he shall use, in whatever way he may be able, one *Drona* of sesamum. He shall feed highly qualified men, and he shall not give the remainder to one not equally qualified (18, 20—20, 2).

Shraddha for Prosperity—Another Way

13. He who desires prosperity shall fast one night at least, and under the constellation of *Tishya* in the first half of the month in *Udagayana* shall prepare a *Sthalipaka* offering; offer the oblation to Kubera and feed a Brahmana with that food mixed with clarified butter and make him wish prosperity with a benedictory mantra. Thus

he shall go on every day till the next *Tishya*. At the second *Tishya*, he shall feed two (and continue so till the third); at the third three, and so on for a year increasing the number. He will be endowed with great prosperity. The fasting shall take place only at the first *Tishya* (20, 3—9).

Some Things and Acts to be Avoided

14. He shall avoid eating those things which have acquired strength (such as butter-milk, curds and whey). He shall avoid treading on ashes and husks of grain. He shall also avoid washing one foot with the other, placing one foot on the other, swinging his feet, placing one leg crosswise over the knee of the other, making his nails crack or finger-joints crack without a good reason, and whatever other acts they blame (20, 10—17).

How to Attain Success Here and Hereafter

15. Let him acquire wealth in all lawful ways and bestow it on worthy persons; and let him not give it to the unworthy, of whom he does not stand in fear. Let him conciliate men. Let him enjoy the pleasures which are not forbidden by the sacred law. Thus he wins both worlds (20, 18—23).

(APASTAMBA-GRIHYA-SUTRA, XXI, 1—9)

Time for Monthly Shraddha

16. The times for the Monthly Shraddha are in the second fortnight of the Month as pointed out (in the Dharma-Sutra. *Vide* para 3).

How Many Brahmanas are to be Fed

17. Let him feed, without regard of worldly purposes, pure Brahmanas versed in the Mantras, who are not related to himself by blood, not of the same *gotra* as himself, not related to himself as teacher and pupil—an odd number of them, at least three.

IV. FIRE-OBLATION

Food-oblations

18. He makes oblations of the food (prepared for the Brahmanas) with the next verses.

The verses are:

- (1) That sperm which my mother coveted, acting unfaithfully, may my father efface. Let that my other generator have no share in this. To my father (by name) I make this offering.
- (2) What waters are standing, what waters are running, what waters spread all around striking against their wet banks, by those waters which bear the whole world I intercept the one other than my father. To my father (by name) I make this offering.
- (3) That sperm which my father's mother coveted, acting unfaithfully, may my grandfather efface. Let that my other generator have no share in this. To my grandfather (naming him) I make this offering.
- (4) By hills, by the vast Earth, by these endless quarters, I intercept the one other than my grandfather. To my grandfather (naming him) I make this offering.
- (5) That sperm which my grandfather's mother coveted, acting unfaithfully, may my grandfather's father efface. Let that my other generator have no share in this. To my great grandfather (naming him) I make this offering.

(6) By the seasons, by the days and nights, and by their junctions, by the half-months and by the months, I intercept the one other than my great grandfather. To my great grandfather (naming him) I make this offering.

(7) Those ancestors (pitris) who are in this world, and those not here, those whom we know and those whom we know not,—if, O Agni, Thou dost know them, let them, O Jatavedas, be gratified with the offering thus given.

Ghee Oblations

19. Then he makes oblations of ghee with the next Mantras.

The Mantras are as follow:

- (1) This offering is for the father (Pitri).
- (2) For the father is this offering.
- (3) This offering is for the father.
- (4) For the father is this offering.
- (5) This ancestral oblation (*Svadha*) is offered.
- (6) This ancestral oblation is offered to Agni, the vehicle of ancestral offerings.

20. Or this is reversed. (That is to say, with the first seven mantras oblations of ghee are offered, and with the next six mantras oblations of food are offered.)

V. FEEDING THE BRAHMANAS

Magnification of Food

21. With the next Mantras, let him touch the whole food, or the portions served to the several persons.

These Mantras run thus:

(1) For thee, O father, is this billowy ocean of honey. Of what measure is Agni and the Earth, of the same measure is this ocean. I offer thee this, of such a measure. As Agni is limitless and undecaying, so be thou, O food, limitless and undecaying for my father. That food, O father, do thou eat along with them (Agni, etc.). The *Riks* are thy glory.

(2) For thee, O grandfather, is this billowy ocean of honey. Of what measure is Vayu and the Mid-region, of the same measure is this ocean. I offer thee this, of such a measure. As Vayu is limitless and undecaying, so be thou, O food, limitless and undecaying for my grandfather. That food, O grandfather, do thou eat along with them (Vayu, etc.). The *Samans* are thy glory.

(3) For thee, O great grandfather, is this billowy ocean of honey. Of what measure is the Sun and Heaven, of the same measure is this ocean. I offer thee this, of the same measure. As the Sun is limitless and undecaying, so be thou, O food, limitless and undecaying for my great grandfather. That food, O great grandfather, do thou eat with them (the Sun, etc.). The *Yajus* are thy glory.

Offering Food

22. Let him cause them to touch (the food served) with the following Yajus Mantra.

The Mantra runs thus:

Earth is thy vessel, O food, and heaven the lid. I pour thee in the mouth of the Brahmana.

I pour thee in the *Prana* and *Apana* of the Brahmanas. Thou art undecaying. May thou not decay in the next world or in this.

23. Let him accompany them when they have eaten, and circumambulate them with his right side towards them.

VI. PINDA (FOOD-BALL) OFFERING

Cleansing Pitris

24. Let him spread out Darbha grass southward-pointed in two different layers and pour water with the next Mantras.

These Mantras are:

- (1) May my fathers be cleansed.
- (2) May my grandfathers be cleansed.
- (3) May my great grandfathers be cleansed.
- (4) May my mothers be cleansed.
- (5) May my father's mothers be cleansed.
- (6) May my grandfather's mothers be cleansed.

Offering Pindas

25. Let him offer Pindas (food-balls), ending in the south, with the next Mantras.

These Mantras are:

- (1) This is for thee, O father (naming him), and for those who are with thee.
- (2) This is for thee, O grandfather (naming him), and for those who are with thee.
- (3) This is for thee, O great grandfather (naming him), and for those who are with thee.
- (4) This is for thee, O mother (naming her), and for those who are with thee.
- (5) This is for thee, O grandmother (naming her), and for those who are with thee.
- (6) This is for thee, O great grandmother, and for those who are with thee.

26. Let him pour water as before with the next mantras. (*Vide* para 24).

The Mantras are the same as in para 24.

Prayer

27. Let him then pray with the next Mantras.

The Mantras run thus:

- (1) Whatever men look up to you, O fathers, and whatever men look up to us in this ceremony;
- (2) Whatever women look up to you, O mothers, and whatever women look up to us in this ceremony;
- (3) Let those men obtain this food;
- (4) Let those women obtain this food.
- (5) Be ye, honoured fathers, gratified.
- (6) Be ye, honoured mothers, gratified.
- (7) Be ye gratified, be ye gratified, be ye gratified.

Sprinkling Water

28. With the next Mantra let him sprinkle water three times round (the Pindas) from right to left with a vessel of water.

The Mantra referred to runs thus:

These sweet waters fully gratifying the sons and the grandsons—may these divine waters, milking immortal food for the ancestors (Pitris), gratify them both (fathers and mothers). Be ye, O fathers and mothers, gratified.

29. Let him then turn the vessels upside down and, repeating the next *Yajus* Mantra thrice at least without taking breath, besprinkle the vessels, and set up the vessels two by two.

The *Yajus* Mantra here referred to runs thus:
Be ye gratified, be ye gratified, be ye gratified.

The Eating of the Remains

30. Let him take portions from the remains of all the dishes of food, and let him eat one morsel

at least out of these remains, with the next *Yajus* Mantra.

The Mantra runs thus:

Abiding in *Prana*, the vital breath, I the Atman, the Self, pour the immortal food in Brahman, the Supreme Self, so that I may be immortal.

COMMENTS ON SHRADDHA RITUAL

Shraddha, literally a devout offering, means ancestral worship enjoined, in more than one form, in the Hindu scriptures of highest authority, and it is more or less scrupulously observed by the average orthodox Hindu even of the present day. For a proper understanding of its true scope and value in spiritual culture it is necessary to gain an idea of its original purpose.

Some light is thrown on this point by the Apastamba-Dharma-Sūtras. We are told (in para 1 of the section quoted above) that the Shraddha ritual was first instituted by the Manu of the race for the general progress of the humanity under his care. The nature of the progress to be achieved by means of Shraddha is indicated by the account given there as to the occasion for its institution. It is said that at one time the humanity in this world was made up of two sets of people, one spoken of as *Devas*, men of illumined souls who almost completed their human evolution, and the other composed of men who had not made any considerable progress in their evolution and whose vision was limited to the ordinary physical concerns of the earthly human life. By their illumined vision, the advanced souls spoken of as *Devas* were able to recognise the superphysical regions of life in their true relation to earth-life and to guide their earth-life in consonance with the laws working in those regions. The earth-life of such activities enabled them to pass on after death to those heavenly regions which were comprehended within the ken of their vision. The other class which was made of less advanced people, who were blind to the existence of superphysical regions, failed to reach the heavenly regions after death. It is said that to open the vision of such people to the existence of superphysical regions and their denizens and the lofty Divine Intelligences working in them and link up their earth-life with them the Manu instituted the ritual termed Shraddha.

The Shraddha of the most common type is what is known as *Masi-Shraddha* the ritual of monthly ancestral worship, which is the basis of the annual Shraddha held in memory of the departed father or mother or such other near relatives. Its general terms are laid down in paras 3—9 while the ritual is given in detail in paras 18—30. We are told here that the dark fortnight is the proper time for ancestral worship, and that the ancestors are to be worshipped through pure and learned Brahmanas by way of feeding them with prescribed articles of food.

Particular attention should be paid to para 9 in which, among the objects attainable through performance of Shraddha, mention is made of *Smṛti* and *Medha*, memory and wisdom, in addition to fame and prosperity in this earth-life and heaven hereafter. *Smṛti* and *Medha* technically mean remembering and retaining in mind the spiritual truths learned from the spiritual teacher or through newly opened spiritual and psychic vision. The opening of such psychic and spiritual understanding is perhaps the primary aim of the institution of Shraddha.

as indicated by the culmination of *Nitya-Shrāddha*, the daily intensive observance of *Shrāddha* for a whole year subject to strict discipline and diet (*Vide* paras 9—11). Here the devotee is enjoined strictly to avoid not only such articles as wine and meat but also certain vegetables and grains as detrimental to psychic and spiritual illumination. He is to avoid all forms of untruth. He is not to get angry nor cause anger to others. During the whole year he is not to eat cooked food. He has only to stand or sit and not resort to a shade. It is said that on the last day of the year such a devotee will be able to see the Pitrs by the side of the Brāhmanas through whom they are worshipped. When such a sight has been attained as the result of all the discipline of *Nitya-Shrāddha*, it is said, the observance of *Shrāddha* may thereafter be discontinued without detriment to the results already attained.

There are other adaptations of the monthly *Shrāddha* which are specially calculated to secure general prosperity and richness of life in this world. Of this kind are the rituals prescribed in paras 12—15. While the special forms of monthly *Shrāddha* are calculated to produce the results specially aimed at, all forms of the monthly *Shrāddha* alike lead the devotee to heaven after death as they are all directed to the loving and devout communion with the departed ancestors who dwell in the superphysical regions in intimate association with the Devas of those regions:

Such being the purposes of *Shrāddha* in its commonest form, the question—when a man discontinues *Shrāddha*?—can be easily answered. Often at the back of this question is the idea that the departed ancestor to whom *Shrāddha* is offered annually requires no help of *Shrāddha* once he or she has attained to the heavenly region earned by his or her good earth-life, and that the annual *Shrāddha* should cease when the departed soul has attained the heaven to which it was entitled and should not be disturbed in its heavenly rest by the *Shrāddha* invocations. When such an idea is at the basis of the question, the answer is this: The ceremonies which are intended to help the just recently departed father, mother and other relations on their way to heaven are the funeral ceremonies which immediately follow death ending with the *Sapindikarāṇa*, the ceremony of uniting the departed soul with those that had already passed. This last ceremony is to take place within a year after death. By that time the departed soul of the average type may have reached the heavenly region to which it is entitled. Then the funeral *Shrāddhas* which are intended to help the departed soul on its way to heaven stop and are no longer continued. But these funeral *Shrāddhas* are different from those of the type of the *Monthly Shrāddha* which are directed to the departed ancestors in the heavenly regions of the three planes presided over by the divine Intelligences named Vasus, Rudras, and Adityas respectively. In these *Shrāddhas*—it is made out by exegetists from a collation of more or less clear statements on the subject in the *Puranas* and the *Dharma-shāstras*—the offerings are addressed not to the departed souls themselves, but to the divine Intelligences in the heavenly regions in whose bodies the departed souls have attained their being. The departed souls thus abiding in the bodies of the several divine Intelligences in the heavenly regions derive through them all the benefit of the *Shrāddhas* offered by their relatives on earth, while remaining undisturbed in their heavenly peace and rest.

The observance of any special form of *Shrāddha* becomes unnecessary when its immediate object—such as, the opening of psychic vision and spiritual understanding or the particular kind of worldly prosperity aimed at—has been attained. But in the case of the people having no such special aim, the monthly and the annual ancestral worship must form a part of the routine of their religious life, as without it they would lose the benefit of being in devout conscious touch with the heavenly creative forces which are at work in their earth-life. There are, however, devotees such as *Samnyāsīs*—the ascetics of the fourth order or *Āshrama*—and others, who have risen above the ordinary run of humanity and have come to recognise the existence and functions of Divine Pitrs or creative agencies at work and hold constant communion with them and their Overlord and even consciously co-operate with them. For them rituals of the kind under notice are indeed quite unnecessary.

A study of the ritual of the *Māsi-Shrāddha*, as laid down in the *Apastamba-Grihya-Sūtra*, gives us to understand what are the essential factors of the *Shrāddha* ceremony. There are three constituent factors in this form of *Shrāddha*: (1) Fire-oblation, (2) Brāhmana-feeding, (3) Pinda-offering. Of these Brāhmana-feeding is the most essential, as without it or its substitute in some prescribed form no *Shrāddha* is complete.

In the *Fire-oblation* food is offered to Pitrs with appropriate *mantras*. Offerings of food and ghee are made to the three immediate departed ancestors addressed by name and *gotra* and conceived as abiding in the bodies of the Vasus, Rudras and Adityas, the Divine Creative Intelligences at work in the three heavenly regions attainable by ordinary humanity after death. From this last qualification of their being embodied in the bodies of Divine Intelligences, it is to be understood that the offering and the worship are directed ultimately to the Divine Intelligences of Vasus, Rudras and Adityas, while the departed human ancestors, because they can be easily and immediately reached in conception, only form the media of worship.

According to another version, the offerings in the *fire-oblation* are directed only to the Divine Creative Intelligences such as Soma, Agni and Yama in their aspect as Divine Pitrs or ancestors of the present humanity; the departed human ancestors are not addressed in giving these oblations.

These oblations are made in the sacred fire of daily worship which every householder has to maintain, or in the fire generated for the occasion. According to some, the hand of the Brāhmana who is to be fed may take the place of the fire for receiving the oblations.

In any case it is the Divine Intelligences who answer prayers and distribute the fruits of worship among the several parties concerned according to their needs and deserts. It is through Them, aided by the *mantras* uttered in the course of the ritual, that the departed ancestors receive their satisfaction caused by the offering, and it is They who in virtue of Their high creative powers and lofty discrimination, deal out the rewards due to the performers of *Shrāddha*.

In the feeding of Brāhmanas it is the Pitrs, departed ancestors as embodied in Vasus, Rudras, and Adityas, that are the objects of worship, and the Brāhmanas who are fed are only the media or vehicles through whom

the Pitrs partake of the food offered. Here again the ultimate objects of worship are the Divine Intelligences in whom the departed ancestors are said to have their being and who, aided by the *mantras* accompanying the offerings, distribute the food in appropriate forms to the departed ancestors concerned, and it is They who answer the devotee's prayers and distribute rewards in appropriate forms.

In *Pinda-offering* the food-balls—six in one version, and three in another—are offered to the three immediate male and female ancestors. In this connection all the departed relations of the three immediate past generations are remembered, and it is prayed that all of them may obtain their respective shares in the offerings and be gratified. It is held that the earnest wishes and the *mantras* accompanying them are potent factors in producing the intended results.

PRINCIPLES OF LIBERAL HINDUISM

WHAT IS LIBERAL HINDUISM?

1. Hinduism in its most comprehensive aspect embraces many different sects teaching widely divergent doctrines on some vital points of philosophical, religious and socio-religious significance. In fact all religions of Indian origin including Buddhism, Jainism, Sikhism and Brāhmoism may, in one sense, be rightly brought under Hinduism. But there is one special form of Hinduism which may be strictly so called; it is unique in some of its well-defined teachings and is the most prevalent and influential in India. It is commonly known as Brāhmanism, intimately associated with the socio-religious polity termed *Varnāshrama-Dharma*, which has given birth to the rigid system of caste as it exists to-day and which upholds animal sacrifices in the name of Vedic Religion. As against this there are several protestant sects of Hinduism which in theory repudiate the anomalies of animal sacrifices and caste, but in practice they are so largely under the strong and all-penetrating influence of Brahmanical Hinduism that to a cursory view they are hardly distinguishable from it. A very large field, therefore, of Hinduism will be cleared up if Brahmanical Hinduism be shewn up in its true genuine light by discriminating its original essential teachings from the later non-essential outgrowths. Such is the object of the following statement, prepared some time back, in which an attempt is made to expound the essential principles of Liberal Hinduism, or Brāhmanism divested of the accretions which have gathered round it in the course of ages, especially those which involve the limitations and disabilities due to differences of caste and sex.

I. The Sources of Dharma

SHĀSTRA—SHRUTI AND SMṚITI

2. The chief available source of Dharma is the *Shāstra* (the Law, the Teaching) comprising the *Veda*, *Smṛiti*, *Purāṇa*, *Itihāsa*, *Āgama*, etc. The subject-matter of the *Shāstra* is of two categories:

(1) The eternal unvarying truths and laws relating to the Supreme Self and the way to the realisation of one's oneness with that Self. Being beyond the normal reach of man's mind and senses and having to be learnt

from others who know, they form the subject-matter of the *Veda* (literally, Self-attainment, Self-knowledge, Absolute Truth) or *Shruti* (revelation) proper.

(2) Those truths and laws which have been formulated on the basis of one's personal experience. These vary from time to time and from place to place, with the individual's growth in experience and with the changes in the surrounding circumstances. They constitute the subject-matter of *Smṛiti* (empirical knowledge) proper, including the several systems of philosophy and the *Dharma-Shāstras* which treat of the rules and regulations of the social system known as *Varnāshrama-Dharma*.

THE ONE ROOT-VEDA

3. The Sacred Tradition as recorded in the *Shāstras*, especially in the *Purāṇas* and *Itihāsas*, gives us to understand that over and above these *Shāstras* there exists an eternal body of knowledge—called *Mūla-Veda*, *Prakṛiti-Veda*, the *Root-Veda*—the One *Veda* treating of the Pure and Eternal Dharma (*Shuddha-Dharma*, *Mūla-Dharma*, *Prakṛiti-Dharma*) constituting the One Path (*Ekāyana*) leading directly to the supreme goal, and that the scriptures of all the great religions of the world including the *Vedas* are derived from that one original *Veda*—and are called therefore *Vikāra-Vedas*, partial presentations of the Dharma (*Vikāra-Dharma*)—adapted to the capacities and requirements of the people to whom they were respectively addressed. We are further given to understand that even the derivative scriptures such as the *Vedas* and the *Smṛitis* that have come down to us have passed in the course of ages through many a process of transformation and interpolation in the hands of their custodians, so that to make out even the partial Dharma as originally given by the Rishis one has carefully to distinguish the genuine from the spurious elements contained in them. According to the Sacred Tradition, the *Bhagavad-Gītā* remains to us the only exponent of the Original Pure and Eternal Sanātana Dharma, vouchsafed to the Indo-Aryans at a time when their *Vedas* ceased to embody the pure undefiled Dharma in its original adaptation and the true Dharma was thus lost to them.

