

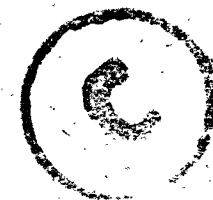
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BHARATA DHARMA

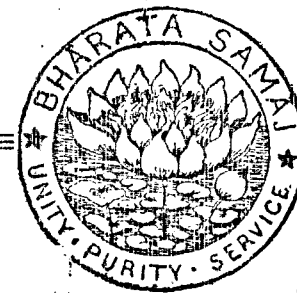
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A Magazine of Liberal Hinduism

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

EDITOR: MR. S. RAJA RAM

VOL. IV

APRIL to JULY, 1926

Nos. 1-4

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

EDITOR'S NOTES

WITH this issue we enter upon the fourth year of the Dharma. In our last number we appealed for sympathy and co-operation and we are having a good response from our friends and co-workers for which we feel extremely thankful.

Everywhere there are signs of discontent with the present state of Hindu Dharma and protests are heard from far and near. Prof. Yegnanarayana Aiyer at Madras feels that "the present Religion of the Hindu" is not "a living force, being incapable of inspiring men to glorious deeds and providing a bond of connection between the various members following the Religion". The remedies he suggests are: (1) Taking such steps as will make the religion a living force in life, (2) Making the Scriptures and Truths available for all Hindus, and (3) Providing some sort of common worship irrespective of castes so that all Hindus may be brought together. These in a way reflect the objects of the Samaja and have been obviously arrived at by independent thinking. The above views of the Professor expressed in his inaugural address to the Presidency College Hostel Society the other day are extracted elsewhere.

The Revised Rules of the Samaja as finally approved and adopted are printed elsewhere.

The Puja Ritual.—As stated in our last issue the Ritual and its detailed translation are commenced

in this issue. The word-for-word meaning and the literal translation of the Mantras with their use and application to the Ritual already made in a great part by our late Editor, Pandit A. Mahadeva Sastri, have now been examined and are now published as revised and completed by Dr. Kunliat Raja, M.A., and Mr. P. K. Telang, M.A., and our readers will find them extremely useful for study and helpful for concentrated thought.

OUR AIMS AND OBJECTS

[In connection with the Jubilee Convention of the Theosophical Society at Adyar, a public meeting was held on Sunday evening, the 27th December, 1925, under the auspices of the Bharata Samaja, with Mr. J. Krishna-murti as Chairman. Rajadharma-pravina Dewan Bahadur K. S. Chandrasekhara Iyer, the then Vice-President of the Samaja, spoke as follows on the aims and objects of the movement.]

Truth is one and the same for all, from whatever angle it may be viewed, though different observers may see and emphasise different aspects of it. So is it with the Sanatana Dharma, the imperishable knowledge of the great eternal Realities, which is the same for all of the Race to whom it was first given, and specially so for all Hindus, however variously that knowledge may be understood, presented and applied.

There surely is no harm in variety as such: the variety which blends into one is of the essence of beauty and harmony, and amplifies and enriches the whole. It is discordance that jars, it is disunion that is a source of weakness and injury to the whole.

Now in India sectarian divisions have multiplied enormously in the course of time—divisions turning

sometimes on very remote or abstruse points of doctrine and often resting merely on diversity of outer observance. The result has been to breed dissension and strife in all directions of life, and forming a serious obstacle not only to political and national unity, but also to the realisation of the elementary ideas of common brotherhood.

Meanwhile the knowledge of the eternal Realities has become fainter and fainter, overlaid with superstition, error, and the spirit of sectarianism. Also, the spiritual significance of ceremonial as a method of bringing together the seen and the unseen worlds has been more or less forgotten; the system of rituals has degenerated into a number of tiresome forms and meaningless verbiage; and ceremonies have become so many occasions for ill-treated and unscrupulous priests to extort money by imposing on the weak and ignorant. At the same time, bigotry and intolerance reign supreme, not less among the educated so-called orthodox than among the ignorant masses.

Attempts at reforming this state of things have been often made in the past; but the result has generally been to accentuate instead of allaying existing diversities, and to add one more to the number of sects in existence, or occasionally to take people out of the pale of Hinduism altogether.

It occurred in these circumstances to some of our number, who were both earnest Hindus and ardent Theosophists, that what was wanted at the present time was not the initiation of a new movement tending towards sectarianism under the guise of reforming the Mother Religion, but simply and above all to provide a common platform upon which all who acknowledge allegiance to the one Sanatana Dharma might meet in accord. Such a common platform is afforded by the fundamental truths proclaimed by the Sanatana Dharma right from the beginnings of the Aryan Race—truths which are the bedrock of the various systems of Hindu Religion and Philosophy. These truths may be shortly summarised as follows:

- The Immanence and Transcendence of the One Supreme Being, the Source of all;
- Continuous evolution towards perfection as within the Cosmos of Ishvara, the Lord of our universe;
- 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;
- Reincarnation and Karma as among the factors regulating human evolution;
- The Brotherhood of Humanity and the essential solidarity of its interests as a whole.

Other truths there are which may be derived from these, or are of less importance, and doctrines in plenty which are likely to raise controversy rather than to find general agreement. All of them are worthy of study in varying degrees, some appealing to some minds, and others to others. But there is no object in treating all of them as of equal importance or of binding force; this will lead simply to dogmatism and intolerance. What we have to do is to concentrate on the essential fundamental truths as the basis of union, and agree to leave perfect freedom to each one as to the rest.

This was the policy adopted by the persons referred to above, who formed themselves into the association called the Bhārata Samāja, which was duly incorporated in December, 1920, at Adyar. In addition to the fundamental truths referred to above—which, it will be significant to note, are identical in substance with the basic truths of the World Religion which have now been formally adopted by the Theosophical Society—the Bhārata Samāja holds up Service as the highest ideal of life, and enjoins the utmost possible purity in regard to daily conduct and surroundings. All these points, which may be summed up in the three words which form the motto of the Samāja, "Unity, Purity, Service," are embodied in a declaration of principles, the acceptance of which is alone required as a condition of membership. In order still further to widen the basis of fellowship, it is under contemplation to dispense with a formal act of acceptance on the part of applicants, while nevertheless emphasising the principles referred to as the creed of the Bharata. Membership in that case will depend on the applicant sympathising with the expressed objects of the association, which may be shortly stated thus:

- To study the truths of Hinduism;
 - To study the scheme of Hindu Rituals, to adapt the same to modern needs and conditions, and to provide for their proper performance; and, generally
 - To spiritualise Hindu life and thought, and to promote harmony and good will.
- The Bhārata Samāja, I may say here, has no idea of proselytisation, of weaning a man away from the religion he holds, though this has been one of the principal aims of militant creeds in the past; it is content to extend its welcome to any one to whom its objects and principles appeal, whether he belongs to any other religion or to none. And what is no less important, it admits to its ceremonies of worship all persons, irrespective of caste, class or colour, who come thereto with reverence and devotion.

In this connection I need only refer to the beautiful Hindu Temple which was consecrated here the other day, and the ceremony of public worship which was inaugurated there by our revered leader Mr. J. Krishnamurti and is being continued thereafter from day to day. It has indeed been our great good fortune to have had the enthusiasm, the fervour and the wise guidance of our Chairman, and the deep learning and resource of Pandit A. Mahadeva Sastri [Now, alas! no more.—Ed.] and Professor P. K. Telang, and the ready and cheerful co-operation of others, in evolving and putting into practice a form of public worship which, though doubtless capable of improvement in the course of experience, is at once simple and impressive, beautiful and effective, as all who have attended it in the attitude of earnest devotion will no doubt readily testify. This particular part of our subject will be dealt with more fully by a later speaker. I must however add that a certain amount of sifting and revision has also been undertaken already in connection with other rituals, such as *sandhyavandana*, *upanayana*, and so on; and that the *vivaha* or marriage ritual will doubtless also be similarly dealt with when we perform, as we hope to do in a few days, the first marriage under the auspices of the Bhārata Samāja—not, he it noted, a marriage of infants, but of a young man of twenty-three to a grown-up maid of over

sixteen. [This was accordingly done as referred to in the Secretary's Report printed in our last number.—Ed.]

It is our intention, finally, to apply at once for the admission of the Bhārata Samāja into the fellowship of the World Religion, in the fervent hope that it may prove a fitting instrument in the hands of the great Jagad-Guru the Lord Maitreya, when He descends on earth, for the resuscitation of the ancient Sanatana Dharma of our land. It is our hope that the tiny seed of the Bhārata Samāja, planted just five years ago, and now sprouting into a healthy plant, may fulfil its promise and grow into a mighty tree under whose ample and all-embracing shade there will be place and welcome for all of India's children, and for all others who love the Motherland as their own.

BHĀRATA SAMĀJA AND SOCIAL REFORM

By DR. ANNIE BESANT

REQUESTED to speak a few words at the Public Meeting above referred to, Dr. Besant said that some of them might possibly remember that in a lecture delivered in Benares many years ago, she pointed out the necessity for reform in some of the various parts of the great Sanatana Dharma. Among those mentioned was one, viz., the purification of the tirthas or places of pilgrimage. Visiting Hardwar she was shocked to see two or three priests quarrelling over the possession of a single pilgrim. Hinduism ought to set its own house in order and those who were Hindus could really perform that task. She had tried to help in the revival of Hinduism as a mighty and spiritual religion. At the same time she had thought it her duty to refrain from interfering as it were with Hindu customs, because it would be considered as one of the many attacks levelled especially by people of her own colour at the ancient Hindu faith. Gradually a body of earnest men had set themselves to begin this gigantic task during the last three years, and out of their own small resources they had built a Temple whose services many of them had attended. They might have been surprised that on the first day of the public worship there were some people in the Mandapam who evidently by their colour and by their dress were not Hindus but Christians. That was intended as a sign to show that Hinduism had taken up its ancient attitude of recognising all as children of the one Father.

Some of them might know that at the present time a very great change was coming over the world in what was technically called the coming back of the Ceremonial Ray. Whatever religion they belonged to, their ceremonies would be very much vitalised. The Devas of angels would again take a very active part in the service of the temples and the churches, and so would bring about far more of a religious atmosphere in different countries of the world, an atmosphere which at the present time was almost confined to the great and ancient land of Bharatavarsha. It was hoped a part of this work would be done by the Bhārata Samāja. But in order to carry that out many branches of work were necessary. There

must be a school for the temple priests so that they might be, as they ought to be, learned men not only in the details of the rituals they performed but also in those magnificent expositions of truth that were the glory of the Hindu religion all over the world. As they knew, the temple priests had been very much neglected. In the Hindu University they were opening a special line of instruction which could be taken up by those who were to be trained for priesthood. She listened at Budha Gaya to the chanting of Mantras by priests at the performance of Shraddha and noticed that not only the Samskrit was badly pronounced but sometimes the words themselves were unintelligible. When the priests again became learned and devoted, they would regain the respect they had largely lost in the Hindu community.

There was another line of work which, it was proposed, should be followed out by members who were willing to take that up in the Bhārata Samāja. That was the line of Social Reform in an atmosphere of religion.

Proceeding, she said that a good many years ago she started an association of members of the Society who were willing to work on certain definite lines, started at the wish of the great Rishi Guardian of India, Rishi Agastya, who lives in Southern India. It was His wish that political reform should be preceded and accompanied by getting rid of social differences. She drew up a pledge which had been very fairly carried out by those who took it up and the general advance of thought among Hindus had led to some of its clauses being practically obsolete. They had needed rewording and some being omitted. She was asked to make a sketch of a similar reform adapted to the changed conditions of to-day. The Pledge, which she had drafted in accordance with their wish (and finally revised), runs as follows:

- "I promise to disregard artificial distinctions based on caste or sect and to respect virtue, honour and duty service wherever found.
- "I promise to regard Motherhood as a sacred National avocation and therefore to reverence and guard the honour of all women as I reverence and guard that of the woman of my own family.
- "I promise to uplift the Submerged classes by treating them with courtesy and respect due to every honest citizen by refusing to countenance their exclusion from places open to citizens in general or from employments, positions and offices merely on account of their birth.
- "I promise to ignore all colour distinctions in social and political matters and to promote as far as lies in my power the entry of coloured races into all countries on the same footing as white immigrants.
- "I promise to oppose marriage below the completion of 16 years, and any social ostracism of widows who marry.
- "I promise to be kind to animals not dangerous to human life or health and to oppose actively all cruelty to all animals, and all wanton destruction of natural objects sharing with us the One Life.
- "I promise to cultivate Beauty recognising it as a condition of the Divine manifestation and to work energetically to destroy squalor, dirt and ugliness wherever found."—[New India.]

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THE BHARATA SAMAJA'S WORK

(From "On the Line" in *New India*)

The Reorganisation of Hindu Life

The meeting held under the Banyan Tree at Adyar on Sunday under the auspices of the Bhārata Samāj bore testimony to the eagerness with which many Hindus belonging to the Theosophical Society are striving to free Hinduism from the accretions of blind orthodoxy, from superstitions and evil customs, which have grown round this great and ancient Faith, effectively disabling Hindu society from acting as a channel for progressive life. The dross in the religion of Hinduism, as understood commonly at present, has so covered the reality that underlies the Faith, that people have mistaken the dross itself for the reality. Fortunately, however, through the activities of a band of earnest reformers, attempts are once more being made to purify and present it to the world as a Faith actively trying to realise the Immanence of God and to live a life of enlightened Brotherhood. The temples of the Faith have to be thoroughly clean, physically and otherwise. We must also have real priests who would regard as their primary function the distribution of spiritual blessing to the world, and will not misuse their high calling. It implies the substitution of real, life-giving ceremonial in place of that performed by worthless priests who merely repeat words without caring for or knowing the thought behind them.

Another Aspect

In addition to the purification of the rites and ceremonies and of the temples, there is the need of reorganising the whole of the Hindu society so that, in all aspects of its life, it may fit itself to do the work that its great Founders have intended the main stock of the Aryan race to do. For that purpose, Dr. Besant has drafted a pledge along the lines of the Stalwarts' Pledge of 1913, modified to suit the progress in the thought of the Hindu world made during the last twelve years. Those that take the pledge will be called upon to disregard all artificial distinctions of caste. The four castes, based on the natural temperamental and functional divisions in human beings in Society, have degenerated into numerous sub-castes and divisions, and the whole of the caste system is shorn of the reality that was behind it when it was originally brought into existence. Its continuance spreads the virus of hypocrisy among the youth of the Nation who though their souls rightly revolt against it, yet pretend to believe in it, ignoring it secretly in practice, for fear that, by admitting their disbelief, they might hurt their parents. Other evils, such as child-marriage, which is responsible for lowering the morale of whole generations of Hindus, the seclusion of women, the want of respect for the mothers of the Nation, and the ill-treatment of the submerged classes, which is a negation of all religion and Brotherhood, have unfortunately become prominent features of modern Hindu life. All these evils the new reform movement will attempt to eradicate. We wish the movement all success.

[Note: The Bhārata Samāj Executive Committee have since passed the following Resolution on the subject, on the motion of Mr. T. Ramchandra Rao Gurn who was keen

on initiating sustained and vigorous activity on the various lines comprehended in the Pledge above referred to—"That, while the Bhārata Samāj as such cannot identify itself with some at least of the lines of activity (for example the political line) of the kind represented by the Pledge of the Stalwarts' League, it has no objection to members carrying on such activity on their own responsibility under the general auspices of the Samāj in so far as it falls within the scope of and is intended by them to further the declared objects of the Samāj."

POINTS FROM PERIODICALS

(From *The Liberal Catholic*)

THE VALUE OF RITUAL

By THE REV. J. J. VAN DER LEEUW, LL.D.

THERE are many in these days who doubt the value of ritual, who see in it but an unnecessary complication in man's worship of God. They ask themselves why we should use the cumbersome method of ritual, with its churches and altars, its priests and vestments, its incantations and prescribed actions, when all the time it is possible to reach God within our own hearts without any such intermediary? It is no doubt true that it is possible for man to reach God in his own consciousness, but it is equally true that ritual provides a mighty aid in this work and at the same time is a means for pouring out spiritual influence over an entire neighbourhood. In the things of ordinary life we should consider a man foolish who despised the aids which civilization has to offer, because it was possible to do without them, who would refuse to live in houses with the comfort of modern life, who would refuse to utilise the manifold discoveries of science because it was possible to live without their aid. Surely man can live without science or art, philosophy or social refinement, but then his life becomes bare and lacks beauty. It is the same with ritual; though it can be dispensed with and is never a condition to man's salvation, yet it is a potent aid in his evolution, enriching and beautifying religious life.

All great ritual is based on a Pattern above, the Ritual of world-creation by which our universe is sustained and energized. As such it is more than merely a symbolical action, there is a real and living connection between the actions of the ritual down below and the eternal Reality above, and through that connection the ritual actions of man become channels in this world of the divine Action to which they are linked up.

[From his article ON THE PRESENCE OF CHRIST: II. THE PRESENCE OF CHRIST IN THE SACRAMENTS.]

HOW DOGMAS CREEP IN

THERE is only one truth, and different religions are but different ways of stating that truth, that it may be suitable to the particular people and to the period at which it is given. Do not think that we have exclusive possession of the truth. It would indeed be deplorable if only a comparative handful of people should know the

truth and that all the countless millions who have populated this great world through all the past millennia should have been left in darkness and in ignorance. But it is not so, for all religions alike come forth from the Father. In the beginning of their teaching they all express the great truths about Him, but all in turn, and our own as well as the rest, become somewhat twisted and distorted as the years roll on, so that dogmas creep in which are not part of the original teaching, and doctrines are taught which are incompatible with the splendid simplicity of the truth.

[THE RT. REV. BISHOP C. W. LEADBEATER, in his article on "The Faith which Overcometh the World".]

From *The Hindu*

THE FUTURE OF HINDUISM

PROF. S. K. YEGNANARAYANA AIYAR of the Pachappa's College in his inaugural address of the Presidency College Hostel Society delivered on 26th July, on "The Future of Hinduism" observed:

"He was only a conforming Hindu. Even with the elder people religion was not a matter of great importance. Everyone seemed satisfied with belonging to the sect in which he was born."

To most of them Hinduism consisted of various strains of practices and conventions, forming a sort of unity with a league, background based on metaphysical and philosophic truths. There was at first a tendency to believe in the existence of mischievous spirits. There was then the strain of ancient Vedic ritualism in their ceremonies and the Upanishadic thought of higher teaching. Again they had the influence of Buddhism and Jainism and the Bakti cult on their religion. At the background of all these lay a certain element of metaphysical conceptions about Karma and reincarnation.

The present religion of the Hindu, the lecturer said, was not a living force. It was incapable of inspiring men to glorious deeds as other religions were. It did not provide a bond of connection between the various members following the religion.

In the first place it ought to become a living force. It was said that religion exercised the greatest influence on every detail of a Hindu's life. But it was true only in theory. The average Hindu had only lip loyalty to his religion while he deviated from every tenet in practice. In the second place the ancient Hindu scriptures must be made available to all and sundry. This would be possible only if these truths were made available through translation into vernaculars. Thirdly, they must have some arrangement by which all people irrespective of castes, who called themselves Hindus should come together and have some sort of common worship. Such a thing was not impractical for already they had such worship in Benares and Jagannath. Fourthly, religion must be made more social in its manifestations. Lastly the philosophy should be re-written and reconstituted. The ancient truths must be reconstituted so that it might be in accordance with the present-day knowledge.

In conclusion, Mr. S. K. Yegnanarayana Aiyar said, that what was required to bring about this reform was a certain amount of earnestness, honesty and courage. Even if they failed in their attempts that would be to the ultimate good of the country. He hoped that the students of the Hostel would consider deeply the suggestions put forward by him and try to follow them as far as it lay in their power.

From *The Indian Social Reformer*

Untouchables at a Satya Puja.—In Calcutta at the house of Bhan Kisan Chaudhary a Satyanarayana Puja was held which was attended by more than 300 Mehtars and Domes who were treated with cordiality by the upper caste Hindus.

Use of Public Wells.—As the result of the persistent efforts of Pandit Gurudatt, the Hindus of Gharota Gurdaspur District have agreed to allow Mahashas to draw water from the public wells. The Mahashas were originally domes and were brought into the fold of Vedic religion more than ten years ago but were not hitherto admitted to the public schools or allowed to use the public wells.

Professor Radhakrishnan at Oxford.—Professor Radhakrishnan of the Calcutta University delivered the Upton lectures at Oxford from the 17th May to 7th June. In moving a vote of thanks at the end of the course, Dr. Jacks, Editor of *The Hibbert Journal*, paid a warm tribute to the lecturer and said: "He has brought before us a wonderful picture of the vast hospitality of the Hindu Mind. Hospitality is the word which came to my mind a number of times as I listened to his talks; Catholicity I would have called it, but hospitality, to my mind, means all that catholicity means and a good deal more. It means depth of feeling and breadth of outlook, characteristics of Hinduism as he has presented it to us. Not mere hospitality—that which offers a bare and casual word for every religious tramp—the hospitality of the Hindu mind is that which educates and enlightens the mind which accepts the Hindu faith without forcing anything on it, if it be unwilling. You will agree with me that this hospitality characterizes Hinduism. As I have heard him, the words that came to my mind are those of the New Testament 'In my Father's house are many mansions.' A new meaning of Spiritual Charity dawned on my mind, there were moments when I was tempted very much to say 'Almost thou persuadest me to become a Hindu.' But I felt that the very points that tempted me to turn Hindu were also the very points that I hope will some day make me bold enough to say that I am a Christian."

From *The Hindu*

A Devadasi's Gift.—The ceremony of inaugurating the Kausalya's charities was performed on the 6th instant at 8 a.m. at the residence of Srimati Kausalya Ammal by Sir T. Sadasiva Aiyar. Among those present were Mr. R. S. Sankara Aiyar, Sub-Judge, Rao Bahadur C. S. Rathana-sabapathi Mudaliar and Mr. C. K. Subramania Mudaliar, B.A., F.M.U. Mr. M. Sambandha Mudaliar, B.A., B.L., read out the trust deed by which Srimati Kausalya Ammal had set apart two immovable properties worth Rs. 9,000 for charitable purposes. In inaugurating the charities for the Gita class and other purposes, Sir T. Sadasiva Aiyar said that the attitude of the "Avatars" such as Krishna and Christ towards the fallen sisters

had been one, of mercy, the only standard of acceptance being the presence of God consciousness and the desire to lead a pure life after due repentance. He then gave a lucid exposition from the Gita and the function came to a close with the distribution of *pansupari*.

[The Coimbatore correspondent of *The Hindu*.]

निसृजं विधानम्

THE DAILY PUJA RITUAL

I. सङ्कल्पः (RESOLVE)

(Within the Shrine)

I. अर्घ्यः—

हरिः ॐ

हरिः (Hari = Vishnu); ॐ (the Trinity).

