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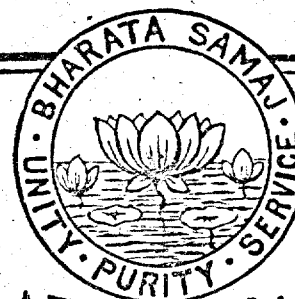


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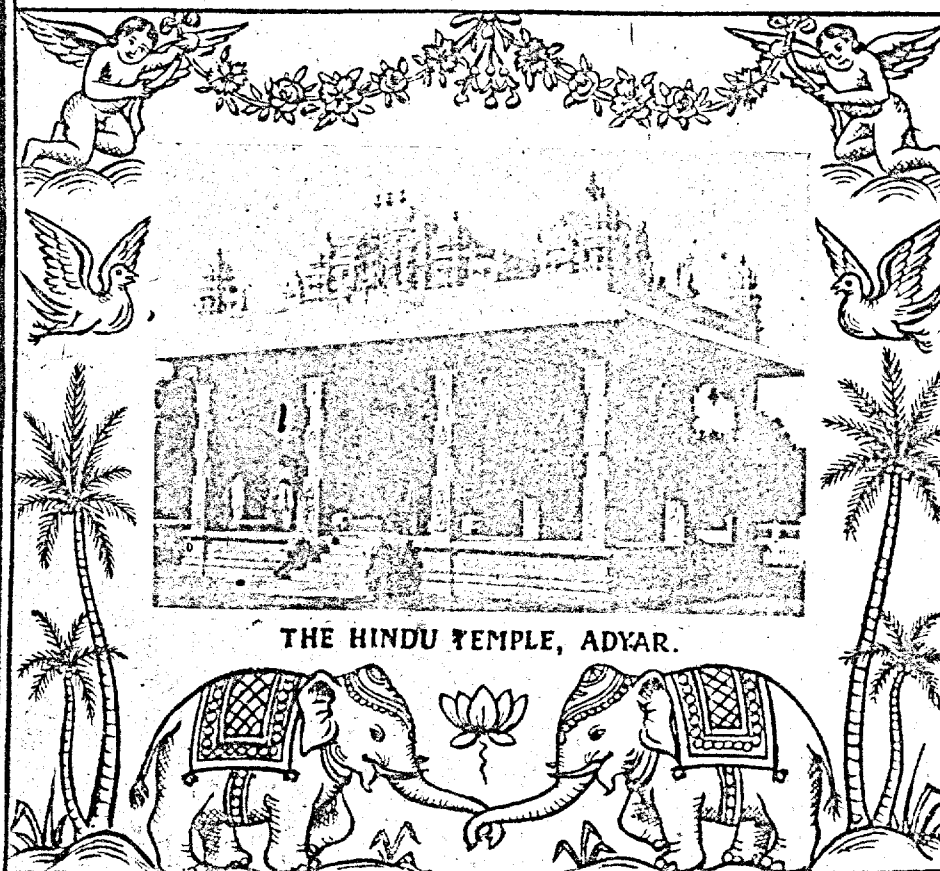


BHARATA DHARMA

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THE LATE SIR GANGA RAM

INDIA mourns the loss of a very remarkable and noble son of hers in the passing away of Sir Ganga Ram, of Lahore. He died worthily in the service of his Motherland, engaged in a useful mission, as a member of the Royal Commission on Agriculture, now sitting in England. He died full of years and honours and having set a high example of true and beneficent life. It is a rare distinction to be honoured by the head of the Province with the tribute that "if he earned like a hero he spent like a saint". He grew to be one of the richest men in the country by his own endeavours and spent his resources on the most crying needs of the Motherland. The cause of the poor, forlorn and despised Hindu widow appealed keenly to his heart and he courageously adopted her cause as his own. The Vidhva Vivaha Sahayak Sabha, with its branches in all parts of India, has been munificently endowed by him, and to-day the grateful thoughts of several young women whose lives have become happy in well-established homes flow to him in love and affection.

At Madras, the ladies expressed their feelings of deep sorrow at the demise of their friend and benefactor, at a public meeting. Hindu women assembled under the auspices of the Women's Indian Association, the Indian Ladies Samaj and Sri Sarada Ladies' Union at the Singarachari's Hall, Triplicane, on July 19th, Lady Sadasivier presiding. The public of Madras paid a loving tribute to the noble departed at the meeting held at Gokhale Hall, on the 22nd evening under the presidency of the Hon'ble Mr. Justice V. Venkatasubba Rao.