THE PARISHAD

4. The *Dharma-Shāstras* have provided for the constitution of *Parishads*, Councils of the Wise (*Dharmajñas*, Knowers of the Law), invested with authority to make such changes and additions in the socio-religious arrangements (*Varnāshrama-Dharma*) as may be called for in the efflux of time or in any changed conditions of the social life. The paramount qualification in a member of the *Parishad* is knowledge of the spiritual law; and it is said that whoever possesses spiritual wisdom to the highest degree (*Adhyātma-Vittama*) constitutes by himself a competent authority to make changes in and additions to Dharma, which shall form an integral part of the *Samayāchāras* (conventional rules of society) embracing *Varnāshrama-Dharma* in all its several aspects.

II. Brāhmana or Spiritual Aspirant

WHO IS A BRAHMANA

5. The followers of the Vedic religion are called Brāhmanas. A Brāhmana in the literal and primary sense of the term is one who, according to Vedic religion believes in the existence of Brahman, the One Great Intelligent Source of the whole universe, in the oneness

of the individual soul with Brahman, and in the possibility for the individual soul of consciously attaining unity with Brahman, and who treads the path of Dharma (spiritual life) laid down in the Shāstras as leading to the supreme goal.

A LIBERAL BRAHMANA

6. A Liberal Brahmana is the person who ignores all anomalous distinctions, not essentially bearing on the path of Dharma, though sanctioned by long and hoary usage. He treats as such all the existing socio-religious distinctions which confer certain privileges on some and impose certain disabilities on others merely on the ground of their caste or sex. He seeks, in the light of the sciences and Shāstras, to make out and follow such wholesome rules of life as make for brotherhood and orderly progress of individuals and of the community as a whole. A Liberal Brahmana thus seeks to understand and follow Dharma in its real sense regardless of the conventional rules not supported by true Dharma or reason, or not applicable to the existing conditions of society. He who thus follows Dharma with proper understanding is said to be *dharmika*, a true follower of Dharma, who alone can attain happiness in this world and the next and in due time reach the supreme goal of life.

A TRUE BRAHMANA

7. It is said in the Veda that one becomes a true Brāhmana by *Yāga-dikshā*, by a life of true spiritual aspiration. The chief elements of *Yāga-dikshā* are: (1) a recognition of the mortality of human existence, (2) an intense aspiration to attain a conscious realisation of the soul's immortality as one with the Divine Lord, (3) a conscious direction of one's life-activities in co-operation with the Divine Lord solely for the spread of Divine Glory on earth. As these factors constitute a new outlook of life in which everything is regarded from the standpoint of the spirit as distinguished from the body, the *Yāga-dikshā* is said to mark a new birth. It is said to be a birth from Brahman through self-sacrifice—spiritual birth as distinguished from the physical—making one a Brāhmana in the real or spiritual sense of the term.

BRAHMANA'S DHARMA

8. According to the Vedic Law such a Brāhmana, i.e., one aspiring to attain conscious oneness with Brahman, owes service to the Divine Lord on three lines of work allotted by Him respectively to Rishis, Pitris and Devas, who form part of the Hierarchy of the Divine Lord's agents in carrying on the world-evolution. The Brāhmana's further progress lies in co-operating with them by way of spreading the knowledge of spiritual law, by rearing up pure and worthy progeny, and by contributing to the wealth and the general progress of the people. Until and unless the Brāhmana has discharged these debts as it were, he shall not—it is enjoined in the Shāstras—seek liberation from the bonds of human existence, as he is sure to fail in the attempt and will go to ruin. By a more or less full discharge of these duties alone he becomes fit for further stages of spiritual progress.

BRAHMANA BY CASTE

9. The aim and the paramount duty of a Brāhmana so conceived mark him off from the Brāhmana by caste, from one called Brāhmana merely because of his birth in a family of hereditary priests and teachers. At best such

a birth means no more than a presumption that he will be by his physical constitution and by nurture qualified for the hereditary profession which, as usually practised, does not presuppose any spiritual insight. As such he is not necessarily a Brāhmana in the true sense of the term any more than a Kshatriya or a Vaishya by caste. He has, as said in the Veda, yet to acquire the status of a true Brāhmana by *Dikshā*, by devotion in spiritual life; and it is said that a Kshatriya or a Vaishya by caste can also acquire it by *Dikshā*, to which he is entitled under the injunctions of the Veda. Thus the status of a true Brāhmana is quite different from the status of a Brāhmana by caste. That is to say, dedication of life to the service of Brahman makes one a Brāhmana in the true sense of the term, in whatever line of social activity one may render service to Brahman. In the absence of self-sacrifice and spirit of service in devotion to Brahman, even the profession of teaching spiritual lore or of priestcraft cannot make one a Brāhmana in the true sense of the term, any more than the military or the agricultural profession followed merely as a means of living. A Brāhmana by caste is only a Brāhmana by courtesy, so called because of his hereditary title to the profession of teaching spiritual lore or of priestcraft secured to him by the conventional law of the society.

III. The Anomalies of Caste and Sex

CASTE TO BE DISREGARDED

10. The present system of four rigid castes or Varnas is, as the Sacred Tradition shows, an accidental outgrowth or a by-product, of the Brahmanical religion. It had its origin at a certain stage of our history and is destined to disappear completely at another stage in the future. The Purāṇas say that there was only one Varna in the *Kṛita-Yuga* and that there will be only one Varna in the *Kali*, the present age. It is a matter of history that ever since the fourfold division of the Varna was established, inter-Varna unions, overt and covert, have been allowed and tolerated with the result that a complete intermixture of Varnas was noticed so long ago as the time of Yudhis-thira, over five thousand years ago. Then as now the only distinction perceptible among people was that between Brāhmanas who were so by character and merit irrespective of their birth and those who were not Brāhmanas, who were technically Shūdras. It is theoretically possible always to divide human souls into the four classes of Brāhmana, Kshatriya, Vaishya and Shūdra according to their inner tendencies and outward actions, *Guna* and *Karma*, but it is more than doubtful whether at any stage in the history of the fourfold division of Varna the conventional division of the people in society could have accorded exactly or even roughly with the theoretical division. The scriptures tell us that at first there was one Varna made up wholly of Brāhmanas and that owing to their disregard of the uniting factor of Dharma the people of that one Varna have since become divided into several classes with reference to their social occupations which became hereditary, though all the time they have actually remained one Varna, people of one race and one faith, but self-interested and mutually exclusive; so that the whole community may even now be looked upon as of one Varna. We will, therefore, do well to keep all caste distinctions in the background and to place before all equal opportunities of intellectual and spiritual culture without imposing any disabilities upon any person on the mere ground of his or her birth in a particular family or a particular class.

THE AGE OF WOMAN AND SHUDRA

With the removal of the invidious distinctions of the caste system, woman and the Shūdra will come to their own. The Shāstra marks off the present age of *Kali* as the age of woman and the Shūdra. In this age, it is said, the Shūdra is destined to attain to a higher status than he has hitherto enjoyed, to rise materially, morally and spiritually to the level of the classes hitherto regarded as superior; and woman is equally destined to rise to the level of man. And this teaching of the Shāstra is quite in accord with the spirit of the age as working itself out in the social developments of the day. Wisdom lies in guiding the growing democratic spirit of the age on the path of Dharma so as to work itself out in securing an orderly progress through a process of leveling up towards refinement and higher culture.

IV. Varnashrama-Dharma

THE MEANING OF VARNA

11. The abrogation of caste does not necessarily mean the giving up of Varnashrama-Dharma which has long been identified with the system of caste much to the detriment of the former. The Varnashrama-Dharma, in its essential or spiritual significance, will be found to be of quite a different tenor when viewed apart from its relation to the caste system.

As related to Dharma "Varna" means, *not colour*, as generally understood, but *literally* (derived from the root *Vri* to seek) *seeking*—the seeking of the fellowship of the Divine Lord, which the primary law of Vedic religion enjoins on every mortal who seeks to attain immortality. Varna thus means the same as the cognate word *Vrata*, spiritual devotion, and has this sense in the word *Varnin* which means (according to Amara) *Brāhmachārī*, a spiritual devotee. *Varna* also means collectively the seekers of unity with the Divine Lord Brahman, and hence Brāhmanas truly so called. *Varna*, meaning originally inner spiritual devotion and its outward expression as spiritual lustre and power (*Brahmavarchas*), has come to mean in this connection, colour of the skin, as spiritual devotion and spiritual vision have waned and the physical colour is alone seen in the place of spiritual lustre.

VARNA-DHARMA

12. *Dharma* means the Law of Nature expressing the Divine Will guiding the world-evolution. *Varna-Dharma* thus means the way in which the seekers of union with the Divine Lord have to co-operate with Him in their life-work; and this way, according to the Shāstra, lies in consciously and voluntarily dedicating to the service of the Divine Lord their life-work pursued on the lines of their natural capacities and aptitudes in furtherance of the Divine Plan.

ASHRAMA-DHARMA

13. *Ashrama-Dharma* consists in *strenuously working* at a simultaneous or successive development of those attributes—viz., *Satya* or truthfulness, *Veda* or spiritual knowledge, *Karma* or social service, *Dama* or self-control and *Tapas* or concentration—which are essential for a due observance of *Varna-Dharma* as defined above. (*Vāle Kena-Upanishad*.)

THE PRESENT-DAY VARNASHRAMA-DHARMA

14. Thus understood in its essential or primary spiritual sense, the Varnashrama-Dharma is found very flexible and adaptable to the varying natures of individuals, and quite different from the system that has come down to us in the teachings of Dharma-Shāstras which embody rules and regulations intimately associated with the rigid distinctions of caste and sex. These last are no longer applicable to the modern Hindu society inasmuch as the conventional divisions of Varna of the present day do not correspond to the theoretical divisions of Varna according to *Guna* and *Karma*, with reference to which those rules and regulations were originally conceived and worked out through their later developments in the long course of history. Nor does it seem possible or desirable in this age of democracy to reconstruct the society so as to revive a division of the people into different Varnas with higher and lower status according to their respective inherent capacities and tendencies and the social occupations based thereon. Among the rules of Varnashrama-Dharma laid down in the current Dharma-Shāstras, apart from those which specially refer to hereditary castes, there are many which may be advantageously worked into the system of Liberal Hinduism. The task of compiling such rules may be left in due time to a properly constituted Parishad.

V. Samskāras or Sacraments

WHAT ARE SAMSKARAS

15. With a view to making the practice of Dharma effective, the Shāstra prescribes Samskāras or Sacraments. A *Samskāra* is a formal act of consecration which an individual has to go through at a certain definite stage of life, the first being *Garbhādāna*, the ceremony of impregnation. It consists in invoking the helpful influence of Devas in the effort to make the organism pure and efficient and fit for the reception of Divine Grace. It is generally associated with a simple or elaborate ritual, partly magic and partly symbolic, and believed to be capable of producing a wholesome physical effect of its own. For the invocation of the Divine influences the external rituals do not seem to be quite essential, for it is said in the Shāstra that prayers with intense thought can by themselves produce the intended effect, without rituals with sacred fire and oblations, etc. The Dharma-Shāstras enumerate a number of Samskāras, from sixteen to forty and over. But the most important of them all is *Yāga-dikshā* already explained (§7), which has later on been split up into *Upanayana* (initiation into the study of Dharma and a life of spiritual discipline) and *Vivāha* (marriage). These two Samskāras rest on the individual's personal responsibilities, while for those that precede *Upanayana* the parents alone are responsible.

UPANAYANA AND VIVĀHA

16. The sacrament of Upanayana marks the age of discretion and the dawn of spiritual consciousness when the individual can take hold of the body and begin to train it for the future active spiritual life as a responsible citizen of the world. The individual is made to know the true nature of his soul as one with Brahman and is taught how to open the spiritual vision and to bring the mind and the organs of action and sensation under control. The sacrament of *Vivāha* (*Sahadharma-chārīni-samyoga*,

union with the life-partner in spiritual life) marks the adult's entry into the responsible civic life in union with the life-partner of the other sex, both endowed with developed spiritual intelligence, self-control, and trained powers of action and sensation. The man and the woman thus united in marriage pledge themselves to a life of mutual co-operation in the achievement of their life-purpose which consists in serving God and humanity in the three lines of work marked out for them as Brāhmanas by the Shāstra as already shown (§§).

A. M. S.

(To be continued)

APPRECIATION OF LIBERAL HINDUISM

[BHARATA DHARMA, or the Liberal Hinduism for which Bhārata Samāja stands, is the Vedic Religion in its pristine purity, bereft of all the limitations and encrustations alien to its essential principles. It is found to appeal to many a devout spiritual aspirant among those who are not Hindus by birth. One such is an American lady, the writer of the following letter.—Ed., B.D.]

DEAR SIR,

I joined the Theosophical Society only this year, and it is through an old number of *The Messenger* that I came to learn of the existence of your society "working for the liberalisation and internationalisation of Hinduism." This is my dream coming true.

From the age of 12, I have been steeped in Vedantic thought; I owe it all the peace and inner happiness of my life. Especially in the Gītā, I have found my refuge and read and meditate on it daily, hoping some day also to master it in Sanskrit, which I just began to study.

I never have felt myself at home in the Christian creeds and Churches and I know that it is *with you* that I belong, as I probably also did in past lives.

Would you kindly inform me how some day I could join the Samāj? I do not know yet if the Samāj is still going, otherwise would have enclosed a small donation for it.

I read that persons may be eligible for membership who, not originally Hindus, are deemed qualified to be admitted by reason of "the known purity of their life".

I am just a modest young house-wife and mother, have never been married but once and am still so; and there is no reason to doubt the purity of my life. For references it could be applied to the S— Theosophical Lodge, of which I am a member. I also have Hindu friends. I am not yet an E. S. Must I also add that I and my offspring are strictly vegetarians.

If I am not too presumptuous in asking for some day the permission to join, will you please be kind enough to let me know more about the Samāja; also the financial requirements, the dues, if any, a.s.o.

I will be very grateful to hear from you in your own good time. A letter from India is always like a blessing to receive for me who can be counted as a true and devoted

friend of the cause of India, both political, esthetic and religious.

With best wishes and kindest regards, please believe me, truly and respectfully, yours

BHARATA SAMAJA

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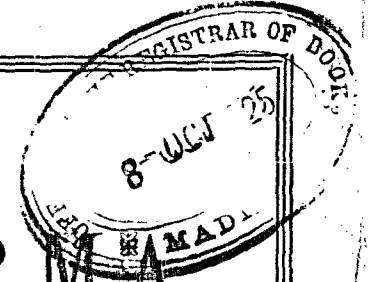
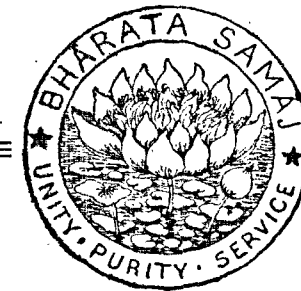
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C. SUBBARAMAYYA,

6th July, 1925

Secretary, Bhārata Samāja.



BHARATA DHARMA

ANNUAL SUBSCRIPTION: India—Re. 1. Foreign—2s. SINGLE NUMBER: India—As. 2. Foreign—3d. Post Free.

A Magazine of Liberal Hinduism

THE OFFICIAL ORGAN OF THE BHARATA SAMAJA, PUBLISHED EVERY FULL-MOON DAY
EDITOR: PANDIT A. MAHADEVA SASTRI, B.A.

VOL. III AUG. & SEPT., 1925—KṚDHDANA—SHRAVANA & BHADRAPADA Nos. 5-6

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THE EDITOR'S NOTE

About five years back at the urgent request of a friend of mine I hastily compiled a short and simple Vedic Marriage ritual and got a very few copies printed for private circulation; and they soon went out of stock. Since then I have published a more elaborate ritual in Sanskrit, of which an English version will be published in due course. Meanwhile, as some friends have urged me, I hasten to reprint in this issue the original short ritual in Sanskrit and English. The meaning of this ritual is explained in the article "Vedic Marriage Ritual" in BHARATA DHARMA for June, 1923, which I request our readers to peruse.

VEDIC MARRIAGE RITUAL

IN A SIMPLE FORM

By PANDIT A. MAHADEVA SASTRI

INTRODUCTORY NOTE

THE Vedic rituals, now in vogue, of marriage and other Samskaras or sacraments are very elaborate, and their practice at present is not accompanied with a proper understanding of the meaning and the significance of their several parts either on the part of the performer or on the part of the officiating priest, while their perfunctory performance is a notorious fact. This has led to a complete indifference and even neglect on the part of a large number of educated unbelievers, and to a demand

for simple and significant rituals on the part of believers who are no less in number. Such a demand has been addressed to me from several quarters:

(1) Those who believe in the Vedic rituals and desire to observe the Vedic Samskaras with proper understanding. These include some non-brāhmanas as well as brāhmanas.

(2) The social reformers who wish to be self-reliant in conducting Samskaras without having to resort to professional priests who for various reasons hesitate and in most cases refuse to officiate in their families.

(3) Those who live in places where professional priests are not easily available and who themselves wish to conduct the rituals.

(4) Those who desire to have the existing rituals free from what they regard as accretions of ages which have smothered the essential vital portions beyond recognition with masses of accessory ritualistic elements of a very subordinate or doubtful value.

In response to a very persistent demand I have bestowed some deep thought on the matter and have found a way to meet the demand.

The framework of the rituals now in vogue is based on the ritualistic manuals known as Grihya-Sutras, of which there are nearly fifteen distributed among the several Vedic schools or Shakhas. Among the authors of these manuals, Ashvalayana alone of a Rig-Vedic school has proposed to record the course of the several samskaras in their essential elements which are common to all schools, as distinguished from those elements which are peculiar to some specific communities or families, and which are therefore accidental or unessential—leaving these latter to be learnt from the oral tradition current in the communities and families concerned. The course of rituals, therefore, as laid down in the Ashvalayana-Grihya-Sutra

may for the present be regarded as the irreducible minimum.

We may take the marriage ritual for an illustration. I give here the course of the marriage ritual as laid down in Ashvalayana's manual, which is indeed the shortest, embodying only the essential elements.

The marriage ritual as given in this and other manuals is made up of three parts :

(1) *Vivaha-homa*, Marriage Sacrifice.

(2) *Griha-pravesha*, Home-entry. This is the formal taking possession, by the newly married couple, of their new household (as its master and mistress) set up, as the original idea was, out of the husband's portion of his family property and the wife's dowry brought from her parents.

(3) Three days' life of celibacy leading to consummation, *Garbhadhana*.

The first part constitutes the marriage proper, making, according to Manu, of the bridegroom and the bride an inseparable pair as husband and wife. As made up of these three parts taking place without any interval, the whole ritual was originally intended for adult men and women fit at the time for consummation of marriage and able to set up and manage their own household.

Curiously enough, there is no place in the Vedic ritual for the ceremony of *Kanya-dana* (the giving away of the bride) to which Smritis and Puranas attach so much importance, and for *Mangala-Sutra-bandhana* (the tying of an auspicious string round the bride's neck) which in the eye of the lay people, and of the ladyfolk especially, is a most essential element in the marriage ceremony.