Tr. Hari (is to be meditated upon) is the Trinity.

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।

यः स्मरेत् पुण्डरीकाक्षं सबाह्याभ्यन्तरं शुचिः ॥

अपवित्रः (impure); पवित्रः (pure); वा (or); सर्वावस्थाम् (all conditions); गतः (being in); अपि (even); वा (or); यः (who); स्मरेत् (meditates on); पुण्डरीकाक्षम् (the lotus-eyed = Vishnu); सबाह्याभ्यन्तरः (both outside and inside); शुचिः (clean).

Tr. Impure or pure, being in any condition whatever, he who meditates upon the lotus-eyed Lord is both outside and inside clean.

The Leader of the worship recites this from within the Shrine and meditates on Vishnu, so that he becomes pure both in body and mind. The worshippers also must meditate on Vishnu so that there is an absolutely pure atmosphere in the temple.

Then water is distributed to all, which they receive and keep in the right hand. The following is recited in chorus and at the end, all drink the water.

II. सर्वे—

ॐ सूर्यश्च मा मनुयुश्च मनुयुपतयश्च मनुयुकृतेभ्यः ।

पापेभ्यो रक्षन्ताम् । यद्रात्र्या पापमकार्षम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्रा । रात्रिस्तद्वलुपतु । यत्किं च दुरितं मयि । इदमहं माममृतयोनौ । सूर्ये ज्योतिषि जुहोमि स्वाहा ॥

ओम् (The Trinity); सूर्यः (the Sun); च (and); मा (me); मनुयुः (the Thought Power); च (and); मनुयुपतयः (the Lords of the Thought Power); च (and); मनुयुकृतेभ्यः (committed in thought); पापेभ्यः (from sins); रक्षन्ताम् (may protect); यत् (when); रात्र्या (at night); पापम् (sin); अकार्षम् (I have committed); मनसा (in mind); वाचा (in word); हस्ताभ्याम् (with the two hands); पद्भ्याम् (with the two

legs); उदरेण (for the sake of the stomach); शिश्रा (for the sake of the sexual organs); रात्रिः (Night); तत् (that); अवलुपतु (may remove); यत् किं च (whatever); दुरितम् (sin); मयि (in me); इदम् (this); अहम् (I); माम् (me); अमृतयोनौ (in the crucible of immortality); सूर्ये ज्योतिषि (in the light of the Sun); जुहोमि (I offer); स्वाहा (offering).

Tr. Om! The Sun, the Thought Power, the Lords of the Thought Power, protect me from sins committed in thought. Whatever sins I have committed at night, in mind or in word, by hands or by legs, to satisfy hunger or passion, may Night remove that. Whatever sin there is in me, this and myself I offer in the crucible of immortality, in the light of the Sun; svāhā.

(All drink the water)

NOTE.—All must think themselves purified of the residue of past sins and as being one with the radiant Sun, the source of our being.

(Within the Shrine, with bell ringing)

III. अ०—

ॐ आगमार्थं तु देवानां गमनार्थं तु रक्षसाम् ।

कुर्वे घंटास्व तत्र देवताऽऽह्वानलाञ्छनम् ॥

आगमार्थं (for the coming); तु (verily); देवानाम् (of the gods); गमनार्थं (for the departure); तु (verily); रक्षसाम् (of the demons); कुर्वे (I make); घण्टास्वम् (the sound of the bell); तत्र (there); देवताह्वानलाञ्छनम् (signal of the call of the gods).

Tr. Om! for the arrival verily of the Gods, and the departure of the demons, I sound this bell here, as a signal for the call of the gods.

(The bell stops; again within the shrine)

अपसर्पतु ये भूता ये भूता भूमिसंस्थिताः ।

ये भूता विघ्नकर्तारस्ते गच्छन्तु शिवाज्ञया ॥

अपक्रामन्तु भूताति पिशाचास्सर्वतो दिशम् ।

सर्वेषामविरोधेन ब्रह्मकर्म समारभे ॥

अपसर्पन्तु (may depart); ये (which); भूताः (evil spirits); ये (which); भूताः (evil spirits); भूमिसंस्थिताः (that reside on the earth); ये (which); भूताः (evil spirits); विघ्नकर्तारः (agents of obstructions); ते (they); गच्छन्तु (may depart); शिवाज्ञया (by the command of the Lord Siva). अपक्रामन्तु (may go away); भूतानि (evil spirits); पिशाचाः (devils); सर्वतोदिशम् (to all quarters); सर्वेषाम् (of everybody); अविरोधेन (without obstruction); ब्रह्मकर्म (divine worship); समारभे (I begin).

Tr. Om! The spirits, the spirits that have their abode on the earth, the spirits that cause obstructions, may they depart by the command of the Lord Siva. May the spirits depart, also the devils, in all directions. Without obstructions from any side, I begin this divine worship.

NOTE.—When the bell is rung, the demons depart and the gods come to help in the worship and to bless the worshippers. When all evil influences are removed, the worship begins. All must think that they resolve to worship.

ii. दिग्बन्धः (TYLING THE LODGE)

IV. अ०—

ॐ भूर्भुवःसुवः—(इति दिग्बन्धः)

भूः (physical plane); भुवः (astral plane); सुवः (mental plane).

Tr. Om! The Physical, the Astral and the Mental planes are one with the Trinity.

NOTE.—With this the Leader of the worship mentally builds (and the congregation joins in the thought) a wall around the temple against all intrusions and evil influences of the three planes.

iii. धूपः (INCENSE)

(Within the Shrine)

V. अ०—

(1) ॐ येन देवाः पवित्रेण । आत्मानं पुनन्ते सदा ।

तेन सहस्रधारेण । पावमान्यः पुनन्तु मा ॥

(2) प्राज्ञापत्यं पवित्रम् । शतोद्यामं हिरण्यमयम् ।

तेन ब्रह्मविदो वयम् । पूतं ब्रह्म पुनीमहे ॥

(3) इन्द्रः सुनीती सह मा पुनातु ।

सोमः स्वस्त्या वरुणस्समीच्या ।

यमो राजा प्रमृणाभिः पुनातु मा ।

जातवेदा मोर्जयन्त्या पुनातु ॥

1. येन (with which); देवाः (the gods); पवित्रेण (by purity); आत्मानम् (self); पुनन्ते (purifies); सदा (ever); तेन (with that); सहस्रधारेण (of thousand currents); पावमान्यः (the hymns of purification) पुनन्तु (may purify); मा (me).

2. प्राज्ञापत्यम् (belonging to Prajāpati=Lord of men); पवित्रम् (purity); शतोद्यामम् (rising hundredfold); हिरण्यमयम् (golden); तेन (with that); ब्रह्मविदः (knowers of Brahman); वयम् (we); पूतम् (purified); ब्रह्म (Brahman); पुनीमहे (purify).

3. इन्द्रः (Indra); सुनीती (with good lead); सह (with); मा (me); पुनातु (may purify); सोमः (Soma); स्वस्त्या (with eternal weal); वरुणः (Varuna); समीच्या (with rectification); यमः (Yama); राजा (the King); प्रमृणाभिः (death-dealing powers); पुनातु (may purify); मा (me); जातवेदाः (the all-knowing fire); मा (me); मोर्जयन्त्या (with vitalising energy); पुनातु (may purify).

Tr. (1) Let the purifying hymns by which the Devas keep the self ever pure, purify me with that purity which streams forth in thousand currents.

(2) There is a golden purity in Prajāpati raising hundredfold (everything He contacts). By that purity, we who contemplate Brahman (Prajāpati) purify the act of worship which is in itself pure.

(3) May Indra purify me with his good lead, Soma with eternal weal, Varuna with rectification, May the King Yama with his death-dealing powers, purify me, May the all-knowing Fire with his vitalising energy, purify me.

NOTE.—With the first, the Leader of the worship invokes the Gods in general to help him in the worship. In the second, he invokes Prajāpati for his help, and in the last he invokes the aid of Indra, Soma, Varuna, Yama and Agni. Indra guides man safe through all dangers; Soma gives immortality; Varuna rectifies human wrong; Yama relieves man from his worn-out physical body and lifts him to higher planes; Agni purifies by giving him invigorating power.

(The Leader of the worship stands at the door of the shrine showing the burning incense; all recite in chorus)

VI. स०—

(1) ॐ भूः । ॐ भुवः । ॐ सुवः । ॐ महः ।

ॐ जनः । ॐ तपः । ॐ सत्यम् ।

(2) ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

(3) ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवःसुवरोम् ॥

1. ओम् (the Trinity); भूः (the world of bhuva); भुवः (the world of bhuva); सुवः (the world of suvar); महः (the world of mahah); जनः (the world of janah); तपः (the world of tapah); सत्यम् (the world of Satya).

2. ओम् (the Trinity). तत् (that); सवितुः (of the Sun); वरेण्यम् (adorable); भर्गः (radiance); देवस्य (divine); धीमहि (we meditate upon); धियः (spiritual intelligence); यः (who); नः (our); प्रचोदयात् (may impel).

3. ओम् (the Trinity); आपः (the waters); ज्योतिः (light); रसः (the earth); अमृतम् (immortality); ब्रह्म (Brahman); भूः (the physical plane); भुवः (the astral plane); सुवः (the mental plane); ओम् (the Trinity).

Tr. 1. (We think of the seven worlds) bhuḥ, bhuvaḥ, suvāh, mahah, janah, tapah, satyam, (as embodied in) the Trinity.

2. We meditate upon the adorable radiance of the divine Sun; may He impel our spiritual intelligence (higher intuition).

3. The Trinity is the water element, the light element, the earth element, immortality, Brahman; the physical, the astral and the mental planes are one with the Trinity.

(To be continued)

RULES OF THE BHARATA SAMAJA

I. The Name of the Association is "The Bhārata Samāja".

OBJECTS

II. The objects of the Association are:

- To study the Sanātana Dharma and to make its teachings available to all;
- To investigate the scheme of Hindu Rituals, and to adapt the same to the needs and conditions of the time as well as to provide, as far as possible, for their being properly performed;
- To promote social welfare and eradicate social evils in the Hindu Community;
- To promote tolerance, good feeling, and a spirit of Co-operation between Hindus and followers of other faiths.

BASIC TRUTHS

III. The Bhārata Samāja emphasises the following Basic Truths taught by the Sanātana Dharma:

- The Immanence and Transcendence of the One Supreme Being, the Source of all;
- Continuous evolution towards perfection as within the purpose of Ishvara, the Lord of our Universe;
- 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 expression of the Divine Nature;
- Reincarnation and Karma as among the factors regulating human evolution;
- The unity of all life, including the Sub-human and the Super-human kingdoms; and
- Brotherhood of Humanity and the essential solidarity of its interests as a whole.

IDEALS

IV. The Bhārata Samāja holds up Service as the highest ideal of life, and enjoins on every one:

- The utmost purity in regard to conduct in daily life, including purity of thought, word and deed, sexual purity, purity of food and drink, and cleanliness of person and surroundings;
- Reverence for womanhood;
- The Elevation of the Submerged Classes; and
- Kindness to animals.

SACRAMENTS

V. All persons, irrespective of creed, caste, sex, class or colour who come with reverence and devotion, are welcome to attend worship, and participate in the

benefit of other religious services, and ceremonies conducted under the auspices of the Bhārata Samāja.

MEMBERSHIP

VI. (a) Membership in the Bhārata Samāja is open to any person who is of or above the age of eighteen years and who is in sympathy with its declared objects, and is recommended by two members as worthy of admission.

(b) There is no entrance fee, and no compulsory membership subscription; but only those who are of or above the age of eighteen years and whose names have been registered on payment of the prescribed fee, and who pay an Annual Subscription of Re. 1, as well as those who are already Associate Members at the time of the passing of this rule, are eligible for taking part in meetings of the General Body of Members.

MANAGEMENT

VII. (a) The administration of the affairs of the Bhārata Samāja in all respects is vested in a Council of Management consisting of not less than fifteen registered members and no more than thirty-five such members, to be elected by the General Body of members at each Annual Convention of the Samāja, provided as follows:

(i) Casual vacancies, if any, on the Council of Management occurring between any two Annual Conventions may be filled up by the remaining members of the Council.

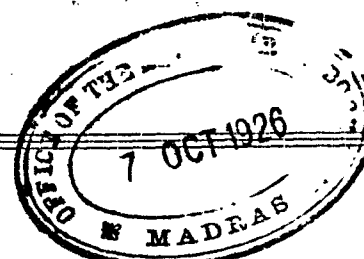
(ii) Pending the election of a Council of Management at the first Annual Convention to be held under this rule, the members for the time being of the present Managing Body shall have power by co-option to raise their number to that prescribed by the rule, whereupon the Managing Body so constituted shall be deemed to be and shall discharge all the functions of the Council of Management under these rules.

(b) The Council of Management shall have power to frame all such supplementary rules, not inconsistent with these rules, as may be necessary to carry out the objects of the Bhārata Samāja, and to alter, add to, or cancel any such supplementary rule.

(c) The Council shall have power to elect a President and a Secretary and such other Office-bearers as may be necessary, and to define their respective functions, and likewise to appoint a committee or committees for the exercise of such functions as may be delegated to such committee or committees from time to time as also to supersede any such committee at any time.

(d) The Council shall have power to frame bye-laws for the conduct of its own proceedings, and the proceedings of any committee appointed by it or of any of its Office-bearers, as also power to review its own acts and proceedings and to revise the acts and proceedings of any such committee or Office-bearer.

(e) All property belonging to the Bhārata Samāja shall be vested in the Council of Management for and on behalf of the Bhārata Samāja.



BHARATA DHARMA

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NOTICE

SUBSCRIBERS are requested to remit their subscriptions (including arrears, if any) as early as possible. If subscriptions are not received before the despatch of the next issue, it will be sent per V. P. P. which the subscribers are requested to honour promptly.

[These Notes are by different writers and express their individual points of view. Some of our thoughtful and well-informed workers have kindly agreed to contribute them on the topics of the hour, and we hope that they will be found instructive and of interest by our readers.]

Child-marriage, Untouchability and Enforced Widowhood are the crying evils of our society. They require the vigilant and unremitting attention of our devoted social servers and the steady enthusiasm of our self-sacrificing patriots if the moral deterioration that eats into the vitals of our society should be eradicated as soon as possible. Space will therefore be found in the Dharma every month as far as possible for chronicling the events arising out of the evils and the remedies undertaken under the above heads.—ED.]

NOTES

THERE have been, for a long time, a number of indications of the re-awakening of the religious consciousness in India, among the various creeds that find followers in the midst of its population. It is true that these signs have, in many respects, borne the semblance of a political rather than of a religious character, and that the movement in Islam, in Hinduism and in Sikhism has been much mixed up with motives other than the spiritual. But we think that there is a vein of real religious enthusiasm at the bottom of all. The Sikh Gurudwara movement was really a devout movement aimed at reform and revival, though it was unfortunately diverted, in its course, into militancy, and sank into internal jealousies. The Hindu and Muslim movements were meant originally for the justification of those faiths before the modern world, and their purification and elevation to serve their proper functions in life at the present day. Their perversion into "aggressive revivalism" is a phenomenon tragic in import, and has led to results which have brought the very name of religion in India into disrepute. The difficulties of the Jains in Palithana seem at present to be mainly administrative and economic in character, but may eventually serve as the occasion for the setting up of the spiritual impulse in the body of that faith.

The real difficulty in all these cases has been that none of the movements have been fully conscious of the impulse that has really brought them into being. There has been on the part of most of the participants an inchoate "crying for

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the light," a certain instinctive and emotional groping towards a desirable thing, but not a due realisation of the nature of the thing longed for, nor the distinct grasp of the scope of the endeavour required to bring it actually within reach. There has been much that has been of the nature of unconscious, blind, elemental rushing forward, which has, more often than not, resulted in knocking against walls or treading on toes or dashing at tangents, even when it has not degenerated into the pursuit of some *ignis fatuus* or the rank materialisation and degradation of religious principles.

All this has made religion stink in the nostrils of many earnest and honest public workers, and the impression has become general that if the political future of the country is to be sound and flourishing, religion must be divorced from politics amongst us. But a little consideration will show that, as *The Indian Daily Mail* said recently, "What the country suffers from is not the mixing of religion with politics, but the domination of politics over religion. What will save it is not the divorce of religion from politics, but the purification of religion and its installation in the supreme place in the national mind as the guiding influence in politics as well as in social life." We must equally exclude fanaticism, on the one hand, and superstition, on the other, from any place in the movements for such "installation". Here is the significance of movements like that of the Bharata Samaj, fully conscious of their origin and mission, not limited by narrow theological or sentimentally devotional aims, nor tied down by any sectarian, communal or credal commitments, but avowedly formed to spiritualise life by giving back to religion its pristine position as the vital foundation of all human activities and relations, personal, social, national, international.

The intellectual and moral conditions for the proper performance of such a function by the Hindu faith have recently been pointed out by Gandhiji, in his spirited reply to a learned South Indian Pandit's plea for "untouchability". He points out that we have to grasp the fundamental spiritual principles on which our great religion is based, to grapple them to our souls with hooks of steel, without making too much of the particular applications, which generally have turned on considerations of historical necessity, and have not inhered in principles of life. Speaking of the great scandal of "untouchability" he says: "It is enough for us to know that a religion that teaches us to treat all that lives as we treat ourselves, cannot possibly countenance the inhuman treatment of a single creature, let alone a whole class of perfectly innocent human beings. If the untouchables are the outcaste of the Aryan society, so much the worse for that society. And, if the Aryans at some stage in their progress regarded a certain class of people as outcastes by way of punishment, there is no reason

why that punishment should descend upon their progeny, irrespective of the causes for which their ancestors were punished. That untouchability is an old institution, nobody has ever denied. But, if it is an evil, it cannot be defended on the ground of its antiquity."

With regard to the habit of reference to the ancient books and the instances mentioned in them, he has very wise words to say: "We have not all the facts (of the situation) before us to judge still less do we know the meaning of the words (used). The stories told in the Puranas are some of them most dangerous, if we do not know their bearing on the present conditions. The Shastras would be death-traps, if we were to regulate our conduct according to every detail given in them, or according to that of the characters therein described. They help us only to define and argue out fundamental principles."

Forgetfulness of these considerations has created that condition of mind amongst us which, as Gandhiji says, often makes one despair of mere learning being any aid to character or sanity, for as *New India* points out, "only too frequently, the learned become no better than *Bharavahak*—trailers of heavy baggage—and *Sthanavah*—immovable dead weights on progress—as the wise Yaska said long ago. Our late leader, Pandit Mahadeva Sastri, has left before us in the Bharata Samaja a shining example of the way in which deep learning should be joined to real wisdom and true progressiveness, and real orthodoxy need not become co-extensive with obscurantism or impracticality. The Bharata Samaj will forget it at its own deadly peril and at the cost of irreparable mischief to Hinduism."

P. K.

[We are extremely glad to include the esteemed name of Prof. T. L. Vaswani to our list of eminent contributors. He is well known as the Mystic-patriot of Sindhu Desa and his inspiring writings have achieved distinction. In this number he writes on "Is Happiness Hedonistic"?—Ed.]

IS HAPPINESS HEDONISTIC?

By T. L. VASWANI

TO-DAY, as seldom before in the world's history, there is criticism of life. Some regard this criticism as a cause of the social and spiritual disintegration which we witness to-day. I think back of criticism is a craving to secure a satisfying synthesis of life. Is not such a craving spiritual?

It seems to be generally admitted that the problem of life is the problem of happiness. But where, young men have wistfully asked me, where is happiness? Some weeks ago I had a moving letter from a college student asking for the way to escape sorrow and secure happiness. Who, indeed, is happy? "Only the children of the Gods," said a Greek poet, "are free from wounds." The

HINDUISM AND PROSELYTISATION

Lala Lajapat Rai writing on Religion and Politics in his *People* of August 22nd says:

Religious communalism is not my rôle.

It concedes to every one the fullest freedom of belief and worship. Proselytising for the sake of adding to its numbers has never formed part of Hinduism—though according to my reading of history its doors have always been open to non-Hindus and it has been always absorbing hosts of non-Hindus.

If propaganda is confined to the expression of one's views and belief in a spirit of friendly exchange of views as between friend and friend or between a master and his pupil it need not bring any heat or conflict. But if it is a regular proselytising campaign, organised or otherwise, it is bound to a certain extent to result in conflict, and may be even in clash and eventual conflagration.

THE GLORY OF MOTHERHOOD

The Rt. Rev. Bishop C. W. Leadbeater writing on The Divine Motherhood in his monthly notes in *The Liberal Catholic* for August states:

Motherhood is always a wonderful thing, because even among quite undeveloped people it has a transforming effect upon the whole nature, even though that effect may sometimes be only temporary. Our Lady's influence is blue and rose, and glorious with all the hues of her especial stone, the opal.

Occultism regards the position and work of women in the world a little differently from the modern point of view. From the occult standpoint the greatest glory of woman is not to become a leader in society, nor is it to take a high University degree and live in a flat in scornful isolation, but to provide vehicles for the Souls that are to come into incarnation. And that is regarded not as something to be half-ashamed of, something to hide and put away, but as the great glory of the feminine incarnation, the great opportunity which women have and men have not. Men have other opportunities, but that really wonderful privilege of motherhood is not theirs.

The Rt. Rev. G. S. Arundale in the same journal in his article on 'OUR LADY' writes:

I am told, too, the story of the poor Hindu girl in an Indian village who, about to become a mother, was anxiously expecting her own mother to "mother" her in her time of exquisite trial, through a journey into a resurrection. Her mother lived far away, but was hastening to her daughter's side. She had not arrived when the agonies of birth began, but Another Mother was there in her form, so that the girl rejoiced that her mother had come in time. Tenderly Parvati—Our Lady of the Hindus, the Mother-Principle—guided Her child through the sacrament of Motherhood, enfolding her in

earth-plane is a plane of resistance. There is conflict of interests and ideals: There is conflict of wills. Where, where is happiness?

Happiness is not in wealth and power. A member of an Indian princely house told me once: "I am unhappy." Kings and queens are not happy. They are too "big" to be happy. They are not simple. They are not free. Modern commerce goes hand in hand with economic serfdom. Big profits for a few bring much misery to many. Commercial gains have not served human happiness.

To be happy you must (a) *Awake* (b) *Aspire* and (c) *Achieve*.

(a) *Awake!* Happiness is not *bhoga*, sense-enjoyment. Who, wandering in pursuit of pleasures, was ever happy? This night-wandering, this sleep of the senses, must go. Hence the ancient teaching: *Uttishkata! Jagrata!* "Stand up! Awake!" Who finds himself, finds happiness.

(b) *Aspire!* Many are unhappy, for they have clipped their wings; ambition or enjoyment hold men down. Happiness is in the realm of the beyond-pleasure. The structure of the universe, it seems, is not hedonistic. Out of Sacrifice not Pleasure, say the scriptures, are the worlds born. *Aspire!* And believe me every aspiration becomes an achievement some day.