Sir Ganga Ram's benefactions covered other useful fields also. Sir Ganga Ram Free Hospital, The Hindu Students Career Society, The Hindu Apahaj Ashram, The Industrial Shop, The Lady Maynard Industrial School for Hindu and Sikh Women and the Hailey College of Commerce, opened just before he left India, are among other institutions either established or liberally endowed by him. The charities are said to amount to nearly Rs. 3 lakhs.

A life such as his, which shines by transparent sincerity and high altruism, is a rare blossom which will spread an enduring fragrance for a long time; and his is a life truly lived. May it inspire others to similar acts of unselfish services!

Dealing with the subject of brotherhood between Devas and men, we observed that four virtues have been declared as essential for the establishment of cordial relationship with the Devas, viz., Simplicity, Purity, Directness and Impersonality.

When we closely examine these, the first three appear to be but three different phases of the same virtue. How can one cultivate simplicity without attending at the same time to purity and directness? A simple man is always pure and direct in his physical, emotional and mental expression. The dictionary equivalents in Sanskrit of simplicity include शुद्धता (purity) and आज्ञेय (straightforwardness, directness). All the three are comprehended in, and form the essential features of, the austerity of the body according to the Bhagavad-Gita.

After stating that pure men (men of pure faith) worship the Gods and the passionate and the dark folk go after Yakshas, Rakshasas and Pretas and Bhutas (nature spirits) (Chapter XVII, 4), the Lord explains the qualifications for pure worship and describes the austerities necessary for the disciplining of the body, the purification of the emotions and the clarity of the intellect. He says:

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मविमर्शसा च शरीरं तप उच्यते ॥

Bhagavad-Gita, Chap. XVII, 14

Worship given to the Gods, to the twice-born, to the teachers (gurus) and to the wise, purity, straightforwardness, continence and harmlessness, are called the austerity of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायान्धसन्नं चैव वाङ्मयं तप उच्यते ॥

Bhagavad-Gita, Chap. XVII, 15.

Speech causing no annoyance, truthful, pleasant and beneficial, the practice of the study of the Scriptures, are called the austerity of speech.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥

Bhagavad-Gita, Chap. XVII, 16.

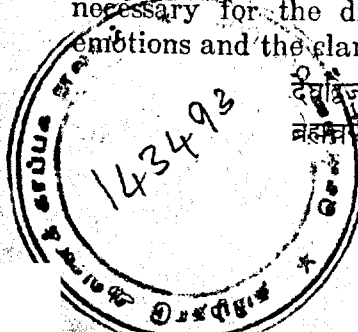
Mental happiness, equilibrium, silence, self-control, purity of nature—this is called the austerity of the mind (Manah).

It will be seen that unless a man cultivates simplicity in his habits and outlook, he cannot have patience to busy himself with the worship of the Gods, the twice-born, the teachers and the wise.

Simplicity connotes also humility (अमानित्व) and modesty, or unpretentiousness (अदम्भित्व).

Shri Sankara defines humility as "absence of self-esteem" and modesty as "not proclaiming one's own virtues". Self-love out of which is born the various forms of selfishness is a subtle enemy within us—difficult of discernment, alluring and elusive. It can be conquered only by a constant and even pitiless vigilance on our part. All our strength could be employed in its eradication—शक्तिरात्मदमने. Otherwise the path is easy for मान and अतिमान—pride of various kinds leading one to abuse himself worthy of a high honour—pride of learning, wealth, high connections, etc.—all these being the characteristics of the (Asuric) demoniacal nature, while (नातिमानता) absence of pride is one of the divine virtues. Likewise, modesty (अदम्भित्व) consists in suppressing one's own points of which he has naturally exaggerated notions (प्रच्छादय स्वान्गुणान्), says Bhartrahari. On the other hand, the tendency is common to proclaim one's own virtues. For those wishing to lead a higher life, it has to be sedulously avoided, as it is considered to be a form of untruth. It is said: "Be true in action, never pretend to be other than you are, for all pretence is a hindrance to the pure light of truth which should shine through you as sunlight shines through clear glasses."

Also pretentiousness (दंभ) leads to hypocrisy and all the evils arising out of it. It has been condemned as a potent weakness of the Asuric leading to eventual destruction. The first point of the bodily



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austerity, viz., the worship of Devas, Gurus, the wise, etc., is an effective check against this tendency. A man cannot be pretentious in the presence of the Gods, the teachers and the wise. Their worship would compel humility and modesty, as worship consists in a true recognition of their greatness and in acts of service pleasing to them. Thus may simplicity be acquired in worship, strengthened by humility and modesty, freed from self-esteem and pretension.

MEDITATE ON THYSELF

By T. L. VASWANI

THE key of the Treasure of the Ancient Wisdom is not lost. Theologians search for it in vain in tomes of controversy. Find the key in the Asramas of *tapasvins* and saints.