The ritual formulated here on the highest authority now available may be regarded as tentative—as capable of further improvement. In the first place the ritual has to be adapted to other Shakhas by some slight changes, though the ritual, as it is, may be safely followed even by those other Shakhas. A rational study of the subject will certainly discover several other lines of improvement, the Ashvalayana-Grihya-Sutra itself suggesting a very important one. In its opening section it is declared, on the authority of a Vedic text quoted there, that for a ritual to be effective external fire and oblations are not absolutely necessary: that mere adoration with prayers in the terms of the *Mantras* used in the ritual is a sacrifice quite as real and operative as the ritual with fire and oblations. The idea underlying this declaration is that worship in thought is the vital element of the ritual, while the fire and oblations serve as the outward symbol and expression of the inner mood of worship, enabling the worshipper to fix his wavering mind on the ritual. On this principle, the marriage ritual may take the form of prayers and addresses in the terms of the *Mantras* now used in the course of the ritual. In this form it will no doubt commend itself to those who do not attach any importance to the reputed magic effects of fire-sacrifices or have no faith in them. Evidently the latter part of the nuptial hymn (Rig-Veda, X, 85, 20-47) is a collection of such prayers and addresses as made up the marriage ceremony of old in this form, including the three parts, *pani-grahana*, *Griha-pravesha* and *Garbhadhana*, all of which took place in the bridegroom's abode to which the bride was first led in procession.

विवाहप्रयोगः

प्रथमो भागः—पाणिग्रहणहोमः

संकल्पः

१. वरः स्वयमासनमध्यास्य, वधू दक्षिणत उपवेश्य, प्राणानायम्य, देशकालौ संकीर्त्य, मम सहधर्मचारिणीसंवन्ध-संपादनीयौपासनाभिप्रियग्रहणद्वारा श्रीपरमेश्वरप्रीत्यर्थं पाणिग्रहण-होमं करिष्ये इति संकल्प्य,

अग्निमुखं द्रव्यसंस्कारश्च

२. इषुमात्रावरं सर्वतः स्थण्डिलं उपलिप्य, उल्लिख्य पलेखाः, तदभ्युक्ष्य, अग्निं प्रतिष्ठाप्य,

THE MARRIAGE RITUAL

PART I—MARRIAGE SACRIFICE

The Main Purpose

1. The bridegroom having himself taken his seat, the bride is seated to his right. Then, after regulating breath (*prāṇāyāma*) and calling to his mind the auspicious time and place, he proposes as follows: I will perform the Marriage-Sacrifice, *Pani-grahana-homa*, to win the Grace of the Blessed one, the Supreme Lord, by setting up the Sacred Fire (*Aupāsana-Agni*) to be generated along with my consort on the path of Dharma.

Preparation of the Sacred Fire and Materials

2. He shall besmear (with cowdung) a surface of the dimension of at least an arrow on each side, draw six lines thereon, sprinkle it, and establish the fire thereon.

३. प्रत्यग्गमेः दृषदं सोपलां प्रतिष्ठाप्य, प्रागुदीच्यां उदकुम्भं धान्यराशेरुपरि निधाय पल्लवैरपिधाय गन्धपुष्पैरलंकृत्य, उदगमेः सप्ततण्डुलराशीनुपकल्प्य, समन्वारब्धायां वध्वा, अन्वाधाय, परिसमृद्ध, परिस्तीर्य, तूष्णीं पर्युक्ष्य,

४. अग्नेरपराजितां दिशमारभ्य त्रिरंभसा परिषिच्य, आज्यं लाजैस्तह त्रिः पर्यग्निं कृत्वा,

५. पवित्राभ्यां आज्यस्य उत्पवनम्—

“सवितुष्टा प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण वसोस्सूर्यस्य रश्मिभिः” इति.

प्रधानहोमः पाणिग्रहणं च

६. त्वमर्यमा भवसि यत्कनीनाम्

नाम स्वधावनं गुह्यं विभर्षि ।

अंजन्ति मित्रं सुधितं न गोभिः

यदंपती समनसा कृणोपि ॥ स्वाहा ॥ अर्यम्ण

इदम् ॥

इति जुहोति.

७. ततः प्रत्यङ्मुखस्तिष्ठन् प्राङ्मुख्या उपविष्टाया वध्वा उत्तानस्य करस्य अंगुष्ठादिप्रदेशं अवाङ्मुखेन करेण

गृभ्णामि ते सौमगत्वाय हस्तं

मया पत्या जरदष्टिर्यथाऽऽतः ।

भग्नो अर्यमा सविता पुंभिः

महं त्वाऽदुर्गाहपत्याय देवाः ॥

इति मन्त्रेण गृहीत्वा उत्थापितायाः वध्वाः करौ प्रक्षाल्य अंजलिं कारयित्वा सुवेण आज्यमादाय उपस्तीर्य तद्भ्रात्रा भ्रातृस्थानीयेन वा तिष्ठता शर्पस्थान् लाजान् मुष्टिपरिमितान् द्विरावाप्य स्वयं पात्रस्थान् अंजलिस्थानपि आधाय,

अर्यमणं नु देवं कन्या अग्निमयक्षत ।

स इमां देवो अर्यमा प्रेतो मुञ्चातु नासुतः ॥

स्वाहा ॥ अर्यम्ण अग्नय इदम् ॥

इति मन्त्रमुक्त्वा अविच्छिन्नाञ्जलिना अञ्जल्यग्नौ हावयेत् । ततो दृषदं उपलां च वर्जयित्वा पूर्णकुम्भसहितमग्निं

अमहमस्मि सा त्वं सा त्वमांसि अमहं द्यौरहं

पृथिवी त्वं सामाहं ऋक् त्वं तावेह विवहावहै प्रजां

3. To the west of the Fire, let him place a millstone with a small stone, and to the north-east on a heap of grains let him deposit a vessel of water covered with tender leaves and bedecked with sandalpaste and flowers. To the north, let him arrange seven small heaps of rice. Then, with the bride touching him, he shall put fuel on it, wipe the ground round the fire, strew grass round it, and silently sprinkle water round the fire.

4. Then, beginning from the north-east corner, he shall sprinkle water thrice round the fire, and pass a flame thrice round the ghee and the fried grains (*lājas*) to be used in the sacrifice.

5. Then comes the purification of the ghee with two *Kusa* blades used as strainers, with the following *Mantra* :

By the impulse of Savitr, I purify thee with this uninjured purifier, with the rays of the gracious Sun.

The Main Sacrifice and Pani-grahana

6. Then he pours an oblation in the Fire with the following *Mantra* :

Aryaman art thou as regardeth maidens; mysterious is thy name, O Self-sustainer.

As a kind friend with streams of milk they balm thee what time thou makest wife and lord one-minded.—

Do accept this. This offering is made to Aryaman.

7. Then he stands facing the west while the bride sits facing the east. While in that position, she stretches forth her hand with the palm upwards. He seizes that hand of the bride with his hand, palm downwards, and raises her with the *Mantra* :

I take thy hand in mine for happy fortune that thou mayest reach old age with me thy husband.

Gods Aryaman, Bhaga, Savitr, Purandhi have given thee to be my household's mistress.

He washes her hands, makes her form an *anjali* with the two hands joined together, and spreads it with ghee by means of a ladle. Then her brother, or some one else standing in his place, while standing, pours rice into her *anjali* (the hollow of the open hands joined together) a fistful of fried grains (*lājas*) from the basket. The bridegroom himself applies ghee to the *lājas* in the vessel and in the *anjali*, and makes her pour them into the Fire with unopened hands through the tips of the *anjali*, chanting the following *Mantra* :

The girl has indeed worshipped Agni, God Aryaman. May God Aryaman release her from here, but not from there.—Do accept this. This offering is made to Fire Aryaman.

Leaving out the mill-stone and the small stone, he, going in front accompanied by the bride, walks round the Fire and the vessel full of water, with their right sides turned towards the Fire, while chanting the following *Mantra* :

This I am, that art thou; that art thou, this am I; the heaven I, the earth thou; the Sāman I, the Rich thou. Come! Let us here

प्रजनयावहै सं प्रियौ रोचिष्णू सुमनस्यमानौ जीवेव
शरदश्शतम् ॥

इति मन्त्रेण स्वयमग्रे गच्छन् वध्वा सह प्रदक्षिणीकृत्य तां
प्राङ्मुखीं कृत्वा

इममश्मानमारोह अश्मेव त्वं स्थिरा भव ।
सहस्रं पृतनायतः अभितिष्ठ पृतन्यतः ॥

इति मन्त्रेण द्वाभ्यामपि पादाभ्यां दृषदमारोप्य,

८. पूर्ववत् पुनः तदञ्जलिं उपस्तीर्य लाजावदानं द्विः
कारयित्वा अभिषार्य,

वरुणं नु देवं कन्या अभिमयक्षत ।
स इमां देवो वरुणः प्रेतो मुञ्चातु नामुतः ॥
स्वाहा ॥ वरुणाय अग्नय इदम् ॥

इति मन्त्रेण हावयित्वा पूर्ववत् वध्वा सह प्रदक्षिणीकृत्य
दृषदमारोप्य,

९. पुनरुपस्तीर्य द्विरावाप्य अभिषार्य,
पूषणं नु देवं कन्या अभिमयक्षत ।
स इमां देवः पूषा प्रेतो मुञ्चातु नामुतः ॥
स्वाहा ॥ पूषणे अग्नय इदम् ॥

इति मन्त्रेण हावयित्वा पुनः पूर्ववत् प्रदक्षिणीकृत्य पुनः दृषद-
मारोप्य,

१० स्वयं
प्रजापतये स्वाहा ॥

इति स्मरन् अवशिष्टान् लाजान् आत्माभिमुखं शूर्पकोणेनैव
निरवशेषं तथैव हावयेत्.

सप्तपदी

११. ततो वधूं परिगृह्य अग्रेरुदीच्यां सप्ततण्डुलराशिष्वपि
इष एकपदी भव, सा मामनुव्रता भव, पुत्रान्
विन्दावहै बहून्, ते सन्तु जरदृष्टयः

इति प्रथमराशिं,

ऊर्जे द्विपदी भव, सा मा . . . जरदृष्टयः

इति द्वितीयराशिं,

रायस्पोषाय त्रिपदी भव, सा मा . . . जरदृष्टयः

इति तृतीयराशिं,

मायोभव्याय चतुष्पदी भव, सा . . . जरदृष्टयः

marry. Let us beget offspring. Loving, bright, with genial mind,
may we live a hundred autumns.

She is made to face the east and to tread on the mill-
stone with both her legs, with the following *Mantra* :

Tread this stone; be firm like a stone. Overcome the enemies;
tread the foes down.

8. As before, he again spreads ghee in her *anjali*,
causes fried grains to be poured twice into it, sprinkles
them with ghee, and makes her pour the oblation into
the fire with following *Mantra* :

The girl has worshipped Agni, God Varuna; may God Varuna
release her from here, but not from there.

—Do accept this. This offering is made to Fire Varuna.

As before, with the bride he walks round the fire and
makes her tread the mill-stone.

9. Again he spreads ghee in the *anjali*, causes the
fried grains to be poured twice into it, sprinkles ghee
thereon and causes the oblation to be poured into the fire
with the following *Mantra* :

The girl has worshipped Agni, God Pūshan; may God Pūshan
release her from here, but not from there.

—Do accept this. This offering is made to Fire Pūshan.

As before with the bride he walks round the Fire and
makes her tread the mill-stone.

10. The bridegroom thinks within himself,

I offer to Prajāpti.—Do accept this.

And himself causes her to pour into the Fire, towards
herself, all the grains without leaving any residue, with
the neb of the winnow (*Sūrpa*).

The Seven Steps

11. He takes hold of the bride's hand and leads her
to the north of the Fire and causes her to step forward
seven steps on the seven heaps of rice in order, beginning
from the west, repeating the following *Mantras* :

On the first step :

Treading the first step, be thou conducive to *nutrition*. Be
thou devoted to me. Let us obtain many sons, and may they live
to old age.

On the second step :

Treading the second step, be thou conducive to *strength*. Be
thou devoted . . . old age.

On the third step :

Treading the third step, be thou conducive to *increase of wealth*.
Be thou devoted . . . old age.

इति चतुर्थराशिं,

प्रजाभ्यः पञ्चपदी भव, सा मा . . . जरदृष्टयः

इति पञ्चमराशिं,

ऋतुभ्यः षट्पदी भव, सा मा . . . जरदृष्टयः

इति षष्ठराशिं,

सखा सप्तपदी भव, सा मा . . . जरदृष्टयः

इति सप्तमराशिं प्रत्यगादितः क्रमेण अभ्युक्तमयति ॥

उपसंहारः

१२. स्वशिरसा वधूशिरः संयोज्य कलशस्थं उदकं आदाय
प्रथमं आत्मशिरः पश्चात् वधूशिरः अभिषिच्य,

१३. पूर्ववत् आसित्वा, “अनेन पाणिग्रहणहोमकर्मणा
श्रीयज्ञेश्वरः सुप्रीतः सुप्रसन्नो भवतु” इति भगवदर्पणं कुर्यात्.

१४. एतदारभ्य विवाहार्थं अभिरक्षेत्.

द्वितीयो भागः—वधूवरयोः प्रयाणं गृहप्रवेशश्च

प्रयाणम्

१५. वध्वा सह स्वगृहं गच्छन् विवाहार्थं शुक्रे
अवस्थाप्य तमग्रतो अजस्रं नयन् तेन सह प्रविशेत्.

१६. तत्रायं क्रमः—

पूषा त्वेतो नयतु हस्तगृह्या-
श्विनौ त्वा प्रवहतां रथेन ।

गृहान् गच्छ गृहपती यथाऽसौ
वशिनीं त्वं विदथमावदासि ॥

इत्यनेन वधूं यानमारोप्य, यदा सा रोदिति तदा

जीवं रुदन्ति विमयन्ते अध्वरे

दीर्घामनु प्रसिति दीधियुर्नरः ।

वामं पितृभ्यो य इदं समेरिरे

मयः पतिभ्यो जनयः परिष्वजे ॥

इति मन्त्रं जपेत्.

१७. रात्रौ ध्रुवं अरुन्धतीं सप्त ऋषीन् च वध्वा सह दृष्ट्वा;

जीवपत्नी प्रजां विन्देम ॥

इति मन्त्रं पत्न्या वाचयेत्. ततो वधूः वाङ्मनियं विसृजेत्.

On the fourth step :

Treading the fourth step, be thou conducive to *maintenance of*
health. Be thou devoted . . . old age.

On the fifth step :

Treading the fifth step, be thou conducive to *progeny*. Be
thou devoted . . . old age.

On the sixth step :

Treading the sixth step, be thou conducive to *good seasons*. Be
thou devoted . . . old age.

On the seventh step :

Treading the seventh step, be *my friend*. Be thou devoted
. . . old age.

Conclusion

12. Joining his head with the bride's, he takes water
from the water-pot, bathes with it his head first and
then her head.

13. Seated as before, he dedicates the sacrifice to
the Divine Lord in the words “May the Lord of sacrifices
be pleased with this marriage-sacrifice.”

14. From this time forward they shall preserve the
nuptial fire tending it morning and evening.

PART II—HOME-ENTRY OF THE COUPLE

Journey Home

15. Starting for his own home with the bride, the
bridegroom places the nuptial fire in a cart; and always
conveying it in front, he shall enter his house with it.

16. The order of the ceremony is as follows: The
bride is made to mount the chariot with the following
Mantra :

Let Pūshan take thy hand and hence conduct thee. May the
two Ashvins on their car transport thee.

Go to the house to be the household's mistress, and speak as
lady to thy gathered people.

If she weeps he shall pronounce the following *Mantra* :

They mourn the living, cry aloud, at sacrifice: the men have
set their thoughts upon a distant east.

A lovely thing for fathers who have gathered here—a joy to
husbands—are the wives their arms shall clasp.

17. At night, the couple having seen the stars
Dhruva, Arundhati and the seven Rishis the bride shall
break the silence and recite the following *Mantra* :

May my husband live long and I get progeny.

गृहप्रवेशः

१८. स्वगृहसमीपं गत्वा वधूपाणि संगृह्य,
इह प्रियं प्रजया ते समृध्यता-
मस्मिन् गृहे गार्हपत्याय जागृहि ।
एना पत्या तन्वं संसृजस्वा-
थाजीव्री विदथमावदाथः ॥
इति मन्त्रेण अन्तर्गृहं प्रविश्य,

प्रवेशहोमः

१९. विवाहार्हिं प्रज्वालय अन्वाधाय प्रत्यगग्नेः स्वदक्षिणदेशे
प्राग्भीवं उत्तरलोम आनडुहं चर्म आस्तीर्य तस्मिन् वधूं
उपवेश्य,

आ नः प्रजां जनयतु प्रजापति-
राजरसाय समनक्त्वयमा ।
अदुर्मङ्गलीः पतिलोकमाविश
शं नो भव द्विपदे शं चतुष्पदे ॥
स्वाहा ॥ सूर्यासावित्र्या इदम् ॥
अघोरचक्षुरपतिष्येधि
शिवा पशुभ्यः सुमनाः सुवर्चाः ।
वीरसूदैवकामा स्योना
शं नो भव द्विपदे शं चतुष्पदे ॥

स्वाहा ॥ सूर्यासावित्र्या इदम् ॥
इमां त्वमिन्द्र मीढुः सुपुत्रां सुमगां कृणु ।
दशास्यां पुत्रानाधेहि पतिमेकादशं कृधि ॥
स्वाहा ॥ सूर्यासावित्र्या इदम् ॥
संराज्ञी श्वशुरे भव संराज्ञी श्वश्र्वां भव ।
ननान्दरि संराज्ञी भव संराज्ञी अधि देवसु ॥
स्वाहा ॥ सूर्यासावित्र्या इदम् ॥

इति चतस्र आहुतीर्हुत्वा,

हृदयावमर्शनम्

२०. समञ्जन्तु विश्वेदेवाः समापो हृदयानि नौ ।
सं मातरिश्वा सं धाता समु देष्टी दधातु नौ ॥
इति मन्त्रेण हुतशिष्टाज्येन स्वस्य वध्वाश्च हृदये अङ्क्त्वा,

उपसंहारः

२१. “अनेन प्रवेशहोमेन श्रीयज्ञेश्वरः सुप्रीतः सुप्रसन्नो
भवतु” इति भगवदर्पणं कुर्यात्.

Entering the Home

18. On approaching his own house, he shall seize her hand and make her enter the house, with the following Mantra :

Happy be thou and prosper with thy children here : be vigilant to rule thy household in this home.

Closely unite thy body with this man, thy lord, so shall ye full of years, address your company.

Entry-Sacrifice

19. He shall make the nuptial fire blaze and put additional fuel thereon. Then to the west of the fire and to his right he shall spread a bull's hide—with the neck to the east and with the hair outside—and cause the bride to sit thereon. While she takes hold of him, he shall make four oblations of ghee with the four following Mantras :

So may Prajapati bring children forth to us ; may Aryaman adorn us till old age come nigh.

Not inauspicious enter thou thy husband's house ; bring blessing to our bipeds and our quadrupeds.—

Do accept this. This offering is made to Sūryā Savitri.

Not evil-eyed, no slayer of thy husband, bring weal to cattle, radiant, gentle-hearted.

Loving the Gods, delightful, bearing harons, bring blessing to our quadrupeds and bipeds.—

Do accept this. This offering is made to Sūryā Savitri.

O Bounteous Indra, make this bride blest in her sons and fortunate.

Vouchsafe to her ten sons and make her husband the eleventh man.—

Do accept this. This offering is made to Sūryā Savitri.

Over thy husband's father and thy husband's mother bear full sway. Over the sister of thy lord, over his brothers rule supreme.—

Do accept this. This offering is made to Sūryā Savitri.

Heart-Uniting

20. Then with the remnant of the ghee he besmears the heart-region of himself and the bride with the following Mantra :

So may the Universal Gods, so may the Waters join our hearts. May Matarishvan, Dhatri and Deshtri together bind us close.