(c) *Achieve!*—Happiness is not a passive experience. And happiness is not merely a quest. Happiness is a conquest. We must conquer many illusions; we must practise self-discipline; we must train the heart; we must meet the challenge of sufferings. They purify and strengthen us. They teach us sympathy and love. And without love none may be truly happy.

Happiness is not in isolation but in fellowship with the universe. We must have contact with the world. Meditation is essential; but it must transmute itself into action. And to love the Lord is to serve the Poor. The test of true love is service. When thou seest a poor man, bow to him in humility! he is an image,—however imperfect and broken,—of the King. The Kingdom of God, not for the proud of purse and power: The Kingdom belongs to the broken ones, to the poor in spirit.

POINTS FROM PERIODICALS

SPIRITUALITY IN EVERYDAY LIFE

GANDHIJI in the sixth of the articles he is contributing to the *Young India* writes:

Chastity and voluntary poverty are adopted without brag, without bluster, and in all humility by hundreds of men and women, often for no other than the all-sufficing cause of service of some dear one or of the country. We often prate about spirituality as if it had nothing to do with the ordinary affairs of life and had been reserved for anchorites lost in the Himalayan forests or concealed in some inaccessible Himalayan cave. Spirituality that has no bearing on and produces no effect on everyday life is 'an airy nothing.' Let young men and women for whose sake *Young India* is written from week to week know that it is their duty if they would purify the atmosphere about them and shed their weakness, to be and remain chaste and know too that it is not so difficult as they have been taught to imagine.

joy and peace. At last the mother herself came, and Cur Lady vanished. But the young mother knew not what had happened, and one day thanked her mother for her marvellous tenderness and care. Astonished, the older woman answered that to her great grief and anxiety she had not been able to arrive in time, but was so happy to see that someone else had bestowed upon her child a mother's care. "But . . .," said the daughter, "then upon them smiled Parvati, and they understood and rejoiced in deepest reverence and gratitude."

How glorious the rôle of woman—Temple priestess, altar, chalice, in one! Is not every child-birth a marvellous Eucharistic Service—sacred and joyous beyond the power of words to paint?

Would that the old-time reverence for women returned! Would that women the world over entered into their heritage of priesthood!

Motherhood begins before birth, and nowhere can we see its ending. Through life, through death, we need the mother. No more cherished word than "mother". No word so fraught with tenderest memories. No word more potent to arouse the heart's most poignant yearnings. Let there be honour to Motherhood from women and men alike.

May every man bow in reverence before Her temples, may every woman cause Her light to shine upon the world! So shall the Mother-Light heal the wounds of the world, and make it new!

STORY OF PREVIOUS BIRTH

The *Leader*, Allahabad, published a few days ago a communication from Mr. Kekai Nandan Sahay, Vakil, Bareilly, in which he stated that his son of about two and a half years of age was giving an account of his previous birth. The child gave the name of his father in his previous birth as Babuji Pandey who lived at Benares and related a number of details about the house in which the said gentlemen lived, his personal habits, and several domestic matters. Our contemporary published a further communication from Mr. Kekai Nandan Sahay from which it appears that corroborative testimony has been forthcoming of the statements made by the boy from two respectable citizens of Benares, one of them being Munshi Mahadeva Prasad, the Chairman of the Municipal Board. The testimony of Pandit Babuji Pandey, as he is popularly known at Benares, is of particular interest and value in this connection. The Hindus have long believed in re-birth and this is not the first case of survival of memory after death which may establish, if a satisfactory and scientific inquiry is made, the truth underlying the Hindu belief. The question of scientific importance is whether memory survives the destruction of the physical organ, the brain, which is supposed, according to western notions, to record and preserve the impressions.

—Indian Social Reformer

CHILD MARRIAGE

CHILD MARRIAGE HORRORS

[FREQUENTLY we hear of the horrors of child-marriage in the form of self-immolation or deaths due to premature child-birth as a result of unnatural, ill-assorted, so-called marriages and the consequent breaking of hearts and ruin of families. Still the passion passes away and the cruel system goes on claiming its toll of life and happiness in this ancient, now hapless motherland.]

Only a few weeks ago we received a pamphlet on the evils of Varasulka feelingly written by a friend who saw no hope for the Hindu community and for the (unfortunate?) fathers of daughters, unless we organised ourselves sufficiently to fight the demon that demands the lifeblood of parents driven mad in search of bridegrooms to their grown up daughters—(grown up to 12 or 13!!) If steps are taken to annihilate the system of child-marriage, the questions of Varasulka and others of the kind will solve themselves. The still burning topic of the Triplicane Tragedy should necessarily fire our youngmen—decent, cultured youngmen—to earnestly and enthusiastically exert themselves in organising groups in various centres to put an end to this cruel system.

Clause 5 of the Rules of the Stalwart League adverted to in our last issue requires its members "to oppose marriages below the completion of 16 years". Will our youngmen take this pledge and join the league at least for the purpose of this clause or otherwise organise centres of sustained activity and throw themselves wholeheartedly into the fight to redeem the fair name of Hinduism? We reproduce elsewhere extracts from the stirring appeal of Mrs. Cousins that recently appeared in the press in connection with the above tragedy written with so much of heart-felt sympathy and understanding. We would invite the attention of our readers particularly to the weighty words of Gandhiji on this point, written in *Young India* under the heading "Curse of Child-Marriage" extracted elsewhere.—Ed.]

THE TRIPPLICANE TRAGEDY

ITS LESSONS AND THE FUTURE

THE Triplicane Burning Case, just ended, has brought into the most fierce glare of publicity the state of domestic unhappiness, the incompatibilities of age, of outlook, of physical, emotional and mental conditions that are the direct consequences of the custom now prevalent and legal among the higher Hindu castes, of marrying men of full age to little girls, and exacting from these child-wives, the moment they become 13 years old, the full masculine satisfactions of conjugal relationship. No unprejudiced person can to-day deny that the custom of such early consummation of marriage brings misery in its train. The little girl is not matured enough to stand the emotional shocks of her introductions to the marriage state. The adult husband, full of the lust of life and physical enjoyment, having been for years impatiently awaiting her readiness, grabs at her at the

first opportunity, and if she shrinks or if she resists, or even if she is in pain, demands his legal possession of her body. His unselfishness and self-control are not proof against the temptations which the law and parents, and the whole ghastly, unnatural custom of early marriage put into every such husband's life as he starts his career as a married man. A wave of the most intense compassion swept over me when I saw the accused in the Triplicane case first brought into the Egmore Court. This undersized, highly emotional, over-strung typist with the fine, nervous hands, the tears running down his face, which showed his small power of self-control, and his clear-cut features, was obviously and patently as much a victim of the cruel, degenerate system of child-marriage, as was the poor little mind-tortured wife whose half-burnt brown sari lay on the table before me, the silent witness of a state of tragedy which has, at any rate, caused people here to talk and to think in a most salutary way, and to break a conspiracy of silence on this whole problem of child alliances, which has before allowed thousands of similar tragedies to pass without a comment or a tear.

Since the Women's Conference in the Senate House, Madras, in 1920, we women here have been working to raise the age of marriage. Last year, the agitation reached a climax when, over 70 Associations sent resolutions through Mrs. Jinarajadasa and the Women's Indian Association, to the Legislative Assembly, demanding that the Age of Consent should be raised from the legalised twelve to fourteen. Always the difficulty in the way of our propaganda has been to obtain first hand facts concerning the tragic results of child consummations, which no one denied but none would attest.

It is good that the public knows these facts. It is a very healthy sign that Hindu ladies of position and education are spontaneously taking an interest in matters which affect the well-being of their country, and that they are brave enough and intelligent enough to seek their evidence direct.

The important thing for the future is that this case clearly and openly convicted the present system of child-wifery. We have to work hard to get the law raised at once; to save both girls and men two or three years of these unnatural, unscientific, unhealthy, unpatriotic unions. Sir Hari Singh Gour's Bill for the Protection of Children will come again before the Legislative Assembly during the autumn session. Let us marshal public opinion once again in its favour. A full meeting in Gokhale Hall on the 9th July under the auspices of the Women's Indian Association unanimously passed a resolution calling on the Legislatures to raise the Age of Consent to 16. Let men and women, fathers and mothers, and husbands of the future, pledge themselves that consummation of marriage with a girl shall not take place before she is sixteen, and let the girl's education in both literary and domestic subjects be continued till that age.

It is waste of time discussing the legal *pros* and *cons* of the recent case; it is waste of emotional force to feel strongly on the wrongs of the system so glaringly advertised, and not to turn our emotion into driving

force for constructive reform and the determination to save the husbands and wives of the future. This case is a clarion call to action, to be responded to by all wise and foreseeing Indians, for the evil will grow worse if it is not checked at once, because of the new problems connected with it, through the break up of the family system restraints of old. This is not a problem of women antagonistic to men; it is not a feminist question, though it bears heavily on women; it is a human problem; it is a national and patriotic question, because of the evils of degenerating physique resulting from it; it is an international question because it is degrading India in the eyes of the world, and because wrongs affecting little girls and grown men here are finding a broad-based appeal to set them right being responded to in the hearts of an awakened world-brotherhood and world-sisterhood. In the name of Holy Motherhood and Holy Fatherhood, let us combine and work to reform the marriage system, to give little girls their girlhood, to give men more equal partners, to give the children of the future healthier, more educated mothers, and the Nation, a happier destiny.

The social implications of the case, however, are very important and we hope that the well-recognised evils of early consummation would be brought home to the parents of boys and girls more strongly than ever. There are unrecorded tragedies due to this cause which run to thousands and the conscience of the community has got to be roused by the inhuman slaughter permitted by a vicious custom.

MARGARET E. COUSINS,

Hon. Secretary, Women's Indian Association.

—New India

CURSE OF CHILD MARRIAGE

MAHATMA GANDHI writes in *Young India*:

Mrs. Margaret E. Cousins has sent the notes of a tragic case that appears to have just occurred in Madras and has arisen out of a child marriage, the girl being 13 years and the "husband" 26. Hardly had the pair lived together for 13 days when the girl died of burning. The jury have found that she committed suicide owing to the unbearable and inhuman solicitations of the so-called husband. The dying deposition of the girl would go to show that the "husband" had set fire to her clothes. Passion knows no prudence, no pity.

But how the girl died is beside the point. The indisputable facts are:

- (1) That the girl was married when she was only 13;
- (2) that she had no sexual desire inasmuch as she resisted the advances of the "husband";
- (3) that the "husband" did make cruel advances;
- (4) and that she is now no more.

It is irreligion not religion, to give religious sanction to a brutal custom. The *Smritis* bristle with contradictions. The only reasonable deduction to be drawn from the contradictions is that the texts that may be

contrary to known and accepted morality, more especially, to the moral precepts enjoined in the *Smritis* themselves, must be rejected as interpolations. Inspiring verses on self-restraint could not be written at the same time and by the same pen that wrote the verses encouraging the brute in man. Only a man innocent of self-restraint and steeped in vice could call it a sin not to marry a girl before she reached the age of monthly periods. It should be held sinful to marry a girl for several years after the periods begin. There cannot be even the thought of marriage before the periods begin. A girl is no more fit to bear children on beginning the periods than a lad is to procreate as soon as he grows the first hair on his upper lip.

This custom of child marriage is both a moral as well as a physical evil. For it undermines our morals and induces physical degeneration. By countenancing such customs we recede from God as well as Swaraj. A man who has no thought of the tender age of a girl has none of God. And undergrown men have no capacity for fighting battles of freedom or, having gained it, of retaining it. Fight for Swaraj means not mere political awakening but an all-round awakening—social, educational, moral, economic and political.

Legislation is being promoted to raise the age of consent. It may be good for bringing a minority to book. But it is not legislation that will cure a popular evil, it is enlightened public opinion that can do it. I am not opposed to legislation in such matters but I do lay greater stress on cultivation of public opinion. The Madras case would have been impossible if there had been a living public opinion against child marriages. The young man in question is not an illiterate labourer but an intelligent educated typist. It would have been impossible for him to marry or touch the girl, if public opinion had been against the marriage or the consummation of the marriage of girls of tender age. Ordinarily a girl under 18 years should never be given in marriage.

Extract from *The Review* by Mrs. Dorothy Jinarajadasa of CHILD MARRIAGES, by Mary E. Richmond and Fred S. Hall.

Let India realise that it does not in the least matter if the whole of the world advocates child marriage. It is for India to lead the way in reform, not to follow bad customs. As a matter of fact not one single country in the world permits the evil customs that are permitted in India. In the fourteen States of America where child marriage is legal, such marriages take place as a rare exception not as a rule, and then most usually among the most ignorant of the negroes and the foreign immigrants. No enlightened people in the world allow such a barbarous thing to happen, as child marriage and child motherhood. It is not only contrary to the laws of nature, which are the laws of God, but also it is the cause of such fatal deterioration of the race. So let the Indian people unite together for the purpose of getting rid of this bad custom, following their American brothers and sisters in this respect, that the moment they realise that

a law belonging to the dark ages exists on their statute book they work to get it changed.

India in the future can deliver a great message of spirituality to the world, not only from the noble teachings of the Bhagavad-Gita and Upanishads, which are already well-known in Western lands but by the example of the life of the Indian people who live the teachings of their religion of Ahimsa, Harmlessness, meaning kindness to all, human and animal, of the one life, the same in man and woman, not for the God in man to dominate God in the woman and subject her, but giving the birthright of freedom to every child born.

India was a Holy Land, and can again be a Holy Land, but not until her people are free and by "free" we do not mean merely the superficial freedom of self-government, but the freedom of every human being born on Indian soil.

DOROTHY JINARAJADASA

—Servant of India

UNTOUCHABLES AND USE OF TEMPLE ROADS

We call the attention of our readers to the judgment delivered by Mr. K. K. Chacko, Bar-at-law, District Judge, Parur, on the injunction petition presented by some Brahmins to restrain the "Avarna" Hindus from entering the roads near a certain temple of the place, extracts from which we publish on another page. The learned Judge held that "the plaintiffs are not entitled on principle and, on the authorities, to pray for a temporary injunction to restrain the 'Avarna' Hindus from using the roads in question". The plaintiffs' contention was that the way in question was not a King's highway common to all the subjects, but only a "Grama Veethy" or common highway to which the public have generally no absolute right. The learned Judge, however, held that since the disputed road is admittedly used by Christians, Muhammadans and Jews alike, it is a public road or King's highway in the broadest sense of the term, and that consequently "the prejudices of particular sects ought not to be allowed to override the primary rights of the King's subjects to use for ordinary purposes what is admittedly a way or path belonging to the State, maintained at the State expense and freely used by Christians, Mahammadans and Jews alike". He further held that "the mere fact that 'Avarnas' like the Ezhavas were not using the road for some time, however long, cannot affect their rights unless perhaps, it is proved that the plaintiffs have acquired a prescriptive right to exclude them". If the courts continue to take such a broad and sympathetic view of the rights of untouchables as the learned Judge has done in this case, the problem of untouchability will be solved before long and orthodoxy will be routed.

—Indian Social Reformer

THE PAVAMANI STANZAS IN THE BHARATA SAMAJ PUJA

By C. KUNHAN RAJA, M.A., Ph.D.

इन्द्रः सुनीती सह मा पुनातु सोमस्त्वस्त्या वयः समीच्या ।

यमो राजा प्रमृषाभिः पुनातु मा जातवेदा मोर्जयन्त्या पुनातु ॥

THE Rigveda consists of ten Mandalas or Books, and the whole of the ninth Mandala is dedicated to the god called Soma Pavamana. There are one hundred and fourteen hymns in this Mandala, and after the sixty-seventh comes a hymn of twenty stanzas, which is not to be seen in the ordinary editions of the Rigveda. It is one of those many hymns of the Rigveda that are known as Khilas, and that may be seen as an appendix in the modern editions. The above-quoted stanza, with the two preceding ones, as appearing in the book of the Bharata-samaj Temple worship, forms the third, the fourth and the fifth of this Khila Hymn, which is in praise of the Pavamani Hymns or hymns dedicated to Soma Pavamana in the ninth Book. These three stanzas appear in the Taittiriya Brahmana (I, 4, 8, 6).

In the above stanza there are five deities invoked, and each name is associated with a word in the feminine gender. Sayana, commenting upon the stanza in the Taittiriya Brahmana, explains these five feminine names as five goddesses associated with the five deities. Each of the five deities is invoked along with the goddesses by the worshipper to purify him. This is the meaning according to Sayana. Sayana gives only the obvious meaning, which strikes the student at the first sight. There is also a deeper meaning.

Any one who reads the book of the ritual carefully, will find that it is not a stray collection of beautiful and sublime verses from ancient texts—verses used in Sandhyavandana, Agnihotra and other rituals of the Hindus. There is a definite plan according to which the selection and the arrangement is made, and there is a definite purpose behind the plan. As Mr. P. K. Telang puts it, "by offering our devotion and adoration to God, we are trying to bring down into the world His Power and Blessing; and we are doing this not for our own sakes, not in order that the worshippers here only may benefit, but that they and the rest of the world, all those in the midst of whom we are placed, should have a part in it. That is the one object of this Pujā—that we call down the Blessing of the Lord for distribution in the world." (*Theosophy in India*, June-July, 1926).

The Leader of the prayer purifies himself through the thought of the Lord, and he distributes water to the worshippers, who purify themselves by magnetising the water with a Mantra recited in chorus and drinking it. This purification is not of the nature of the spiritual sanctity of spring dumb-bells and borax soap. There are certain defects in us, brought about daily through causes over which, in our limited capacity, we have no control, defects which could be removed only through divine intervention. It is such a purification that is effected. Then the gods are invoked with the ringing of

a bell, to help man in his worship and to realise the desired purpose. All evil vibrations produced in the temple by the presence of the worshippers before their purification and by other causes must also be neutralised, and this is accomplished with the help of the gods. Thus the worshipper and the temple are both made ready and fit for bringing down the Blessing of the Highest Lord for distribution among men. In order that no disturbance might affect the process, a mighty wall is built around the place of worship, fixed in all the three planes. Now the worshippers are ready to approach the Highest God for His Blessing. This is to be done by the recitation of the Gayatri.

The worshipper cannot go to the Highest God in this physical body. They have to reach Him in their purified inner being. The stanza quoted in the beginning is intended to prepare the way for approaching God. There are five stages in that path and the five stages are described there. The worshippers must bring down the Divine Power and the Divine Blessing from the highest plane to the physical plane.

First Indra is invoked to purify the worshipper with his good lead (सुनीति). Indra is mainly associated with the killing of Vritra and letting loose the rivers. This may represent the physical phenomenon of breaking the rainclouds and swelling the rivers with the waters, or removing the gloom of the winter and showing the sun in all his glory in the Spring season, or dispersing the darkness of the Poles (lasting for some months) and revealing the rays of the sun. Or, it may represent removing the sins from man and flooding the channels of divine light, or it may be the breaking up of the physical limitations of man and letting the higher vision to flow. In all these cases, Indra is associated with our physical condition. He helps the worshipper in his battles—whether chariot race, fights with the enemies or the battles of life. Indra, in this stanza, is invoked to purify the physical plane, to remove all obstructions in that plane so that the Divine Blessing may flow down.

Then we have to purify the higher plane. Soma is Pavamana, the purifier. Soma is associated with immortality, with स्वस्ति (which I have translated as eternal weal). The word (*svasti*) is usually explained as derived from सु (*su* well) and अस्ति (*asti* being). If this be the derivation, the word should have been divided in the Pada text of the Vedas; but it is not done. A more probable etymology will be to associate the word with स्वः (*svah* heaven, light), and to take ति (*ti*) as a termination. The word may mean "being in heaven". This स्वस्ति (*svasti*) or heaven world of the Vedas is the happy condition in a plane higher than the physical, attainable by good deeds—by invoking the aid of Soma. (A good description of the heaven is given in Rigveda, IX, 113, 6 to 11). As Indra is the helper of man in the physical plane, so Soma is his helper in the higher plane of light, *svah* (स्वः).

As a result of good deeds man ascends from the physical plane to the higher plane of light (*svarloku*). If there

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is any sin attached to the man, this sin prevents the man from using all the opportunities in this higher plane; he can remain only in the lower levels of the plane. Varuna is the god of rectification. He is to pardon sins, as is so plain from the Varuna Mantras that come later on in the ritual. Further, if there are sins, the man has to come back to the physical plane sooner. So Varuna is invoked to rectify the worshipper—to remove all sins from him—so that he can ascend to the highest level in that plane, without having to return to the lower plane.

Even in this higher plane of light, the man is not free from mortality. It is only by ascending to a still higher plane that the man becomes absolutely free from changes, from mortality. So the King Yama is invoked next to remove from him the defect of change in the form of birth and death. It is now known to many people that death is not a calamity, but that it is a great blessing. Death in the physical plane raises man to the higher plane of light, and death there leads him to the still higher plane from which there is no return. The King Yama is in charge of this Power by which death may be administered to man. So Yama is invoked to lift man eternally above the limitations of re-birth, to use his death-dealing powers and to make him *amrita*—immortal.

When Yama has bestowed this immortality, then the worshipper can go to the abode of Vishnu (तद्विष्णोः परमं पदम्) —as is given later in the ritual, and यद्वत्ता न निवर्तन्ते तद्वत्ता परमं मम as stated in the Geeta. It is now that Jatavedas is invoked. Jatavedas is He who knows all, He who is the possessor of all, He from whom all emanate. He is invoked to purify the worshipper with His ऊर्जयन्ती (*urjayanti*) vitalising energy, the true Divine Power and Blessing.

The object of the worship is not that the worshipper may himself be blessed. The real purpose is that the Divine Blessing may be brought down to the physical plane for distribution among humanity. The worshipper offers himself to be used by the gods as a channel through which this Divine Energy may be allowed to flow from the highest plane to the physical plane. The gods have already been invoked and they have come to help the worshipper to accomplish the great purpose. The various gods are in charge of the various parts of the whole process, and in the stanza quoted in the beginning, the worshipper invokes the gods in turn when their help is needed, when the worshipper reaches the positions under the charge of the various gods. Although the worshipper may not be conscious of his existence in the higher planes to which he is lifted, still by the voluntary dedication of his whole being in all its planes, the gods make use of his being, so willingly surrendered, purify him in all his planes, energise him with the Divine Blessing, and thus the gods make him fit for the result of the Gayatri which closely follows this Mantra—to bring down the Divine Power and to distribute it.

नित्यपूजाविधानम्

THE DAILY PUJA RITUAL—(CONTD.)

iv. अग्निदेवताऽऽह्वानम् (INVOKING THE GOD OF FIRE)
(Within the Shrine)

VII. अ०—

ॐ भूर्भुवस्सुवः—(इति अग्निप्रतिष्ठापनम्)

NOTE.—With this mantra, the leader of the worship sets up the fire.

