

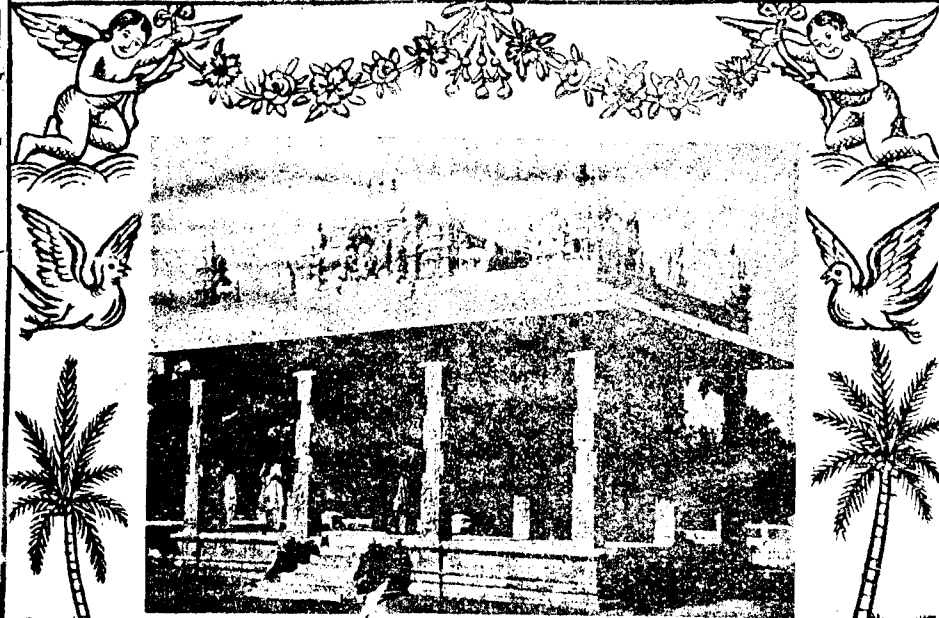
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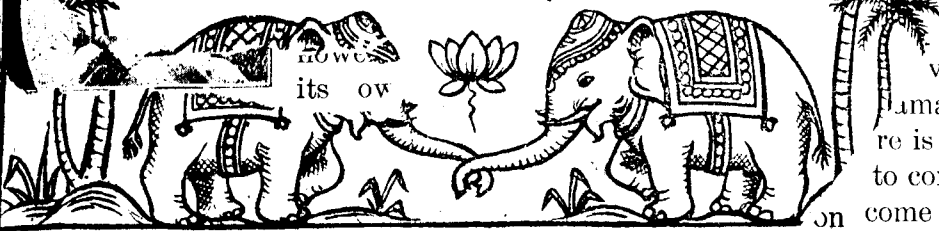
UNION • BHARATA SAMAJA • SERVICE • PURITY •

BHARATA DHARMA

(The Official Organ of the Bharata Samaja)
A MAGAZINE OF LIBERAL HINDUISM
Editor: Mr. S. RAJA RAM



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marriages, breaking up of sub-castes and even castes are not uncommon things now, as they were a few years ago. The Bharata Samaja should go further and ought to have a Propaganda Branch.

He was followed by Sir T. Sadasiva Aiyar who spoke in Tamil emphasising the need for opening the doors of Hinduism to all who believed in its principles and were prepared to declare themselves as Hindus.

Mr. Manjeri Ramier of Calicut said that the Bharata Samaja was the outcome of putting Hinduism into the crucible of Divine Wisdom just as the Liberal Catholic Church was the result of Christianity put into the same crucible; similarly Buddhism and Islam will also become powerful religions in the world, and all will contribute to the World Religion of the coming age. He referred to Bishop Leadbeater's article on the Congregational Puja lately introduced by the Bharata Samaja and pointed out the great and effective service done in that way to spiritualise Hindu worship and asked: "what about the millions to whom the samskaras are not given?" No proselytising or conversions are needed, but the samskaras should be given to all those who are Hindus. He pleaded for Brahmanism and Buddhism coming close to each other. He considered that India would be the Spiritual Teacher of the world when the daughter (Buddhism) and the mother (Brahminism) lived together. That was not incompatible, for, was not the Lord Buddha a great Avatar, the ninth Avatar of Vishnu according to the Hindu Religion? The Hindus rejected the Buddha as the Jews rejected the Christ. Both were wrong and can now make amends for their mistakes. The Hindus should observe the Vaishakha Full Moon day as a Vratam, as a day sacred to the memory of the Great One, the Buddha who fulfilled the message of the 8th Avatar. He concluded his speech by exhorting all to help the Bharata Samaja and advance the cause of Liberal Hinduism.