Conclusion

21. Let him dedicate the sacrifice to the Divine Lord in the words “May the Lord of sacrifices be pleased with this entry-sacrifice.”

२२. पतिपुत्रवतीभिः सुवासिनीभिः नीराजितविग्रहः
ब्राह्मणेभ्य आशिषो गृहीत्वा वध्वा सह अभिनन्दन् आसीत्.

तृतीयो भागः—गर्भाधानम्

२३. त्रिरात्रं ब्रह्मचारिणौ अलङ्कुर्वाणौ अधश्शायिनौ
अक्षारलवणाशिनौ भूयास्ताम्.

२४. व्रतान्ते वरो वध्वा सह सूर्यासुक्तं श्रुत्वा तत्पाठकाय
वधूपरिहितं वस्त्रद्वयं दापयेत्. अन्नं ब्रह्मणेभ्यः. अथ स्वस्त्ययनं
वाचयेत्.

इति विवाहप्रयोगः

22. Then while ladies who have their husbands and sons alive make *Āratī* (the waving of light, etc., with good wishes) and Brāhmanas utter benedictions, he sits happy with the bride.

PART III—CONSUMMATION

23. For three nights they should remain chaste, wear ornaments, sleep on the ground, eat no saline and pungent food.

24. At the end of the period of this observance, the bride and the bridegroom should hear the Sūryā-hymn recited, and then (after cohabitation) give the bride's shift to the brāhmana who has recited the hymn, and food to brāhmanas. These brāhmanas shall pronounce benedictions upon the couple.

N. B.—The meaning of the foregoing ritual is briefly explained in the Article “*Vedic Marriage Ritual*” in BHARATA DHARMA for June, 1923.

PRINCIPLES OF LIBERAL HINDUISM

(Continued from p. 16)

ATMAGUNAS

17. The Samskāras should necessarily be accompanied by the development of qualities specifically called *Atmagunas*, soul-virtues enumerated in the Dharma-Shāstra as follows : compassion to all creatures, forbearance, freedom from jealousy, purity, abstention from too troublesome work, beneficent action, charity or freedom from meanness, freedom from covetousness. While the Samskāras tend to purify the organism and make it a fit vehicle for the manifestation of the Divine Soul and the reception of Divine Grace, the development of soul-virtues goes to purify the soul itself in all its inherent divine purity. While thus the Samskāras supply the necessary uplifting forces which can lead the soul to higher regions, the soul-virtues alone can make the soul fit to soar to the region of Brahman. It is, therefore, said in the Shāstra that while with the possession of the eight soul-virtues one or a few only of the Samskāras duly performed can make the organism pure enough for the soul aspiring to reach Brahman, all the forty Samskāras put together cannot, without the eight soul-virtues, enable the soul to attain to the region of Brahman.

VI. Marriage and Married Life

FOUR RIGHTEOUS KINDS OF MARRIAGE

18. The Dharma-Shāstra speaks of four kinds of righteous marriage, namely, *Brāhma*, *Daiva*, *Prajāpatya* and *Ārsha*. As therein defined with reference to the early marriage of girls who are to be given away by the parents, the terms do not seem to convey any appropriate

meaning ; and their relative merits are weighed in terms of benefits accruing to the parents, rather than in terms of the outlook and duties in life of the parties immediately concerned, namely, the bride and the bridegroom. Viewed, however, from the standpoint of the immediate parties to the marriage and with reference to the system of adult marriage which was originally in vogue, the terms become quite significant. It has been shown how a true brāhmana, man or woman, has three lines of duty marked out for him or her in this earth-life, which should be discharged before liberation from earthly concerns is sought through further spiritual progress, but in practical life it is found that by one's natural tendency and capacity one is better qualified for one kind of service than for another. And it is but natural that a man and a woman having a natural preference and aptitude for the same line of service should marry. Their marriage would be known as *Ārsha* if their chosen line of life-work be the service of the Rishis ; *Prajāpatya*, if it be that of the Pitris ; *Daiva*, if it be that of the Devas ; *Brāhma*, if it be the line of spiritual progress lying above the earthly concerns. *Brāhma* marriage is regarded the highest because the main purpose of the married life is the achievement of spiritual progress quite outside the line of earthly concerns, leading to liberation from human bondage. As the human spiritual progress leading to liberation as well as the progress to be gained in the life of this world has to be worked out by man and woman in joint life, the Vedic Law holds married life as marking the normal line of progress and condemns life-long celibacy as unwholesome for man as well as woman at the present stage of human evolution.

(To be continued)

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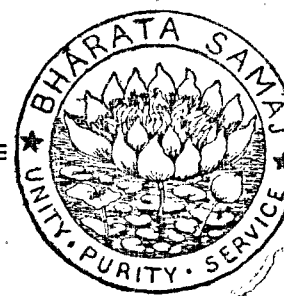
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BHĀRATA DHARMA

ANNUAL SUBSCRIPTION: India—Re. 1. Foreign—2s. SINGLE NUMBER: India—As. 2. Foreign—3d. Post Free.

A Magazine of Liberal Hinduism

THE OFFICIAL ORGAN OF THE BHARATA SAMAJA, PUBLISHED EVERY FULL-MOON DAY
 EDITOR: PANDIT A. MAHADEVA SASTRI, B.A.

VOL. III OCT. & NOV., 1925—KRODHANA—ASVAYUJA & KARTIKA Nos. 7-8

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THE EDITOR'S NOTE

We publish in this issue two out of the dozen papers read on 1st November, 1925, at the Madras Anti-Untouchability Conference. In the one by the Editor of this Magazine, the problem of untouchability is viewed from the Hindu Shastric standpoint, while in the other by Mr. C. Jinarajadasa, Vice-President of the Theosophical Society it is dealt with in his inimitable way from the Theosophical point of view. As twenty minutes allotted to the paper was too short for a full and detailed exposition of the subject of the first paper, it is proposed to expound it at greater length in the future issues of this Magazine, citing all the authorities relied on and explaining their exact bearing on the points at issue. The subject is too important to be treated quite so summarily.

THE ERROR OF UNTOUCHABILITY

By PANDIT A. MAHADEVA SASTRI, B.A.

The Untouchability Question

1. As requested by the promoters of the Anti-untouchability Conference I propose to deal with the problem of untouchability from the Shastric point of view. The orthodox Hindu of the present day believes that certain classes of people are untouchable by birth and remain such under all conditions and circumstances. The question is, what is the considered attitude, on the matter, of the Shastras on which he relies?

The Shashtra's Answer

2. To state the answer in a few words. To those who lead a clean and regulated life, people of

unclean and unregulated life are untouchable, rather unassociable as the Shastras say. So also certain unclean parts of one's own body are said to be untouchable when one is engaged in ritualistic observances. According to Shastras such unassociable people become fit for social intercourse as soon as they are settled in the habits of clean and regulated life. The view that they ever remain unassociable is erroneous as contradictory to the express injunctions of the Shastras.

The Vedic Ideal

3. The Hindu ideal of clean moral and high spiritual life is laid down in the Vedic Law, and its essential factors may be stated as follows: (1) recognition of the human soul as immortal and essentially of a divine nature; (2) aspiration to realise the oneness or fellowship of the individual soul with the Universal Soul; (3) devotion of one's energies of the body, senses and mind to the advancement of the world's well-being in the service of the Divine Lord; (4) truthfulness, abstention from animal food and intoxicating drugs, sexual continence or chastity.

One Varna

4. An ardent pursuit of this ideal is termed Yaga-Diksha, vow of sacramental life. Those who recognise the ideal and strive to follow it to the best of their ability are called Brahmanas, spiritual aspirants. The Vedic Law declares that this status of Brahminhood is open to every man and woman whatever they may be by birth. The status is derived from the spiritual not the physical birth. As acknowledging this ideal of life, all the Hindus are known as Brahmanas and as such form

one community, one *Varna*, one community of spiritual aspirants. Hence the considered view of Bhrigu, the Great Teacher and Lawgiver, that there is no real distinction among different *Varnas* and that the whole Hindu community is of one *Varna* made up of Brahmanas or spiritual aspirants.

Castes and Outcastes

5. So long as this high spiritual ideal is the ruling factor in life, there can be no distinction of *Varna* such as we now have. In the golden age of the Indo-Aryan evolution, the *Krita-Yuga* as it is called, when the spiritual aspiration was the dominant factor, there was, it is said, only one *Varna*: all the people were comprehensively known as Brahmanas. The social occupations, however different, did not divide them. All classes alike could attain spiritual perfection. In the later ages spiritual aspiration went into the background, and material interests loomed large; and then the original community of Brahmanas was split up according to their worldly occupations into different social classes and castes, such as Brahmanas, Kshatriyas, Vaishyas and Shudras. They are described as having abandoned their Dharma or spiritual outlook in their respective occupations, engaged as they were in pursuit of self-interest. At this stage of our evolution, some people of the community had to leave it owing to excommunication for neglect of formal spiritual culture and serious violation of social regulations. These outcastes (called *Vratyas*, those who need expiation) led an irregular life quite in consonance with the civilised and cultural life of the Aryan community. Some others who were of an adventurous spirit went to distant lands in search of wealth and enterprise; and as they lost all touch with the traditional spiritual and social life of the original community, their conduct and modes of living were unregulated and unwholesome. Such Brahmanas came to be known as *Dasyus*, *Mlechhas*, *Chandalas*, etc., and they were regarded unfit for social intercourse of any kind.

Readmission of Outcastes

6. While thus from Shastras we learn how the outcastes originated, we also learn from them how they were readmitted to the original community. It is said that the worst *Vratya* becomes fit for social and religious intercourse in the main community by going through the sacrificial ritual called *Vratya-stoma*. Other processes of purification are laid down in the case of those families in which spiritual culture had long been neglected, and which were called *Shmashanas*, spiritually dead people. These processes of purification as well as *Vratya-stoma* may be resolved into the terms of the spiritual and moral culture and physical purity comprehended in the Vedic life of *Yaga-diksha* already explained. These methods of reclamation are based on the idea that these outcastes as derived from the original community of Brahmanas are potentially Brahmanas and are

readmissible to the main community when they return to its regulated life. In course of time rules for re-admission became more and more stringent as the Vedic religion became more and more formal and ritualistic, and the real spirit of the rituals was lost sight of. At last the ritualistic observances having themselves become perfunctory, people lost faith in their efficacy, and the readmission of outcastes through expiatory processes has altogether ceased.

The Duty of the Upper Classes

7. The Brahmana's duty to the outcastes or untouchables may now be explained. [By Brahmana I here refer to all the upper classes.] He should first himself note the rationale and the underlying principles of the expiatory processes laid down in the Shastras. He will then see that he should make the outcastes understand that they are in reality his brothers, his kith and kin. He will have to welcome them to the main community when they honestly try to follow the Vedic ideal of life to the best of their ability. This duty would perhaps better come home to the Brahmana's mind if his attention be drawn to the tenfold classification of Brahmanas found in the Shashtra of a recent date. The first three of the ten classes comprise the Brahmanas of Grihastha, Vanaprastha and Samnyasa order. The next three classes comprise the Kshatriyas, Vaishyas and Shudras. The last four are named *Nishadas*, *Pasus*, *Mlechhas* and *Chandalas*, who form the several untouchable classes of the present day. This classification of Brahmanas agree with the account given elsewhere that all these classes belong primarily to one community and are all Brahmanas primarily. The distinction between the Brahmana proper and the other classes including the untouchables of these days is thus on a par with the distinction between the Grihasthas, Vanaprasthas and Samnyasins among the Brahmanas; so that the gulf between these several classes, who are all equally Brahmanas in the original proper sense of the term, is not unbridgeable, as it would seem to the orthodox Hindu of the present day.

The Duty of the Ruler

8. The Shashtra is also emphatic as to the duty of the state, the ruler or the governing authority, towards the untouchables. When the great emperor Mandhata wished, like the other rulers of the age, to retire at a ripe old age from his kingly functions, the Divine Lord Vishnu reminded him of his yet unfulfilled duty towards *Dasyus*, the submerged classes of the body politic. He was exhorted to see that the *Dasyus* of all kinds were taught their duties to the ruler, the teacher and the parents, that they learnt Vedas, followed Dharma and practised religious observances including the major and minor sacrificial rites relating to the worship of Devas and Pitris. The Vedic line of spiritual culture, the Divine Lord said, is meant for the whole world and not to be confined to a

few select classes. The all-compassionate mighty sage Vyasa also commanded that the Vedic Law should be spread abroad among all classes of people through Brahmanas, the experts in Vedic Law.

The Duty of the Outcastes

9. The Shastras do not leave the outcaste a mere passive agent in the process of his upliftment. Though born to a joyless life, the *Chandala*, Parasara says, is a man. Let him not prejudice his dignity as man. Let him elevate himself by treading the path of spiritual culture as laid down in the Veda and let him not deceive himself by thinking himself unworthy of man's highest destiny. According to Devala there are certain virtues which a *Chandala* is bound to cultivate and can cultivate unaided. He has to purify his traditional ways of living, he should practise humility and endurance, should be honest in his dealings, honour his superiors and maintain his dependents, not trespassing on the functions of the main castes.

Co-operation Necessary

10. Thus according to Shastras the regeneration of submerged classes is the social and religious duty of every citizen. It is a process of levelling up, in which the submerged classes should work in co-operation with the governing authorities and the enlightened sections of the people. It is the duty of the social leaders to awaken them to their real position as potentially equal members of the Hindu brotherhood, capable of rising to the highest levels by their own efforts aided, if need be, by their enlightened and influential brethren, more fortunately placed in society. An attitude of understanding kindness, sympathy and helpfulness on the part of the enlightened classes will help to awaken in them that self-confidence and self-respect which will urge them on to put forth necessary efforts for their own elevation.

THE INHUMANITY OF UNTOUCHABILITY

By C. JINARAJADASA, M.A.

POSSIBLY the title of my address may seem too strong. But it sums up my attitude to the whole problem of untouchability. We human beings are a mixture of the savage and the civilised. But when we think of ourselves as human, we always think of an ideal human being, and forgetting how much we fail from that ideal, consider ourselves, nevertheless, as living examples of it. We are always trying consciously or unconsciously to come towards a certain ideal human being. This ideal human being is represented to us by some great Teacher of mankind. None of these Teachers, like Buddha, Shri Krishna, Christ, or Muhammad, has ever had a trace of the failing of untouchability.

Men certainly have drawn sharp lines of distinction among themselves, as superior and inferior. But the great Teachers have ever refused to acknowledge any such demarcation. The Teacher whom I follow, the Lord Gautama Buddha, made a firm stand against all such divisions. In ancient Palestine, something akin to untouchability existed, for a certain number of Jews who were of Samaria were considered in a way untouchable. Yet, from one of these Jews, a woman too of easy virtue, Christ received water which would have polluted an orthodox Jew. Round Shri Krishna there gathered outcastes as well as all the castes, and His doctrine of Bhakti has never admitted any distinction of touchable and untouchable. The stand taken by the Prophet of Arabia is well-known, and Muslims form one brotherhood. In brief, really great human beings have shown that all men were alike to them. Untouchability is something absolutely foreign to their conception of what is a human being.

I quite grant that there are certain natural facts which may divide man from man. If a man is filthy and a centre of infection, I with a healthy body have a perfect right to keep at a distance from him. But I have to be on my guard, lest my attitude to the man who is insauitary and infectious does not put barriers in his way of becoming clean and healthy. We know the proverb: "Give a dog a bad name and hang him." That often is the case when we think we are more clean than the unclean, for then we are apt slowly to impose upon the unclean a perpetual condition of uncleanness. Their untouchability thereafter is not completely their own fault, for we also are responsible for it.

There is a second type of untouchability, which has a more occult reason. Every living substance has its own kind of radiation, that which in Theosophical terms is called a magnetic aura. A magnetic aura can be clean or unclean, and if unclean it is as infectious as any disease germ. It is obviously sensible to keep away from bad magnetism. This conception of unclean magnetism is one basis of ancient Hindu civilisation. The old basis for the distinction between a caste man and an outcaste man was the fact that each caste man was supposed to have a particular type of magnetism, which the outcaste would contaminate. Each caste man was to give a definite contribution to the life of the community with his magnetism.

This theory of pure magnetism is shown best in the original conception of the Brahmana. His physical body was supposed to be so pure in magnetism that he alone could be a channel for the reception of the magnetism of the Devas to help men. Therefore the Brahmana was to be specially careful about the kind of food he ate, the objects he touched, and so on. But equally, he was to be especially careful not to be ambitious, not to strive for wealth or position, but always to remain a pure man whose purpose in life was to be a consecrated channel of God. In the old days, when these ideals were followed, there was a true reason for the extreme care that the caste man took to guard himself against contamination from impure magnetism.

But, in these modern days, all that has changed. I do not mean to say that the distinction between pure and impure magnetism no longer exists. But it is a fact patent to all that, in our modern life, it is impossible to follow all the ancient injunction as to pure magnetism.

All Brahmanas are not spiritual guides, they are now shopkeepers and merchants, engineers, doctors and lawyers, and certainly their aim in life is not poverty. We travel in trains and buses; we handle books and newspapers printed on material which has been produced by Mlechchas in foreign lands. Our pens and pencils and papers are all contaminated by non-Indian outcaste magnetism. In a thousand and one ways, it is impossible to follow fully the ancient code imposed upon caste people. As a matter of fact, nobody does attempt to follow that code rigidly. But, on the other hand, while caste people break the old caste rules, they still insist on a rigid demarcation between the touchable and the untouchable. I hold that this demarcation has vanished in the conditions of Indian life to-day.

I have mentioned this idea of pure and impure magnetism merely to show that I do believe that, once upon a time, there was a basis for caste. But no reason for caste ever excuses any infringement of a greater thing than all caste rules, and that is the reverence for the Divine in man. It is because of the recognition of that fundamental fact that there was, in our most ancient civilisation, one grade higher than the highest caste, and that was the Saunyasins. To him all men were alike, because they were all human beings and embodiments of Divinity. The Saunyasins was beyond the inhumanity of untouchability.

Slowly Indian civilisation has become so rigid that it has kept merely the outer form, allowing much of the inner spirit to disappear. As a result, we have for many generations encouraged most outrageous forms of untouchability, such as those in South India where untouchables are kept at a certain distance from caste people. I shall always remember an incident in Tinnevely District, when in one of the villages, I heard somebody shout in the street as he rushed past. I inquired of my friends what it was about, and I was told it was only a man going to the temple to worship, and shouting for untouchable people to get out of his way. I could not help then thinking of how here was one man going to worship God in the temple, and saying by his conduct, "God, get out of my way."

It is this sin against the Divine in man that is slowly reacting on us. We, who have enforced untouchability on others, have now untouchability enforced on us. For, what is the attitude of South Africans to-day against Indians but giving back to us as the result of Karma that which we sowed in past generations? All rules and regulations in South Africa imposing upon Indians residence only in certain parts of the towns are nothing more than giving back to us what we have ourselves sown. We insist on the Pariahs making a "Para-Cheri". The South Africans are now insisting on Indians making an "Indian Cheri" in South African towns. What is happening is nothing more than the reaping of karma sown, for

Though the mills of God grind slowly, yet they grind
exceeding small,
Though with patience stands He waiting, yet with patience
grinds He all.

Just as we are resenting that form of untouchability, which is enforced against us by the South African, so are our Indian untouchables slowly beginning to resent the degradation which we have imposed upon them by

our social conditions. It is true that only a few of them are as yet aware of the contrast between themselves and those in freer conditions like their touchable fellow-citizens. But with the spread of education, they will become more conscious. If we do not do the just thing by them before with their full voice they express their indignation, the result in India will be the spread of a wave of Bolshevism and Revolution, such as we have seen in Russia. Untouchability is not only a social problem, it is also one involving great political consequences. Surely it is wise for us to tackle this problem at once, and plan means to avert the crash of our civilisation, which is inevitable when one-sixth of our masses begin to realise that they are human beings with rights of their own, which we unjustly withhold from them, and give vent to their indignation.