(Within the Shrine)

VIII. अ०—

(1) चत्वारि शृंगा त्रयो अस्त्य पादा
द्वे शिपे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोस्वीति
महो देवो मर्त्या आविवेश ॥

(2) एष हि देवः प्र दिशोऽनु सर्वाः
पूर्वो हि जातः स उ गर्भे अन्तः
स विजायमानः स जनिष्यमाणः
प्रत्यङ्मुखः स्तिष्ठति सर्वतो मुखः ॥

1. चत्वारि (four); शृङ्गाः (horns); त्रयः (three); अस्त्य (his); पादाः (legs); द्वे (two); शिपे (heads); सप्त (seven); हस्तासः (hands); अस्य (his); त्रिधा (in three ways); बद्धः (bound); वृषभः (the Bull); रोस्वीति (roars and roars); महः (the great); देवः (god); मर्त्यान् (mortals); आविवेश (entered).

2. एषः (this); हि (indeed); देवः (god); प्रदिशः (quarters); अनु (in); सर्वाः (all); पूर्वः (first); हि (indeed); जातः (born); सः (he); उ (also); गर्भे (in the womb); अन्तः (inside); सः (he); विजायमानः (is being born); सः (he); जनिष्यमाणः (will be born); प्रत्यङ्मुखः (turned inward); स्तिष्ठति (stands); सर्वतोमुखः (facing all directions).

Tr. (1) Om! His horns are four, his feet are three, His heads are two, his hands are seven. Bound in three ways the Bull roars and roars, The great god has entered all the mortals.

(2) This god is indeed in all the quarters, Born first, he is still in the womb. He is being born, he will be born Turned inward, he stands facing all directions.

NOTE.—The first stanza is a symbolism of Agni, either as "Sacrifice" or as "the Sun". As sacrifice, the four horns are the four vedas, the three feet are the three daily Sacrifices (morning, noon and evening). The two heads are *brahmaudana* and *pracargya*, two rituals in Soma Sacrifices. The seven kinds of metres are the seven hands. He is bound in Mantra, Brāhmaṇa and Kalpa. As the Sun, the four horns are the four cardinal points, morning, noon and evening are the three feet, day and night are the two heads, the seven rays of the Sun are the seven hands. He is bound on the earth, in the air and in the heaven worlds. In the second stanza, his immensity, his infinite nature is described. He is here and everywhere. He was born of old, he is in the womb, he is being born, he will be born. He is turned inward and faces all directions.

When the leader of the worship chants these two stanzas, he and the worshippers must think of Agni as being present before them, in all beings, and at all times, past and future.

IX. स०—

ॐ अग्नये स्वाहा । अग्नये इदं न मम ॥
ॐ सूर्याय स्वाहा । सूर्याय इदं न मम ॥
ॐ प्रजापतये स्वाहा । प्रजापतये इदं न मम ॥

अग्नये (to Agni); स्वाहा (offering); अग्नये (to Agni); इदम् (this); न (not); मम (mine).

सूर्याय (to Sun); स्वाहा (this offering); सूर्याय (to the Sun) etc. प्रजापतये (to the Lord of men); स्वाहा (this offering); प्रजापतये (to the Lord of men) etc.

Tr. Om! This offering to Agni; this is to Agni; this is no longer mine. Om! This offering to the Sun; this is to the Sun; this is no longer mine. Om! This offering to the Lord of men; this is to the Lord of men; this is no longer mine.

NOTE.—Leader of the worship puts a piece of fuel (समिधा) in the fire with each of these mantras. All chant this with him and think of complete sacrifice to Agni in the three aspects.

X. स०—

ॐ अग्ने नय सुपथा राये अस्मान्
विधानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो
भूयिष्ठां ते नमउक्ति विधेम ॥

अग्ने (O agni); नय (lead); सुपथा (through good path); राये (to prosperity); अस्मान् (us); विधानि (all) देव (O god); वयुनानि (plans); विद्वान् (knowing); युयोधि (remove); अस्मत् (from us); जुहुराणम् (leading astray); एनः (Sin); भूयिष्ठम्

(most abundant); ते (to thee); नमउक्तिम् (hymn of Salutation); विधेम (we make).

Tr. Om! O Agni, lead us to prosperity through right path, O god, knowing all the plans. Remove from us the sin that leads us astray. By abundant hymns, we offer our salutations to thee.

XI. स०—

(1) मित्रस्य चर्षणीधृतः श्रवो देवस्य सानसिम् ।
सत्यं चित्रश्रवस्तमम् ॥
(2) मित्रो जनान् यातयति प्रजानन्
मित्रो दाधार पृथिवीमुत द्याम् ।
मित्रः कृष्टीरनिमिषाऽभिचष्टे
सत्याय हव्यं घृतवद्विधेम ॥
(3) प्र स मित्रं मर्तो अस्तु प्रयस्वान्
यस्त आदित्य शिक्षति व्रतेन ।
न हन्यते न जीयते त्वोतो नैन
मश्नोति अश्नोत्यन्तितो न दूरात् ॥

1. मित्रस्य (of Mitra); चर्षणीधृतः (supporter of creatures); श्रवः (glory); देवस्य (divine); सानसिम् (giving adorable or plentiful results); सत्यम् (true); चित्रश्रवस्तमम् (of wonderful fame).

2. मित्रः (Mitra); जनान् (the men); यातयति (directs); प्रजानन् (knowing well); मित्रः (Mitra); दाधार (supported); पृथिवीम् (the earth); उत (and); द्याम् (heaven); मित्रः (Mitra); कृष्टीः (men); अनिमिषा (without a wink); अभिचष्टे (looks upon); सत्याय (to the True One); हव्यम् (oblation); घृतवत् (with ghee); विधेम (we make).

3. प्र (well); सः (that); मित्र (O Mitra); मर्तः (mortal); अस्तु (may remain); प्रयस्वान् (endowed with plenty); यः (who); ते (thy); आदित्य (O, son of Aditi); शिक्षति (disciplines); व्रतेन (with the laws); न (not); हन्यते (is killed); न (not); जीयते (is conquered); त्वोतः (protected by you); न (not); एनम् (him); अंहः (sin); अश्नोति (approaches); अन्तितः (from near); न (not); दूरात् (from afar).

(2) Mitra, knowing all, directs the men, Mitra supports earth and heaven, Mitra watches men without winking eyes, We offer this oblation with ghee to the True One.

- (3) O Mitra, may that mortal be endowed with plenty,
Who, O son of Aditi, disciplines himself under thy laws;
One protected by thee is never killed, is never conquered,
Him no sin approaches either from near or from afar.

NOTE.—All recite the above, thinking in the first stanza of Agni as leading men to the heaven world and then in the last three stanzas, of Mitra as the supporter of the world and the protector of man.

(The fire is brought before all; each touches it with third finger (anamika or Pavitra) of his right hand. When all have touched the fire, they chant the following in chorus, touching with the finger the various parts of the body as hereunder described.)

XII. ॐ भूः इति शिरसि । ॐ भुवः इति ललाटे । ॐ सुवः इति कण्ठे । ॐ महः इति नाभौ । ॐ जनः इति

हृदये । ॐ तपः इति वामस्कन्धे । ॐ सत्यं इति दक्षिणस्कन्धे । ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवःसुवरोम् ।

1. ओम् भूः—इति शिरसि (on the head); 2. ओम् भुवः—इति ललाटे (between the eyebrows); 3. ओम् सुवः—इति कण्ठे (on the throat); 4. ओम् महः—इति नाभौ (on the navel); 5. ओम् जनः—इति हृदये (on the heart); 6. ओम् तपः—इति वामस्कन्धे (on the left shoulder); 7. ओम् सत्यम्—इति दक्षिणस्कन्धे (on the right shoulder); (The following touching the head), ओम् तत्सवितुः (see. VI—1,2,3)

NOTE.—The worshippers must think of the chakras as being vivified and brought into activity under the divine influence of Fire.

(To be continued)

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Very many important subjects vital to liberal Hinduism have been dealt with in the three volumes of THE DHARMA now completed. Almost all the contributions have been made by our late Editor the learned Pandit A. Mahadeva Sastri who has discussed them with his deep knowledge of Vedic Law and Literature and with suitable quotations from original sources. They now form a rare collection of authoritative views on the immediate social problems and are invaluable for earnest workers engaged in Social Service on shastric lines and for active promoters of liberal Hinduism.

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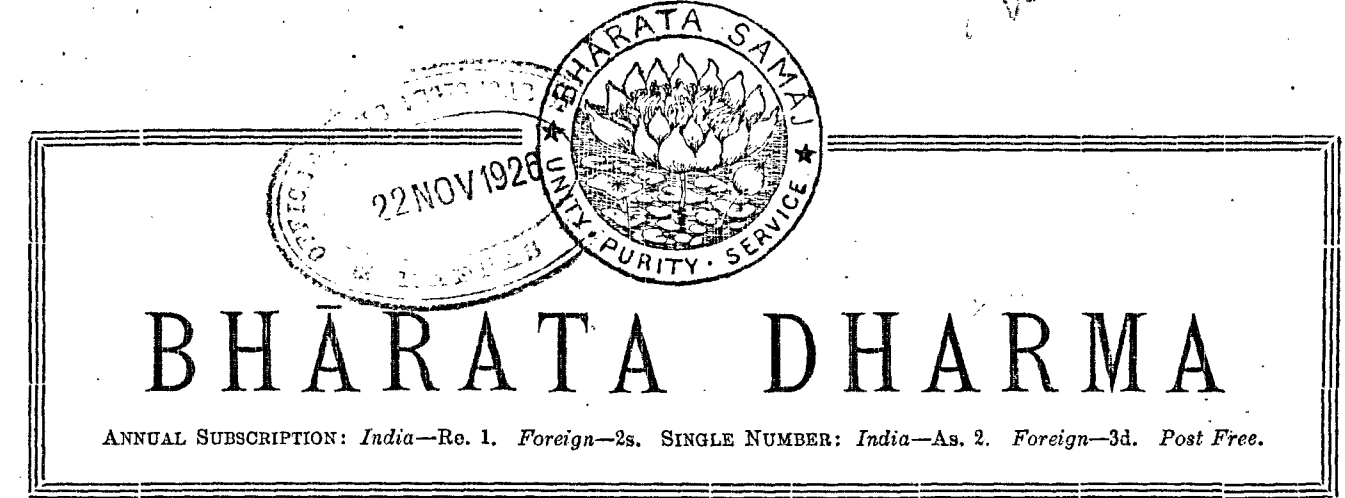
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EDITORIAL NOTES

SHRI VASANTANANDANAM

श्रीः

श्रीगुरुभ्यो नमः

श्रीवसन्तानन्दनम्

श्रीमान्नः कुशलं तनोतु भगवान्सर्वेश्वरः सन्ततं
यत्कार्यं भुवने सतीति कुरुते सानन्दमेव स्वयम् ।
स्वीयं क्लेशमपाकरोति निखिलं प्राप्नोति हर्षं परं
सेयं भारतपुत्रिका विजयतां श्रीमद्वसन्ता चिरम् ॥ १ ॥
'एते सत्पुरुषाः परार्थघटकाः स्वार्थान्परित्यज्य ये'
श्रीमान्भर्तृहरिः बभाण यदिदं तत्सत्यमेव त्वयि ।
किन्त्वेभ्यः सुतरां परार्थनिरता वैशिष्ट्यमाप्नोष्यहो
स्वार्थो नैव हि नैव चात्र भुवने लोकार्थसेवैव ते ॥ २ ॥
श्रीमद्भारतभाग्यशेवधिरियं विद्वच्चकोरीशशी
ब्रह्मज्ञानसमाजवारिधिविधुः दीनैकचिन्तामणिः ।
लोकक्षेमविधानकल्पलतिका श्रीमद्वसन्तैवतां
देशेऽस्मिन्पुण्यदुपपन्नमेव भविता स्वाराज्यसौख्यं यदि ॥ ३ ॥
'स्वसुखनिरमिलापः खियसे लोकहेतोः'
इति हि कविवरः श्रीकालिदासो यदाह ।
तदखिलमपि तथ्यं भासते ते चरित्रे
जय जय सुगुणाख्ये भारतेड्ये वसन्ते ! ॥ ४ ॥
अद्यार् पुस्तकशालायां पण्डितः प्रीतिलो व्यधात् ।
पलाशरामनाथः श्रीवसन्तानन्दनं शुभम् ॥

(ODE TO SHRI VASANTA)

1. May Ishvara, the Lord of All,
Ever shower His blessings on all;
He whose plan Vasanta works
With enthusiasm, with equanimity,
And feels herself more than pleased
When the Work is carried out.
May He grant her long life
And triumph in her divine mission.
2. Truly has Bhartrihari sung,
"Good men their attention devote
Only to benefiting others,
Never thinking of their own selves."
Verily, verily is that true!
Of thee, Shri Annie Besant.
Still more art thou worthy,
For thou hast no interests
That are ever thine own
Except those concerning the world's welfare.
3. Thyself, the glory of Mother Ind;
Thyself, the moon to the Chakora birds
(The Pandit-class of erudition old);
Thyself the moon adorning the sea
Of Brahmajñan, the ancient Theosophy;
Thyself the boon of the lowly poor;
Thyself the slender celestial creeper,
Kalpalata, of world's welfare;
May'st thou prosper for ever and ever,
O! thou, veteran pioneer worker
Ever and ever for India's freedom!

4. Quoth Kalidāsa, best of poets,
 "With no desire for one's own self,
 Suffering and toiling for others' sake,
 That is the characteristic of the kingly saint."
 So truly does it come out in thy life.
 Victory be to Shri Vasanta,
 The beloved daughter of Mother Ind!

Thus ends the happy ode
 Done by Pandit Ramanath Sastri
 Of the Adyar Library Staff,
 With dedication to Shri Besant.

The above Sanskrit verses were sung by Pandit Ramanatha Shastri of the Adyar Library (translated by Mr. B. S. Rama Subbier) at the celebration by the Home Rule League of the 80th Birthday of Dr. Annie Besant at the Public Meeting at Gokhale Hall on October 1st. We echo the sentiments with full and flowing hearts for all this great Servant of Humanity, the great exponent of Bharata Dharma—the true Sanatana Dharma—has been and done for our beloved Hinduism. She opened our sleeping and indifferent eyes to the hidden treasures of our faith; she shewed by precept and example how the ancient ideals might be restored to modern life; she has been observing the true tenets of Hinduism in her daily life and defended them against ignorant and interested attacks. To-day we are proud to call ourselves Hindus and are beginning to understand and follow in true spirit the forgotten and neglected principles of our sublime religion in faith and with fervour.

In its conception and origin, in the erection of the Temple—the radiating centre of its ideals and objects, the Bharata Samaj itself owes everything to the inspiration and guidance of Dr. Besant. Has there been, is there, a truer Hindu, a greater Karma-Yogin than herself in our recent history to shew us the light?

Babu Bepin Chandra Pal has written:

"... I have had the privilege in the course of this fairly long life to meet and know many eminent people of this generation, or more correctly, of the last three generations, the oldest of whom, had they been living to-day, would be more than 125 years old. But it has not been my good fortune to come across one single example of what has been described in our ancient books as Karma Yogin except Mrs. Besant. The Karma-Yogin is one who seeks to live in unbroken Union with the Lord through the service of His creatures..."

Listen to her own words spoken at Ommen to the members of the Order of the Star on July 27:

"... Now I cannot be a Hindu because I have a white skin—that was not part of the original Hinduism otherwise it could not have spread, but nowadays that is one of the rules; if you are a Hindu you must have a brown skin—although it is quite true that a very orthodox Hindu spoke of me as a Hindu inside; it is rather like talking of a round triangle, still it was accepted and my servants were not outcasted, because I lived the Hindu life; that is to say, I did not eat a number of things

which people in other countries do eat, I never touched alcohol, meat or fish, therefore the servants were not in anyway likely to be led away from their own faith. Because of that, because I was born over here in order to get a Western training, I was able to help India immensely against the materialism which was over-spreading her, because of the influence of foreign countries, and especially of foreign science. I became a materialist for that reason, a scientific materialist, and I knew exactly how it affected the mind, and also later how you could answer the mind which was thus affected; and then I went over to India. You will not find so many Indians now who are materialist because I was able to teach them their own faith in a form which suited the particular difference made by a Western education. We do not hear much now of materialism in India.

On the other hand I was able to supply them with things they had forgotten. There is the special work, I think, of the Society everywhere, that is why it has no boundaries of belief. Every religion has lost something in the course of time, and Hinduism has lost the true doctrine of Karma, although it has talked about it a great deal, and lived in the words, so to speak, that one's life depended on previous lives; but I pointed out to them, that in one of their great teachings, from the mouth of one of the greatest of their teachers, it was said: 'Exertion is greater than destiny.' I just put what was wanted to make karma not an undue submission but a responsible acceptance, without discontent, of whatever comes joined to a tremendous effort to change it, whence comes the endeavour for human evolution. And in that came what other religions have lost."—*Herald of the Star* for September, 1926.

Such are the services rendered by this mighty Soul to liberalise and spiritualise Hinduism. With grateful enthusiasm therefore we join Krishna Dasa in his prayer with which he closed his presidential remarks at the said public meeting of October 1st. "May her Himalayan Guru bless her so that she may live till she completes the VEDIC age of 100 years; may her Master's Master the great Rishi Agastya, who is the Regent of India under our Lord and King, Sanatkumara, also bless her; may the Master of Masters, the Jagatguru, also bless her: and may we all send loving thoughts to her on this occasion!"...

CO-OPERATION BETWEEN DEVAS AND MEN

THE Bishop Leadbeater in his address on 'He Maketh His Angels Spirits' appearing in the September issue of *The Liberal Catholic*:

"Now, Angels come into touch with us in various ways, and one of the most important is through religious Services. At the commencement of our celebration of the Holy Eucharist we ask God to send His Holy Angel. That is a definite invocation and it brings an immediate result. An Angel comes at once, and takes charge of our work; he gathers the devotion and the love that we

outpour, the worship that we give, and weaves it, as Tennyson poetically puts it, into the golden chain that binds our earth to the Feet of God. That is part of the work which the holy Angels are always doing for us. Wherever there is earnest devotion outpoured, there comes at once a messenger to take this devotion, to elevate it and strengthen it, to call out as much from us as we will give, and then to send it up to the Feet of the Father again. In our Healing Service also we begin by calling for an Angel, by appealing to the Archangel Raphael, Who is the Healing Power of God. And in answer to that call there comes a majestic form by whom the work is done.

"The time is coming now when the Angelic kingdom will draw closer to our own. Mankind is supposed to have reached a stage in its evolution when it is better able to understand the Angelic evolution, to enter into some relation with it and to gain from it great help and upliftment. The tremendous, rather blind devotion of the Middle Ages is passing away from us, and this Ray of the relationship with the Angels and of ceremonial with which we are connected is now coming to influence the earth. There it is our business to prepare ourselves for this which is coming to us, so that we may understand the holy Angels, that we may so live as to co-operate intelligently with their efforts, and make ourselves channels for their work. Therefore we should adopt an attitude of receptiveness; we should try to make our lives such that the Angels can co-operate with us, and can work through us for the greater glory of God, Who is Ruler alike over Angels and men..."

We have been reminded in recent years that the time is ripe for cordial co-operation between Devas and Men. In the Bhagavad-Gita, Shri Krishna told Arjuna

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

"With this nourish ye the Shining Ones, and may the Shining Ones nourish you; thus nourishing one another ye shall reap the supremest good." III, 11.

In these days of hurry and rush, of almost entirely changed conditions of life, how shall we co-operate intelligently with Devas (Angels) to make ourselves channels for their work? Devotion and an attitude of receptiveness have been described as necessary in the above extracts. Sacrifice to Devas is the second of the five (Maha-Yagnas) great sacrifices forming the daily duty of every Aryan. According to Manu, Homa—the pouring into the fire of (Ghee) constitutes Deva sacrifice

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।

होमो देवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥

"Teaching is the Brahma Sacrifice, Tarpana (the offering of water) is the Pitr sacrifice, Homa (the pouring into the fire) the Deva sacrifice, Bali (food) is the Bhuta sacrifice, hospitality to guests, the Manushya sacrifice.

स्वाध्यायेनार्चयेत्तर्पणैर्देवान्यथाविधि ।

पितृभ्यां नृनैर्भूतानि बलिकर्मणा ॥

"Let him worship, according to the rule, the Rshis with Veda study, the Devas with Homa, the Pitr with Shraddha, men with food, and the Bhutas with Bali."

The sacrifice to the Devas represents "the recognition of the debt due to those who guide nature, and the 'feeding' them by pouring ghee into the fire, the Homa sacrifice. The Devas are nourished by exhalations as men by food, their subtle bodies needing no coarser sustenance." (Page 33 of Hinduism, Part III of *The Universal Text Book of Religion and Morals*.)

But the truly religious man's relations with the Devas are not confined to formal sacrifices. For a recognition of their necessary and useful co-operation for the wheel of Samsara to move smoothly, one should feel sufficient love and devotion to the Shining Ones in the form dear to him. Hence the necessity for daily worship, and the simplest form is the Puja.

The Bharata Samaj Temple Puja which can be adopted for the home as well, has already been found to be an effective means of invoking the help of Devas towards forming an efficient channel for the bringing down of the Divine Grace and its distribution to the world, besides being useful for steadying the mind, purifying and ennobling the emotions and stimulating the unfolding of the spiritual faculties in individual worship. The daily Sandhya for which also an abridged form of ritual has been issued by the Bharata Samaj is one of the modes of such worship.

DASARA

By L. B. RAJE

"DASARA" is so called because it falls on the 10th day after the "Navaratra" (the nine nights) holiday. The holiday thus extends over ten days, beginning from the first day of the bright half of the month of Aswin. It is one of the most important holidays of the Hindus and affects all departments of their life, social, political, educational and religious. It is observed in all parts of India. The only evil connected with its observance is in the offering of animal sacrifices in some places, especially in the North. It is through a misconception of the religious idea connected with this holiday that the evil practice of sacrifices originated and every effort must be made to enlighten the Hindu public regarding the real significance of this holiday so that they will desist from all evil practices in connection with this, otherwise most spiritualising, holiday.

It has an astrological basis and is placed in the month of Aswin, when the Sun occupies the sign Libra of the Zodiac. It is significant that the Jayanti (Birth day celebration) of the 7th Avatar of Vishnu, Sri Ramachandra, is fixed in the month of Chaitra, when the Sun is in Aries, his sign of exaltation, and as Aries rules the head, the power aspect of the Logos, as well as the Atma in man, is at its best and the powers of head are developed and manifested. The Jayanti of the next Avatar, Sri Krishna, is celebrated when the Sun occupies the sign Leo of the Zodiac. Leo governs the heart and thus the Wisdom—Love aspect of the Divine and in man is aroused. But when the Sun passes on to the sign Libra he is in his lowest position but at the same time he begins to climb to the highest position in the Aries once again. He begins another cycle on a higher level.