On the subject of conversion, the following remarks of the President, Indian National Congress, Mr. S. Srinivasa Aiyangar expressed while presiding at the Bharatiya Suddhi Sabha at Delhi, are interesting:

"Reverting to the subject of conversion, he said the doors of Hindu Dharma were open to all. There was no rule prohibiting conversion to Hinduism. Some European missionaries in their books wrote that Hinduism was not a proselytising religion and that admission to Hinduism was forbidden. He said, if it were so, it would be narrow and a mischievous gospel."

The murderer of Swami Shraddhanand has been sentenced to death and has appealed. The Hindu heart has expressed itself against the sentence of death on the man who may be considered more a lunatic deserving exemption from capital punishment than a deliberate criminal deserving the supreme penalty of law. As a matter of fact, public opinion against capital punishment is gradually making itself manifest. Prof. Indra, the son of the late Swami, himself has expressed that Abdul Rashid is only a pawn in a bigger game, the sentence of death may not therefore be enforced, and the man should be left to learn his lessons in the jail.

The Servant of India writes:

"If there is any soul which requires spiritual ministration and stands sorely in need of the 'reformatory purge,' Abdul Rashid's is undoubtedly one. Along with him we would also mention for such treatment the names of all those propagandists of fanaticism, of whatever religion, who are really instrumental in producing criminals of this class. We who are against capital punishment as such in all cases have additional grounds to offer in favour of our plea in this particular instance. Hinduism has never stood for the vindictive doctrine of an eye for an eye, a life for a life. Love of the enemy, forgiveness, mercy and the return of good for evil has ever been the highest virtues preached in its greatest gospels. Hindus have everything to gain and Muslims much to learn by the former magnanimously discarding the ideal of blood for blood and both marching together along the path of brotherhood and love."

We entirely agree. But what is the sort of "reformatory purge" that can be usefully administered with wholesome effect in this and similar cases? That should be defined by considered public opinion and adequate means provided for its exercise.

We have great pleasure in publishing, from this issue onwards, for the interesting and profitable perusal of our readers, the very valuable observations based on practical experience of Mrs. Chandrasekhara Aiyar, the well-known worker at Bangalore, in the cause of women and girls, and generally of all movements for the upliftment of the low and the distressed, on "Women's Advancement, Some Present Wants". It is an able summary of the lady's lecture delivered under the auspices of the University of Mysore on April 7, 1927. The part published in this issue brings out a beautiful comparison of the existing social conditions with those which have just passed away.

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THE LORD OF LOVE

By T. L. VASWANI

(From my "Diary")

FIVE thousand years ago He came. My *Sat Guru* came.

With the *Murli* upon his lips, He came to purify this plane of friction and resistance with the music of Love. He came to help and heal.

Into a world scarred with sorrow and sin, He came with a mighty message—and something more—with a new Creative Life!

He came to open a new epoch in human evolution.

* * * *

With a Dream of the Spirit-Realm, He came to this broken bleeding earth.

This Dream is celebrated by the *Janmashtami*.

How many Hindus who say the day is sacred commune with this Dream? The Deathless Dream of Life Divine in this fleeting world?

* * * *

The Dream was in his eyes. It flooded Gokul and Brindaban in the ecstasy of the Flute.

They of royal birth and they with the world's riches heeded Him not. The proud of birth and the proud of purse are blind to the beauty of Love. It is the poor in spirit who understand.

A dog waited outside the humble birth-place of Jesus to do Him reverence. And meek, mild-eyed cows loved Krishna.