Some of you will have more knowledge of what should be done than I have. I am here only to voice my deep conviction that, whatever is done, we must no longer adopt half-measures. To me, as a Theosophist, the solution is perfectly simple. Starting as I do with the axiom that the life of God is in all men, both in the depressed classes and in the depressing classes, my problem is to train myself so as to recognise God's life in all who come before me. No social institution, however ancient or seemingly essential and necessary for economic and other purposes, has any value in my sight, if it bars my way to the recognition of the Divinity in all men.

This is the ancient teaching of India, and we venerate the Rishis who gave it, and point with pride to India's record of spirituality. But in practice we do not follow the Rishis, but somebody else far more real. In England they believe in God, and are supposed to fear Him, but they are far more afraid of another person, who is called Mrs. Grundy. This lady is invisible, she is that rigid public opinion which ostracises us if we dare to go against it. It is truly said of England,

They eat and drink, and scheme and plod,
And go to church on Sunday;
And many are afraid of God,
And more of Mrs. Grundy.

It is exactly the same in India. It is not a Mrs. Grundy here but a Mr. Grundy. I do not know what name we should give him, but he is a very powerful person. He writes to newspapers, sets the machinery of ostracism in motion in the village and in the caste panchayat. To orthodox Hindus the voice of this gentleman is the will of God. He voices what the Rishis mean, and you all know what terms are ahead of you if you disobey his mandate.

However, a few, even in India, are now willing to take their stand by the great fact of the Divinity in man. It is for them, by their conduct towards the untouchables, to prove to the rest of the world that renouncing untouchability means not a loss but a gain, indeed the release in their character of more mental and spiritual inspiration than any religious teaching which permits untouchability can give. It is something that we meet at a Conference like this, to show that we are aware of the problem; it is something that a certain number sympathise, though they will not themselves modify by their behaviour the caste institutions which impinge so harshly on the untouchables. But let us never forget that, as we permit any kind of untouchability towards our fellowmen, it means also the recognition of the eternal

PRINCIPLES OF LIBERAL HINDUISM

(Concluded from p. 23)

VARNA AND GOTRA IN MARRIAGE

19. The Shāstra lays down certain rules regarding marriage which need a few words of explanation. The rule prohibiting marriage within certain degrees of consanguinity (*sapindya*) cannot be violated with impunity, as it is based on hygienic and eugenic grounds. There is another rule which enjoins that the parties to the marriage should be of the same Varna. When dissociated from the caste-system, it simply means that by nature and culture as well as by inclination they are going to follow the same kind of occupation in society; or that, out of the three lines of service due to Rishis, Devas and Pitris, they have chosen one and the same line of service for special devotion. As to the rule that they should be of different *gotras*, it does not seem to admit of any rational explanation, so far as the rules of *gotra* are worked out in the practical life of the present day. It does, however, admit of an easy explanation and will have a profound significance if we understand *gotra* in the sense of *spiritual heredity* as distinguished from the physical heredity (*sapindya*); and it admits of no other. In the rule that a Kshattriya's or Vaishya's *gotra* should be named after that of his Achārya or spiritual preceptor. The Shāstra says that there are seven Gotra-Rishis, the heads of seven main distinct lines of spiritual culture, on one or another of which every individual spiritual aspirant has to receive his or her spiritual training in its special aspect. In the early spiritual training of the youth, his or her special line of spiritual development will show itself out and mark his or her *gotra*. The seven *gotras* may roughly correspond to the lines of spiritual culture now known as Jñānamārga, Karma-mārga, Bhakti-mārga, Yoga-mārga, and so on. In this sense of *gotra* the rule of marriage that the parties should be of different *gotras* means that the man and the woman about to marry should belong to two separate lines of spiritual culture and should have been duly trained in their respective lines, so that in the intimate association of their married life there may be a mutual reaction bringing about a spiritual enrichment of both, each supplying something that the other lacks in spiritual equipment.

MARRIAGEABLE AGE

20. The Vedic ideals of marriage and married life thus presuppose that the true brāhmana man and woman about to marry have been properly educated on the lines of *Brahmacharya*—spiritual student-life,—their respective *gotras* or lines of spiritual development having been distinctly marked out and appropriately cultivated along with the general and special culture making them physically, morally and intellectually qualified for some particular line of social service in their civic life as house-holders. The period of *Brahmacharya* should be long enough to develop that spiritual strength (soul-force) and self-control which are necessary for a purposeful house-holder life which they are expected to lead from the very day of marriage onward. In compliance therefore with the behests of the Vedic law the present system of early marriage should be abandoned so as to allow sufficient time for the youth of both sexes to prepare themselves for the responsible life of

justice of that "untouchability" which the Divine Law of Justice metes out to us, as it debars us from the realisation of our higher ideals. I believe utterly in what Christ said, "For as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Whether we call God Ishvarā or Allah, Jehovāh or Ahuramazda, one fact is eternally present to those who see into the heart of things, that as we do unto the least of God's children, we do so to Him.

I believe in a future, when men will be so conscious of the strength of their spiritual nature that they will touch all men, and feel in no way contaminated. When goodness and nobility stream from us, we shall purify all things; that is the best form of purity. And since nobility and goodness are in all men as their birthright, because they come from God, why should we not claim our birthright, and go forth to the world touching and blessing all, thereby making all one with us, and so one with God?—*New India*, 4-11-25.

THE PRESENT HINDUISM

DEALING with the present Hinduism in his Presidential Address at the Sindh Hindu Conference Mr. Jayakar observed:

"To-day its needs are peculiar. The time has come when cultured Hindus must take a broad view of their religion and of the Hindu movement. . . . In Maharashtra we have the non-Brahmin who wants to wear the sacred thread, to learn Gayatri, in short to enter the cultural fold of Brahmins. Hinduism will have to satisfy this craving wherever it is genuine and deeply felt. There is no escape from it. The time has therefore come for making a broad-based movement; and if this is done, men at present despised can enter the fold of Hinduism provided they are willing to meet its cultural needs and requirements."

Commenting on this, Mr. Lala Lajpat Rai writes in his *The People*.

"These remarks contain the essence of the present movement for internal reform in the Hindu community, and I beg to draw the attention of all Hindus to it."

To a Bhārata Samājist it looks as though the remarks related entirely to the object and work of the Bhārata Samāja which has opened the door of Hinduism to all willing to meet not merely its cultural needs and requirements but also its spiritual discipline and unfoldment. The Hindu Sabha movement may consolidate the Hindus socially and politically. What it leaves untouched is their spiritual culture, which the Samāja has come forward to help. Patriots and distinguished Indians like Mr. Lajpat Rai and Mr. Jayakar stand before the world, proclaim their objects and popularise the movements. The Bhārata Samāja lacks such proclamation and propaganda. It will be readily conceded that without a broad-based spiritual outlook, social and political progress of an abiding character is impossible. Where are the Hindu missionaries to carry the old-new message of true Hinduism to all? Until they come forward in numbers, India's all-round advancement will be confined to platform orations and printed journals.

S. R. R.

house-holders. The man and the woman so prepared meet at marriage as friends and equal co-partners by their own choice.

WIDOW MARRIAGE

21. Man and woman being according to Vedic law equal co-partners in life owning the same kind of fidelity and allegiance to each other, it is difficult to understand why in the orthodox Hindu society of the present day the man should be free to marry another woman during the life of his already wedded wife or after her death, while the woman is not allowed the same freedom. The Dharma-Shāstra of the present day, however, does allow second marriage to woman in certain circumstances and makes a special concession as to the remarriage of virgin widows. This freedom is now altogether denied to woman, as detrimental to the interests of Dharma or spiritual progress in the age of Kali. This invidious distinction now in vogue seems to be based more on the sentimental than on scientific grounds, being mostly due to considerations of female chastity and to a morbid anxiety to preserve physical purity in the family or race. In the result the present system of early marriage of girls allows to woman no such freedom of choice as is allowed to man between married life and single life, between remarriage and life-long single life of widowhood or separation. Woman is held subservient to man at all stages of life: subject in early life to the control of the parents who give her away in marriage to any one of their own choice; then treated by the husband as his handmaid and as a property of his own as it were, while he might have and own as many wives living or dead as he chooses; and then subject as a widow to the control of her sons or other male relatives. All these disabilities are imposed on the woman on the ground that, having had no education whatever, she is not fit to exercise freedom in any concern of life. But when in accordance with the Vedic law she will be as well educated as man, then she will demand emancipation from the bondage in which she is now held and will have all her grievances redressed.

INTER-CASTE AND INTER-RACIAL MARRIAGES

22. From the standpoint of true Dharma there can be no objection to the marriage between a man and a woman who both follow Brāhmanic line of culture and cherish the Vedic ideals of marriage and married life, whether they be Hindus of different castes, or one a Hindu and the other a non-Hindu. The Hindus of different castes are, according to the Sacred Tradition, all one people in fact, divided into separate communities by their different social occupations which have become hereditary; and they are said to be different sections of what was originally one Varna known as Brāhmanas and Dvijas. When they all alike again follow Brāhmanical life, they will become assimilated to the one original community of Brāhmanas. The marriage between a Hindu and a non-Hindu who both follow Brāhmanical life may, from the scientific point of view, be allowed when the latter belongs to any one of the different branches of the Aryan race. The main point to be insisted on in this kind of mixed marriage is that the parties to it should be able to agree in the details of their every-day life and to tolerate all variety in their inner life, taking their stand on the unity obtaining on the higher levels of spiritual life. The legal validity of such marriages will of course depend on the civil law of the land.

VII. Some Side-Issues

BRĀHMANAS AND VEGETARIANISM

23. In the eye of the Vedic Law a life of devotion to the service of Brahman (Yāga-Dīkshā) makes any one a brāhmana, to whatever caste he or she may belong, and therefore any person who has a living faith in the Vedic religion and follows the brāhmanical life ought to be regarded a brāhmana and admitted to the community of brāhmanas whether that person is a Hindu, or has been a convert from Hinduism to some other religion, or one born in a non-Hindu community. But the rule insisting on vegetarianism and teetotalism requires some explanation. For the Vedic *samskṛtas* to operate fully for the benefit of the person going through them, a certain degree of purity and refinement of the material organism comprising the mind, body and the senses is held necessary; and this is sought to be secured by feeding the body on pure food and drink. Even in the old days when the brāhmanas ate meat on ordinary occasions, they had to abstain not only from meat but also from all stimulant articles of food and drink, and from sensual indulgences of all sorts during the periods of Dīkshā (special spiritual exercise) with a view to keeping the body pure for the time being, and so fit to receive and pass on the spiritual forces then specially generated. It is to keep their body ever pure and refined that the brāhmanas have later on given up altogether meat and intoxicating drinks and drugs and all sorts of stimulant articles of food. It is therefore right that the brāhmanas of the present day should demand strict vegetarianism and teetotalism from those who want to associate freely with them in social and religious matters. It is believed that in virtue of such abstinence practised for seven years with a strong unflinching will of the soul the whole organism becomes thoroughly transmuted and attains the requisite purity and refinement.

SEA-VOYAGE

24. The utter condemnation of sea-voyage by some orthodox Hindus of the present day demands a few words of explanation from the standpoint of a liberal brāhmana whose attitude towards the problem is somewhat different. Foreign travel including sea-voyage was for a long time considered an expiable sin, the offender having been allowed free intercourse in his community after some ceremonial purification, whereas it is now held that no amount of ceremonial purification can make him pure enough. Sea-voyage has become an object of condemnation since the dawn of the mediæval age when the brāhmana's daily and occasional spiritual exercises have taken the forms of external ablutions and rituals which cannot be strictly observed by the sea-traveller while on the sea or in the foreign country of his temporary sojourn. But the contemplative side of religion which is admittedly many times more effective than external ablutions and rituals and which in the eye of the liberal brāhmana constitutes the really efficient factor in all spiritual exercises can be strictly observed anywhere on land or sea. It is also possible in these days for a brāhmana to arrange for pure food and drink on sea as well as in the foreign civilised countries which he may have to visit for culture or business. Sea-voyage cannot therefore be condemned in these days as necessarily interfering with one's spiritual exercises or pure living. And it may be asserted with confidence that earnest devotees

of culture and high-souled patriots undertaking foreign travel beset with so many difficulties, in the cause of knowledge and their country's well-being, cannot be injuriously affected by any occasional lapses which such a travel would entail, as they are well protected by the shield of their strong moral forces and high spiritual aspirations. As a matter of fact, learned brāhmana scholars of the tenth century and earlier periods unhesitatingly visited far-off foreign lands by sea and land to give finishing touches to their culture and scholarship. Even in these days such visits to foreign lands are found to contribute to the widening of the mental and moral outlook of the traveller, without apparently affecting his physical purity.

INTERDINING

25. The problem of commensality involves a consideration of two factors, namely the food and its preparation and the persons in whose company the food is eaten. In the Dharma-Shāstras which were in vogue about two thousand years ago, the Shūdra was allowed to cook—even the food to be offered to Gods in the most holy *Vaishnavadeva* ceremony—for the higher classes designated 'Arya,' provided he observed the same rules of personal cleanliness as those laid down for those higher classes. This fact, considered along with the not very rare phenomenon of a modern ultra-orthodox brāhmana insisting on cooking his own food and refusing food at the hands of other brāhmanas, only points to the underlying principle that the food prepared by any person, of whatever caste, who observes the rules of personal cleanliness laid down for the brāhmanas may be offered to Gods and eaten by the brāhmana. The distinction of the vegetarian and the non-vegetarian, either as regards the food or the cook, did not at the time enter into the problem, evidently because in those days no classes of people, not even brāhmanas, abstained from meat altogether. The scrupulous abstention from meat and even fish which nowadays marks off the five Drāvida brāhmana communities from others is a factor which has come to affect the question only in later times when those communities came to attain a position of special prominence. Whatever be the origin of the abstention, it has become in these days a very important factor to be reckoned with in the matter of inter-dining. The Drāvida brāhmana, a strict vegetarian as he is, might, on scientific as well as sentimental considerations, reasonably object to his partaking of the food prepared by any but a total abstainer from meat. As to the reason for the brāhmana's objection to dine in the company of non-brāhmanas, it may be inferred from the rule of Dharma-Shāstra that no brāhmana house-holder should eat his food in the presence of his wife and uninitiated (*anuponiṭa*) son. This injunction points to the basic idea that the brāhmana whose life has been consecrated by Vedic Sacraments and who has therefore learnt to regard food from the standpoint of spirit and to dwell on its spiritual aspect should not eat his food in the presence of one who does not so regard it, but who dwells only on its material aspect. This rule has only been given a further extension when the higher castes have refused to dine with the lower castes, and when religious sectarianism has led some of the Vaishnavas to avoid the presence of non-Vaishnavas—however religious in their own way—when preparing or eating their food. Very often, this extension rests on other than purely spiritual considerations. It should, however, be remembered that these restrictions

as to commensality are applicable to the ordinary householder who is yet in the early stages of his spiritual life, as he requires all the adventitious aids which a scrupulous observance of the rules affords him in purifying and controlling his body and senses. They are relaxed in the case of *Samnyāsins* who are fairly well established in spiritual life within, and who no longer require such external aids for keeping their body pure and holding their senses under control. From this it is evident that he who has by long practice developed sufficient strength of will to guard his body and senses from the deleterious influences coming from outside will not be injuriously affected by any occasional lapses which the peculiar conditions of time and place or calls of duty and love may necessitate. A general understanding of the principles underlying the restrictions to which the modern Hindu's commensality with others is subject will help to remove a great deal of the misunderstanding which now prevails as regards interdining among the different classes of the Hindus and between the Hindu and the non-Hindu communities. It is the ignorance of the underlying principles on the one hand, and a tendency on the other to a stretching of ill understood rules too far, that are responsible for the unwholesome indiscriminateness advocated by some reformers and the unwarranted exclusiveness of the orthodox communities resulting finally in many an unnecessary bickering and misgiving among the different communities brought together in India at the present day.

UNTOUCHABILITY

26. The problem of untouchability also calls for a few observations from the standpoint of Liberal Hinduism. According to Dharma-Shāstra the brāhmana engaged in the performance of Vedic rituals should not touch certain parts of his own body which are regarded unclean. Prior to ablution and other acts of purification, as also in cases of death or birth in his own family or amongst his near relatives which are said to cause pollution, he himself becomes untouchable to another brāhmana who is clean and ceremonially pure. Such rules as these regarding untouchability are evidently based on the idea that when the body of a man or an animal or even an inanimate object is physically or magnetically impure, it becomes untouchable to a person who is physically and magnetically pure, as it might injuriously affect his body. It is on this principle that certain classes of people who are habitually unclean and who violate the brāhmanical rules of personal cleanliness and diet are regarded as impure and are therefore untouchable to a brāhmana who scrupulously observes these rules. The brāhmana who understands this principle cannot without stultifying himself regard as impure and untouchable any individuals or classes of people—whatever be their previous status—who have altogether given up uncleanly habits and have been observing brāhmanical rules of personal cleanliness. In practice, however, the underlying principle is not understood, and the rules of untouchability are stretched too far. The unreasoning and overbearing bigotry of the self-righteous has brought on a reaction which, regardless of all principle and sentiment, tries to mix up the clean with the unclean classes without first improving the latter. In this as in other matters wisdom lies in the middle course which consists in recognising the underlying principle and applying it with discrimination so as to win for it popular appreciation and acquiescence.

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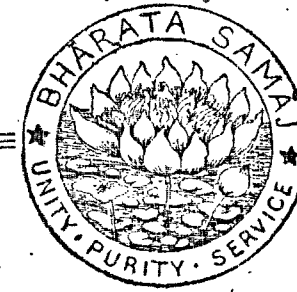
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" S. Kameswara Rao	"	5	0	0
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" S. P. Devanadhan	Ramachandrapuram	5	0	0
Miscellaneous Collections	"	28	8	0
Messrs. K. Suryanarayanappa and V. Venkanna Bhatta	Bangalore	10	0	0
Mr. K. H. Ramaiya	"	10	0	0
Mr. and Mrs. B. Krishna Rao	"	10	0	0
Mr. O. Sitapati Rao (2nd instalment)	"	5	0	0
" M. Raghavendra Rao	"	5	0	0
" K. Sreenivasa Iyengar	Kattalai	5	0	0
" L. Anjaneya Raju	"	5	0	0
Lokasevanirata Mr. Amble Anniah Pandit	Bangalore	50	0	0
Through Mr. K. Satyanarayana of Rajahmundry from Mr. A. Ramabhadraraju and family	Dirusumarru	75	0	0
Mr. D. Anantaramaraju for his family and friends	"	75	0	0
Villagers of Namudur	"	25	0	0
Mr. M. L. Narasimharaju	Goteru	100	0	0
" Sivaramaraju	Polamur	100	0	0
" Venkataramaraju	Sraugivriksham	100	0	0
Total		22,644	7	2

PROGRESS OF TEMPLE WORK

THE Vighrams on the Vimanam and the Mantapam have all been finished and the painting is expected to be completed in about a week. The front gate pillars of the compound wall and the plastering of the same all round are in progress. The work has been retarded to a certain extent owing to the frequent rains we are having now. The altar, which is completely of marble, will be completed in about 10 days. The doors for the several gates, the flooring of the central opening as also of the Garbhagriham and lighting arrangements for the Temple have to be attended to. The Temple Committee hopes to complete the whole work before the 1st week of December, so that the Temple might be ready for consecration and opening during or before the ensuing T.S. Jubilee Convention. Arrangements are also being made to make the Opening Ceremony of the Temple an imposing and effective one.