It is at this time that the soul stands in need of strength and must make a supreme effort with the help of the Devas, who are specially helpful at this time of the year. The Christians also celebrate the "All Angels'

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Day" at this time. The goddess "Ambika" embodies in herself the Shakti (Power) of all the Devas combined and sacrifices made to Her will be as good as made to all the Devas. Now it is not the animal sacrifices or human sacrifices which are enjoined for this purpose. It is, as if it were, to draw the special attention of all Hindus to the real nature of sacrifice or Yajna required for the upliftment of the soul, that the Jayanti of the 9th Avatar—the Buddha Avatar, is fixed on the Dasara day; Buddha who preached and lived the life of *Ahimsa*. The whole period of nine nights (and days also), the Navaratra, is intended to prepare the soul for the attainment of victory on the 10th day, which is therefore also called the "Vijaya Dasami" and also "Buddha Jayanti". It is true that one has to perform three sacrifices before the victory can be achieved. He has to make "Ajamēdh," the sacrifice of a goat but at the same time it must not be attended with Himsa or the killing of any sentient being as he is celebrating Buddha Jayanti and attempting to follow the path of Buddha who preached the religion of "Ahimsa Paramō Dharmah". How can he do so? Yes, he can. He should make his senses submissive, like sheep and offer them to "Ambika," the Shakti of Iswara, who will then guide the activities of the senses, through the gods presiding over them, so as to enable him to take the first step on the path of return to Brahman.

When he is ready for "Discipleship" he is asked to make *Aswamedh*, the sacrifice of a horse. Of course not the killing of a horse, but the merging of his lower mind which he has made like a well-controlled horse, for the purposes of the higher mind. He has now to worship the *Sami* tree. It is said that there is a slow process of burning going on at the core of this tree on account of which it is called "Antar-Jwala". Sticks (Samidhas) made of this tree were used in the Vedic times to produce fire for Yajna, by rubbing two pieces over each other, until the friction ignited one of the sticks. Worship of the *Sami* tree therefore symbolises the attainment of the stage of an "Initiated Disciple" who has subdued his senses and controlled his mind.

He is now asked to make the *Nara-Medh* the sacrifice of man. Certainly not the sacrifice of a human being to a blood-thirsty goddess, but the supreme sacrifice of the very source of his personality, his causal body, which made him a Man. He must now merge his little self in the Universal Self. When he makes this sacrifice he can function in his Buddhist body and feel one with all. The Shakti of Iswara, Goddess Ambika, blesses him with the power of Universal Love, the Wisdom of God. He now goes into the world to share his wisdom with one and all that he comes in contact with. This has given rise to the custom of distributing the *Sami* leaves to every one, and saying that one is distributing gold. Everyone worships the *Sami* tree, takes the leaves and goes to distribute this gold to all; even to those with whom he may have quarrelled during the preceding months of the year. The light of Buddha is said to be a brilliant gold line and hence the likening to gold. New friends are made on this day by giving them this gold, out of the unselfish love of the Buddhist world.

The Goddess (Divine Shakti) is also worshipped on this day in her aspect of *Saraswati*, the divine knowledge. All the suffering in the world and all quarrels arise from ignorance. Education in all departments of

nature and of our life in this world will remove the very cause of pain and bondage. Poojas are held in public libraries and educational institutions and boys and girls are first sent to the school on this auspicious day.

All workmen also worship their implements on this day. It is called "Ayudha Puja". All work must be done with utmost devotion and love and finally offered to God who gives us the Shakti to carry on all our activities. The Goddess in Her aspect of Chandi or Durga is also worshipped during these days by those who are in adverse circumstances and wish to overcome any particular difficulties. They use the special prayer called the *Saptasati* or Chandi which is supposed to have a magical effect, if properly offered. The Pandavas prayed to "Durga" when they were about to enter the one year's period of their living in disguise and She blessed them with success and also victory in the ensuing fight with the Kauravas after their period of disguise was over. Arjuna also prayed to Durga just at the time of commencing the first battle of the Great Mahabharata War, Sri Krishna Himself having told him to do so. This aspect of the Goddess evokes latent powers in man and is connected with mysteries and hence the performance of magical rites during these holidays. The knowledge of the mysteries, however, being lost through the ages, these Tantric Poojas led to black magic and the animal sacrifices.

May the Great World-Teacher guide this ancient people of Aryavarta to revive the True Mysteries connected with this worship of Shakti and put an end to all the evil practices which have crept in through the ages.

L. B. Raju

POINTS FROM PERIODICALS

A Baby Wife: Says the *Rajasthan*, Patiala: A Mahajan of Jamma has certainly beaten the record of child marriages, for we are informed by the *Ranbeer* that he has performed the marriage ceremony of his three years' old daughter who in company with a near relative even went to her husband's house. The marriage seems to be ludicrous in the extreme. Child marriage is, in fact, no marriage legally or morally. The Hindus are exposing themselves to world ridicule by allowing their society to remain blotted with such an absurd custom as child-marriage. The curse of widowhood which is brooding over the Hindus has resulted from the fact that hundreds of Hindu girls become widows before they even reach marriageable age. The advocates of child marriage appear to possess a childlike mentality, and to satisfy it they get their little sons and daughters married. Little they realise that marriage is a tie of grave responsibility and that boys and girls who are the victims of their absurdity are human beings and not dolls to play with.

The Indian Social Reformer

ENFORCED WIDOWHOOD

(A BRUTAL CRIME)

GANDHINI referring in *Young India* to the valuable table given by Sir Ganga Ram regarding the number of widows throughout India writes:

The figures he has given us are truly appalling. "Who will not weep" he asks "over the figures which

show the misery caused by child marriages and enforced widowhood." Here are the figures of Hindu widows according to the census of 1921:

Widows of age up to 5:	11,892
" from 5—10:	85,037
" from 10—15:	232,147
	329,076

The figures are also given for the two previous censuses. The total of 1921 is a trifle higher than for the two decades. The widows of the other classes are also given. They only demonstrate still further the enormity of the wrong done to the Hindu girl widows. We cry out for cow protection in the name of religion, but we refuse protection to the human cow in the shape of the girl widow. We would resort to force in religion. But in the name of religion we force widowhood upon our three lakhs of girl widows who could not understand the import of the marriage ceremony. To force widowhood upon little girls is a brutal crime for which we Hindus are daily paying dearly. If our conscience was truly awakened there would be no marriage before 15, let alone widowhood and we would declare that these three lakhs of girls were never religiously married. There is no warrant in any *shastra* for such widowhood. Voluntary widowhood consciously adopted by a woman who has felt the affection of a partner adds grace and dignity to life, sanctifies the home and uplifts religion itself. Widowhood imposed by religion or custom in an unbearable yoke and defiles the home by secret vice and degrades religion.

And does not this Hindu widowhood stink in one's nostrils when one thinks of old and diseased men over 50 taking or rather purchasing girl wives sometimes one on the top of another? So long as we have thousands of widows in our midst we are sitting on a mine which may explode at any moment. If we would be pure, if we would save Hinduism, we must rid ourselves of this poison of enforced widowhood. The reform must begin by those who have girl widows taking courage in both their hands and seeing that the child widows in their charge are duly and well married—not remarried. They were never really married.

—The Hindu

THE PUNJAB VIDHVA VIVAH SAHAIK SABHA

THE Honorary Secretary writes: Reports of 220 widow marriages have been received from the different branches and co-workers of the Vidhva Vivah Sahaik Sabha, Lahore (Punjab), throughout India in the month of August, 1926. The total number of marriages held in the current year, i.e., from 1st January, 1926, to the end of August, 1926, has reached 1,929 as detailed below: (1) According to caste: Brahman 374, Khatri 248, Arora 288, Aggarwal 282, Kaisth 57, Rajput 177, Sikh 191, Miscellaneous 312. Total 1,929. (2) According to Provinces: Punjab and N. W. F. P. 1,274, Sind 56, Delhi 53, U. P. 429, Bengal 75, Madras 7, Bombay 6, C. I. 8, Assam 5, Behar and Orissa 16. Total 1,929. (3) Voluntary donation received during the month is Rs. 1,041, and the total amount received during the year is Rs. 1,764.

UPLIFT OF DEPRESSED CLASSES

WORK OF DAYANAND DALIT UDHAR MANDAL, HOSHIARPUR

The Mandal has decided to start a Purohit class in October at Sham Churasi, district Hoshiarpur, with a view to produce Purohits for officiating at the ceremonies and rituals of the depressed classes. The course of studies will consist of the Satyarth Prakash, the Sanskar Vidhi, other essential Samajic books, a bit of medicine and music. The Mandal will arrange free of cost for books, board and lodging of all students. Hinduknowing students are eligible for admission; preference will be given to the children of the untouchables, who, after the period of instruction and being duly qualified, will take upon themselves the task of acting as priests in their community, imbued with a spirit of service and labour of love, not for material gain but for spiritual guidance and religious administration. Our thanks are due to Bawa Gurmukh Singh, President, Arya Samaj, Amritsar, who has so kindly and generously agreed to pay all the costs of the class.

The fitting celebration of the *sanskars*, i.e., religious rites, is absolutely essential for the maintenance, growth, and solidarity of a community. To keep the untouchables, therefore, within the fold of Hinduism and consolidate and organise their social fabric, it is in the fitness of things that their *sanskars* be easily and cheaply performed according to the Vedic rites. To meet this dire want the Mandal has decided to start the Purohit class as mentioned above.

—The Indian Social Reformer

AN INVOCATION TO THE GOD OF FIRE

By C. KUNHAN RAJA, M.A., PH.D.

अग्ने नय सुतया राये अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
युयोध्य स्मज्जुह्वराणमेनो
भूयिष्ठां ते नमउक्ति विषेम ॥¹

THIS stanza occurs in the Puja of the Bharata Samaj Temple. It is the first stanza in the hymn 189 of the First Book of Rigveda. The Hymn consists of eight stanzas and is addressed to Agni, the God of Fire. The stanza is a very important one, as is evident from the large number of places where it is quoted. We come across the stanza in the Vajasaneyi Samhita or the Shukla (White) Yajur veda thrice (V-36, VII-43, XL, 16), twice in the Taittiriya Samhita or the Krishna (Black) Yajurveda (I-1-14-3, I-4-43-1), once in the Taittiriya Brahmana (II-8-2-3), once in Taittiriya Aranyaka (I-8-8) and once in Shatapatha Brahmana (XIV-8-3-1). The camp Fire is lighted with the recitation of this stanza in many places.

Some scholars calculate the relative importance of the vedic gods by means of statistics, and they say that Indra is the most important god in the vedic period, because about a fourth portion of the entire Rigveda is dedicated to him (about 250 hymns out of a total of 1,028); next comes Agni who is praised in about 200

¹ The stanza is translated and explained below.

hymns. They say that Vishnu is a minor divinity of the Aryans in the vedic period, but that he completely overshadowed Indra in the later period represented by the Puranas. This is a mistake which the students of the Vedas commit by following pure, dry, scientific and historical methods, devoid of sympathy, understanding and intuition. As the unanimous authority of all the great Indian Teachers asserts, the Vedas are the basis of Dharma—of the aggregate of the laws that govern the Path to the Final Goal. So the Vedas essentially deal with the conduct of those who are far below the final heights to be reached, but who aspire to reach them, and as such we find in the Vedas a predominance of these divine agencies who have a more intimate relation with persons still struggling in the lower planes of existence. Vishnu is the highest Solar Deity of the Vedas; He stands higher than all this created world, and His highest abode is the final goal of all. He is immanent in the whole of the created world, but He is more than that. There are various planes, various stages between the highest place of Vishnu and the plane of ordinary human beings, and there are various divine agencies that help man to rise up to the abode of Vishnu, or, which is nearly the same thing, to bring down the Blessing of Vishnu to the lowest plane of ordinary mortals. Man needs such help more on the lower planes, and he can work more independently when he rises to higher planes. Indra is the divine agent that helps man on the lower physical plane. As Vedas prescribe the laws by which man could be brought in communion with the highest Vishnu, they have evidently to deal more with such agencies that help man to enjoy that communion. That is the reason for the predominance of Indra in the Vedas. There was no struggle between Indra and Vishnu for supremacy as the critical scholars assert.

But in the Bharata Samaj Puja, there are no *Mantras* addressed to Indra, the chief of the vedic deities. There are only a few references to him. The reason is quite plain. Those who assemble in the Temple are engaged in a very holy act, that of bringing the highest divine Blessing to those who are confined to the physical plane. They dedicate themselves to the gods—to the divine agents—to be used as channels for letting the divine Blessing to flow down to the physical world. Individuals assembled in the Temple are sufficiently evolved to be capable of being lifted up to the higher planes by the gods. If they are confined to the physical plane and if they stand in need of Indra's help to get out of the struggle of the physical plane, they are useless for the gods to construct the channel for the divine Blessing to flow. No one who has not the *Punya*, the divine grace, to be eligible for being lifted, without any effort, without any unnecessary strain on the power of the gods, to a higher plane, can possibly be expected to think of going to the Temple. So Indra's help is not needed, and he is not invoked.

Agni or the God of Fire occupies a rather peculiar position. His function is not exactly to help men on any particular plane, or to use the men for building the channel in any particular stage of it. His business is to bring the gods down and entrust them with their respective work on the various planes, and also to convey to the various gods the invocations of the worshippers, which is something like reporting to the various gods the available material for the construction of that part of the channel under the charge of that particular god, so that he can utilise the material in the best possible way.

Those who go to the Temple may be of various stage of evolution and of various adaptability. Agni knows the particular state of evolution of an individual and the fitness of that individual for particular part of the channel to be built. The individual worshipper has no choice in the matter. He completely dedicates himself to the gods. He shall not say that he insists on being used in a particular part of the channel, in a particular stage or level in the construction. Whether one's self is used by the gods in a higher or a lower plane, it does not matter. The important thing is that one has the *Punya* to think of surrendering one's self to the gods for such a holy act, and to be used by the gods for the construction of the channel through which divine Bliss will flow down. Our duty is to go to the temple and dedicate ourselves to the gods to be properly used by them. Agni is the supervisor of the whole construction, and by the above stanza the worshippers surrender themselves to him.

“AGNI, LEAD US THROUGH GOOD PATHS TO PLENTY”

The translation is only provisional. The original means much more. The word for “to plenty” in the text is *raye* (*raye*). The word is from the root *ra* (*ra*) to give, and means “gift”. It is the divine Gift, the divine Blessing, the divine Power granted to man. Some people drift aimlessly to the final goal. Others progress consciously towards it. All reach the final goal one day or other. Those who drift, do so along all sorts of paths. It is only those who are under the guidance of the gods that reach the goal through the right path. The worshipper is not able to choose his right position for himself. It is Agni that can lead him to his proper place through the right path, because he knows all the paths:

“O GOD, WHO KNOWS ALL THE PATHS”

Each god has his proper function and his proper place. He knows what there is to be done within his limits. But Agni has access to all the levels, it is he who brings the gods to their various, proper positions in the construction of the channel for the divine Blessing and Power to flow down. He carries the prayers and invocations of the worshippers to the gods posted in the different planes.

“REMOVE FROM US THE SINS THAT LEAD US ASTRAY”

The sins referred to are not the sins of stealing or drinking alcohol, or the subtle traces of various shades of evil thoughts, words and deeds. The defects that have to be removed are of the nature of conceit, selfishness, jealousy and such things. No one among the worshippers shall be jealous of the position which the gods award to others in the construction of the channel, no one shall be discontented with the position in which he is placed by the gods. The gods know when, where and how to use them. If anyone insists on terms under which he is willing to surrender his self for the holy act, he will be thrown out by the gods, he will go the wrong way. It is such imperfections that might lead the worshipper astray from the path of bliss that are here required to be removed.

“WE MAKE THIS MOST ABUNDANT HYMN OF ADORATION TO THEE”

The Sanskrit word *namas* (*namas*) which is here translated as “adoration,” means “the unconditional recognition of the absolute superiority of him for whom the *namas* is made”. This line expresses an absolute

and unconditional surrender of the self by the worshipper to Agni, so that Agni may use him in the best way possible. This is no blind surrender. The worshipper knows to whom he is surrendering himself, and why he is doing so.

नित्यपूजाविधानम्

THE DAILY PUJA RITUAL—(CONTD.)

NOTE.—By a mistake, the translation of the first mantra under Sec. XI in page 17 of the last number of the BHARATA DHARMA—मित्रस्य चर्पणीयतः etc.—was omitted to be printed. It is given below and should be read before the translation of the second Mantra at the bottom of the page.

“(We Sing) the glory of the divine Sun who supports all creatures, the giver of plentiful results, of true and wonderful fame.”

v. अन्वेताऽऽह्वानम्

(INVOCATION TO THE GOD OF THE WATERS)

XIII. अ०—

ॐ दधिकाव्यो अकारिणं

जिष्णोरश्वस्य वाजिनः ।

सुरभि नो मुखा कर्तु

प्र ण आयुषि तारिषत् ॥

दधिकाव्यः (of Dadhikravan); अकारिणम् (I have performed); जिष्णोः (conquering); अश्वस्य (of the horse); वाजिनः (prize-winning); सुरभि (fragrant); नः (our); मुखा (mouths); कर्तु (may make); प्र (well); नः (our); आयुषि (lives); तारिषत् (may carry beyond).

Tr. I have made this in praise of Dadhikravan, The conquering steed, the prize-winning, May he make our mouths fragrant, May he extend our lives.

NOTE.—Dadhikravan is a horse which Mitravaruna gave to the Purus. He symbolises the solar deity and also wisdom and immortality. ‘Sweet mouths’ refers to wise words and ‘extending the lives’ refers to immortality. He is invoked along with waters, as the Sun is supposed to have been born from the waters. Note also in the Puranas, the appearance of Indra's horse *ucchaishravas* from the ocean along with *amrita*. When the leader of the worship recites this, the worshippers must think of wisdom and immortality. The leader of the worship pours water into a vessel, which is to be consecrated.

XIV. स०—

(1) ॐ आपो हि सा मय्यमुवृत्ता

न ऊर्जे दधातन । मुहेरणां चक्षसे ॥

(2) यो वः शिवतमो रसस्त्वयं भाजयतेह नः ।

उशतीरिव मातरः ॥

(3) तस्मा अरं गमाम वो यस्तु क्षयाय जिवन्थ ।

आपो जनयथा च नः ॥

1. आपः (O waters); हि (indeed); स्य (you are); मयो-भुवः (sources of bliss); ताः (them); नः (us); ऊर्जे (in strength); दधातन (may keep); महे (great); रणाय (delightful); चक्षसे (in vision).

2. यः (which); वः (your); शिवतमः (most-blissful); रसः (essence); तस्य (of that); भाजयता (sharer); इह (here); नः (us); उशतीः इव (like loving); मातरः (mothers).

3. तस्मै (for that); अरम् (quick); गमाम (we go); वः (you); यस्य (whose); क्षयाय (for maintenance); जिवन्थ (you strive); आपः (O waters); जनयथ (cause us to create); च (and); नः (us).

Tr. 1. Om! O waters, you are the sources of bliss. May Thou keep us in strength, In great, delightful vision. 2. Like loving mothers Make us here share in that essence of yours Which is most blissful. 3. We approach you quick for that, By possessing which Ye are so blessed. O! Waters, make us creative.

NOTE.—All must think of the loving waters as giving energy, wisdom and bliss and as helping the evolution of man.

XV. स०—

ॐ आपो वा इदं सर्वं विश्वा भूतान्यापः प्राणा वा

आपः पशव आपोऽन्नमापोऽमृतमापस्सम्राडापो विराडापस्त्वराडापस्त्रिंशत्यापो ज्योतीष्यापो यजुष्यापस्त्वयमापः सर्वा देवता आपो भूर्भुवः सुवराप ओम् ॥

आपः (waters); वै (verily); इदम् (this); सर्वम् (all); विश्वा (all); भूतानि (beings); आपः (waters); प्राणाः (the vital breaths); वै (verily); आपः (waters); पशवः (animals); आपः (waters); अन्नम् (food); आपः (waters); अमृतम् (immortality); आपः (waters); सम्राट् (highly shining=Hiranyagarbha); आपः (waters); विराट् (variously shining=Purusha); आपः (waters); स्वराट् (self-shining=Ishvara); आपः (waters); छन्दांसि (the metres); आपः (waters); ज्योतीषि (luminaries); आपः (waters); यजुषि (prayers); आपः (waters); सत्यम् (Truth); आपः (waters); सर्वाः (all); देवताः (Divine intelligences); आपः (waters) भूः, भुवः, स्वः (the physical, the astral and the mental planes); आपः (waters); ओम् (the Trinity).

Tr. Waters are verily all this; all beings are waters, the vital breaths are verily waters, animals are waters, food is water, immortality is water, the highly shining Hiranyagarbha is water, the variously shining Purusha is water, the self-shining Ishvara is water, the metres

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are waters, the luminaries are waters, the prayers are waters, Truth is water, all the Divine Intelligences are waters, the physical, astral and the mental worlds are waters. Om!

NOTE.—With this mantra, the water is consecrated. The terms *samrat*, *virat* and *svarat* may also be translated as "the supreme earthly power, the Universal power extending even beyond the earth, and the Power of the self". These terms are used also as denoting some forms of governments—*samrat* being the overlord, *virat* being the feudatory king and *svarat* meaning the independent king. The exact political signification of these terms is uncertain; here they mean only certain higher powers in the universe as Hiranagarbha, Purusha and Ishvara, or the Supreme Earthly Power, the Universal Power and the Power of the Self.

XVI. अ०—

(1) ॐ इमं मे वरुण श्रुषी हवैमद्या च मृडय ।

त्वामवस्युराचके ॥

(2) तत्त्वां यामि ब्रह्मणा वन्दमान-

स्तदाश्रितं यजेमानो हविर्भिः ।

अहेडमानो वरुणह वो-

ध्युरसं मां न आयुः प्रमोषीः ॥

(3) यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम् ।

मिनीमसि यविद्यवि ॥

(4) यत्किंचिद् वरुणं दैव्ये जने'S-

भिद्रोहं मनुष्याश्चरामसि ।

अचिन्ति यत्तव धर्मा युयोपिम

मानस्तस्मादेनसो देव रीरिषः ॥

(5) कितवासो यदि रिपुर्न दिवि

यद्राड्या सत्यमुत यन्न विद्म ।

सर्वा ता विष्य शिथिरं देवा-

या ते स्याम वरुण प्रियासः ॥

1. इमम् (this); मे (my); वरुण (O Varuna); श्रुषी (hear); हवम् (invocation); अय (to-day); च (and); मृडय (make happy); त्वाम् (thee); अवस्युः (desiring help); आचके (I pray).