A poor shepherd maid, Madelon, was filled with longing to see infant Jesus. And she began to weep, for she was too poor even to buy flowers for the Babe. Then the Angels—the story says—scattered flowers, and these the poor shepherd-maid picked up and placed at Jesus's feet!

So in the case of Shri Krishna it was the poor milk-maids who loved Him and rejoiced in His presence and responded to His Flute. The Gopis worshipped the Lord with flowers of Faith.

* * * *

His greatest recorded Discourse was given on the battle-field. The Bhagavad-Gita! The Song Divine was uttered on the Kuru field which was to witness a fratricidal war. This is Love's secret—to mingle with the world's great sorrow. There, there, in the midst of discordant sounds of struggle and strife—just there we need the Great Voice to speak to us its Creative Message.

And the Lord of Love would have us not *shun* but *serve* the world. Shri Krishna's is, essentially, a message of Courage! Don't run away, He says. Stand up and serve Divine Humanity!

* * * *

Service and Knowledge—the twain go hand in hand. For to know is to hear voices of sorrow; and they who hear stand up to serve. To know is

to serve! And is it not, also, true that to serve is to know? A true servant must renounce *moha*, must rise above forms to the Eternal Essence.

Arjuna was bewildered on the battle-field. "Cousin," "friend," "family"—these are but "forms"; and Sri Krishna taught Arjuna to rise above them—above the personal plane—to the Impersonal, the Eternal Essence. And that is the ATMAN.

Man! thou art of the Atman! of the very Breath of God! Thou art the DIVINE in bonds, the SPIRIT in flesh! Such the glorious teaching of the Gita.

* * * *

And ye, my comrades! ye are pilgrims in the Path of the Infinite!

Will ye find Him? Then find yourselves! He, the Lord, hath never gone from us. He is with us. And daily He pours out blessings upon all who seek Him with love and longing in their hearts.

* * * *

Krishna is not dead! Krishna is a Living Presence! Turn to Him with tears in your eyes! Adore Him in the poverty and *tapasya* and suffering which are His gifts to His *sipahis* on the field of Service!

* * * *

Blessed are the wounded; for they shall be healed.

Blessed are they who suffer; for they shall be strong.

Blessed are the poor; for they shall be servants of the Lord of Love!

WOMEN'S ADVANCEMENT: SOME PRESENT WANTS

By SRIMATI PARVATI AMMAL (MRS. CHANDRASEKHARA AIYAR)
OF BANGALORE

TO be invited to lecture under the auspices of a University is a great honour for any person; it is particularly so for one like me who has not had any education worth speaking of. I have never been to school nor sat for an examination. The only schooling I have had has been received in the school of life; and the varied experiences of some fifty years are the lessons I have tried to learn. It is with some diffidence then that I stand before an audience of the learned and wise, many of them persons with high academic distinctions. At the same time, however, the matter on which I am to speak is not one which requires elaborate research or learned quotations from books for its elucidation. It is a subject which, though it refers in terms to women's advancement, closely concerns men and women alike; and it is because advancement is impossible for women without the active co-operation of men that I welcome the presence of both at this meeting.

At the very outset I wish to emphasise that education and social reform are alike important and necessary factors in any steady, satisfactory process of advance. The one cannot wait for the other; on the other hand,

both are very considerably helpful mutually; and unless both forces are at work, not much real progress can be made.