C. SUBBARAMAYYA,
 Secretary.

12th November, 1925



BHARATA DHARMA

ANNUAL SUBSCRIPTION: India—Re. 1. Foreign—2s. SINGLE NUMBER: India—As. 2. Foreign—3d. Post Free.

A Magazine of Liberal Hinduism

THE OFFICIAL ORGAN OF THE BHARATA SAMAJA, PUBLISHED EVERY FULL-MOON DAY

EDITOR: MR. S. RAJA RAM

VOL. III DEC. (1925) TO MARCH, 1926—KRODHANA—Marga to Phalguna Nos. 9-12

Bharata Samaja, as such is not responsible for any statement made in this Magazine unless contained in an official document.

OURSELVES

MANY words are not needed by way of apology for bringing out this number of the BHARATA DHARMA so late. We are sure that we have the fullest sympathy of our readers and subscribers in the situation that suddenly sprang upon us in the passing away of our beloved editor, the eminent and renowned Pandit A. Mahadeva Shastri. He edited the journal and managed its affairs entirely since its inception and we were hard put to find suitable help for editing and management. While it is not possible to adequately replace the late Mr. Shastri's unequalled talents, deep devotion to the cause of liberalisation of Hinduism and his learned conviction of the universality of the Dharma, it is nevertheless our hope that aided by the Time Spirit and the yet unrevealed resources of our friends and supporters, we will be able to conduct the journal so as to keep, and if possible enhance, its reputation and that of the great movement of which it is the official organ and mouthpiece. We assure our readers that we shall do our best to justify the anticipation. We also feel assured that we shall have sympathy and co-operation in a very large measure so as to make the undertaking the success that it should be. As a matter of fact, it has been arranged that our leaders should contribute short articles every month on the various phases of our outlook and immediate duties, and we trust that the journal will provide useful and instructive reading on practical topics from several interesting view points.

OUR LATE EDITOR

What shall we say of our late Editor? We cannot do better than reproducing here what

appeared in *The Theosophist* for April, 1926, the journal edited by that great Servant of Humanity, Dr. Annie Besant.

"As I wrote in *New India* on March 22: The Theosophical Society has suffered a great loss in the passing away of Pandit Mahadeva Shastri, the Director of the Adyar Library. Quiet and unassuming, but learned in Sanskrit and widely read in Sanskrit literature, he added several valuable translations to those left by his predecessors. It will be difficult to fill his place, for he was a devoted Theosophist as well as a learned Pandit, wide-minded yet reverent, friendly to all Faiths, while profoundly attached to his own. Such a combination is not easy to find, and he will long be missed. He had been suffering for a long time from diabetes, but the end came with unexpected suddenness. Only on Saturday evening, did I hear that the disease had taken a serious turn. I went over at once, and recognised that the passing away was not likely to be long delayed. He left the body on Sunday, March 21, at 8.15 a.m. The body was cremated the same afternoon at the spot set apart for the purpose, and a large gathering of friends followed his body to the cremation-ground.

"He has gone to the Masters whom he faithfully served. He is in the Peace; the suffering is for those he has left behind. His home will seem very empty to the loved ones of his family. But they know that with their beloved all is very well. Death is but a passing incident, often repeated in an endless life, and our dear ones are not lost, when they pass into another room in the All-Father's House."

His friend, Mr. S. Rajaram, the Head of the Theosophical Publishing House, contributed to

New India the following account of his literary work:

It is with feelings of deep sorrow that I write of the passing away of Pandit A. Mahadeva Shastri, the well known Vaidik Scholar, Reformer, and Director of the Adyar Library. A life-time of devotion to and research in the Vedas, with a view to apply the true Vaidik teachings to the present confused social life of India, came to a sudden end yesterday. After a very brief ailment, the deeply loved and venerated Pandit passed away at 8.15 yesterday morning at his residence in Adyar. From the time of his retirement as Curator of the Oriental Library, Mysore, he took up the duties of Director of the Oriental Library of the Theosophical Society. His activities were not confined to his official duties alone. It is not possible in this brief notice and at this time even to recapitulate all his achievements in the fields of research in Hindu Religion and Social Reform. He was a keen student all his life. His clear expositions have, from time to time, been published in the Magazine *Dharmaprachara*, which he was conducting while in Mysore. The various booklets on Social Reform such as: (1) *The Vaidic Law of Marriage or The Emancipation of Women*, (2) *Social Reform on Shastric Lines*, with an exposition of the principles of the Vaidik Exegesis, (3) *Social Reform in the Light of Hindu Scriptures*, and (4) *Vaidic Religion and Caste or the Basis of United Humanity*, etc.; his translation of the *Bhagavad-Gita* with Shri Shankara's commentary thereon, considered as the best in the field even by Oriental scholars, of the text and Shankara's commentary on *Taittiriya Upanishad*, and the translation of *Amritabindu*, *Dakshinamurti Stotra*, *Pranava-Vartika* and *Dakshinamurti Upanishad*; above all, the editing and issue of the 4 out of the 5 volumes of the Minor Upanishads with the commentary of Shri Upanishad Brahma Yogin in Sanskrit; and latterly, his work as the High Priest of Bharata Samaja and the Editor of *Bharata Dharma*—all these speak to the depth of his scholarship and learning. He used his enlightened intellect for the elucidation of several knotty social problems of the day, and was himself an exemplar in life in the way of disregarding the social barriers raised by caste rigidities. As a man, he was extremely unassuming, simple and good, devoted to his work and his Leader, and as a friend, it is rare to find his equal in cordial understanding, loving comradeship, and affable and ennobling company. His passing away has created an irreparable loss in the various places he was so ably filling, and the duties of which he was so wisely discharging with great patience and illumined thought.

We offer at this hour of her sore trial, our most sincere condolences to Mrs. Mahadeva Shastri, who has been so faithfully following him in all his activities and who has been in no small measure contributing to the social improvement of her sisters here and herabouts, and also to the sons of the departed, including Mr. Krishnan, now in charge of the Olcott Panchama Schools in Madras.

The high esteem and love in which the deceased was regarded was shown by the attendance of all inhabitants of Adyar—Indian and of all other Nationalities—who were present at the cremation, which was conducted in the orthodox style by Brahmanas from Mylapur, in the benign presence of Dr. Besant.

"Mrs. Mahadeva Shastri was a true help-mate to her husband in his activities as a Social and Religious Reformer, and worked hard among her woman friends for the great work of replacing

Indian Womanhood in the high position held by it in Central Asia, and for long after the Aryans came down into India in the tenth millennium B.C. The Pandit took a keen interest in purifying Hinduism from the many accretions which have encrusted it during the long efflux of time, and while non-aggressive and ever thoughtful for the feelings entwined with religious customs, he tried to lead his brethren back to the sublime philosophy of the elder days, as in some of the books above-mentioned, and he rewrote the recurring ceremonies in Hindu life in the purer Vaidik forms. The formation of the Bharata Samaja, the building of its Temple at Adyar, prepared the way for its present development under the inspiration of Krishnaji, and he had the joy of seeing the work begun by the elders taken up and perfected by the younger band surrounding Krishnaji. It could not have been so quickly established, had it not been for the solid work of the Pandit and his friends, T. Ramachandra Rao and others."

THE BHARATA SAMAJA

THE constitution of the Samaja has undergone revision, the objects being defined with greater precision and so as to enable more intensified action being carried out with greater effect. Persons of knowledge and reputed talents have joined the management. All this augurs well for the future of the Samaja. The revised constitution will be printed as soon as it is available for the press.

THE BHARATA SAMAJA (HINDU) TEMPLE

Little did the promoters of the Temple Movement think 4 years ago that they were really promoting a scheme to form a centre for the blessing of India and of the world. It is a consummation in which all who have taken part may feel inspired as it is one more proof that if we take one step towards the Great Ones in Their Holy Work, They take ten towards helping us and give us, Their instruments, the credit of the work achieved with Their Blessing. Here are a few impressions regarding the Temple and the part it plays in the uplift of our dear country and the world. We are also glad to reproduce in this issue the valuable article (with coloured plates) of the Great Seer of the Day, Bishop C. W. Leadbeater, on "A Temple Thought Form" recording what was observed by him clairvoyantly at the time of the service—Puja—at the Temple. It is full of information and inspiration and our readers will do well to read and inwardly digest its lessons.

"A charming Hindu temple has been built and was consecrated on December 21st. Here at 6.30 every morning the Puja ceremony is performed by Krishnaji himself, assisted by Mr. Rajagopalacharya—both of whom have in this life been born into brahmana families. This wonderful but simple act of worship sends forth over Adyar and over India the blessing and the power of the Most High. The music of Krishnaji's chant, the sonorous recitation of the mantras by those who assist him, the rising sun shining into the temple and on the

worshippers, the mystery of the ritual which he seeks to purify and restore—a greater pen than mine is needed to describe them."—RICHARD COLENTON in *The Theosophist*.

"... The reformed Hindu body, the Bharata Samaja, took three years to build its temple; it started soon after I first made the suggestion that Adyar should have a Shrine for each religion.—From the Watch-Tower Notes in *The Theosophist*.

THE PUJA RITUAL

THIS ritual now available in Sanskrit for As. 3 a copy, combines all that is held most sacred in the Vedic rituals, such as *Sandhyavandana* (morning and evening prayers), *Agnihotra* (Fire-worship), the ordinary Deva-tārchanā (Divine Service), and the like. The mantras used in the ritual are those connected with the Vedic rituals above referred to and are therefore most familiar to all Hindu devotees. It is proposed, as requested by many of those interested in the ceremony, to give in the next and further issues the version of the ritual as now employed. Each mantra will be given first in Sanskrit, followed by its word-for-word meaning and a rough literal translation of the whole mantra in English. Then the use of each mantra in connection with the ritual will be briefly stated.

The daily Pāja begins at 6.30 in the morning and it takes about forty minutes to go through it. It was conducted by Mr. J. Krishnamurti (now President of the Bhārata Samāja) and in his absence by Mr. P. K. Telang, each helped by three or four assistants in the mechanical part of the ceremony. Before beginning the Pūja, the chief officiant devoted about a quarter of an hour in delivering an address to the congregation on points relating to Hinduism. In these addresses Mr. J. Krishnamurti dwelt on the essential elements of spiritual life, and has, among other things, emphasised the value of physical cleanliness, now so much neglected, in spiritual culture. He further insisted that the priest and the congregation should co-operate in every act of the ceremony with intense concentration of will and thought on its full meaning and purpose. The addresses of Mr. P. K. Telang were directed to a detailed explanation of the meaning of the ritual and the mantras occurring in them. These addresses proved of great value as throwing light on the place of rituals in spiritual life.

Under the auspices of the Bhārata Samāja, two Upanayana ceremonies and one marriage ceremony were celebrated in January, 1926. Of the three boys who were thus initiated to Vedic culture through Upanayana, one was the son of Mr. M. N. Ramaswami Aiyer (Assistant Director of Revenue Survey) of South India and the other two belonged to very respectable families in Bombay and Gujarat respectively. The bridegroom and the bride in the marriage ceremony were well-educated grown up members of Shri Vaishnava Brahmana families in the Mysore State, the bride being over 17 years of age. It is worthy of note that such well-to-do Brahmana families evince preference for the Upanayana

and marriage rituals administered under the auspices of the Bhārata Samāja, as they are gone through with due solemnity and intelligent comprehension of their meaning by all the parties concerned who are made aware beforehand of the ideals and truths underlying them. One special feature of these ceremonies is that they are unaccompanied with the usual pomp and outward shows and therefore cost the parties almost nothing in money; and this simplicity has not deterred even the well-to-do families from availing themselves of the services of the Bhārata-Samāja in this form as they attach due value to the spiritual value of the ceremonies performed under its auspices.

A TEMPLE THOUGHT-FORM

By THE RT. REV. C. W. LEADBEATER

THERE exists in India, having its Headquarters at Adyar, a Society called *The Bhārata Samāja*—a name which is poetically translated "The League of the Children of India". Its objects are:

1. To strengthen and broaden the basis of Hinduism.
2. To promote the welfare and progress of all classes and sections of Hindus.
3. To promote tolerance, good feeling and a spirit of co-operation between Hindus and followers of other faiths.

Various sub-headings recite in detail the methods by which these objects are to be achieved—the reforming of injurious customs such as child-marriage and immature parenthood, the breaking down of unnecessary social disabilities and restrictions, the simplification of elaborate ceremonies the signification of which is now unknown, and so on.

A prominent and enthusiastic member of this Society is the beloved Head of the Order of the Star in the East, Mr. J. Krishnamurti; and one of the practical steps which he has taken to promote its objects is to draw round him a body of earnest young men who are co-operating with him in the endeavour to introduce into their ancient and wonderful religion the principle of public worship. This principle, as we understand it in the Liberal Catholic Church, is one which has been to a great extent forgotten in the world. The religion of ancient Egypt had at the heart of its most sacred Mysteries the idea of generating a vast amount of devotion which called down from on high a responsive outpouring of divine influence, which was then spread abroad over the whole country as a flood of peace and blessing. Even there, however, this great work was done by a small number of highly trained and specialised men, who had spent half a lifetime in qualifying themselves to do it; the general public took no part in it, nor was it supposed that their less efficient devotion could contribute to the magnificent result attained.

In Hinduism, Buddhism and Zoroastrianism this idea of public service seems less prominent, though unquestionably uplifting religious influence radiates from all their temples and shrines, excepting only those which are polluted by the loathsome custom of animal sacrifices. All these great faiths deal with their members

individually; each man goes to the temple, makes his own prayer and offering, and comes away. Thousands may be offering the very same prayers simultaneously, but each is doing so independently of the others. The thought of producing a greater result by joining in a combined effort of devotion seems to have been officially introduced by the World-Teacher when He founded Christianity. Its disciples were instructed not to forsake the assembling of themselves together, and from the first they seem to have adopted the principle of common prayer and common song. The disciple Jesus had been initiated in his youth into the Mysteries of Egypt, and I think there can be no doubt that he intended his followers to use this very powerful weapon of the common public service for the same altruistic purposes for which it had been employed in those Mysteries. History shows us, however, that this idea had been grasped but imperfectly even by the early Christians, and as the years rolled on the worshippers thought less and less of the influence which they should have been pouring out on the world, and more and more of the benefits which they individually derived from their religious exercises. It has been left to our Liberal Catholic Church to recall the attention of our brethren in other branches of the Church to this most important aspect of the work which their services are intended to do.

It occurred to Mr. Krishnamurti that the Hindu religion was just as capable of performing this wonderful and beautiful act of public service as the Christian; and he therefore set to work to have a simple but effective service compiled for public use, by bringing together a number of thoroughly well-known prayers and mantras so arranged, as to produce the required effect. These are of course in Sanskrit, because that is the sacred language, the one language of religion all over India, precisely as is Latin in all Roman Catholic countries. Again like the Latin, it is not fully understood to-day by any but a small handful of learned people, and that is of course a serious drawback from the point of view of popular co-operation. But there is no doubt that it is wise for the present to use it, for it has around it the sacred aura of immemorial tradition, and even though the uneducated certainly cannot follow it word for word, they have a general idea of its meaning, so that their devotional feelings are deeply stirred by its use. The idea that each great religion should have a language of its own, so that wherever the worshipper might go he should be met by the same sacred words, has certainly a beauty and picturesqueness of its own; but after much careful consideration the founders and leaders of the Liberal Catholic Church came to the conclusion that the advantages of that plan were far outweighed by the lack of full understanding on the part of those who were taking part in the service. Very possibly in a not remote future the Bhārata Samāja may find that its services will work the better when translated into the many vernaculars of India; but that will be only when people in different parts of the country have grown accustomed to the idea of public worship and have been thoroughly instructed as to its object, and as to the extent to which they themselves can co-operate in carrying out that object.

Another point is that there exists in India a very widely spread belief that all these mantras depend for their efficacy upon the sonorous sounds of the ancient language—that if translated into another they would

have practically no result. There are no doubt certain verses and expressions of which this is true; but it does not apply to such a service as is here contemplated.

THE GĀYATRĪ

We have ourselves recently made a series of experiments and observations with regard to this very matter, using among others the greatest and most beautiful of all the ancient mantras, the Gāyatrī itself. The result was most remarkable. This greatest of verses has been chanted all over India from time immemorial, and it is evident that the Deva kingdom has learnt to understand it and respond to it in a very striking manner—a manner which is in itself most significant as showing that in an antiquity, so remote that the very memory of it has been forgotten, the altruistic use of such mantras was fully understood and practised. It begins always with the sacred word and with the enumeration of the planes upon which its action is desired, the three worlds in which man lives, the physical and the astral and the mental. As all Theosophists know, it is an invocation to the Sun—of course really to the Solar Logos, who stands behind that greatest of all symbols; and the great shaft of light which immediately pours down upon and into the reciter comes as though from the physical Sun in whatever direction that Sun may happen to be. The effect is especially curious when the Sun happens to be below the horizon, for then the shaft comes up at once *through the earth*! This shaft is white just slightly tinged with gold; but when it has filled the very soul of the reciter he promptly shoots it from him again in seven great rays having the colours of the spectrum. It is as though the singer acts as a prism; yet the colour rays which dart forth are of a shape the reverse of what we usually find in such cases. Commonly when we send out rays of spiritual force they spring forth from a point in the body—the heart, the brain, or some other centre as the case may be; and as they shoot out they steadily broaden fanwise, as do those shining from a light-house. But these rays start from a basis wider than the man himself—a basis which is the circumference of his aura, and instead of widening out they decrease to a point, just as do the rays of a conventional star, except that they are of course cones of light instead of mere triangles. Another remarkable feature is that these seven rays do not radiate in a circle in all directions, but only in a semi-circle in the direction which the reciter is facing. Furthermore these rays have a curious appearance of solidifying as they grow narrower, until they end in a point of blinding light. And a still more curious phenomenon is that these points act as though they were living; if a man happens to come in the way of one of them, that point curves with incredible rapidity and touches his heart and his brain, causing them to glow momentarily in response. Each ray appears to be able to produce this result on an indefinite number of people in succession; in testing it on a closely packed crowd we found that the rays apparently divided the crowd between them, each acting on the section that happened to be in front of it, and not interfering with any other section.

It is difficult to make a drawing which will give a clear idea of this peculiar thought-form. I subjoin two which may perhaps be useful in guarding the reader against misconceptions, though neither is fully

satisfactory. Fig. 1 may be regarded as a sort of ground plan of the thought-form if one could look down upon it directly from above. From that position we see nothing of the man except the crown of his head and his shoulders; but the circle drawn round him is intended to represent the outside surface of his

negligible in proportion to the size of the whole aura. As we are looking down from above we must draw a horizontal line through the middle of the man's aura to represent the base of our triangles; but as the force flows out horizontally in front of the man, the circle which defines the base of our cone must be thought of as

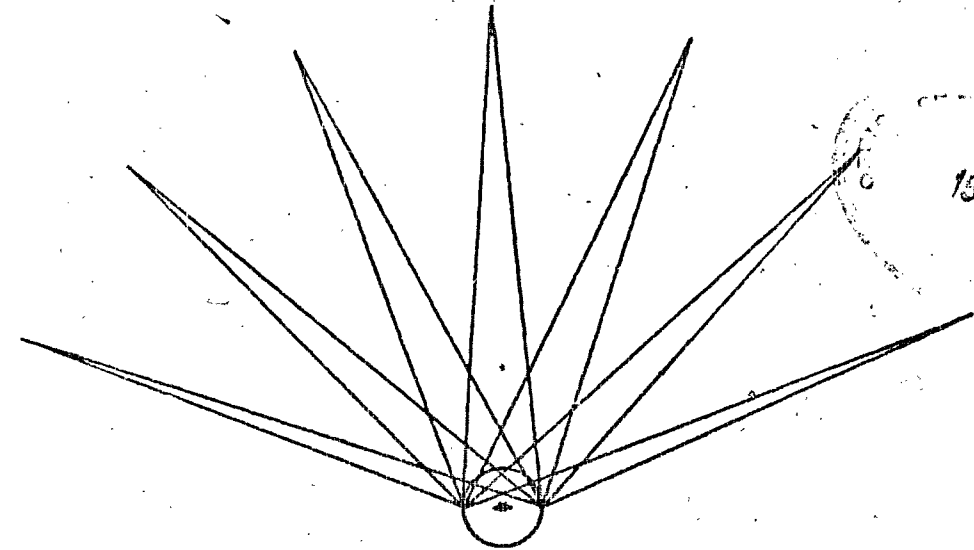


FIG. 1

aura. It will be noted that all the triangles which radiate from him have the diameter of his aura as their base. That which shoots out straight in front of him is an isosceles triangle; all the others on each side, having the same base but a different inclination are increasingly smaller and narrower as they are further from the middle line.