2. तत् (that); त्वा (thee); यामि (I beg); ब्रह्मणा (with a prayer); वन्दमानः (adoring); तत् (that); आशास्ते (wishes); यजमानः (sacrificer); हविर्भिः (with oblations); अहेडमानः (being free from anger); वरुण (O Varuna); इह (here); वोधि (be, listen); उरुसं (wide-praised); मा (not); नः (our); आयुः (life); प्रमोषीः (steal away, take away from).

3. यत् किंचिद् (whatever); हि (verily); ते (thy); विशः (the ordinary people); यथा (like); प्र (greatly); देव (O God); वरुण (O Varuna); व्रतम् (ordinance); मिनीमसि (violate); यविद्यवि (day after day).

4. यत् किंचिद् (and whatever); इदम् (this); वरुण (O Varuna); दैव्ये (divine); जने (among the persons); अभिद्रोहम् (offence); मनुष्याः (men); चरामसि (we commit); अचिन्ति (through ignorance); यत् (when); तव (thy); धर्मा (laws); युयोपिम (we violate); मा (not); नः (us); तस्मात् (that); एनसः (on account of the sin); देव (O God); रीरिषः (harm).

5. कितवासः (gamblers); यत् (when); रिपुः (slander); न (as); दिवि (at gambling); यत् वा (or when); अया (sins); सत्यम् (in truth); उत्त (and); यत् (when); न (not); विद्म (we know); सर्वा (all); ता (them); विष्य (remove); शिथिरा इव (as if scattered); देव (O God); अय (then); ते (thy); स्याम (may we remain); वरुण (O Varuna); प्रियासः (be loved).

Tr. 1. O Varuna, hear this my invocation, and make me happy this day; I pray thee desiring help.

2. That I beg of Thee, adoring Thee with a prayer, That the sacrificer wishes of Thee, with oblations, Without anger, listen here, O Varuna, O wide-praised one, do not take away from our lives.

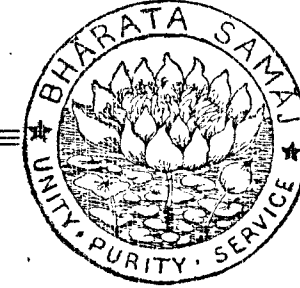
3. Whatever Laws of Thine, O God, Varuna! We, like common people, violate day by day.

4. Whatever offence, O Varuna, we men commit against the gods, Whatever law of Thine, through ignorance we violate, O God, do not harm us on account of the sin.

5. When we slander as gamblers at gambling, When there are sins in truth in us and we do not know, Remove them all, O God, as if broken in pieces and scattered, Then may we remain, O Varuna, Thy beloved.

NOTE:—In धुषी, अया and अया, the final vowel is lengthened for metrical purposes. यामि is, according to Yaska, the word याचामि with चा dropped. In the second stanza, "that" means the help asked for in the first stanza. वोधि is the imperative second person singular, (vedic form) of the root धृ to be. In the first two stanzas, Varuna's help is invoked; in the remaining three, Varuna is prayed to pardon sins of different kinds. It is suggested that a man is partly responsible even for such sins that are maliciously attributed to them. With these mantras also the water is consecrated. Varuna is the lord of the waters. Physical waters remove bodily impurity and Varuna removes moral impurity. So the waters consecrated with Varuna hymns purify both the inside and the outside of man. The first three stanzas were sung by the boy Shunahshepa who was about to be sacrificed and who prayed to Varuna for relief.

(To be continued)



BHARATA DHARMA

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UNIVERSAL OR ROOT RELIGION

PRESIDING at a Conference at Chintamani on the 26th September, 1926, Rajadharmaprabhava Dewan Bahadur K. S. Chandrasekhara Aiyar of Bangalore made the following observations in the course of his address:

Religion has been described, figuratively, as the pathway to God. And there are as many pathways as there are temperaments, nay, as there are men and women. But all of them lead to the same goal, the bosom of the Divine Father from whom all have come. As the Lord Shri Krishna has said in the *Gita*, "Howsoever men approach Me, even so do I welcome them, for the path which they take from every side is Mine."

But though there are so many paths, each apparently separate from the rest, they are not in reality unconnected. Not only is the goal the same for all of them, but the paths themselves are all traced out over the same extensive region—the universe manifested in time and space,—and they are all meant to help us to ascend by steeper or easier gradients, the same stupendous height, the (at present) inconceivable splendour of ultimate perfection.

In other words, we have all come from the One Supreme Being, the Father of All; and we are all destined, by His Will, and as part of His Plan or Scheme, to tread the way of evolution towards perfection. These are two of the basic truths common to all religions, however differently they may be expressed.

The way in question is trodden by the undergoing of all kinds of experiences (pleasant or the reverse) in all sorts of conditions, the object being to unfold the powers which are latent in all of us, powers which, when fully developed, will raise us to the full stature of that Divinity of whose nature we partake.

Just as, in our schools and colleges, it is not so much the details of the information imparted, or the language through which it is given, that is of importance, as the drawing out and training of the intellectual powers and the development of the entire nature of the pupil, so likewise, in the school of evolution, it is not the nature of the conditions and experiences amidst which we are placed, but the response we make, the lessons we learn, the attitude we cultivate, which determine our progress at each stage.

However varied may be the external conditions, however difficult and complicated our lives and surroundings, we may rest assured (as all religions teach us) that they are regulated by eternal laws, invariable in their operation but so elastic as to cover all circumstances and contingencies, perfectly just and impartial, but at the same time, beneficent and helpful. There are no accidents in the Divine Scheme, neither are there arbitrary preferences or disabilities. Karma—or cause and effect—is one of these laws, and Re-incarnation—or continuous progression through a diversity of conditions and experiences—is another. We are subject, every one of us, to the operation of these and other laws until at any rate we have reached a stage on the pathway when we have fully

the common interests of humanity,—a fact based on the great fundamental truth of the Unity of Life. There is, as every great religion in the past has proclaimed, but one Life which animates all forms, but one Self which is the innermost Self of all beings. Since we are all embodiments of that same Life, universal brotherhood is a fact in nature from which there is no escape.

I have run very rapidly over some of the basic truths of the Universal or Root Religion. I have not the time now to develop any of them, or to trace even cursorily their innumerable applications and far-reaching consequences.

My object is primarily to impress upon every one the value of a comparative study of all religions in a spirit of sympathetic understanding and appreciation. Such a study is sure to produce in us an intellectual conviction as to all of them having a common source and foundation of truth. And it may, with reflection and intuitive perception, lead us in time to realise as a fact, and not merely accept as a belief, the existence of the upward path of perfection by treading which we shall grow into the likeness and the stature of the Divine Father of All.

By T. L. VASWANI

A SUGGESTIVE little story in our scriptures tells how a student of Brahmagvidya asks his teacher whence came the world: The teacher tells the student to go and meditate: He meditates, then thinks the source of all is Matter! He meditates again and thinks it is Sensation; and yet again, that it is Reason! He comes to the teacher with these several answers arrived at in successive stages of meditation. The teacher tells the student that his answers are unsatisfactory; the student meditates once again till at last it dawns upon him that the secret of the world-process is *Ananda*, Happiness. And over and over again is the truth sung in our scriptures that the Parent-Spirit is Joy. Brahman is Bliss! The Christian books set forth the same truth in the words: "GOD IS LOVE." It is the Joy of Love which is expressed in beauteous forms of Nature and the highest life of man. The impulse and origin of all that is is the self-giving of God's Love; and this self-giving of the Spirit has no pain-element, because it is spontaneous. The Greeks fancied there was a God above the Gods, and they named that, "Necessity"! But the fitting name of the Highest is Love-Joy. The universe is rooted in the Mother-heart of Eternal Love.

But is there not apparently, a conflict between the *in-look* of the soul and the *outlook* of experience. The soul has an intuition of the Kingdom of Happiness. But ordinary experience is perplexed at the riddle of this painful earth; and the more we survey the situations of life, the more we feel that the Kingdom of Happiness doth not yet appear in the categories of time and space!

The only way by which this state of things can be remedied is by emphasising the solidarity and

Think of the industrial movements of to-day. How often we read of conflicts between labour and capital, between classes and masses! There is unrest in East and West.

THE HINDU MISSIONARY OF ANCIENT INDIA

From time immemorial ours has been a spiritual ideal and our national leaders who were Seers of Truth, not only lived up to it but also propagated it among other nations. Urged by missionary zeal they travelled far and wide, teaching and preaching as they went and thus shared the *Amṛita*, the nectar, of divine wisdom they had realised, with all and sundry. Our mythology is replete with stories of such missionaries. It cannot be denied that there is much truth hidden in these legends, especially when such accounts are supported by inscriptional and other reliable evidences. Such is the account of the Rishi Agastya. Mr. O. C. Ganguli contributes an article to the *Rupam* (reproduced in the *Visva-Bharati Quarterly*, July), in which he discusses Agastya as an ancient Hindu coloniser. Agastya belonged to the temple of Shiva in Kashi and was a staunch devotee of the deity. With a view to propagate religion he set out on a travel and after crossing the Vindhya-rangam reached the South. There he reclaimed the primeval forests and made them fit for human habitation. In the *Aranya-Kānda*, xi—81 of the *Rāmāyana* we read : *He who having conquered the deadly Asuras, by his many beneficent acts, made the southern region accessible and habitable, for the good of the people.* The same reference is also seen in the *Lankā-Kānda*, cxvii, 13—14. He established many an ashrama, and vanquished among many demons Ilvala and Vātāpi whose names are handed down to us in the modern place-names of Aipole and Badami.

The advent of this Aryan sage to the South marked a turning-point in its history. He not only preached there the highest religious doctrines of the North, but also enlightened the people in many branches of secular knowledge. He was the spiritual preceptor of many South Indian princes, especially of the Pāndyan princes. He is said to be the first to introduce the worship of Shiva and the Science of Medicine among the Southernns. He invented the Tamil language and systematised Dravidian alphabet and grammar,—his grammar being known as *Agoothiam*. He is further reputed to have been the author of a treatise on image-making. In this way he bore to the South the torch of learning and culture and made it perfectly civilised.

But the field of activity of this intrepid Hindu missionary was not confined within the limits of India but extended even beyond the seas. Agastya, it is said, drank off through his psychic powers all the waters of the sea which offered obstructions to his oversea activities, and went over to the far East to preach Hinduism. From inscriptional evidence we find that, among different places, he sojourned in the distant Cambodia. The following is from a fragmentary inscription at Ankor-Vat in Cambodia, which refers to the first part of his activities there. *That Brahmin, Agastya, born in the land of the Aryans,*

devoted to the worship of Shiva, having come by his psychic power to the land of the Cambodians for the purpose of worshipping the Shiva-lingam known as Sri Bhadreswara, and having worshipped the god for a long time, attained beatitude. He also founded a royal dynasty there and erected many magnificent temples for the deity of his worship. All these undoubtedly signalise his presence in the far East.

But that was not all. The untiring energy of our hero was not yet wholly exhausted. He, it is said in *Vāyu-Purāna*, also visited the following islands in the Indian Ocean: *Barkina-dwipa* (perhaps Borneo), *Kusha-dwipa*, *Varāha-dwipa*, *Shānkha-dwipa* (which may be one or other of the Sunda Islands).

Thus Agastya is credited with carrying, in the face of dangers and difficulties, the torch of Aryan culture to dark and distant lands. The seeds of Aryan thought sown in those lands must have been the beginning of the efflorescence of a fully developed Brahminic culture.

It is true that much of what we know of Agastya and his activities partakes of the nature of a myth. But inscriptions, sculptures, traditions—all confer an amount of reality on it which cannot be easily ignored. It may be that the Agastya who is mentioned in Indian, Cambodian and Javanese traditions and inscriptions, is not one single person, but really typifies the host of the first colonisers. Or it is more probable that many of those early colonisers belonged to the clan of Agastya. That Agastya established an *Agastya-gotra* is known from the *Asvalāyana Grihya-Sutra* and also indirectly from an inscription discovered in South Kodoe.

—*Prabuddha Bharata*.

VEGETARIANISM

By MAHATMA GANDHI

A CORRESPONDENT is born in a meat-eating family. He has successfully resisted the pressure from his parents to return to the flesh-pot. "But," he says, "in a book I have before me, I read the opinion of Svami Vivekananda on the subject and feel a good deal shaken in my belief. The Swami holds that for Indians in their present state, flesh-diet is a necessity and he advises his friends to eat flesh freely. He even goes so far as to say 'if you incur any sin thereby throw it upon me; I will bear it'. I am now in a fix whether to eat flesh or not."

This blind worship of authority is a sign of weakness of mind. If the correspondent has such a deep-seated conviction that flesh-eating is not right, why should he be moved by the opinion to the contrary of the whole world? One needs to be slow to form convictions, but once formed they must be defended against the heaviest odds.

As for the opinion of the great Swami, I have not seen the actual writing but I fear the correspondent has correctly quoted him. My opinion is well known. I do not regard flesh-food as necessary for us at any stage and under any clime in which it is possible for human beings ordinarily to live. I hold flesh-food to be unsuited to our

species. We err in copying the lower animal world if we are superior to it. Experience teaches that animal food is unsuited to those who would curb their passions.

But it is wrong to over-estimate the importance of food in the formation of character or in subjugating the flesh. Diet is a powerful factor not to be neglected. But to sum up all religion in terms of diet, as is often done in India, is as wrong as it is to disregard all restraint in regard to diet and to give full reins to one's appetite. Vegetarianism is one of the priceless gifts of Hinduism. It may not be lightly given up. It is necessary therefore to correct the error that vegetarianism has made us weak in mind or body or passive or inert in action. The greatest Hindu reformers have been the activist in their generation and they have invariably been vegetarians. Who could show greater activity than say Shankara or Dayanand in their times?

But my correspondent must not accept me as his authority. The choice of one's diet is not a thing to be based on faith. It is a matter for every one to reason out for himself. There has grown up especially in the West an amount of literature on vegetarianism which any seeker after truth may study with profit. Many eminent medical men have contributed to this literature. Here, in India, we have not needed any encouragement for vegetarianism. For it has been hitherto accepted as the most desirable and the most respectable thing. Those however who like the correspondent feel shaken, may study the growing movement towards vegetarianism in the West.

—*The Hindustan Times*

Dr. Besant, Long Vegetarian

"Yes," she agreed, "I always say I am a living testimonial to the merits of vegetarianism and teetotalism."

Dr. Besant has been a vegetarian since 1889, the year in which she joined the Theosophical Society.

"I am always well," she explained. "Perhaps, this vegetarianism of mine is worth while after all."

—From American interviews published in *New India*.

POINTS FROM PERIODICALS

Uplift of Devadasis.—The promoters of the Indian Ladies Samajam of which Lady Sadasiva Aiyar is the President, are to be congratulated on the unostentatious manner in which they are working for the reform of the Devadasi community. The uplift of this class of women is rendered peculiarly difficult as their present position is a survival of the ancient institution based on the noble principle of renunciation and as such received religious sanction. To them also belonged the credit of fostering the fine arts. But, as speaker after speaker emphasised at the Samajam's annual meeting, they have fallen on

evil days. Chief among the causes assigned for the low position occupied by the community in the social sphere is that of unemployment and it is the endeavour of the Samajam to give adequate scope for them to make an honest living and to direct their activities in right channels. The Samajam was maintaining 8 girls of this community and the Secretary expressed the hope more will take advantage of the Home in due course. As Mr. Srinivasa Iyengar pointed out, besides affording them protection, they should be encouraged to engage themselves in the revival of the fine arts, particularly music and painting. Lady Sadasiva Aiyar struck the right note when she exhorted the men also to help in this noble cause, for, to use her own words, man could not progress without the aid of woman and if India should attain her freedom man should take woman with him in the race.

Devadasis and Religious Endowments.—The institution of temple service by *Devadasis* or temple women has survived to this day in Peninsular India, though the relics are conspicuous by absence from the temples north of Puri or Jagannath. To the inquiring student of sociology the Devadasi system, as it exists to-day, is as puzzling as the curse of untouchability. The fact remains that the former institution has lost its original meaning or purpose and is now a convenient cloak for vice. The prevailing custom of dedication of girls (of such recognised Hindu castes as the Kalavantu-lus of the Andhra-Desa and the Sengunthars of Tamil-Nadu) to temples, is ostensibly for sacred service but virtually to a life of shame. As has been observed by Mrs. Annie Besant, the highest spiritual uses have been changed into lowest sin. The story of the rise and fall of this institution is briefly told: "Originally these vestal virgins or eternal maids were guarded with the greatest care and were looked on with the greatest reverence. Theirs it was to serve the priests, ministering at the shrine and to weave the mystic dance with sacred garlands, moving to the measure of the music that they chanted, amid the fragrant smoke of incense, as the stately procession moved from fane to fane. As the priests degenerated they dragged down the temple maidens with them, until now their name carries with it but suggestions of shameful vice."

Dedication of minor girls to temples is an offence, even according to the Indian Penal Code, but, all the same, such dedications take place in many a temple because superstition dictates that only young girls—"The Lotus Buds"—should be "offered" to God's service. It is an open secret that the trustees of the temples are deliberately evading the law in many parts of Southern India by allowing the dedication of minor girls in their temples. There are numerous instances of such minor girls being dedicated, "though, of course, their names are not borne on the temple registers." Referring to the actual state of affairs in Andhra-Desa and Tamil-Nadu, Sir Narasimha Sarma and the Right. Hon'ble Mr. Sreenivasa Sastry, have, respectively, declared in public that the trustees of temples are evading the law. As a member of the Imperial Legislative Council, Mr. C. Vijayaraghavacharyar said that the subject of these eternal maids who by their accomplishments maintain schools of attractive vice under the

shadow of holy temples is best dealt with if and when the Government sees its way to attend to that long-standing national grievance: the reform of the law relating to the religious endowments. The Raja of Panagal's far-reaching measure on Madras Religious Endowments passed three years ago has unfortunately left untouched the Devadasi problem. As the *Indian Daily Mail* says, much of the violent opposition to the Bill was inspired no doubt by interested parties. The *Devadasi* question came up for discussion, incidentally, during the recent debate, in the Madras Council, on the Religious Endowments Re-enactment Bill. It is a matter for deep regret that this subject was not dealt with on its merits, but only served as a sideshow or sport for party politicians. The Coimbatore M.L.C.'s interjection "We are simply playing here" probably gives an accurate idea of the tone and temper of the debate.

On finding that the cry of "religious neutrality" did not avail much in the Council, a member of the Opposition resorted to the desperate argument that the interests of the *Devadasis* are affected by the Bill. It takes one's breath away to hear such specious pleas being put forward in open Council at this time of the day. The Secretary of State's despatch of 3rd March, 1911, rightly concludes by saying that the matter is one in which the weight of public authority may well be lent to the furtherance of reforms advocated by the enlightened leaders of the communities to which the children belong and whom the law was intended to protect. The Kalavantu Association and the Sengunthar Association have recently passed resolutions requesting the Trustees and Government to remove this out-worn institution from temples. As Mahatma Gandhi says, it is irreligion, not religion, to give religious sanction to a brutal custom. "Legislation may be good for bringing a minority to book. But it is not legislation that will cure a popular evil, it is enlightened public opinion that can do it. I am not opposed to legislation in such matters but I do lay greater stress on cultivation of public opinion."

—MR. N. LAKSHMANAN in the *Indian Social Reformer*

Culture the Key-Note of the Future.—Culture will be the key-note of the Future, a gloriously positive thing that will wither the enmities of nations and races. The present welter of material progress is all for this that Culture may redeem mankind. When material progress has been subordinated to the spiritual needs of man, Culture will come into its own. Material progress is only a welter so long as it grows rank and chokes the flower of Culture. What the imperious instinct of physical energy has brought about, the restrained instinct of intellectual energy will modify, that inward force may be free to function. When the world has become truly civilised spiritual values will take precedence over material values. That does not mean that material values are of no account. They are the very foundation of the whole—the foundation merely, not the whole. 'Thou shalt' on the material plane has laid them.

* * *

This spiritual appropriation paradoxically enriches the possessor on the material plane, for the intrinsic value recognised by another in his treasures but doubts their value to him, stimulating his appreciation of the one and his devotion to the other. To hug our possessions, animate or inanimate, is to invite theft. It is forbidden fruit that makes the thief. A fictitious attraction surrounds the closely guarded treasure. Let a man be wise and disciplined enough to love without attachment and none can rob him of the objects of his love. The elimination of attachment to them will result in attachment from them. Let all share their material possessions on the culture plane and let every lover, man or woman, every husband, every wife have the courage to share their human possessions on the affectional plane and a great fear and a great temptation will vanish from life. None can rob us of our spiritual possessions. Robbers but steal trash.

—NORAH RICHARDS in *The People*

Bombay Women's Demand.—Under the auspices of the Women's Indian Association a meeting of women of Bombay was held in Marwadi Vidyalaya Hall, Girgaum, on Tuesday afternoon, to support Sir Harisingh Gour's Bill to raise the age of consent for married women from 13 to 14 years and to request the Government of Bombay to nominate some women as members of the next Bombay Legislative Council. Dr. Hirabai M. Gilder occupied the Chair. Mrs. Gilder in opening the proceedings dwelt on the harm done to the women of India owing to the present limit of the age of consent particularly in view of the custom of early marriage prevailing in the country. She urged that their aim should be to raise the age of consent ultimately to sixteen years. With that object in view they should support the Bill which Sir Harisingh Gour had introduced in the Legislative Assembly. Mrs. Gilder next emphasised the necessity of having some lady members in the Bombay Legislative Council and said that as women had not had sufficient time to move the electorate for being returned to the Bombay Legislative Council Government themselves should nominate some of them. Their presence there, she said, would be useful inasmuch as questions of public health, sanitation, child welfare, etc., would be brought forward before the next Council.

—*The Indian Social Reformer*

Women and Education.—The promoters of the Women's Educational Conference, particularly the indefatigable Mrs. Cousins, the driving force behind the Indian Women's movement in India, deserve hearty congratulations on the well-deserved success of the Conference held in Madras last week. The resolutions were comprehensive and instinct with practical commonsense. While claiming equal opportunities and rights with men, the Conference emphasised that women's education should be adapted to their special vocation of motherhood and management of the home. A striking feature was the non-communal and non-sectarian—it would not do in these days to say merely cosmopolitan—character of the Conference. It was not a Muslim or non-Brahman or other sectional Conference. Our women know better and unanimously the Conference proceeded to vote on the resolutions until it came upon the one on the introduction

of moral and religious instruction in schools and colleges. Whereupon the women forgot they were just women, a homogeneous body; and remembered that they were heterogeneous—in religion! The missionary ladies apprehended the danger of their institutions being closed down if they were compelled to give religious teaching in the religion to which the majority of their pupils belonged. The resolution was amended to forestall the danger and all were unanimous and happy again. Alas! religion is a dividing force in India!