This wisdom may not be communicated in words. It shines in the cave of the heart.

Search and practise *tapas*. Thou wilt attain!

Search opens the inner centre and *tapas* is the energy of the Infinite which flowing out makes you strong to struggle and suffer and not surrender until the quest is achieved.

Within thee is the secret of the Immortals.

Wander no more, O pilgrim of Eternity! Return home! Return to Thyself!

Pleasure! Honours! Money! Give up this game of chasing shadows! A lion saw his shadow in a well; he jumped in and became the cause of his own death. Beware! Harm not thyself with thy own hands! There is a wisdom-mansion beyond this shadow-land. Thou comest from the mansion. Return! O weary pilgrim! Return!

Self-realisation is the service of man. Self-realisation is the worship of God.

Within thee is a mine of meditation. Open it up! And behold the imprisoned splendours!

Meditate on thyself!

See the *Self* in thyself!

Thou art in the immensities.

Thou art in the eternities.

Thou art in the flaming suns and the milky-way.

Thou art in the Himalayas and the Sindhu.

Thou art in Brindaban and Dwarka, in Jerusalem and Mecca.

But to find thyself, be free from the snare of thyself;

Overcome thy environment! Commune with the Blessed Beauty!

And behold thy glory in the white Asrama of the Immortals.

CASTE

IN THE BHAGAVATAM AND THE BHAGAVAD-GITA

By KRISHNA DASA

II

I SAID that in the first Skandham, first chapter, of the Bhagavatam, the sage Suta, born in a lower birth-caste than even a Sudra's, knew both Para Vidya and Aparā Vidya and was asked by birth-Brahmins to teach them Jnana and Bhakti. This Suta was the son of a Suta called Romaharshana (one who produces horripilation in his hearers) and he is, therefore, called Rowmaharshani in the 1st shloka of the 2nd chapter. His own name (names being given in those days not arbitrarily, but in consonance with what the clairvoyant-seer-astrologer found to be the nature and the activities in previous births and the probable activities in the present Janmam of the child to be named) was Ugrasravah, that is, a person who has been taught a frightfully tremendous amount of knowledge. I need not say that those modern birth-Brahmins who contend that non-Brahmins ought not to learn even the Sanskrit language, and those high Brahmin Matadhipaties and Pundits who contend that the Prasthanas including the Gita (which is contained in the Mahabharata which was taught and recited by a Suta) should not be taught to non-Brahmins and should not even be pronounced within their hearing, and that Adwaitism should not be taught to non-Brahmins, and that into a Sabha in which Adwaitism is discussed and taught no non-Brahmin by birth should be admitted as a member and not even as a hearer at its meetings—all these people are merely influenced either by caste-pride, priest-craft and priest-greed, or by the blind, ignorant prejudices produced by monstrous custom.

As I am dealing only with the caste question in these contributions, I shall refer only to those shlokas of the Srimad Bhagavatam which have some tangible connection with caste and caste-status. In the second chapter, 18th shloka, Suta says that "the Lord, the story of whose actions causes merit both to the hearer and the reciter, makes a dwelling in the hearts of the hearers of His deeds as their friend and then destroys the impurities of the devotees' hearts (the impurities being Kama, Krodha and Lobha)". No distinction is made between members of different birth-castes in this shloka as regards fitness to hear the Lord's deeds and become free from the impurities.

The third chapter relates to the Avatars of the Lord. 21 *past* Avatars are mentioned, out of which only 9 are human; namely, Kapila, Dattatreya, Rishabhadeva, Prithu, Parasurama, Krishna Dwaipayana Vyasa, Sree Ramachandra, Balarama and Sree Krishna. (The remaining Avatars were clothed in the bodies of Devas, Deva Rshis, Divine Animals, or semi-human Beings which cannot be denoted by caste-status.) Again, out of these 9 human Avatars, four alone, namely, Kapila, Dattatreya, Parasurama and

Krishna Dwaipayana Vyasa, can be considered to have been born in bodies having a birth-Brahmin status. Even of these, Parasurama's grandmother was a Kshatriya lady. (As regards his mother, there are several versions, but she was, according to all the versions, not a Brahmin by birth.) Krishna Dwaipayana's mother was a fisherwoman, who even smelt fish in her youthful days. Kapila's mother was Devahooti, daughter of a Kshatriya. Thus three of even these four Avatars belonged to the Anuloma mixed castes. One alone (Dattatreya) might be called a Brahmin by birth-caste, but even He was really not born of His Father's loins or out of any woman's womb, but was produced by a miracle of the Trimurtis and His body was probably produced by Will and Yoga. The rest of the human Avatars (five in number) were non-Brahmins by birth and one of them Sree Krishna, who was the greatest Teacher of Para-Vidya to Gods and men, was born in a clan which had been long before His days deprived of its Kshatriya status. Even that Kshatriya status was artificial from the beginning, as Yadu, the ancestor of Sree Krishna, was born of a Kshatriya father (Yayati) to his Brahmin wife (Sukra's daughter, Daivayani) and was, therefore, really a Suta. The body of a birth-Brahmin seems, thus, not at all to be necessary, for even a human Avatara of God and most of the past human Avatars seemed to prefer bodies of Kshatriya lineage or of mixed lineage.