These are of course really cones; and the size of the base of these cones is determined by the size of the aura of the reciter. If he happens to be a quite ordinary person with an aura extending perhaps eighteen inches from his physical body on all sides, the base of the cones will be an oval, some nine feet in length by five in width.

a hoop standing not horizontally but upright about the man—as an arch over his head, involving of course a similar inverted arch beneath his feet.

That is a curious fact regarding the aura which is very often forgotten; it is built of astral and mental matter, which of course freely interpenetrates everything physical; so to whatever height a man's aura extends above his head, it has an exactly similar extension into the earth beneath his feet. It naturally follows from this that the amount of force which can be absorbed and sent forth again in the recitation of the Gāyatrī depends directly upon the spiritual development of the reciter, for that is indicated by the size of his aura.

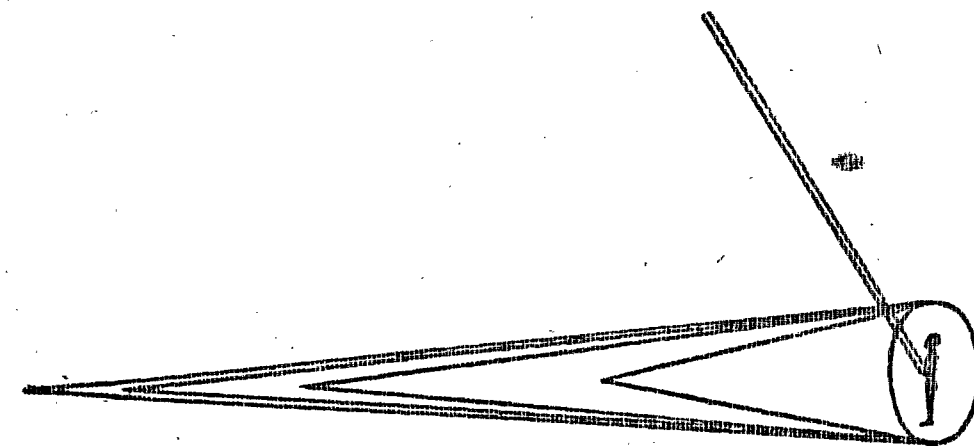


FIG. 2

If, however, he is a more developed man, with an aura extending fifty yards on every side of him, that base will be almost a circle, as the difference between the height and the breadth of his physical body would be practically

Our second illustration, Fig. 2, shows the appearance of this thought-form if seen from one side. From this it should be clear that all seven cones lie horizontally in the same plane, and that therefore a man watching the

reciter from a point level with him, but on one side of him, would see only four of these cones, as the other three would be completely hidden by that in the centre. Furthermore, the three cones nearer to him than that in the centre would be very much foreshortened, and would appear as represented in the drawing. The original shaft of light is shown descending to the heart of the man, which is precisely how it appears when the Sun is high in the sky, and the singer stands facing it.

If a number of people chant the Gāyatri together, only one shaft of much greater diameter comes down from on high. The auras of the singers are for the moment welded into one; and the diameter of that blended aura forms the base of the cones.

The observations as to the peculiar effect of this mantra have been repeated often enough to be reliable as far as they go; but to arrive at the reason of these peculiarities in their action would probably require much further research. An endeavour to trace the origin of the mantra and all the peculiar arrangements made with regard to it brings us into the presence of the Lord Vaivasvata Manu Himself, before He led His hosts over the Himālayas.

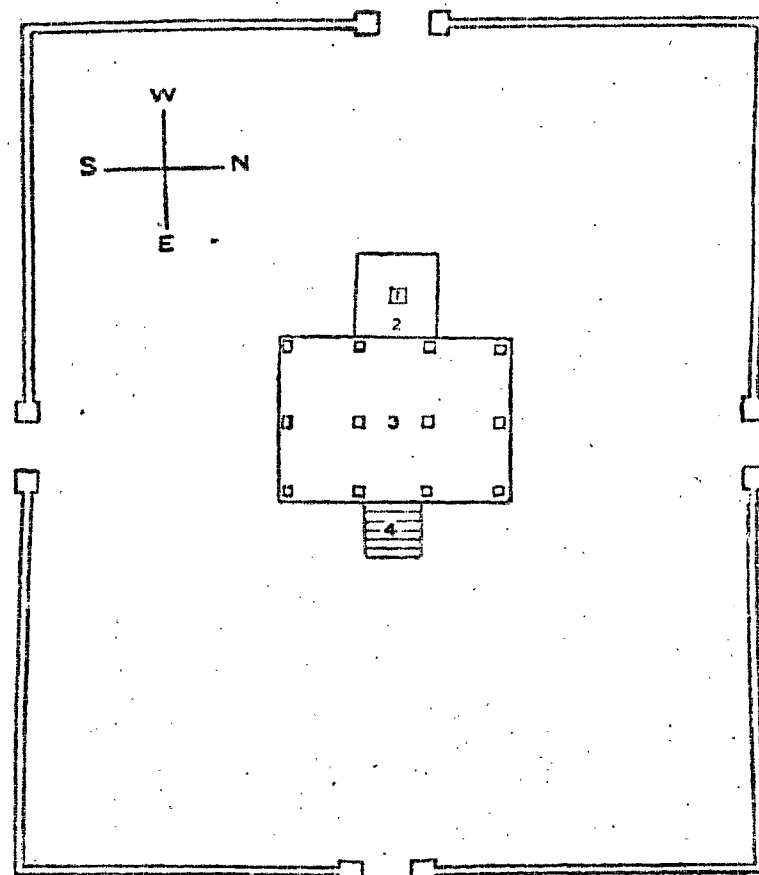


FIG. 8

As to the question of the language of the mantra, it seems to be of minor importance. The recitation of the words in English having the full intention behind them produced the full effect. The recitation of the same

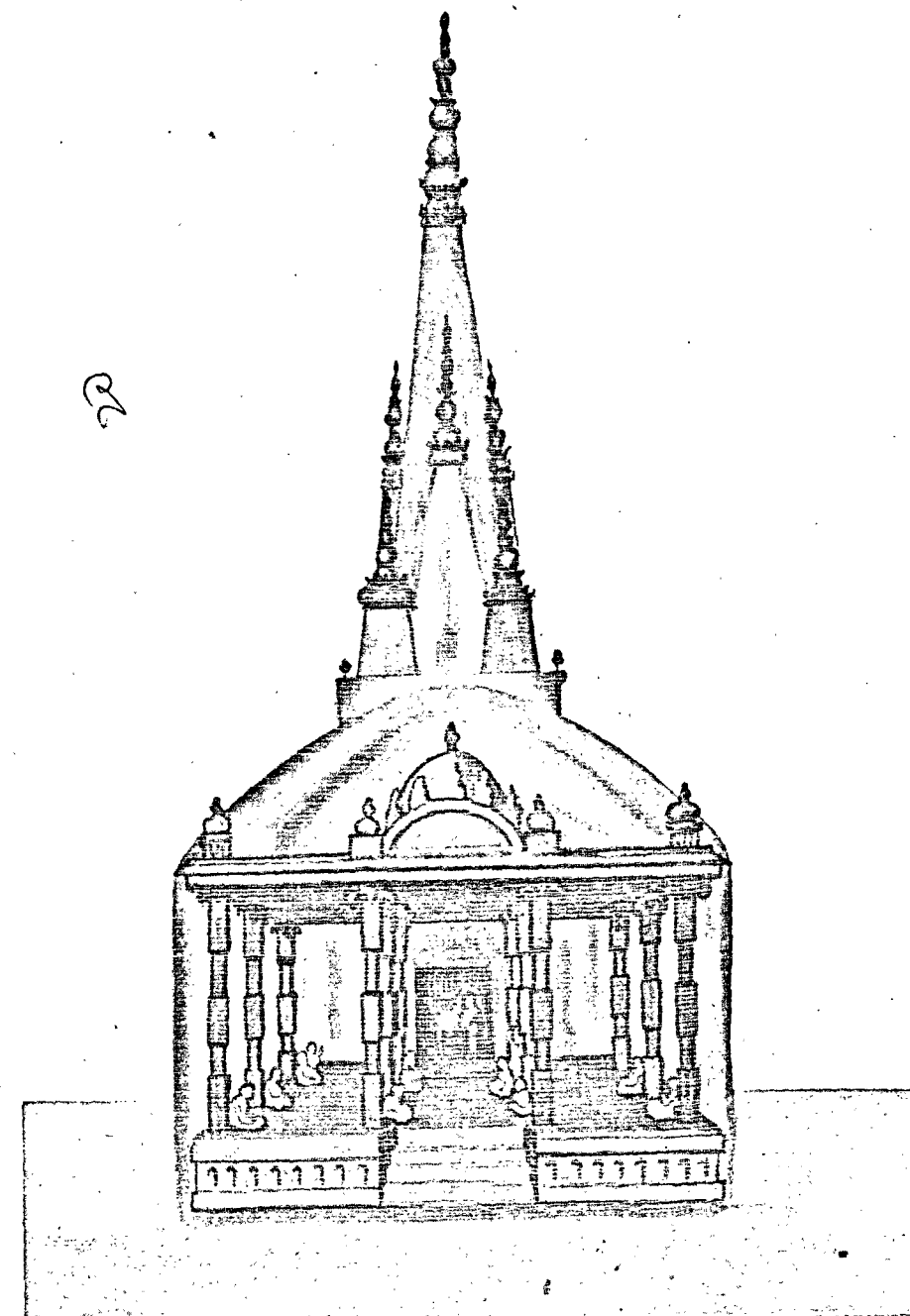
thing in Samskrit with the same intention brought about exactly the same result, but in addition built round the radiating shafts a sound-form resembling a wonderfully intricate kind of carved wooden framework; it provided us with something which might be imaged as a seven-fold gun through which the rays were shooting out. This sound-form extended only for a short distance and did not seem to make any difference at all to the power or size of the rays.

THE SERVICE

The temple itself in which this service takes place is in appearance in no way like the churches with which we are familiar, though the different parts of it may be said to correspond to some extent. It is surrounded by a low wall marking off a square of ground. The innermost heart of the temple is a room or cell about six feet square, unlighted save through its doorway. In the centre of this is a stone cube which serves some of the purposes of an altar, for upon it burns the sacred fire. The Pūjāri¹ passes in and out of this small square room in the performance of his ritual, and only he and his assistants are supposed to have the right of entrance, except when at a certain point in the ceremony each worshipper comes to the threshold to bow before the

light and to offer flowers. In front of this room is a platform on which sit the other worshippers who are

¹ This is from *pūjā*, worship, *pūjāri* a worshipper. The better known word is *purohita*—"officiating priest".



taking part in the ceremony to the extent of chanting the responses. That platform may be taken to correspond with the chancel of our church, for it is raised about four feet above the floor of the temple, the rest of which is occupied by the congregation all sitting cross-legged upon mats.

In the accompanying ground plan (1) is the altar, (2) the shrine, (3) the platform, (4) the steps leading up to it, and (5) the outer court, which is at present roofed in only by palm leaves. I understand that in the ordinary course of things in a Hindu temple none but Brāhmanas would be accommodated upon the platform; but as it is one of the principles of the Bhārata Samāja that there should be no caste distinctions in religious service, in this particular temple men and women of other castes were seated upon it, and even some Europeans and a Pariah. The roof of the temple proper extended only over the platform, and over the little dark shrine there arose something like a low dome or spire, as will be seen in our sketch.

We give two drawings of the temple and its thought-form, in addition to the ground plan Fig. 3. Plate I shows a front view of the temple, looking straight into the dark shrine, in which the sacred fire may be seen burning. Plate II presents a side view of the same edifice. In both plates the physical temple is outlined in black, in an endeavour to distinguish it as clearly as possible from the brilliantly-coloured thought-form through which it is seen. It will be noted that while the body of the astro-mental temple is but very little larger than its physical representative, the spire is enormously taller than the comparatively tiny dome. A remarkable feature in the colouring is the predominance of blue—not quite the soft blue of the more ordinary devotion, but a darker, stronger, more electric hue, which somehow expresses a quality of sternness and asceticism.

The service itself begins: "In the name of Hari, One-in-Three," which may be taken as corresponding to our own commencement: "In the Name of the Father and of the Son and of the Holy Ghost," and the first step is the distribution to all the worshippers of consecrated water. The officiant bears the vessel of water in his left hand, and with a silver spoon pours a few drops of the water into the right palm of each worshipper. All wait, holding the water in the palm of the hand, until everyone present has been served, and until the prayer of purification, confession and absolution is completed, and then all drink simultaneously. The analogy to the asperges and the confession and absolution in our own Eucharistic service is in many ways remarkably close; for they pray that "the sins by me committed, whether in thought, in word or in deed, may be destroyed, as also the evil in my nature". Then comes a strange and powerful self-absolution (for it must be remembered that every Brāhmana is a Priest in that religion): "In the Crucible of Immortality, in the Flaming Sun, I here put myself through the Purification by Fire."

In this service, as in our own, there is one who leads as with us the Priest leads, and others who recite responses on behalf of the congregation, as a choir might do. But it must always be remembered that where all are Brāhmanas, no one possesses greater power than the other, and therefore the particular Brāhmana who is chosen to recite the service is not at all a Priest in our sense of the word, as is shown by the fact that the title

conferred upon him is simply Pūjāri, which means the leader in *pūja* or worship. He who thus leads is in no way greater than the rest, but he has learned the Samskrit prayers and ceremonies by heart and so is employed to perform them. But in the case of this particular ceremony which I am describing, no professional was engaged, but Mr. Krishnamurti himself took charge of the whole proceedings and filled the part of the leader.

This absolution has not quite the same scientific effect as that which is pronounced in the Christian Eucharist. The latter is the exercise of a power specially conferred on the Priest at his ordination and, as I have described in *The Science of the Sacraments*, it combs out the tangles with which the man has surrounded himself by any deviation from the straight path of evolution. It is thus a definite operation performed from without, although the extent of its effect depends very largely upon the mental attitude of the subject. This Indian absolution is something which each man does for himself, and its efficacy depends entirely upon the amount of determination which he throws into it, although he is supposed to be assisted in his effort by the holy water which he drinks at this point.

The Pūjāri now rings a bell, announcing that he does so for the purpose of invoking the Devas and at the same time of driving away all evil spirits. He particularises that all earthbound souls and "all spirits which are makers of trouble" should depart hence in the Name of the Lord, and he ends his adjuration with the words: "Now I begin the act of worship and there shall be no obstruction of any kind."

That act of worship commences with the words well-known to us all, "Aum, Bhur, Bhuvar, Swar." The Pūjāri sends forth the power of the sacred word and specifies the three worlds in which he wishes it to act—the physical, astral and mental. Then he proceeds to tyle his Lodge in truly Masonic fashion, saying: "I close our place of worship from every side against undesirable intrusion, leaving it open only to the influences from on high." In saying these words he commences the building of the thought-form, for he surrounds the platform with a low wall principally of etheric matter, although there is a certain amount of astral and mental intermingled with it. He calls upon all the great Devas to bless the incense which, however, is carried not in a swinging censer as with us, but rather in a kind of urn.

Having recited this invocation, the Pūjāri comes out from the shrine and waves the urn in front of him so that the influence may be poured forth over his people. Then for the first time in the service the Gāyatri is recited and the splendid phenomena attendant upon its recitation take place as has already been described. But before the actual chanting of the sacred verse, it is customary to recite the *Aum* seven times, coupling with it certain other words which seem to denote the planes of its activity, though it is difficult to make them fit in exactly with the conceptions which have been taught to us. The first three words "Bhur, Bhuvar, Swar," do certainly apply to the physical, the astral and the mental, much as we know them; and the obvious effect of this mantric recitation is to send forth a wonderful wave of peace which prepares the way for the action of the Gāyatri. At least, that is what it should

do—what it really does when the recitation is properly managed. Unfortunately some of the words used end with what is called the *visarga*, and I find that it is the custom of some Pūjāris to pronounce this very harshly, to make of it a curious jerky aspirate followed by the preceding vowel. I understand that this custom exists among the followers of the Yajur Veda, while those who adopt the methods of the Sāma Veda and the Rik Veda pronounce it much more smoothly and softly. From the occult point of view this is very much better; the whole series of words makes a wave of peace, the edge of which is a beautiful continuous curve spreading steadily outwards as in Fig. 4a, whereas every time that the harsher sound is introduced the line of this curve is broken, precisely as it would be if someone jogged the elbow of the artist who was trying it, producing an effect like that shown in Fig. 4b.

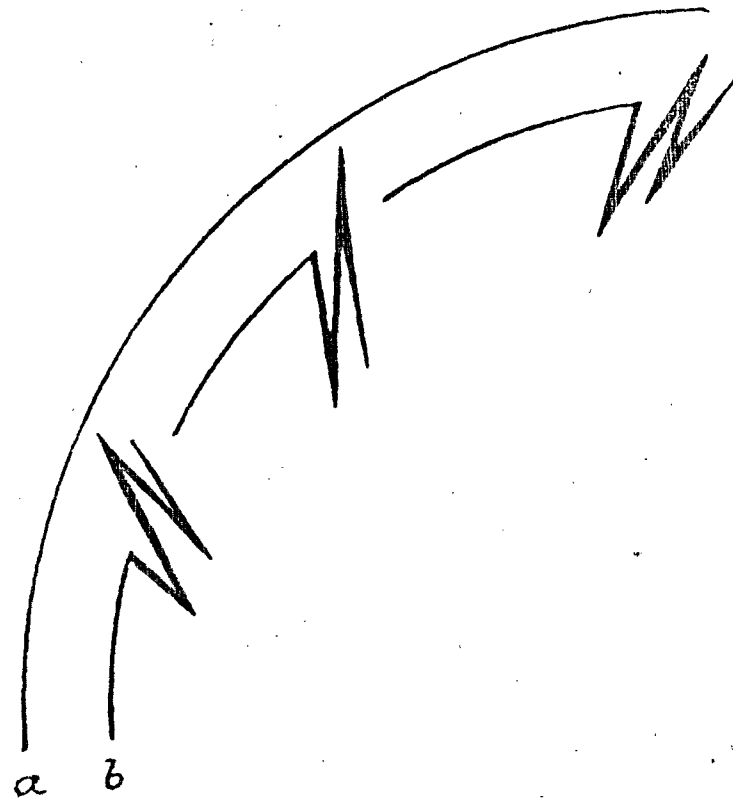


FIG. 4

As the incense spreads abroad, the pillars of the thought-form are rising from the base, chiefly in etheric matter; and now after the Gāyatri has been chanted comes the invocation to the Devas of fire, during which a great deal of mental matter is added to the thought-form. At this stage the camphor fire is lit and symbolical sacrifices are offered to Agni, Sūrya and Prajāpati—that is to say, to the great fire Devas, to the Sun which is the source of fire, and then to the Divine Power behind the Sun. Much devotion is outpoured during the recitations which accompany this, and the thought-form is speedily constructed and roofed in, though no spire appears yet. At the end of this the Pūjāri comes forth bearing the sacred fire, and each worshipper dips the tip of the third finger of his right hand into the ashes of the offerings,

and a very curious and interesting little ceremony is performed. Once more comes the recitation which introduces the Gāyatri—the repetition of the words which seem to indicate planes or principles; and as these are pronounced each worshipper touches in succession the chakram or centre at the crown of his head, then that between the eyebrows, then that of the throat, then the navel, the heart, the left shoulder and the right shoulder—thus making exactly the sign of the cross—which is surely a remarkable phenomenon, considering that this traditional ceremony antedates the Christian era by some thousands of years. It typifies the consecration of the man by fire and the dedication of all his faculties and powers to the service of the Deity—the shoulders being taken as the organs of activity. Then in the strength of this consecration the great blessing of the Gāyatri is poured forth for the second time.

central fire, holds it apart for a while, and then returns it, so that its flame again mingles with that central light, evidently typifying the idea that from that light all comes forth, and to that light all returns. After that comes a very definite and determined affirmation of confidence in the unity: "I am the Light! I am Brahman; whatsoever I am, I sacrifice myself to Him." And then once more in the strength of this resolution for the third time the Gāyatri is chanted.