It will be useful to compare existing social conditions with those which have just passed away, as a preliminary to the consideration of what we wish to achieve in the immediate future. If we examine Indian society as it flourished sixty, seventy or a hundred years ago, we find that the family was still the fundamental unit. A village consisted essentially of a number of families; and each family constituted a household comprising several generations living together in union, its members sharing alike in the gains and losses. The men were as a rule content to live and work in their own villages, attending to their regular duties, secular and religious. The women, too, occupied positions of honour and usefulness. They helped the men in the work of the family, and were particularly experienced and skilful in all details of household management. At the head of the family were the elder members, those who by reason of their age and experience were best fitted to guide its affairs aright. On them rested the ultimate responsibility for the common welfare; and those who were younger and less experienced were naturally guided by their wishes and advice. Nor was any distinction made, in the respect shown to age, between women and men. The senior lady occupied a privileged position in the household. She was conversant as a rule with the things of this life and the needs of the life to come, and her advice was invariably sought in all matters touching the family welfare from marriages and festivals to the care of infants and the treatment of ordinary ailments. It was a common formula put at times of a family partition, "Do you want the *Achi* (lady-mother) or *ayiram* (thousand rupees)?" And the choice was usually in favour of the lady, who represented the wisdom and experience of the family, as she was the centre of its reverence and love. Also, there were not so many widowed women then as now, no doubt because people lived mostly in the country and away from the towns and led more or less active and healthy lives. And such widows as there were were looked upon, not as household drudges, but as *devatas* or guardian angels. They had the time and the inclination to practise fasts and penances and were well able to control their lower natures; and at the same time they devoted their lives and their energies to the service of the family with whose interests their own were absolutely identified. There was not much outside trade, exports or imports, in those days; the wealth and produce of each locality mostly remained there. No difficulty as to the means of living could arise for those who belonged to a united family; there was no social unrest, scarcely any caste or religious dissensions; and the people as a whole lived happily enough in the remembrance of God and faith in the divine blessing. Conditions at the present time are in many respects very different. The joint family system with its incident of large but compact households is becoming a thing of the past. Western education, foreign travel, novel fashions, new luxuries and tastes, these and similar causes have contributed towards a break-up of the system, and towards material alterations in social

conditions generally. This is a large topic, and I will touch only on one or two points directly bearing upon my subject. Young men who have been to western countries for their education come back and find themselves wedded to girls with little or no education, and so look upon them as if they were merely children. Instead of telling them about the good and interesting things they have seen and the intelligence and cleverness of the women of other lands, they bring with them and introduce outlandish fashions, and teach their wives to wear jackets and high-heeled shoes and to tie up their hair in the latest modes of the west. Apart from all this, the serious thing is that the educated young men of the present day, those who have gone through many years of book-learning with much expenditure of the family wealth, seem unable to make available for the rest of their countrymen such information as they have assimilated through the media of foreign languages, or to make good and full use of it for themselves. As things are, they usually lead a double life, one in relation to their English-educated friends and acquaintances, in offices and courts, and on public platforms, where, dressed in the habiliments of the west and speaking the foreign language they know better than their own, they hold forth about business or politics or literature or art; and the other inside the home, where, wrapped in *dhoti* and *panche*, they discuss with their uneducated kinsfolk and womankind trivial things like details of the daily menu, but say hardly a word about the affairs of the outer world or the larger things of life. They fail to realise—and the fault is not so much theirs, perhaps, as of the system of education which has fashioned them—that the life of the home is at least as real and important as the life of outer society and business, and much more potent in its influence on individual character and national development. Just as seedlings have first to be raised in a small nursery and then transplanted, so changes have first to be made in the home before they can be spread abroad with good effect. It is surely a most serious defect in the educational system of the day that it does not take sufficient account of the importance of home life for national growth, and that in practice it almost entirely ignores the influence of women for good and for evil. Women, however ignorant for the most part, are yet half the country's population, and they represent more than half of its vital force: they stand not only for themselves, but also for the children whom they bring forth and nurture, nay, for the families themselves of which they are no negligible centres of life and influence. Society may be likened to a cart with two wheels; unless both the wheels are of the same dimensions and move in unison, progress cannot be steady or safe. As it is, there is a great gulf fixed in many families between the educated men and the uneducated women: the former have all knowledge open to them, the latter have their horizons limited to their hearths. Even among men there is the same line of division, between those who have received an English education and those who have not; and the rift tends to widen.

(To be continued)

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THE BHARATA SAMAJA

ITS ORIGIN, OBJECTS AND WORK

By T. RAMCHANDRA RAO, B.A., B.L.

Vice-President

(Continued from p. 7)

THEN, after giving the names of its Managing Body, of which I was President, it proceeded:

Applicants will be admitted at the discretion of the Managing Body.