WOMEN'S ADVANCEMENT: SOME PRESENT WANTS

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

(Concluded from p. 68)

Remedy for Evils. After all, we may rest assured, whatever the verbalists may say, that, since the Shastras exist only to further true happiness ("shastraya cha sukhaya cha," as the saying goes), nothing that promotes happiness can be opposed to their true spirit and intention; nor, on the other hand, can the Shastras, rightly understood, condone practices which obviously and directly lead to manifold evils. Unless we realise this and set things in order, unless we cease hanging on to the letter instead of adhering to the spirit of the Shastras, our position will be as foolish as that of the disciples in the story whom their guru furnished with a detailed list of the duties they were to perform, but who refused to rescue the guru himself out of the pit into which one day he happened to fall, because, forsooth, that was not one of the duties which he had prescribed in his list!

How many are the young mothers who have perished in child-birth before they were yet fifteen! A third of all the children born in India die

in infancy, whereas only nine or ten out of a hundred die in other countries. Countless is the number of unhappy women condemned to widowhood even before they have ceased to be children. The sin and misery of it all is indescribable. And is it to be said that there is to be no alleviation, no remedy, no end, to all this wretchedness and iniquity? Can such things which are a disgrace to the sacred land of India be tolerated by her children any longer? Social reform, it is true, is difficult work and the populace will inevitably discredit and malign the pioneers in this field. Do we not all know how Raja Ram Mohan Roy was reviled and ostracised by his own relatives and friends for working to put a stop to the inhuman practice of *sati*? And do not all now recognise the value of his work, and respect and honour him as the great reformer and public benefactor that he was? And so we must not, merely for fear of opposition and persecution from the ignorant and prejudiced, hesitate to put a stop to the crying evil of child marriage.

New Path of Progress.—This is an important time of transition in our national life, and many and varied changes are beginning to operate. A great responsibility rests upon us all to see that those changes proceed on right lines. Customs alter with the times, and it is unwise to cling too closely to them. We must retain all that is good and necessary, but not hesitate to throw aside anything which has proved unserviceable or injurious; for not all that is old is good, nor is all bad which is new. We cannot, even if we would, go to battle armed with bows and arrows and seated on chariots and *vimanas* to fight against enemies using firearms and dropping bombs from aeroplanes; we cannot overtake with the slow-paced bullock-cart the fast-moving railway train or motor-car; we cannot wait for news to come in slowly through messengers when it can be flashed forth in a few seconds by wire or wireless from the ends of the earth; nor, in one word, can we give up the thousand and one aids to efficiency with which modern civilisation has furnished us merely because they were quite unknown to our ancestors. It is in truth a new world into which we are entering, by a new path of accelerated progress. The men, those who form the van, will surely see to it that they do not leave half the nation behind in the old ruts simply because these are less fully equipped with the means of advance than themselves.

Indian Womanhood.—Women in the past were not regarded as in any wise unfit for culture, accomplishment, or achievement. Have we not all heard of Gargi, the great *Brahmacharini* and master of yoga; of Satyabhama, valiant in battle; of Kaikeyi and Subhadra, skilled drivers of the chariot; of the saintly and clear-eyed Savitri, who redeemed her husband's life from the Lord of Death; of Choodalai, who mastered the Divine Wisdom and taught it even to her husband; and of many another great woman whose name has evoked pride, admiration and reverence throughout the ages? Less than five hundred years ago flourished the famous poetess Auvai, who vanquished her masculine rival Kamban in open debate, and has left behind works which are the glories of Tamil literature. We have had too, in quite

modern times, wise rulers, great teachers and speakers, skilled organisers, among the women of India. Nor even now are we wholly lacking in outstanding figures, jewels of the sex, shining like the light within the pot, in a restricted circle, but with latent powers of surpassing achievement. Greatness, after all, does not depend on sex, but on the force within and the opportunity it has to manifest itself. And women are aspects of *sakti*, of the spiritual force represented by the Goddesses Sarasvati, Lakshmi and Parvati; by neglecting or disrespecting them, you really diminish the force of *sakti* in the world. Give them the honour they enjoyed in the olden times, give them the facilities for growth and the opportunities which they need, and there will without any doubt be more and more *sakti* available for the invigoration and enrichment of our country. You will thus help effectively to build up a great future, greater perhaps than the past, even if in many respects very different. For only as a true type of Indian womanhood is evolved—healthy, pure and graceful, cultured, self-reliant, and self-sacrificing—shall our own Mother India rise regenerated, only then shall we become worthy of Her grateful blessing. Surely no effort and no cost or sacrifice is too great for such a consummation!