The Philosophic Scientist.—Of Sir Jagadish Chander Bose's epoch-making services to the cause of science the most competent savants have spoken in the highest terms. At his command the dumb plants have become the most eloquent auto-biographers of their hitherto unexpressed life-stories. These self-revelations by the plants have also revealed their fundamental unity with the animal kingdom and the fundamental unity of all life and of all nature. The researches of Sir Jagadish are as epoch-making as those of Galileo, Newton and Darwin. In rendering these great services to the cause of science and humanity, Sir Jagadish has also served the cause of his Motherland. It is no mean or superfluous service to India to raise her prestige and reputation in the eyes of the civilised world, and win for her an equal place in the comity of nations. Other nations may owe their place to their military or financial resources; but India must depend only on sheer intellectual and moral forces. Right well and nobly has Sir Jagadish served India.

—*The Servant of India*

Lord Goschen and the Adi-Dravidas.—The reply which His Excellency, Lord Goschen, the Governor of Madras, gave to the Adi-Dravida Mahajana Sabha of South Arcot District on their representation for a new high school for their community, deserves the thoughtful consideration of the members of that community. "The ideal to be aimed at," his Excellency said, "has been held to be admission into all schools on an equal footing, in other words, a modification of the conditions and social structure of Indian society rather than emphasising of social barriers by the establishment of separate high schools. In the eyes of the Government and the law your people possess the same rights and privileges as other citizens, but what you propose would tend to accentuate a distinction which it is our object to eradicate. That I believe to be the correct view and for that reason I cannot encourage you in your desire for a separate residential school." Lord Goschen also took the opportunity of warning the Adi-Dravidas against the danger of thinking of themselves too frequently as a depressed people, lest it might result in a tendency to conform to a mental picture which might unconsciously keep them back. This advice, though addressed to Adi-Dravidas in Madras, is equally applicable to many other communities in various parts of the country who perpetually din into the ears of the public and the Government that they are a depressed class, just for political purposes. If the depressed classes want to come into line with other classes in the country, they should cease to think of themselves as depressed.

—*The Indian Social Reformer*

नित्यपूजाविधानम्

THE DAILY PUJA RITUAL—(CONTD.)

XVII. स०—

ॐ प्राणापानव्यानोदानसमाना मे' शुध्यन्तां ज्योति'-
रहं विरजां विपाप्मा भूयासुं स्वाहा ॥

ॐ पृथिव्यसेनोवाय्वाकाशा मे' शुध्यन्तां ज्योति'-
रहं विरजां विपाप्मा भूयासुं स्वाहा ॥

ॐ शब्दस्पर्शरूपरसगन्धा मे' शुध्यन्तां ज्योति'-
रहं विरजां विपाप्मा भूयासुं स्वाहा ॥

ॐ मनोवाक्कायकर्माणि मे' शुध्यन्तां ज्योति'रहं
विरजां विपाप्मा भूयासुं स्वाहा ॥

ॐ अन्नमय-प्राणमय-मनोमय-विज्ञानमय-आनन्द-
मया मे' शुध्यन्तां ज्योति'रहं विरजां विपाप्मा भूयासुं स्वाहा ॥

ॐ आत्मा मे' शुध्यन्तां ज्योति'रहं विरजां विपाप्मा
भूयासुं स्वाहा ॥

ॐ अन्तरात्मा मे' शुध्यन्तां ज्योति'रहं विरजां
विपाप्मा भूयासुं स्वाहा ॥

ॐ परमात्मा मे' शुध्यन्तां ज्योति'रहं विरजां
विपाप्मा भूयासुं स्वाहा ॥

प्राण-अपान-व्यान-उदान-समाना: (the five vital airs of prāṇa, apāna, vyāna, udāna and samāna); मे (my); शुध्यन्ताम् (may be purified); ज्योति: (light); अहम् (I); विरजा: (taintless); विपाप्मा (sinless); भूयासम् (may I become).

पृथिवी-अप-तेजस्-वायु-आकाशा: (earth, water, fire, air and ether), etc.

शब्द-स्पर्श-रूप-रस-गन्धा: (sound, touch, colour, taste and smell), etc.

मनः-वाक्-काय-कर्माणि (mind, speech, body, and their actions), etc.

अन्नमय-प्राणमय-मनोमय-विज्ञानमय-आनन्दमया: (the physical, the vital, the mental, the intuitional and the blissful), etc.

आत्मा (the self), etc.

अन्तरात्मा (the Inner self), etc.

परमात्मा (the Supreme self), etc.

Tr. May the five vital airs in me, the prāṇa, the apāna, the vyāna, the udāna and samāna be purified. I am light. May I become taintless and sinless. Svāhā.

May the five elements in me, the earth, the water, the fire, the air and the ether, etc., etc.

May the five qualities of these elements in me, sound, touch, colour, taste and smell, etc., etc.

May my mind, speech and body and their actions, etc., etc.

May the five sheaths in me, the physical, the vital, the mental, the intuitional and the blissful, etc., etc.

May my self be, etc., etc.

May my Inner self, etc., etc.

May my Supreme self, etc., etc.

NOTE.—The prāṇas are the vital energies in the body. That which manifests itself as heart beating is prāṇa. That which operates in the intestines is apāna, that which pervades the whole body is vyāna (what manifests as blood circulation, etc.). Udāna is in the throat and helps us to lift our body, etc., and samāna is about the navel and causes digestion, etc. The qualities of the five elements are given in the reverse order of the elements.

With each of these eight mantras, the Leader of the worship sprinkles water in the eight directions.

स०—

ॐ भूः । ॐ भुवः । ॐ सुवः । ॐ महः ।

ॐ जनः । ॐ तपः । ॐ सत्यम् । ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवस्सुवरोम् ॥

Tr. Same as under VI, (1), (2) and (3).

vi. तेजोदेवता: (THE GODS OF LIGHT)

XVIII. अ०—

(1) ॐ आसुत्येन रजसा वर्तमानो

निवेशयन्मृतं मर्त्यञ्च ।

हिरण्ययेन सविता रथेना-

ऽऽदेवो याति भुवना विपश्यन् ॥

(2) उद्भूय तमसस्पृष्टि पश्यन्तो ज्योतिरुत्तरम् ।

देवं देवता सूर्यमगन्तु ज्योतिरुत्तमम् ॥

(3) उद्भूत्यं जातवेदसं देवं वहन्ति केतवः ।

इशे विश्वायु सूर्येभ्यः ॥

(4) चित्रं देवानामुदगादनी'कुं
चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्षं
सूर्य आत्मा जगत्स्तत्स्थुषश्च ॥

NOTE.—The Leader of the worship chants these stanzas standing, after lighting a small light from the central light that burns in the shrine.

XIX. स०—

ॐ आर्द्रं ज्वलति ज्योतिरुहमस्मि । ज्योतिर्ज्वलति
ब्रह्माहमस्मि । योऽहमस्मि ब्रह्माहमस्मि । अहमस्मि ब्रह्माह-
मस्मि । अहमेवाहं मां जुहोमि स्वाहा ॥

1. आ (all round); सत्येन (truth); रजसा (region);
वर्तमानः (revolving); निवेशयन् (sustaining); अमृतम् (the
immortal); मर्त्यम् (the mortal); च (and); हिरण्ययेन
(golden); सविता (the Sun); रथेन (with a chariot); आ
(along); देवः (the God); याति (goes); भुवना (the worlds);
विपश्यन् (viewing).

2. उत् (above); वयम् (we); तमसः (of darkness); परि
(away); पश्यन्तः (seeing); ज्योतिः (light); उत्तरम् (higher);
देवम् (the God); देवत्रा (among the Gods); सूर्यम् (the Sun);
अगन्म (may we reach); जोतिः (light); उत्तमम् (highest).

3. उत् (above); उ (also); त्यम् (that); जातवेदसम् (the
all-knowing); देवम् (the God); वहन्ति (carry); केतवः (the
rays); दृशे (for seeing); विश्वाय (for all); सूर्यम् (the Sun).

4. चित्रम् (the wonderful); देवानाम् (of the Gods); उदगात्
(has arisen); अनीकम् (the host); चक्षुः (the eye); मित्रस्य
(of Mitra); वरुणस्य (of Varuna); अग्नेः (of Agni); आप्राः (has
filled); द्यावापृथिवी (heaven and earth); अन्तरिक्षम् (mid-
region); सूर्यः (Sun); आत्मा (self); जगत् (of the moving);
तत्स्थुषः (of the unmoving); च (and).

Tr. 1. Om! Revolving along the region of Truth,
Sustaining the immortal and the mortal,
The Sun-God, in a chariot of gold,
Goes along, viewing the worlds.

2. Looking up to the higher light beyond the
darkness,
May we reach the highest light, the Sun, the
God among Gods.

3. And the rays carry aloft that God, the all-
knowing.
That all may see the Sūrya.

4. The Sun, the wonderful host of Gods has
arisen,
The eye of Mitra, of Varuna, of Agni,
He has filled heaven and earth and the mid-
region,
The Sūrya, the self of the moving and the
unmoving.

Tr. The light blazes wet; I am (that light). The
Supreme light blazes, That am I. Whatever I am, I am
Brahman. I am; I am the Brahman. I am myself alone.
I offer myself. Svāhā. (This is my offering.)

XX. ॐ भूः । ॐ भुवः । ॐ सुवः । ॐ महः ।
ॐ जनः । ॐ तपः । ॐ सत्यम् । ॐ तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । ओमापो
ज्योती रसोऽमृतं ब्रह्म भूर्भुवस्सुवरोम् ॥

Tr. See under VI, (1), (2) and (3).

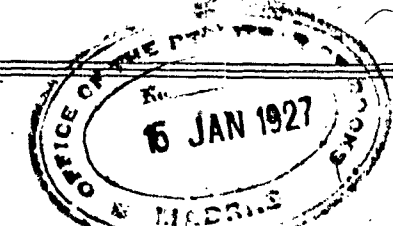
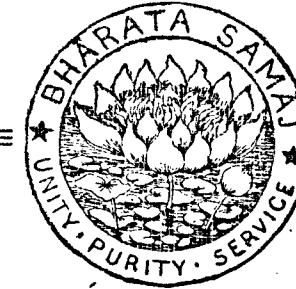
NOTE.—All must think of themselves as one with the
Supreme Light.

BHARATA SAMAJ PUJA

DEWAN BAHADUR SIR T. SADASIVIER and myself toured
in Circars from the beginning of the last month and
visited Amalapur, Berhampur, Cocanada, Rajahmundry,
Chicacole (2), Ongole (2), Vizianagaram (2), Ellore (3),
Guntur (3) and Vizagapatam (2), and the Puja was per-
formed in all the above places. The number of days the
Puja was performed is noted with each place as above.
Lectures were delivered on Bharata Samaj Puja at
Chicacole, Vizianagaram, Vizagapatam and Guntur. The
lecture was well attended in each place and the audience
were generally very sympathetic and appreciated the use,
value and necessity of the Puja. Mahamudans and
Christians also attended the Puja in some places. The
Puja in Telugu character is in great demand. The mean-
ing and liturgy are also in large demand.

K. NARAHARI SASTRY

Guntur, 5-11-26



BHARATA DHARMA

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EDITOR: MR. S. RAJA RAM

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

NOTES

By THE EDITOR

WE are extremely pleased to note that from this
issue onwards our readers will have the pleasure
and advantage of the "Thoughts on Diet" contri-
buted by the Hon'ble Mr. Justice Ramesam of
Madras. He is already so well known as a sincere
and straightforward speaker and writer, parti-
cularly on Dietetics. His is the way of practical
observance, not of theoretical acceptance. When
he writes on any subject he writes whereof he
knows and has already practised. His Thoughts
on Diet will therefore be of invaluable help to our
readers, as the subject is one which vitally concerns
our everyday life, and especially useful to those
aspiring to higher life and thought, as a sound
mind requires a sound body to function.

With this issue, the Daily Puja Ritual, with text,
translation and notes, is concluded. The publica-
tion of an abridged form of the Shraddha Ritual
prepared after a careful examination of the pre-
vailing texts and the varieties of observance will
soon be taken up. The same form, i.e., the text,
word-for-word and the general translation will
be adopted. The Sankalpa Shraddha Ritual will
first be published.

OURSELVES

WHILE we are grateful to our friends and sym-
pathisers for the help already rendered to us in the
matter of increasing the circulation of the DHARMA,
we have to state that considerably larger and more
sustained efforts are necessary on their part as at
present we are not in a position to make the jour-
nal anything like self-supporting. The regular issue
of the DHARMA, the addition of matter rendered
necessary in view of valuable contributions from
esteemed friends and the publication of abridged
rituals have enhanced the cost of production very
much. If the present volume of matter should be
continued regularly every month with the present
subscription of Re. 1 a year, it is essential that
every one of our members and subscribers should
take a zealous interest in the journal and should
find at least 3 more subscribers. We do trust that
this will be done.

THOUGHTS ON DIET

By THE HON'BLE MR. JUSTICE V. RAMESAM

A GLANCE at the Dharma Sastras shows that the diet of
the Aryan inhabitants of India was constantly undergoing
changes. For instance, in *Usana Samhita*, it is stated
that "At the time of the Shraddha one should give away"
(among other foods) "ducks." (verse 136). It then pro-
ceeds "One should, with care, give at a Shraddha deer,
lamb and tortoise.

"With fish and meat, the Manes attain to gratification
for two months; and for three months, with the meat of

the deer. With mutton they are gratified for four months; with the meat of birds, for five months; with the meat of goat, six months; and with the meat of *Ruru deer*, nine months. With the meat of buffalo and pork they are gratified for ten months; and with the meat of hare and tortoise, for eleven months. With cow's milk and *payasa*, for one year. With the meat of rhinoceros, for twelve years." (Verses 138 to 140.)

These verses suggest that the Shraddha performing classes were all at one time meat-eating but they were gradually evolving into vegetarian diet. This is clear from the fact that cow's milk and *payasa* are placed higher than several varieties of meat—why the meat of rhinoceros is placed at a much better footing I am unable to explain, unless it be to disguise the partiality for vegetarianism since there could not be much mischief resulting from the last verse, as rhinoceros meat must have been very rare and could not be easily procured.

The Samhita must have been written at a time when the Ahimsa ideal (Ahimsa being one of the five virtues comprising Yama, the first of the Ashtangas of yoga) so prominent in later times, had not yet developed.

I refer to this to show how thoroughly the ideas of Indian people on questions of diet have changed. The verse quoted above would shock most modern vegetarian classes such as the Brahmins, Vaisyas and most Vellalas.

Professor Julian Huxley remarks that we men are the trustees of evolution and conscious purpose plays an important place in evolution only when we come to man. Seeing that evolution rules us and we are always changing and that therefore there is no finality in human activity it behoves man to so study the forces and environment around him as to direct the evolution on proper lines, i.e., so as to help progress and not to retard it. The question arises—what modifications can Bharatis (Members of the Bharata Samaja—Ed.) introduce into the diet to aid their spiritual evolution. Most Bharatis are vegetarians; others who are not would do well to make it their ideal as the original and modified prospectuses of the Bharata Samaj show. In a recent address delivered by Sir W. Arbuthnot Lane, the greatest living surgeon of England before the London Vegetarian Society, he sketches the scientific basis of vegetarianism. The trend of all recent scientific research is to make meat unnecessary in the work of sustaining life.

Prof. H. H. Burton in a recent lecture on Vitamins delivered on behalf of the Peoples League of Health remarked that the opinion of certain food reformers that we should live exclusively and mainly on natural foods—the goodly fruits of the earth, though supported at one time by arguments in which the zeal of the enthusiasts has outrun their knowledge has now this piece of bedrock knowledge to support it. Animals have to rely exclusively for the supply of vitamins on plants for they do not appear to be able to make the vitamins for themselves. He then observes that there is no better illustration of the interdependence and co-operation of the two sides of living [viz., botanical and zoological]. The implication is that plant life sustains animal life and animal life sustains plant life. The same observation was made by Prof. Reinheimer in his "Evolution at the Crossways". Dr. Leonard Williams observes "it is abundantly clear that in the habitual diet of the present-day man there is no justification for

butchers' meat foods. The best that can be said for them is that they are stimulating luxuries which may be permitted to the weaker brethren as occasional indulgences. To consider them, as are almost universally considered, as necessities to continued physical efficiency, even to the continuance of life itself is perversely and obstinately to embrace falsity which is fraught with every kind of physical disaster."

It is not convenient to quote here the reasons he gives for this conclusion and our readers are referred to pp. 214 to 218 of that book. Thus the latest scientific research supports the ideal of the Bharata Samaj in the matter of vegetarianism.

In the next article we will discuss some further details in connection with the vegetarian diet.

V. R.

WHAT IS THE MEANING OF SPIRITUAL EBB AND FLOW?

BOTH the rhythm of daily manifestation and that of the year in its seasons are caused by that eternal Rhythm of Creation, which in Hindu philosophy is called the Day of Brahma, or sometimes the Breath of Brahma, which in its outbreathing causes all things to be, and in its inbreathing makes them to cease. When the Rhythm of Creation is in its outward swing the multiplicity of created things become, and the unity of the Eternal seems lost in the multiplicity of time. Then, in the backward swing of the Rhythm all returns once again to the unity from which it came, and the multiplicity of time is once again seen as the unity of the Eternal. There is nothing outside that eternal creative Rhythm. All things that were, and are, and are to be, are everlastingly contained in it. It is manifest in the greatest as well as in the smallest, and thus it cannot but be manifest in the day as well as in the year, and also in very much greater cycles of time. All things must necessarily repeat the eternal song of creation, in which the Logos pours Himself forth as the Eternal Sacrifice and binds himself on the cross of manifestation. This is the first half of the Rhythm of Creation; in the second half all returns to union, and the fruits of manifestation are gathered in.

Spiritual Progress is always possible, and it depends upon the individual whether he makes it or not, but the conditions and the type of progress are different in the second half of the year from what they are in the first. We might describe the difference by saying that in the first half of the year we gather experience, and in the second half we build that experience into ourselves. The second half of the year is, as it were, a ripening of all that has been sown before. We now have to establish ourselves at the levels which we have reached, and that establishing in spiritual strength is as real and as important and as necessary a process as that which is characteristic of the first half of the year.

Since the great cycle of creation, as manifest in the second half of the year, is characterized by the return to unity, we experience in that second half a spiritual deepening of our nature. Just as in the first half of

the year it is easier to do things, and the creative forces outpoured make action and achievement easier, so in the second half of the year it is easier to enter the depths of our spiritual nature, to reach within and establish ourselves at the level we have reached. This may be a less spectacular type of spiritual progress than that which belongs to the first half of the year, but it is none the less real and important.

—(REV. DR.) J. J. VAN DER LEEUW in his notes in *The Liberal Catholic*, for October 26.

TEN THOUSAND TO EMBRACE HINDUISM

CALCUTTA LEADERS TO ATTEND CEREMONY AT BOGRA

Calcutta, Nov. 20

PROMINENT Hindu leaders of Calcutta are proceeding to Hili (Dt. Bogra) to join a huge Diksha ceremony to be held there on Monday the 22nd November, 1926. It is estimated that ten to fifteen thousand persons residing in fifty different villages will be initiated into Hinduism by Sreemat Swami Satyananda, the organiser of the Hindu Mission.

—(Free Press.)

INITIATION INTO HINDUISM

TEN THOUSAND SANTHALS AND OTHERS TO BE CONVERTED

A 'DIKSHA' ceremony and 'Mohotsav' with 'Puja', 'Homa', 'Kirtan' and distribution of 'Prasad' will be held on Monday, the 22nd November, 1926 (the 6th Agrahayan, 1333 B. S.) at Hili in Bogra District, where nearly ten thousand Santals, Orangs and Mahalis—Christians and Animists, will be initiated into Hinduism. The function will be continued throughout the day and night.

—The Bengalee

"NO FAITH IN PRAYER"

MAHATMA GANDHI writes in *Young India*.

Here is a letter written by a student to the Principal of a national institution asking to be excused from attending its prayer meetings:

"I beg to state that I have no belief in prayer, as I do not believe in anything known as God to which I should pray. I never feel any necessity of supposing a god for myself. What do I lose if I do not care for Him and calmly and sincerely work my own schemes?

"So far as congregational prayer is concerned, it is of no use. Can such a huge mass of men enter into any mental concentration upon a thing, however trifling it may be? Are the little and ignorant children expected to fix their fickle attention on the subtlest ideas of our great scriptures, God and soul and equality of all men

and many other high-sounding phrases? This great performance is required to be done at a particular time at the command of a particular man. Can love for the so-called Lord take its root in the hearts of boys by any such mechanical function? Nothing can be more repugnant to reason than to expect the same behaviour from men of every temperament. Therefore prayer should not be a compulsion. Let those pray who have a taste for it and these avoid who dislike it. Anything done without conviction is an immoral and degrading action."

"Let us first examine the worth of the last idea. Is it an immoral and degrading act to submit to discipline before one begins to have conviction about its necessity? Is it immoral and degrading to study subjects according to the school syllabus if one has no conviction about its utility? May a boy be excused from studying his vernacular, if he has persuaded himself that it is useless? Is it not truer to say that a school boy has no conviction about the things he has to learn or the discipline he has to go through? His choice is exhausted if he had it, when he elected to belong to an institution. His joining one means that he will willingly submit to its rules and regulations. It is open to him to leave it but he may not choose what or how he will learn.

It is for teachers to make attractive and intelligible what to the pupils may at first appear repulsive or uninteresting.

It is easy enough to say, 'I do not believe in God.' For God permits all things to be said of Him with impunity. He looks at our acts. And any breach of His Law carries with it, not its vindictive, but its purifying, compelling punishment. God's existence cannot be, does not need to be, proved. God is. If He is not felt, so much the worse for us. The absence of feeling is a disease which we shall some day throw off 'nolens volens'.

But a boy may not argue. He must out of a sense of discipline attend prayer meetings if the institution to which he belongs requires such attendance. He may respectfully put his doubts before his teachers. He need not believe what does not appeal to him. But if he has respect for his teachers, he will do without believing, what he is asked to do, not out of fear, not out of churlishness, but with the knowledge that it is right for him so to do and with the hope that what is dark to him to-day will some day be made clear to him.

Prayer is not an asking. It is a longing of the soul. It is a daily admission of one's weakness. The tallest among us has a perpetual reminder of his nothingness before death, disease, old age, accidents, etc. We are living in the midst of death. What is the value of 'working for our own schemes' when they might be reduced to naught in the twinkling of an eye, or when we may be equally swiftly and unawares be taken away from them? But we may feel strong as a rock, if we could truthfully say 'we work for God and His schemes.' Then all is as clear as day-light. Then nothing perishes. All perishing is then only what seems. Death and destruction have then, but only then, no reality about them. For death or destruction is then but a change. An artist destroys his picture for creating a better one. A watch-maker throws away a bad spring to put in a new and useful one.