The Sabha welcomes all, whether Hindus by birth or not, who accept the declaration of principles and wish to join it with a resolve to endeavour to live up to the ideals it holds up. Let them guide their lives according to the best of their lights, and become living examples of true Hindus. A simple code of discipline and rituals is under preparation, and it is hoped they will be able to adopt it. But in this and in all other matters, the Sabha gives perfect freedom to all to follow their own judgment and conscience.

The promoters of the Sabha are firmly convinced that Truth will flower only in an atmosphere of perfect Liberty and hope to gather together a body of earnest men and women, able to help in the building of the new civilisation.

The Samaja (1) issued a booklet and leaflet, containing the essentials of Daily Practice for the Hindus, (2) conducted the Upanayana ceremony with a simplified ritual for boys, girls and women, Indian and European, and (3) constructed a beautiful Temple for worship, and for the performance of the rites and ceremonies of the Samaja, at the Theosophical Headquarters at Adyar, with the help of donations from the public chiefly from India, and also from other parts of the world, to the amount of more than Rs. 30,000. The performance of Daily Puja was inaugurated at the Temple by Mr. J. Krishnamurti on 21st December, 1925, and worship is being regularly conducted there at 6.30 a.m. every day.

The Memorandum of Association and Rules were reconsidered and simplified in the beginning of 1926, and the objects and Basic Truths described as follows:

RULES OF THE BHARATA SAMAJA

I. The Name of the Association is "The Bharata Samaja".

OBJECTS

II. The objects of the Association are:

- To study the Sanatana 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;

- (c) To promote social welfare and eradicate social evils in the Hindu Community;
- (d) To promote tolerance, good feeling, and a spirit of co-operation between Hindus and followers of other Faiths.

BASIC TRUTHS

III. The Bharata Samaja emphasises the following Basic Truths taught by the Sanatana Dharma:

- (a) The Immanence and Transcendence of the One Supreme Being, the Source of all;
- (b) Continuous evolution towards perfection as within the purpose of Ishvara, the Lord of our Universe;
- (c) A Hierarchy of developed beings, including Devas and Rishis, who are working to carry out the Divine Purpose in accordance with laws which are the expression of the Divine Nature;
- (d) Reincarnation and Karma as among the factors regulating human evolution;
- (e) The unity of all life, including the subhuman and the superhuman kingdoms; and
- (f) Brotherhood of Humanity and the essential solidarity of its interests as a whole.

IDEALS

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

- (a) 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;
- (b) Reverence for womanhood;
- (c) The elevation of the submerged classes; and
- (d) 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 Bharata Samaja.

MEMBERSHIP

VI. (a) Membership in the Bharata Samaja 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.

The form of application was also altered accordingly.

It will be seen that the objects and work of the Samaja are substantially unchanged, but are more simple and comprehensive. The idea of admission of those belonging to other Faiths and readmission of those who may have been converted to other Faiths was given up and it was left open to any one accepting its objects and ideals to join it, removing also the prohibition as to "total abstention from the use of meat and intoxicating drinks and drugs".

(To be continued)

THE ESOTERIC MEANING OF THE RAMAYANA

AS GIVEN BY GOVINDARAJA

I

By V. V. S. AVADHANULU, B.A.

Retired Sub-Judge

THE Vedas consist of four parts, viz., *Vidhees*, *Mantras*, *Arthavadas*, and *Samgnyas*. By *Vidhees* is meant such Vedic sentences as contain commands to do or omit to do, such as "the Veda should be studied from a Guru," and "a Brahman should not be killed". *Mantras* are verses which describe the process as to how the commands should be carried out, such as a particular offering should be given in honour of a particular *Devata* by a particular *Rithwic* in a particular posture or in a particular tone or with a particular substance (*Dravya*) like ghee or curds or milk or so forth. *Arthavadas* are a sentence or a number of sentences which sing the praises of or cry down a performer of sacrifice or the sacrifice itself or its parts, such as the *Devata* or substance or so forth. *Samgnyas* are technical terms given to the sacrifices and those incident to them such as *Udbhid*, *Yoopa*, *Hotha*, etc. Jaimini and his followers, technically called the *Purva Mimamsakas*, hold that the *Vidhees* are to be understood literally and that the other parts of the Vedas are mere accessories to them and as such have no

meaning independent of the *Vidhees* and have therefore to be understood figuratively and are devoid of literal interpretation.