THOUGHTS ON DIET

EVILS OF POLISHED RICE (CONTINUED); OVER-EATING AND OVER-WEIGHT

.By THE HON'BLE JUSTICE V. RAMESAM

VI

I CALLED attention to this evil in the pages of Dr. U. Rama Rao's *Health* (November, 1926) and *The New Health* of Mambalam. Lieut.-Colonel McCarrison has written about it and so has Dr. Plimmer, but what action has been taken to stem the evil? In July, 1925, I addressed the students of the Presidency College Hostel on the same matter, but what have our people or their leaders or the authorities of institutions done in the matter? I pointed out that the patients in the Tuberculosis Hospital of Madras were being fed with polished rice. I commented on this in the Visitors' Note-book, but have the Ministers or the Surgeon-Generals taken any steps in the matter? What is the jail diet given to the prisoners in the jails of the Presidency, when it consists of rice? In the Philippine Islands the manufacture and importation of polished rice has been forbidden. McCollum, in his *Newer Knowledge of Nutrition*, quoting Appleton, pointed out cases of tuberculosis in the purest regions and attributed them to faulty diet. So long as our scientific authorities confine themselves to the bacillus causation theory of tuberculosis and will not attend to the fact that it is a deficiency disease, they will

make no progress in the treatment of tuberculosis. Major Austin who has been thirty years in the medical service in the Royal Army Medical Corps and was lecturer at Calcutta, Kasauli and Rangoon, in his *Direct Path to Health* points out that want of alkalinity is the cause of tuberculosis. I have already mentioned that acidosis in polished rice is highest. The activities of the authorities of institutions sometimes strike one as misplaced. In the April papers we read of a Health and Baby Week Exhibition in Cuddappah. The first sentence in the report says that sweets were distributed to all the children. The sweets must undoubtedly have been of refined sugar. If sweets made of refined sugar are distributed to children, the exhibition may be regarded as Ill-health Week and Exhibition. The activity is worse than if nothing were done. This is a sample of the present activities in life. The ignorance of the general public is illustrated by the above incident, as well as by another, which I will now refer to. Reporting the death of Prof. K. B. Ramanatha Iyer in *New India*, the correspondent remarks that up to his death the Professor was in perfect health and that death was due to sudden heart failure. The two parts of the observation are so inconsistent with each other that they only show the colossal ignorance of the correspondent. No perfectly healthy man can die from a sudden heart failure. There is no such thing as sudden heart failure. A dip into a few pages of Dr. Leonard Williams' *Obesity* will easily convince anyone that the deposits of fat on the walls of the heart proceed insidiously apace, that the heart works against the brake for several years before it succumbs and that the last deposit to which is due the heart failure is like the last straw on the camel's back. This leads me to a subject of fats and over-weight which is common in modern civilisation.

OVER-EATING AND OVER-WEIGHT

On this subject of over-eating and over-weight I will repeat wholesale sentences from Dr. Leonard Williams' *Science and Art of Living* as any attempt to repeat his ideas in one's own language will be merely to spoil his inimitable style and is therefore doomed to failure. He says: "We take large quantities of concentrated food to keep up the strength. It may be said that all the false gods worshipped by a stupid, stiff-necked, satiated generation that which cajoles men into keeping up their strength by piling up their platters is the most devastating and disgusting. More people are loaded into their coffins on a flood-tide of fluid food than ever die of disease or degeneration.