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A congregational prayer is a mighty thing. What we do not often do alone, we do together. Boys do not need conviction. If they merely attend in obedience to the call to prayer without inward resistance, they feel the exaltation. But many do not. They are even mischievous. All the same, the unconscious effect cannot be resisted. Are there not boys who at the commencement of their career were scoffers but who subsequently became mighty believers in the efficacy of congregational prayer? It is a common experience for men who have no robust faith to seek the comfort of congregational prayer. All who flock to churches, temples, or mosques are not scoffers or humbugs. They are honest men and women. For them congregational prayer is like a daily bath, a necessity, of their existence. These places of worship are not a mere idle superstition to be swept away at the first opportunity. They have survived all attacks up to now and are likely to persist to the end of time.

नित्यपूजाविधानम्

THE DAILY PUJA RITUAL—(CONTD.)

vii. ध्यानम् (MEDITATION)

(कंपूरद्वारतिः)

Offering of Camphor

(The Leader of the worship lights camphor from the central light in the shrine. All the worshippers stand.)

XXI. स०—

ॐ सहस्रशीर्षां पुरुषः । सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा । अत्यतिष्ठद्दशांगुलम् ॥
पुरुष एवेदं सर्वम् । यद्रुतं यच्च भव्यम् ।
उतामृतत्वस्थेशानः । यदन्नेनातिरोहति ॥
एतावानस्य महिमा । अतो ज्यायांश्च पुरुषः ।
पादोऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि ॥

सहस्रशीर्षा (having thousand heads); पुरुषः (Purusha); सहस्राक्षः (having thousand eyes); सहस्रपात् (having thousand feet); सः (he); भूमिम् (the earth); विश्वतः (in all directions); वृत्वा (encompassing); अत्यतिष्ठत् (stood higher); दशाङ्गुलम् (by ten inches).

पुरुषः (Purusha); एव (alone); इदम् (this); सर्वम् (all); यत् (what); भूतम् (already existed); यत् (what); च (and); भव्यम् (will exist); उत (and); अमृतत्वस्य (of immortality); ईशानः (being Lord); यत् (for which reason); अन्नेन (for the sake of food); अतिरोहति (grows beyond=manifests himself).

एतावात् (such); अस्य (his); महिमा (greatness); अतः (than this); ज्यायान् (greater); च (and); पुरुषः (Purusha); पादः (a quarter); अस्य (his); विश्वा (all); भूतानि (existing things); त्रिपादस्य (of the three quarters); अमृतम् (immortal); दिवि (in heaven).

Tr. Om! The Purusha of thousand heads, thousand eyes, thousand feet. He, encompassing the earth in all directions, stood higher by ten inches. Purusha alone is all this, what already existed and what will exist. And He is the Lord of immortality, for He manifests himself that beings may enjoy. Such is His greatness; greater is Purusha than this. A quarter of his is all created things; the three quarters, immortal, are in heaven.

स०—

ॐ तद्विष्णोः । परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ॥
तद्विष्णोः विपुन्यवो जागृवांसस्समिन्धते ।
विष्णोः तत्पदम् ॥

तत् (that); विष्णोः (of Vishnu); परमम् (highest); पदम् (abode); सदा (ever); पश्यन्ति (see); सूरयः (the wise); दिवि इव (as in heaven); चक्षुः (an eye); आततम् (spread); तत् (that); विप्रासः (the inspired; the knowers); विपुन्यवः (who pray); जागृवांसः (ever wakeful); समिन्धते (kindle; illumine); विष्णोः (of Vishnu); यत् (which); परमम् (highest); पदम् (abode).

Tr. Om! That highest abode of Vishnu, the wise always see. As an eye spread in heaven. That the real knowers, those who pray, those who are ever wakeful, illumine; Which is the highest abode of Vishnu.

XXII. स०—

ॐ नमस्ते अस्तु भगवन् विश्वेश्वराय महादेवाय
त्र्यम्बाय त्रिपुरान्तकाय त्रिकाग्निकालाय कालाग्निरुद्राय नील-
कण्ठाय मृत्युञ्जयाय सर्वेश्वराय सदाशिवाय श्रीमन्महादेवाय
नमः ॥

नमः (salutation); ते (to Thee); अस्तु (be); भगवन् (O Perfect Being); विश्वेश्वराय (to the Lord of the Universe); महादेवाय (to the great God); त्र्यम्बाय (to the three-eyed or the parent of the three Gods); त्रिपुरान्तकाय (to the

destroyer of the Tripura of the three fortresses); त्रिकाग्निकालाय (to the threefold fire of destruction, Time); कालाग्निरुद्राय (to the destructive fire of Rudra); नीलकण्ठाय (to Him of the blue throat); मृत्युञ्जयाय (to the conqueror of Death); सर्वेश्वराय (to the Lord of all); सदाशिवाय (to the ever blissful); श्रीमन्महादेवाय (to the God of great splendour); नमः (salutation).

Tr. Om! salutation to Thee, O Perfect Being, the Lord of the Universe, the great God, the One behind the Three, the destroyer of the Tripura of three fortresses, the Kalagni—threefold fire of destruction, the destructive fire of Rudra, the blue-throated, the conqueror of Death, the Lord of all, the ever-blissful, the Supreme One of great splendour, salutation!

NOTE.—All must chant the above three sections together. In the first they think of Purusha as the all-encompassing; in the second they think of the highest abode of Vishnu and in the third they think of the Lord as the Perfect Being with his manifold glory as attempted in the description. The Leader of the worship takes the burning camphor round the middle row of the worshippers. The worshipper stands in a receptive mood, waves the hand over the camphor as it is brought before him or her and “draws in the divine force through the medium of that fire and prepares himself for a special blessing by that means”.

Flowers are then distributed to all. Each takes a flower or two. All remain standing. When all are served, the following is chanted in chorus.

ध्यानम्

(पुष्पाञ्जलिः)

Offering of Flowers

XXIII. स०—

ॐ सहस्रशीर्षं देवं विश्वाक्षं विश्वशंभुवम् ।
विश्वं नारायणं देवमक्षरं परमं पदम् ॥ १ ॥
विश्वतः परमं नित्यं विश्वं नारायणं हरिम् ।
विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ॥ २ ॥
पतिं विश्वस्यात्मेभ्यं शाश्वतं शिवमच्युतम् ।
नारायणं महाज्ञेयं विश्वात्मानं पुरायणम् ॥ ३ ॥
नारायणः परं ब्रह्म तत्त्वं नारायणः परः ।
नारायणः परो ज्योतिरात्मा नारायणः परः ॥ ४ ॥
नारायणः परो ध्याता ध्यानं नारायणः परः ॥ ५ ॥
यच्च किञ्चिज्ज्ञातुं दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिर्दृश्यं तत्सर्वं व्याप्य नारायणः स्थितः ॥ ६ ॥
अनेन्तमव्ययं क्वचि संयुद्धं विश्वशंभुवम् ।

सहस्रशीर्षम् (having thousand heads); देवम् (God); विश्वाक्षम् (viewing all); विश्वशंभुम् (source of all happiness);

विश्वम् (the all); नारायणम् (Narayana); देवम् (the God); अक्षरम् (the Imperishable); परमम् (the highest); पदम् (abode).

विश्वतः (than all the Universe); परमम् (higher); नित्यम् (eternal); विश्वम् (the all); नारायणम् (Narayana); हरिम् (Hari); विश्वम् (all); एव (alone); इदम् (this); पुरुषः (Purusha); तत् (that); विश्वम् (all); उपजीवति (enjoys).

पतिम् (Lord); विश्वस्य (of all); आत्मेभ्यम् (Lord of Himself); शाश्वतम् (eternal); शिवम् (blissful); अच्युतम् (indestructible); नारायणम् (Narayana); महाज्ञेयम् (the highest to be known); विश्वात्मानम् (the Self of all); पुरायणम् (the ultimate goal).

नारायणः (Narayana); परम् (Supreme); ब्रह्म (Brahman); तत्त्वम् (Reality); नारायणः (Narayana); परः (Supreme); नारायणः (Narayana); परः (Supreme); ज्योतिः (light); आत्मा (self); नारायणः (Narayana); परः (Supreme).

नारायणः (Narayana); परः (Supreme); ध्याता (meditator); ध्यानम् (meditation); नारायणः (Narayana); परः (Supreme).

यत् च किञ्चित् (and whatever); जगत् (world); सर्वम् (all); दृश्यते (is seen); श्रूयते (is heard); अपिवा (or); अन्तः (inside); बहिः (outside); च (and); तत् (that); सर्वम् (all); व्याप्य (pervading); नारायणः (Narayana); स्थितः (stands).

अनेन्तम् (limitless); अव्ययम् (changeless); क्वचित् (the supreme knower); संयुद्धम् (lying in the ocean); विश्वशंभुवम् (source of all bliss to the Universe).

Tr. Om! with thousand heads, Divine, All-viewing, the Source of all Bliss, The all, Narayana, Divine, Imperishable, the Supreme Abode, Higher than the Universe, Eternal, the All, Narayana, Hari (Him we meditate upon). Purusha is this all; all exist in Him. The Lord of all, Lord of Himself, Eternal, Blissful, Indestructible, Narayana, the Highest to be known, the Self of all, the Ultimate Goal, (Him we meditate upon). Narayana is the Supreme Brahman, Narayana is the Supreme Reality, Narayana is the Supreme Light, Narayana is the Supreme Self, Narayana is the Supreme Meditator, Narayana is the Supreme Meditation, All the worlds, whatever is seen or heard, Pervading it inside and outside, Narayana stands. Limitless, Changeless, the Supreme Knower, Lying in the ocean, the Source of all Bliss (Him we meditate upon).

NOTE.—All chant this meditating upon Narayana as the Supreme Being.

स०—

स ब्रह्मा स शिव स्सहरिस्सेन्द्रस्सोऽक्षरः परम्
स्वराम् ॥ १४ ॥

सः (He); ब्रह्मा (Brahman); सः (he); शिवः (Shiva); सः (he); हरिः (Hari); सः (he); इन्द्रः (Indra); सः (he); अक्षरः (the Imperishable); परमः (Supreme); स्वराट् (self-resplendent).

XXIV. ॐ तदब्रह्म । ॐ तद्वायुः । ॐ तदात्मा । ॐ तत्सत्यम् । ॐ तत्सर्वम् । ॐ तत्पुरुषोत्तमः ॥ अन्तश्चरति भूतेषु गुहायां विश्वमूर्तिषु । त्वं यज्ञं स्वं वषट्कारस्त्वमिन्द्रस्त्वं रुद्रस्त्वं विष्णुः । ब्रह्मा त्वं प्रजापतिः । त्वं तदापु आपो ज्योतीरसोऽमृतं ब्रह्म भूर्भुवःस्वरोम् ॥

तत् (that); ब्रह्म (Brahman); तत् (that); वायुः (Air); तत् (that); आत्मा (Self); तत् (that); सत्यम् (Truth); तत् (that); सर्वम् (all); तत् (that); पुरोः (to the perfect one); नमः (salutation); अन्तः (inside); चरति (moves); भूतेषु (in beings); गुहायाम् (in the hearts); विश्वमूर्तिषु (in all forms); त्वम् (Thou); यज्ञः (sacrifice); त्वम् (Thou); वषट्कारः (the sacred word Vashat); त्वम् (Thou); इन्द्रः (Indra); त्वम् (Thou); रुद्रः (Rudra); त्वम् (Thou); विष्णुः (Vishnu); त्वम् (Thou); ब्रह्मा (Brahma); त्वम् (Thou); प्रजापतिः (Lord of men); त्वम् (Thou); तत् (that); आपः (waters); आपः (waters); ज्योतिः (light); रसम् (earth); अमृतम् (immortality); ब्रह्म (Brahman); भू-भुवः-स्वरोम् (the physical, astral and mental planes).

Tr. He is Brahman; He is Shiva; He is Hari; He is Indra; He is the Imperishable One, the Supreme, the Self-resplendent.

Om! that is Brahman; Om! that is Vayu; Om! that is Self; Om! that is Truth; Om! that is the All; Om! that is salutation to the Perfect. He moves within, in the hearts of all beings. Thou art Sacrifice, Thou art the Sacred Word Vashat, Thou art Indra, Thou art Rudra, Thou art Vishnu, Thou art Brahman, Thou art Prajapati. Thou art the waters—the waters, the light, the earth, the immortality, Brahman, the physical, astral and mental planes, Om!

स०—

XXV. ॐ ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् ।

ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमः ॥

ऋतम् (Truth in its dynamic aspect); सत्यम् (Truth in its absolute state); परम् (Supreme); ब्रह्म (Brahman); पुरुषम् (Purusham); कृष्णपिङ्गलम् (dark and purple); ऊर्ध्व-रेतम् (of supreme creative energies); विरूपाक्षम् (having manifold visions); विश्वरूपाय (of the manifold form); वै (and); नमः (salutation).

Tr. Truth in relation, Truth in absolute, the Supreme Brahman, Purusha dark and purple, of supreme creative

Power, having manifold vision (Him we meditate upon, salutation to that mighty and manifold form).

NOTE.—All chant this meditating upon Narayana manifesting in various forms.

After this, the Leader of the worship comes on and standing at the door, facing the shrine, bows down and offers flowers. After he re-enters the shrine, the worshippers go to the door of the shrine, "each one in turn pausing on the threshold for a moment to bow low before the sacred Light, and to offer the flower which has just been presented to him. And as each thus bends in deepest reverence before the Supreme, whose symbol is fire, the higher counterparts of that fire leap out toward him and give him a very real inspiration and impetus filling him with spiritual energy and courage. When all go to the shrine and return to their position in regular order, the Leader of the worship holds the flowers toward the worshippers, who bow to receive the blessing of God. Then all sit down.

viii. नैवेद्यम् (DEDICATION)

XXVI. स०—

ॐ भूर्भुवःस्वरोम् । ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ देवं सवितुः प्रभुं ॥ सत्यं त्वत्तेन परिषिञ्चामि ॥ ॐ प्राणाय स्वाहा । ॐ अपानाय स्वाहा । ॐ व्यानाय स्वाहा । ॐ उदानाय स्वाहा । ॐ समानाय स्वाहा । ॐ ब्रह्मणे स्वाहा ।

Tr. Om! the physical, the astral and the mental planes. We meditate upon the adorable radiance of the divine Sun; may He impel our spiritual intelligence (higher intuition). see vi, 2.

देव (Oh God); सवितुः (Oh Sun); प्रभुः (give forth); सत्यम् (absolute Truth); त्वा (Thee); ऋतेन (with Truth in manifestation); परिषिञ्चामि (I sprinkle around).

Tr. Oh Sun God! Reveal us the Truth, absolute and in manifestation, that I may radiate it around. Om! this offering to Prāṇa; Om! this offering to Apāna; Om! this offering to Vyāna; Om! this offering to Udana; Om! this offering to Samana; Om! this offering to Brahman.

NOTE.—For the five Vital breaths, see XVII.

(In chorus)

XXVII. स०—

ॐ ब्रह्मणि म आत्माऽमृतत्वाय ॥

ब्रह्मणि (in Brahman); मे (my); आत्मा (self); अमृतत्वाय (for immortality).

Tr. My self to Brahman (I dedicate) for immortality.

NOTE.—In the above two sections, "in uttermost consecration, each dedicates his powers and qualities to the supreme".

Holy water is again distributed; each drinks it as soon as he gets it.

NOTE.—This confers "quietness, balance, steadiness and unselfishness to a remarkable degree". The worshippers must meditate upon these qualities when they drink the water.

ix. दिग्विमोकः (UNTYLING THE LODGE)

XXVIII. अ०—

भूर्भुवःस्वरोम्—(इति दिग्विमोकः)

Tr. The physical, astral and mental planes, (I meditate upon as one with) the Trinity.

NOTE.—By this the Leader of the worship "untyles his Lodge, removing the shell which he had made in the beginning, breaking up the thought-form".

x. आशीर्वादः (BENEDICTION)

All stand up.

(The Leader of the worship comes to the door of the shrine and standing there facing the worshippers, he confers upon them the benediction of God, with the following mantra, lifting his arms. The worshippers stand facing him.)

XXIX. अ०—

ॐ ऋध्यास्मं हव्यैर्नमोऽपसव्यं

मित्रं देवं मित्रधेयं नो अस्तु ।

अनूराधान् हविषा वर्धयन्तः

शतं जीवेम शरदः सवीराः ॥

ऋध्यास्मं (may we prosper); हव्यैः (with the oblations); नमसा (with salutation); अपसव्यं (approaching near); मित्रम् (Mitra); देवम् (divine); मित्रधेयम् (support of the Sun); नः (to us); अस्तु (may be); अनूराधान् (repeated gifts); हविषा (with oblations); वर्धयन्तः (increasing); शतम् (hundred) जीवनं (may we live); शरदः (years); सवीराः (with heroic sons).

Tr. Om! may we prosper, approaching with oblations and salutation, the divine Mitra, may we be supported by Mitra! Increasing His repeated gifts with oblations, may we live a hundred years with heroic sons!

(The Leader of the worship goes to his place. All stand and chant the following in chorus.)

XXX. स०—

ॐ तच्छं योरावृणीमहे । गातुं यज्ञाय ।

गातुं यज्ञपतये । देवीं स्वस्तिरस्तु नः ।

स्वस्तिर्मातृषेभ्यः । ऊर्ध्वं जिगातु मेपजं ।

शं नो अस्तु द्विपदे । शं चतुष्पदे ॥

ॐ शान्तिः शान्तिः शान्तिः

तत् (that); शम् (physical happiness); योः mental happiness); आवृणीमहे (we desire); गातुम् (to sing); यज्ञाय (for sacrifice); गातुम् (sing); यज्ञपतये (for the Lord of the Sacrifice); देवी (divine); स्वस्तिः (eternal weal); अस्तु (may be); नः (to us); स्वस्तिः (eternal weal); मातृषेभ्यः (to men); ऊर्ध्वम् (upwards); जिगातु (may go); मेपजम् (healing); शम् (physical happiness); नः (to us); अस्तु (may be); द्विपदे (two-footed beings, birds, etc.); शम् (physical happiness); चतुष्पदे (four-footed beings=cattle, etc.); शान्तिः (peace).

Tr. Om! We desire that happiness for body and for mind. We desire to sing the praises of sacrifice, of the Lord of Sacrifice. May we have eternal divine weal! May eternal weal rest on men! May the healing go upwards! May the two-footed creation (birds, etc.) be happy! May the four-footed creation (cattle, etc.) be happy!

Om! Peace, Peace, Peace!

XXXI. स०—

ॐ सर्वे वै सुखिनस्सन्तु सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु न कश्चिद्दुःखभाग्यवेत् ॥

ॐ शान्तिः शान्तिः शान्तिः

सर्वे (all); वै (and); सुखिनः (happy); सन्तु (may be); सर्वे (all); सन्तु (may be); निरामयाः (free from misery); सर्वे (all); भद्राणि (auspicious things); पश्यन्तु (may see); न (not); कश्चित् (some one); दुःखभाग्यं (caught in pain); भवेत् (shall be). शान्तिः peace!

Tr. Om! And may all be happy; may all be free from misery! May all see auspicious things; may none be in pain!

Om! Peace, Peace, Peace!

स०—

ॐ तत्सद्ब्रह्मार्पणमस्तु

तत् (that); सत् (truth); ब्रह्मार्पणम् (dedication to Brahman); अस्तु (may be).

Tr. Om! That Truth; May everything be a dedication to Brahman. (After chanting the above, all sit and meditate for a while and then the worshippers disperse.)

NOTE.—When the worshippers chant the last mantras they must think of absolute bliss and peace and conclude with complete dedication to Brahman.

[THE END]

FROM THE SECRETARY

CIRCULAR LETTER No. 2

THE constitution of the Bharata Samaja having undergone important changes all old members of the Samaja were requested (*Vide* Circular Letter dated 16th September, 1926, reproduced below) to inform the Secretary whether they accepted the New Rules. Fresh cards of admission are being issued to those who intimate their acceptance of them. A mere postcard is enough. They need not sign fresh application forms.

It has been observed that some of the old Members who have not yet intimated their acceptance of the New Rules have signed as proposers and seconders of new applicants for admission to the Samaja. This is irregular.

Those old members who have not yet communicated their formal acceptance of the new constitution are requested to do so promptly.

Attention is also invited to the provisions contained in Rule VI (b) of the new Rules, under which any member can be admitted as a registered member with all the privileges of the old "Associate" members without having to wait for two years and the recommendation of five members as required under the old Rules. It is hoped therefore that many of the old members will now transfer themselves to the Roll of Registered Members by remitting Rs. 3 to the Secretary.

THE BHARATA SAMAJA

THEOSOPHICAL SOCIETY,

ADYAR, MADRAS,

16th September, 1926

DEAR BROTHER,
SISTER,

I enclose herewith a copy of the new Rules sanctioned for the Samaja with effect from the 1st May, 1926. Kindly peruse them and inform me whether you accept them and whether you wish to be a registered member of the Samaja.

2. In the latter case please remit a sum of Rs. 3 as required by Rule VI (b) and Supplementary Rule 2 of the Rules.

3. I would also request you to remit an additional sum of Rupee One, to cover the annual subscription for the monthly organ of the Samaja, *viz.*: THE BHARATA DHARMA. This will keep you in touch with the work of the Samaja, which is now growing in importance.

4. If you are already a subscriber to THE BHARATA DHARMA and have not yet remitted your subscription, kindly do so without delay.

5. You may also help our work by forming a Group of the Samaja in your locality (*Vide* Supplementary Rule 3) and also by securing subscribers to THE BHARATA DHARMA.

Fraternally,

L. B. RAJE,

Secretary.

NEW GROUPS

Groups have been formed and Charters are being issued for them:

D. G. Kale, 201, Shukrawar Peth, Poona City.

Secretary: C. B. Kora, Laxmi Bhavan, Khar, Santa Cruz, (B. B. C. I. Ry.)

S. Sarvajnacharya, T. S. Lodge Organizer, Hospet.

Press, Adyar, and Published by Bharata Samaja, Adyar, Madras.

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R. L. R. 2, N2330

செப்பனாபவர்ப் பெயர்

கோ. லக்ஷ்மிநாதன்

செப்பனாபவதற்காக எடுத்த

கொள்ளப்பட்ட நாள்

செப்பனாபவ முடிந்த நாள்

சுப்பார்க்கும்

மு.பா.எ.

கையெழுப்பம்.

மூலச்சி

உதவியாளர்

கையெழுப்பம்.

தமிழ்நாடு ஆவணக்காப்பக நூலகம்,
எழும்பூர், சென்னை-600 008.

தவணைத்தாள்.

சே. எண் : 1,70,134 ப. எண் :

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