Camphor is now lighted on a plate, and all stand and chant together a hymn of adoration to the Logos. The fervent devotion expressed in this builds the spire of the thought-form, and we begin to press on rapidly towards the culmination of the service. In this hymn occurs a recitation of the titles of Shiva, during which a great blue Deva appears sitting cross-legged in that dark cavern, just above the altar; but because of that darkness we are quite unable to represent him in our illustrations. Then the Pūjāri brings round the flaming camphor, and each worshipper in turn holds his hands over the plate for a moment, practically as though he were warming them. He is in reality drawing in the divine force through the medium of the fire, and preparing himself to receive a special blessing by that means.

As soon as the Pūjāri has completed his work with the fire, he comes round again among his congregation with a basket of flowers of which each takes one or two. When all are supplied there is a further enthusiastic outburst of devotional song, filling the roof and the spire of the thought-form with radiant energy, and adding to it much graceful ornamentation. The congregation then passes before the shrine, each one in turn pausing on the threshold for a moment to bow low before the sacred fire and to offer the flower which has just been presented to him. And as each thus bends in deepest reverence before the Logos whose symbol is fire, the higher counterparts of that fire leap out towards him, and give him a very real inspiration and impetus, filling him with spiritual energy and courage.

Again the sacred Gāyatri flows forth, but this time very softly, giving its strength to the world, yet at the same time bearing with it a message of calmness, bliss and peace. Once more in uttermost consecration each dedicates his powers and qualities to the Supreme; and then the leader of the service passes for the last time among his people, giving into the hands of each a spoonful of water and a tiny fragment of coconut. In this case the recipients do not wait and drink simultaneously, but each disposes of his portion as soon as he receives it. The influence conveyed by this ceremony is curiously complementary to that of the fire, conferring quietness, balance, steadiness, unselfishness to a very remarkable degree.

Immediately after this the Pūjāri untyes his Lodge, removing the shell which he had made in the beginning, breaking up the thought-form, and finally dispersing the accumulated force with the words: "May blessing be upon the children of men. May that which is of good effect go always singing upwards. May blessing be upon the animals. May all be filled with happiness, may all be relieved of trouble. May all attain to blessed things; may no one suffer pain. Om; peace, peace, peace."

And then the service concludes: "All this that we have done, we offer to Brahman."

This seems to me a noble and courageous attempt to revivify one of the oldest religions in the world, to recall its ancient glories by bringing it into line with modern ideas, and to show that, when properly understood, the mantras and the ceremonies which India has been using for a century of centuries are thoroughly adapted to the needs of this our day. Therefore with all my heart I wish it God-speed; therefore I commend it to the friendly interest and cordial good wishes of all our members. The peace wherewith it floods the countryside is just what India needs; if that strange yet most fascinating of lands could be studded with centres which would radiate such a depth of tranquillity, such a perfection of harmony as this, differences of race, of caste and of religion would soon be forgotten, and India would take her true place as a shining light among the nations, as the spiritual leader of the world. Here indeed is a notable movement, deserving all approbation and assistance; here indeed is a worthy beginning of the work of the great World-Teacher, who comes to bring peace and blessing to men.

POINTS FROM PERIODICALS

(From *The Liberal Catholic*.)

ADMISSION TO MEMBERSHIP OF THOSE BORN IN OTHER RELIGIONS

THE delicate question of admitting to membership in the Church those who had been born in other religions, particularly Hinduism, was fully discussed. While there was a desire to share fully with everyone the benefits of the Church, yet it was felt by all that, for example, if a Hindu received baptism and confirmation he would involve himself and his family in endless social difficulties.

It was decided that the best way to meet the situation was to issue a statement explaining that in as much as the liberal Catholic Church holds that all great religions have one common source and are helped and blessed by the World-Teacher, its membership was intended primarily for Christianity; that the Church had no desire to make converts, and therefore admitted freely to its altars those belonging to other Churches and religions, without the requirement of membership.

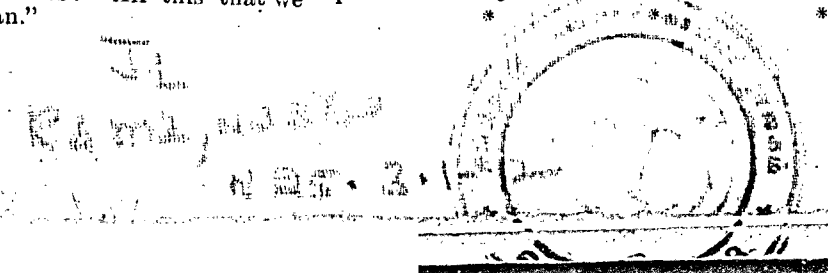
It was agreed, however, that should one born in another religion persist in applying for membership, fully understanding the step he wishes to take, his admission ought not normally be refused. In all cases, the priest must use his discretion.

WOMEN PREACHERS

The matter of granting permission to women to preach in Liberal Catholic Churches is left to the discretion of the Ordinary, with the recommendation that a conservative policy be followed.

WOMEN IN THE SANCTUARY

Women should not be given seats in the Sanctuary during the course of service. Women preachers should preach from a point outside the Sanctuary.



(From *The Indian Social Reformer*)

CHILD MARRIAGE

Infanticide, child-marriages and the like, are also the result of the breach of marriage laws. For the law lays down that a man or woman shall choose a mate only when he or she has come of age, is healthy, and capable of restraint, and desires to have progeny. Those who strictly obey those laws, and regard the marriage bond as a sacrament, have never an occasion to be unhappy and miserable.

[Extract from the condensed translation of an article by M. K. Gandhi on 'Abden Marriage' in *Navajivan*.]

SOCIAL LEGISLATION IN KOLHAPUR

To put an end to the pernicious practice of child marriages prevalent in the State, the Maharaja of Kolhapur, according to an *Associated Press* message, has enacted a law prohibiting child marriages in his State. All the information available about the law is that it provides that whoever gets a girl under his guardianship, who has not completed ten years, or a boy under fourteen years of age, married, shall be deemed guilty of a crime punishable with the maximum fine of Rs. 2,000 and that whoever abets such marriages shall be punishable with a fine of Rs. 200.

The most effective way to prevent child marriages is perhaps to make a law to take effect, say after five years, fixing a minimum age for marriage and declaring all marriages contracted below that age as invalid. This should be preceded and accompanied by an intense educative propaganda.

MR. MIRZA ISMAIL REFUSES PRESIDENCY OF CENTURY CLUB

According to the *Leader*, Allahabad, Mr. Mirza, M. Ismail, the new Dewan of Mysore, has refused to accept the Presidency of the Century Club until the bar is removed from the club premises, which was founded by Sir Visweswaraya during his Dewanship.

WATER TAKEN FROM THE HANDS OF UNTOUCHABLES

Under the auspices of the Krishnagar Hindu Sabha, a meeting of the Hindus of Krishnagar and the neighbouring places was held on the 6th June at 7 p.m. in the Krishnagar Public Library compound, under the Presidency of Babu Jyoti Prasad Chatterji and the ban of untouchability was removed in respect of certain sub-castes of the Hindus.

Extract from a paper on GOTRA AND PRAVARA AND THEIR INCIDENCE ON MARRIAGE read by Mr. K. Rangachari, M.A., B.L., Vijayanagaram, before the Third Oriental Conference held at Madras last December.

THE INSTITUTION OF GOTRA

The tracing of descent through the male ancestor seems to be the foundation of the institution of the Gotra. Baudhayana defines Gotra thus: "The off-spring of the seven Rishis with Agastya as eighth is called Gotra." The Saptarishis referred to are Visvamitra, Jamadagni,

Bharadvaja, Gautama, Atri, Vasishta, and Kasyapa. The commentators explain the term thus: "The sons and grandsons and previous and succeeding generations of a Rishi form a Gotra. A Rishi (for this purpose) is one who is a 'Mantradrasta'." Thus the families of certain great Rishis came to be known by their names and these Rishis became Gotrakarins. Gotra according to this text thus means a family just like Kula. The Arya Brahmins, like the peers of England, were proud of their ancestors and perpetuated their names as of founders of families of Gotrakarins, and this was the outcome not only of their legitimate pride in their ancestors but also of certain practices connected with the Vedic ritual. It must be remembered that it was not exclusively confined to the Brahmins but included the Kshatriyas and Vaisyas. Gotra perhaps in very early times depended on community of blood; but it is certain that later on this community of blood became fictitious. Apart from the eight Rishis abovementioned, two others, namely, Bhṛigu and Angirasa, have attained to the high eminence of Gotrakarins. Thus by fiction a man was permitted to acquire a Gotra. "When the relations are unknown (i.e., when the Gotra is unknown) a man may adopt that of the Acharya." And again, "if the Gotra is unknown, Kasyapa Gotra may be adopted." A famous case was that of Satyakama, the son of Jabala, mentioned in Chandogya Upanishad. Thus not only birth but discipleship was then one mode by which a man acquired a Gotra.

CORRESPONDENCE

LIBERALISATION OF HINDUISM

DEAR SIR,—I believe you will find the following opinions have a special bearing on the fundamental object of our Bharata Samāja, viz., to emphasise the essentials of Hindu Religion and Philosophy as a working creed for daily life and seek *inter alia*, to break down social disabilities and restrictions due to the mere reason of caste or sect, to eradicate or reform injurious customs, particularly in regard to marriage, to promote tolerance, good feeling and a spirit of co-operation between Hindus and followers of other faiths. It is a matter for satisfaction to watch the growing feeling among the Hindus converging to the idea that gave birth to the Samāja.

Writing on 'Caste and Religion' in the columns of *The Indian Social Reformer*, Bombay, Mr. Sharat Kumar states, "The microscopic division of society into castes, sub-castes, and sects has gone to such a height of absurdity that there appears to be no other defensible argument for their continuance except that of long standing. Blind belief, want of education, and inertia have kept the people where they were; and the vanity of self-seeking upstarts is likely to lead them into chaos and disorder again. It is time now when the whole nation should come forward as the Indian people, forgetting altogether the narrow outlook about his or her community, for the progress of the country. If we stop short in hurling pointed spears at each other, and make less ado about our religious demonstrations, imperceptible realisation of this high ideal will not be very far away." Mr. Kumar yearns for the welfare of India as a whole by making harmonious efforts for a healthy reconciliation of the various and different creeds in the country.

Our Great-seer and Poet, Dr. Rabindranath Tagore, in his interview with a representative of the Free Press of India, describes India's Handicap as follows: "Further, we have a mill-stone round our neck—the complex social organism, which came by its existence purely as a device to regulate the inter-relationship of different groups of our people at varying stages of development. This has now taken root as a part of religion and imparted sanctity even to our dividing castes. The continuance of our old social organism, after it has ceased to have any meaning or purpose has helped to raise walls around us, to perpetuate our differences and to offer permanent obstacles to our inherent natural tendency to unite. The artificial barriers which divide us can be overcome only if we cultivate the will to overcome them; for these artificial barriers, can have no permanence except with our concurrence and complicity. Our real difficulty is the mixing up of the fact of these barriers with the religious conception that they are rightly there, that they had always been and always must be there. I cannot think of a greater anachronism than the belief, deliberately cultivated in the name of religion, that, from the beginning of beginnings, the Lord of all creation has instituted our differences as an abiding factor, which no course of evolution can change. This handicap is peculiar to our country."

Here are clear signs of the coming solidarity of the Hindu Religion which the Samāja has already essayed to bring about by breaking off the rigidities of caste and the opening of the gates of Hinduism to all true seekers who may be convinced of its essential doctrines. The Samāja, however, seeks to broaden Hinduism having at the same time a very keen desire to see that in the process of broadening its purity and essentials of spiritual advance are not lost sight of. We should be glad to know what reformers like Mr. S. Kumar have to say on the efforts of the Samāja in the direction of liberalising and internationalising Hinduism with the reservations provided for maintaining the purity of the Religion in a high degree.

S. R. R.

FIFTH ANNUAL REPORT
OF THE BHARATA SAMAJA
FOR THE YEAR 1925

Members.—The Bharata Samaja had on its rolls 302 members at the beginning of the year, 39 were admitted during the year, while 3 died leaving 338 at the close of the year. Their distribution is as under:

By Sex—Men	...	...	...	299
Women	...	...	...	39
Total	...	...	...	338

By Provinces and Countries

Madras	...	...	253
Bombay	...	...	25
Mysore State	...	...	29
Travancore	...	...	9
Sind	...	...	7
Cochin, Rajputana, Pondicherry, Bengal, U. P., C. P., Nizam's Dominions and Pudukotah State, each 1	...	...	8
Total in India	...	...	331
Java	...	...	2
Australia	...	...	2
United States, America	...	...	1
South Africa	...	...	1
England	...	...	1
Total	...	...	338

Associate Members.—There were 18 Associate Members at the commencement of the year and 13 were admitted during the year making a total of 31 at the close. This is disproportionate to the strength of membership, seeing that there are 280 members of a standing of two years and more who are eligible to become Associates under the existing Rules.

Groups.—One Group was formed during the year at Bhavanagar (Kathiawad) and a charter was issued in July last. This makes with the other two Groups at Bangalore and Coimbatore, 3 in all, outside of Adyar. The Rules allow of Groups being formed at any place where there are 5 or more members to carry out the objects of the Samaja and there are 16 such places at present, namely, Bellary, Madras (Triplicane, Mylapore, George Town), Madras, Madanapalle, Masulipatam, Mysore, Nellore, Rajahmundry, Trichinopoly, Trivandrum, Vizagapatam, Hyderabad (Sind), Surat and Calcutta.

Managing Body.—There were no changes in the personnel of the Managing Body except that Mr. C. Ramaiya relinquished his seat which was filled by the election of a lady member, Mrs. Lakshmiammal.

Meetings.—14 Meetings of the Managing Body were held during the year, 10 for the admission of new members, two for the passing of the Annual Report and of the auditor's report on the account for the previous year, one for the revision of the Rules of the Samaja, and another for the consideration of the question of the affiliation of the Samaja to the 'World-Religion' movement initiated through the President and Vice-President of the T.S. The application for affiliation was sent to the 'Recorder of World-Religions' in January last.

The General Body met twice during the year for the election of office-bearers and the passing of the Annual Report and amendment of Rules.

Bharata Dharma.—THE BHARATA DHARMA was conducted as usual, by Pandit Mahadeva Sastri; but owing to his ill-health and to heavy work, only 5 numbers were issued during the year, though it was intended to be a monthly journal. Considering the necessity for the revival of Hinduism on scientific and really shastraic lines and the fact that a large section of the *intelligentsia* are also eager to have a lead in that direction,

there is no doubt that the journal has an important function to discharge, and it is very necessary to arrange for its being regularly published.

Literature.—Mr. C. Jinarajadasa once made the suggestion that the 'Abridged Daily Practice' should be further revised to meet the needs of the present time. This suggestion could not be attended to as those of our brothers who were capable of taking up the work were fully engaged otherwise. Moreover, since the Temple Puja Ritual will shortly be published, it is a question to be considered whether it is necessary to have the 'Abridged Daily Practice' as a separate pamphlet at all. The Shradha Ritual—Part I—relating to the annual ceremony is almost ready for publication, while—part II—relating to Funeral Ceremonies, is approaching completion.

Finance.—The sub-joined statement shows the receipts and expenditure under General Funds of the Samaja. The income of the Samaja is very limited, consisting of a monthly donation of Rs. 5 (five) by Mr. T. Ramachandra Rao, and the annual subscription of rupee one each paid by Associate members. The question of enlarging the income of the Samaja is one that requires serious consideration.

Receipts:

	Rs.	A.	P.
Opening Balance	285	7	11
Donations received	50	0	0
Subscription	34	0	0
Interest paid by Bank	24	5	7
Sale of books, etc.	20	7	0
Postage Fee	36	0	0
	1	10	6
Total	451	15	0

Rs. A. P.

400 0 0

29 0 0

1 2 0

21 13 0

Total ... 451 15 0

Rs. A. P.

5 12 5

16 0 7

Total ... 21 13 0

Upanayanams were performed under the auspices of the Bharata Samaja in previous years in accordance with the simplified ritual, and none during the year of report. Three Upanayanams were however performed early in January last as also one marriage performed under the Samaja's auspices, the bride being over 16 years of age.

Temple Work.—The construction of the Temple was completed in December last and after due consecration of the building, regular Puja was begun on

the 21st idem. Daily Congregational worship is being regularly conducted there by Krishnaji or some one deputed by him. Men and women of all religions attend and take part and the new form of worship is much appreciated and is becoming more and more popular. It looks as if the field of influence of the new Temple will prove to be much wider than was originally anticipated.

Now that the work is completed excepting for the putting up of commemoration tablets containing the names of donors of Rs. 250 and upwards, it may be useful to furnish also the following abstract statement relating to the whole work from the beginning:

Receipts:

	Rs.	A.	P.
Donations received	24,385	10	5
Interest on Bank Deposits	431	11	4
Loan taken	1,800	0	0
Receipts for Puja	18	13	0
Miscellaneous	36	12	0
Total	26,672	14	9

Expenditure:

	Rs.	A.	P.
Temple work	21,785	4	10
Printing and Stationery	320	13	6
Pay and travelling expenses of Mr. Narahari Sastri for 3 years and 5 months	3,040	14	3
Permanent Advance to Do.	25	0	0
Pay of establishment, i.e., Maistri for 1 year and 7 months and Gardener	1,004	12	6
Puja expenses in December, 1925	45	12	6
Cash Balance on 31-12-25	450	5	2
Total	26,672	14	9

In hand ... 242 6 6

In Bank ... 207 14 8

Total ... 450 5 2

In addition to the repayment of the loan of Rs. 1,800, a sum of Rs. 1,000 will be required to meet further expenses, namely, Rs. 300 for electric installation, Rs. 200 for putting up a tablet with the names of donors of Rs. 250 and upwards, and Rs. 500 for tattis or blinds for protection from Sun at the time of morning worship and from rain during winter. Subsequent to the close of the year, donations to the extent of Rs. 415 have been received which, with some miscellaneous receipts will raise the closing balance to about Rs. 900, but out of this Rs. 300 has been paid towards the loan account and Rs. 450 to meet certain outstanding bills, leaving only about Rs. 150 in hand.

Adyar:

25th March, 1926

C. SUBBARAMAYYA,

Secretary, Bharata Samaja.

தமிழ்நாடு ஆவணக்காப்பக நூலகம்,
எழும்பூர், சென்னை-600 008.

புவனைத்தாள்.

சே. எண் : 144245 ப. எண் :

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