Everyone admits that everyone else eats too much but no one is willing to profit by the awful example which his neighbour presents. This is presumably because the awful examples are in such an awful majority that they naturally regard themselves as normal. Early in man's evolution it became his habit in the presence of an abundance of food to eat a very large quantity, the surplus over his immediate necessities being stored up as fat. In this way he had a reserve to call upon during the periods of enforced

abstinence. If the food is not required by the immediate needs of the organism, the stomach and its congeners *viz.*, the pancreas, the liver and other glands, together labour to convert the food into materials suitable for storage in the individual's granary. These busy and dutiful organs store the surplus in such a form and manner as to render it available for immediate use in response to a physiological demand. The important point to realise is that the team work of the digestive and storage glands entails utilisation of a very considerable amount of energy which has to be borrowed from other organs. If there should ensue days of abstinence, this loan is repaid as it were; for, during the days of fasting, the stomach, pancreas and liver are idle and require no energy. If, however, there should be no days of abstinence and if the storage of unnecessary food proceeds steadily from day to day it is obvious what must happen. The daily increment of lard is laid up at the expense of other systems. The digestive organs being never allowed any rest, become worn out and inefficient and fat accumulates to disgrace the outline. It is no doubt true that Nature ultimately revenges herself very heavily for such indulgence on the part of man, and the marks of her displeasure are writ large on the faces and figures of the vast majority of people of over 40 years of age. Unfortunately, however, the marks of her nemesis are so insidiously developed that people are unable, as they are certainly, unwilling to associate cause and effect. It is only too true that the marks of Nature's displeasure are so universal that they actually regard it as inevitable. It will be found that tables of average weights published by Insurance Companies allow people of the same height to be considerably heavier at the age of 50 than at the age of 20. This increment is due entirely to the deposit of superfluous fat which not only degrades the outward seeming but correspondingly increases the amount which they already ageing heart is called upon to perform. When we consider the difference which the infliction of an extra pound on the back of a race-horse will make to its winning capacity what possible reason can be found for excusing the infliction of an extra 14 pounds upon a physique which is past its prime. [I think in Southern India it is very often more than 14 pounds.] Chief among the organs enslaved by over-eating the most important above all is the heart. For not only does every pound of superfluous weight represent an increased amount of work cast upon an organ which knows no rest, but the organ itself is so liable to be over-burdened with fat that it is deprived of its legitimate elbow room. The avoidance of fat is a simple matter. Its dispersal is a serious one. The cultivation of restraint in the matter of food is quite easy. Unfortunately it is a virtue which is preached even less frequently than it is practised. On the contrary, it is over-indulgence which is not only preached but pushed. The fallacy of keeping up the strength is dear to the heart of those who have the care of the young. With woman especially, food and more food is the infallible panacea for every complaint. She loves to feed the brute, but the brute matters less than the child and the over feeding of children coupled with their over-clothing and otherwise coddling

is the cause of their depression, of their differences which the real explanation of their often infirmities. If they are to successfully fight with the microbes they must be delivered from the surfeit of food and the load of cotton-wool which are now oppressively imposed upon them. A child begins to die from when it is weaned when the feeding up begins."

ON SAMASHRAYANAM

AN EXPLANATION

By S. S. ACHARYA

I BEG to answer the questions of Mr. S. P. Rangaswamy Aiyengar published in the March, 1927, issue of the BHARATA DHARMA in the following few lines.

Ques. 1. The meaning and object of the Samashrayanam ceremony?

Ans. The word Samashrayanam (समाश्रयणम् this is the correct spelling of the word) means taking complete refuge in the Lord like that found in Buddhism, wherein there are three refuges—(1) Refuge in the Lord Buddha; (2) Refuge in the Law (Dharma); (3) Refuge in the Sangha (the Spiritual Brotherhood). Here among the Vaishnavites only one Refuge, the Refuge in the Lord, is recognised, but it includes the other two also. This ceremony is better known in the Scriptures as पंचसंस्कारः five Samskaras; for the ceremony consists of 5 parts, each of which is called a Samskara. Samskara means a sacrament which is really an outer expression of the inner grace secured by the act.

This taking refuge in God is a step of very great importance in the long pilgrimage of the soul. It means that the candidate has been definitely established in Discrimination between the real and the unreal and is in possession of real knowledge, that is, the knowledge of God's (Samkalpa) plan for men which is otherwise called evolution. If a man takes this step with real understanding, he cannot help working for God's plan and making himself one with it, for it is so glorious and beautiful. Henceforth he is on God's side, always standing for good and resisting evil, working for God's plan and not for selfishness.

This can be had by deliberate understanding and resolve independent of any ceremony, for no ceremonies are *really necessary*. But there are people for whom they are very helpful, hence very important for them, like the double lines used by children to guide them to write straight and evenly until they learn to write better and more freely without them. Going through the ceremony helps their imagination and makes a very strong impression on their minds, by the force of which they can maintain their changed attitude in life. Nowadays, this ceremony is gone through by

almost all Vaishnavites as a matter of course, though many of them do not understand its real significance.