From the time of Upavarshma and Sabara Swami down to Khanda-deva, several commentaries have been written on the mighty work of the *Purva Mimamsa* of Jaimini which deal with this question; and others have written *Apadwa* independent works maintaining the same view.

But Badarayana and his followers, who are known as the *Vedantins*, are of opinion that there is a considerable portion of the end of the Veda called the *Vedanta* or *Upanishad* or *Gnyana Kanda* which attempts to define and describe God, His plan and the way to reach Him, but does not form an adjunct to the *Vidhee* portion of the Veda, which is confined strictly to the first part of the Veda that is known as *Karma Kanda*, as it deals with sacrifices. This school also holds that the *Arthavadas* are of three kinds, *Gunanuvadarthavada*, *Anuvadarthavada* and *Bhootharthavada*, known as the instruments of knowledge; that the first is against sensuous preception and inference, that the second but endorses the truths observed by the said instruments.

The following three may serve as examples for the three classes of *Arthavadas* respectively:

"He wets the cloth by fire." (This is against the evidence of our senses.) "Fire is medicine for snow." (This tallies with our experience due to senses and logic.) "Indra has a weapon called *Vajra* in his hand." (This is neither perceived nor contradicted by our senses nor inference, and it is not impossible for any entity like Indra to hold a *Vajra* in his hand.) The *Vedantins* differ from the *Mimamsakas* in believing that though *Bhootharthavadas* describe Indra and other *Devas* as adjuncts to the sacrifice prescribed by the *Vidhees*, they do not for the reason lose their inherent right to reveal to the world things which are beyond the ken of sensuous perception and reasoning, provided they do not conflict with the meaning conveyed by the *Vidhees*. The same rule applies, according to the *Vedantins*, to *Mantras* and *Itihasas*. *Itihasas* are the *Smritis*, the *Puranas*, the *Mahabharata*, and the *Ramayana*. *Itihasas* are built on some portions of the Veda such as *Mantras* and *Arthavadas*.

If this is clearly understood, much of the impressions of the Western Samskrit scholars about the absence of the esoteric truths imbedded in the exoteric Vedas will vanish. This is why great stress is laid on the teaching of the Veda by a Guru to Sishya. This truth is laid down in some of our works. The science of *Samkhya*, which attempts to convey truths in veiled language, also favours this view.

Now an attempt will be made to exemplify this with reference to the *Ramayana* which is the story of Rama's invasion of Ravana's Lanka or Island.

(To be continued)

A FURTHER NOTE ON VEDIC RECITATION

By DR. C. KUNHAN RAJA

MY note on Vedic Recitation that appeared in THE BHARATA DHARMA of March, 1927, has caused a little anxiety to some members of the Bharata Samaj. I wish to clear the slight confusion that my note may have created. I have already announced the point in the April issue of BHARATA DHARMA. If Vedic passages are recited with accent, then it must be correct accent. Or they may be safely recited without any accent. This is what I want to impress on those who perform the Bharata Samaj Puja and who use the mantras prescribed for the ritual.

According to the custom in the later period of the Hindu religion, Vedic passages should not be uttered without the correct accent. It is only in sacrifices like the Soma sacrifice, that Vedic passages are recited without an accent. In Svadhyaya (daily recitation of the Vedas after properly studying them), in all domestic ceremonial, where Vedic mantras are used, it is obligatory to use the accent in the recitation of Vedic passages. This is the practice among the Hindus of the present day, which is a survival of the medieval Hindu custom.