Q. 2. The authority in Vaishnavite scriptures for such performances?

A. The chief authority for this पंचसंस्कारः (Panchasamskaras or Samashrayanam) is to be found in पाञ्चरात्रागमसंहिता Pancharatra Agama Mankana Samhita. The five parts of this ceremony are stated in the Narasimha Purana as

तापः पुंड्र स्था नाम मंत्रो यागश्च पञ्चमः ।

यस्मिन्नेतानि वर्तते स वै भागवतोत्तमः ॥

These are (1) तापः, scorching with the emblems of Vishnu ; (2) पुंड्रः, Namams worn on the different parts of the body ; (3) नाम, assuming a spiritual name ; (4) मंत्रः, Moola Mantra Upadesha ; (5) यागः, worship of God and His bhaktas, not the Yaga in which animals are sacrificed. The word याग (Yaga) is derived from the root यज्, to worship. He that has these five is the best of the Bhagavatas.

In पञ्चपुराण-उत्तरखंड, it is stated

ये कंटलमूलसीनलिनाक्षमालाः ये बाहुमूलपरिचिह्नितशंखचक्राः ।

ये वा ललाटफले लसदूर्ध्वपुंड्राः ते वैष्णवा भुवनमाशुपवित्रयन्ति ॥

Those who wear the garlands of Tulasi and lotus seeds, bear the emblems of Shankha and Chakra on their arms and wear perpendicular marks on their foreheads—only such Vaishnavas purify the world.

Reference to this is to be found in the commentary of the Stotraratnam of the Vaishnavites.

Q. 3. Religious sanction, if any, for scorching with the emblems of Vishnu, viz., Panchajanyam and Sudarshanam.

A. (1) The Vedic authority—

In अथर्वणश्रुतिः—

ॐ पवित्रमित्यग्निः अग्निर्वैसहस्रारः सहस्रारोनेमिः नेमिनातप्ततनुर्ब्रह्मणः

सायुज्यं सलोकतामाप्नोति ॥

उपलक्षण्या शंसोपि ग्राह्यः ।

नेमि means Chakram ; he who gets his body scorched with Chakram which is no other than sacred fire goes to Brahmaloaka and attains Sayujyam with Brahman.

(2) In the Pancharatra Agaman referred to above.

(3) In the Tamil Scripture called Tiruppallandu—

“Koilporiyale ottundu nindru kudikudi all seyighindrom.”

It means : “ May we, bearing the scorched marks of heated Chakram, be Thy servants from generation to generation.” (Koilporiyale—with chakragni.)

Let us see the rationale of all this. Sudarshana and Panchajanya represent certain powers. For in Bhagavatam, VI Skandha, Narayana Varma Stotram, it is stated that God Vishnu bears ornaments, weapons and emblems only to represent His powers. भूषणायुधलिङ्गाख्यायते शक्तिः स्वमायया ॥

Sudarshanam (Chakram) represents His power of destruction, of exterminating evil, while Panchajanyam (Shankha) His power of creation and the trident worn on the forehead indicates that He has the three qualities—Satwa, Rajas and Tamas, under His command by means of which He protects the Universe. Thus these show that He is the Lord endowed with the three great powers of creation, preservation and destruction and regeneration.

When a bhakta really takes refuge in Him, ranges himself on His side and tries to become one with Him, he cannot help trying to become like Him, in the first instance by imitating Him to the best of his ability in form, thought, emotion and action, in all his dealings with the world. He wants to be imbued with the quality of destroying the evil and also with the creative energy required for reconstruction of the world in line with His Will. The bhakta wears these marks to keep himself constantly reminded of his purpose. When one completely surrenders himself to God, he is prepared to sacrifice the whole of himself without any reservation—his body, life and soul for Him. For instance, take the case of the martyrs. What of the little pain (which after all lasts only for a very short time) caused by the scorching, when that is done in His name and with the sacred emblems of Him, Whom he so intensely loves and adores and Who is all in all for him? For him, this is only a first step for the greater sacrifices which he intends to make. This scorching may help to vivify some centres in the subtler bodies of man but I am not competent to give a definite opinion on the point. The solemnity of the ceremony really helps him in his determination to tread the path.

But, in conclusion, I beg to say that this scorching is not, in my opinion, really necessary, but is only a means to an end, which can equally be secured by other means independently of this, by deliberate change of mental attitude, etc. There are other keys to understand the significance of these and other emblems, but I think what is said above suffices for the present.

POINTS FROM PERIODICALS

STOP ANIMAL SACRIFICES TO DEITIES

DEMAND BEFORE THE ANTI-VIVISECTION CONGRESS

(Reuter's Service)

London July, 16

A resolution moved by the Bombay Humanitarian League's delegate, Mr. Mohan Shah, demanding that the British Government and the Ruling Princes of India should prohibit animal sacrifices to deities, was submitted before the anti-Vivisection Congress at Caxton Hall, which passed an amended resolution that the cruelties perpetrated on animals by means of sacrifices to Deities should be prohibited by the Governments of the countries, in which such sacrifices occur.

—Swarajya.

IMPORTANT RESOLUTIONS PASSED BY THE MADRAS LADIES

AT THE PUBLIC MEETING HELD ON JULY 27TH,

DR. MUTHULAKSHMI AMMAL, M.L.C., PRESIDING

This gathering requests the local legislature to enact measures to put a stop to the pernicious and vicious practice of dedication of young girls or young women under the pretext of caste, custom or religion for immoral purposes and also to settle the lands of inams which they have been enjoying from time immemorial and on which they have been depending for their livelihood permanently on them on condition they lead a reformed life and do not train their own or adopted children to lead an immoral life.

This meeting supports the Hon'ble Mr. Ramdas' resolution in the Council of State and asks that the Government should introduce legislation to end the Devadasi custom. It also asks for the passing of a Bill to suppress immoral traffic and to close brothels.

EARLY MARRIAGE AND CHILD WIDOWS

At a recent Social Conference in Bombay of a certain community which till a few years ago even penalised foreign travel, a resolution in favour of widow remarriage was passed by an overwhelming majority which included a large number of women. If actual progress is to be faster, the problem is to be attacked from various sides. On the one hand premature marriage of girls, say, before they are at least sixteen years of age, should be absolutely prohibited both by force of public opinion and by legislation. It will be news to many that there are at least six lakhs of widows in India under fifteen years of age. On the other hand, reformers should not confine their attention to the remarriage of widows but should do everything possible to ameliorate their condition. Enabling them to be teachers or nurses would give the country an army of splendid social workers. If they choose to marry, well and good, and they will be in a better position to assert themselves against public prejudice. If they do not so choose, they will at least find in social service that happiness which is denied to them in their homes.

—The Bombay Chronicle.

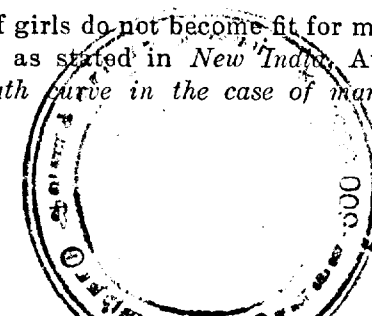
. . . The case of the virgin widow, however, stands entirely on a different footing, and bachelors should have no objection to marry them. So long as there is a single virgin widow amongst us, we should regard ourselves as unfit for Swaraj. The existence of virgin widows is only possible in a society which is ruled by superstition and is therefore unfit to rule itself. The onus, therefore, of proving our fitness for Swaraj lies on our educated young men. The age of chivalry is not gone for ever and those who are in search of adventures and brave deeds will find them even in the present age. Young men may still give good account of themselves by marrying virgin widows and thus doing something for their country which the extremists have never thought it worth while to do. . .

A Correspondent in *The Indian Social Reformer*.

PLEASE RAISE THE MARRIAGE AGE TO SIXTEEN YEARS

1. Warning in *New India*:

The bodies of girls do not become fit for motherhood till the age of fifteen years. And so, as stated in *New India*, April 1, 1926, there is a "sharp uprise of the death curve in the case of married girls from fifteen years of age".



2. Warning in *The Indian Daily Mail*:

- (1) "They (our women) become mothers at an age, at which girls in other countries are at school."
- (2) "The first delivery is the death of a good number of them, and disables many more."
- (3) "A large number of our women develop consumption and die at an early age."—*The Indian Daily Mail*, December 6, 1925.

Literally millions of luckless girl wives are murdered as above by the satanic custom of early marriages.

3. Thousands of suicides!

A girl wife aged *thirteen* years killed herself by jumping from a window of her husband's bedroom down on the road below.

"The jury held that the deceased being a child of tender age, and fearing that her husband might have forcible intercourse with her, jumped out of the window."—*The Bombay Chronicle*, April 16, 1926.

4. H. H. the Maharaja Saheb of Morvi's mercy.

H. H. the Maharaja Saheb of Morvi has kindly passed a law in his State raising the age of consent to sixteen years.—*The Indian Daily Mail*, January 19, 1926.

5. A Prayer.

After their marriages girl wives become the slaves of their husbands. I therefore pray that all the Indian Chiefs and British Government Officers may kindly pass laws in their territories, raising the Marriage Age of girls to sixteen years, and thereby earn the very great blessing of saving millions of girls from tortures of Hell before their deaths as described above.

In as much as ye did it unto one of the least of these My brethren ye did it unto Me.

Satu Bhuvan
Junagad, India

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