There are reasons to believe that originally there was no such obligation, *always* to use accent in the recitation of the Vedic mantras. In Malabar where the Brahmins perform even to the present day all the Vedic and domestic ceremonials with the utmost precision, no accent is used in the recitation of Vedic passages during the domestic rituals. This custom must have some authority behind it, coming as it does from a society that maintains Vedic traditions more purely than anywhere else in India. No authority has been met with which says that Vedic passages should not be recited except with the accent. The only restriction that has been found is that wrong accents do harm to the reciter, and this authority has been explained in the March number of BHARATA DHARMA.

Panini too seems to favour the view that Vedic passages may be recited without an accent, even for the purpose of Svadhyaya. The following rule is from Panini's grammar:

यज्ञकर्मण्यजपन्यूहसायसु १. २, ३४.

In a sacrifice Vedic mantras are to be recited in a monotone, except in the case of Japa (a particular variety of Vedic recitation in a low tone), in Nyunkha (some sort of "Om"), and in Saman (mantras that are sung). In these three cases proper accentuation is obligatory. In the recitation of Rigvedic and Yajurvedic passages in a sacrifice, no accent *shall* be used. This is the rule so far as sacrifices are concerned.

But that is of no use to us, as the Bharata Samaj Puja is not a sacrifice as Panini has understood the word Yajna. If anybody tries to maintain that

the Puja is a Yajna, then no accent shall be used, according to Panini. But that is not the case. Now, outside Yajna, as in the case of the Temple Puj and domestic ceremonials, are we to use accent or not in the recitation of the Vedic passages? Panini says (in the second rule after the previous):

विभाषा छन्दसि १, २, ३६.

So far as Vedic recitation in general is concerned, use of accent is quite optional. During sacrifice, accents have to be used in certain cases and accents shall be used in other cases; the rule is definite on the point. But outside the sacrifice, use of accent is left to the discretion of the reciter. This is the interpretation of Panini's rule according to Kashika, a really old commentary. Patanjali, a still older commentator, does not explain the rule. But this must have been the traditional interpretation, acceptable to Patanjali also, as Kashika does not mention any opposite view worth considering. True, this commentary gives another interpretation, according to some, in which this rule has reference to the Brahmanas, and the previous rule to the text of the Vedas. But this is not the opinion of the author of Kashika, who is following the authority of well-known commentators like Patanjali (in the opening stanza in Kashika).

Later commentators, Bhattoji Deekshita and his followers, cling to the alternative view suggested in Kashika. They simply follow the current practice, and they distort Panini's rules to make them fit in with the customs. They are no guide to us. We follow the original texts.

This is my considered opinion. People must learn the Vedic passages with the correct accent, pronunciation and intonation. They should know the Seer of the mantras, the metre, the Divinity praised and the meaning of the mantra. Shadgurushishya, commenting on Katyayana's Sarvanukram (a Vedic index), quotes authorities to show that one who recites Vedic passages without knowing the above details is a thorn to the mantras and one who performs sacrifices without knowing them is a thorn to the sacrifice. It is essential for the reciter of the Vedic passages to know the above details. The above condemnation need not be taken literally; it is only an Arthavada, an exaggerated statement. There is a rule:

न हि निन्दा निन्दितुं प्रवृत्ता किन्तु स्तुत्यं स्तोतुम् ।

"A condemnation need not be taken to be really intended as a condemnation but may be merely to extol what is praiseworthy." So in the authority quoted by Shadgurushishya, there is no condemnation of reciting Vedic passages without knowing accent, metre, etc., but there is only a praise of reciting the Vedic passages with a knowledge of such details.

So the members of the Bharata Samaj should try to learn all the details. At the same time they may freely recite the Puja mantras either without any accent at all, or with the correct accent. No mistake should be made in the accentuation of the Vedic mantras.

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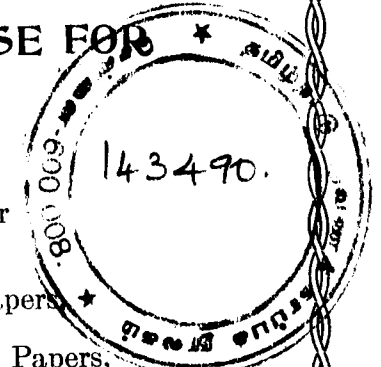
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