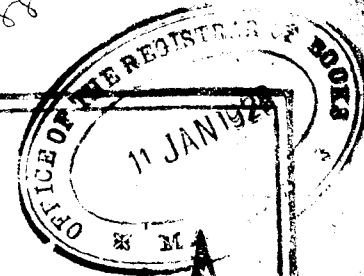


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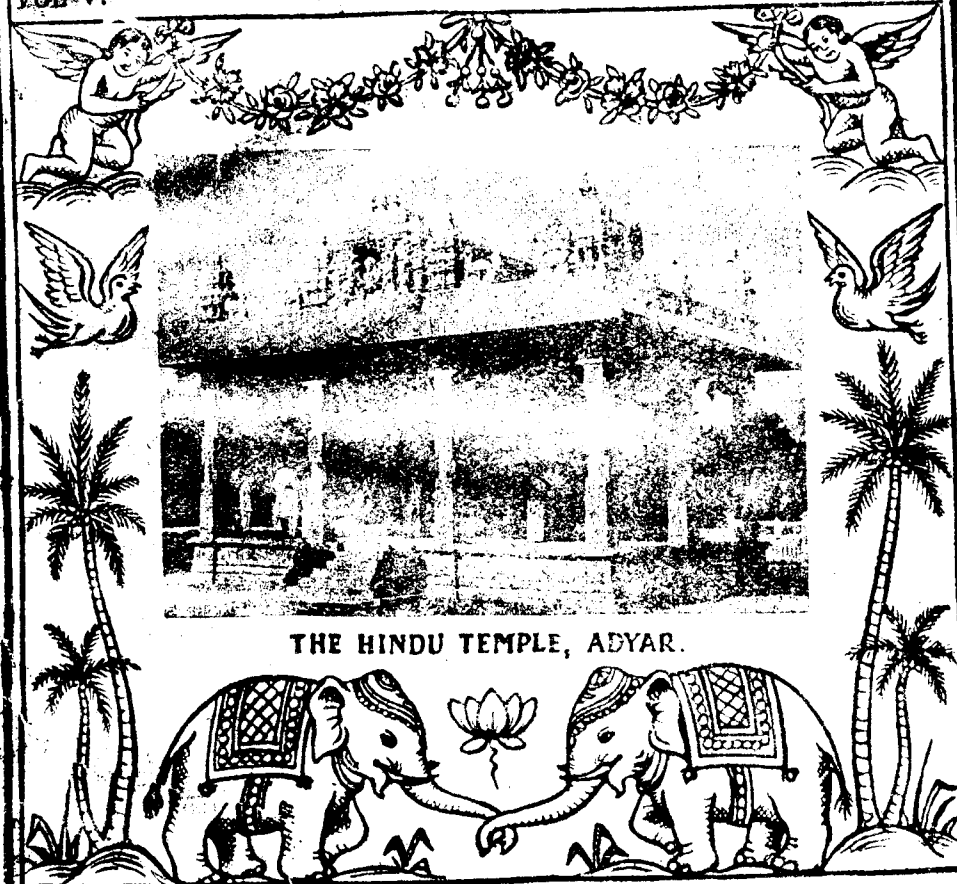
BHARATA DHARMA

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TO KRISHNAJI

We offer our heartiest welcome to our dear and revered President, our beloved Krishnaji—on his happy return home. Krishnaji comes back to Bharata Varsha, our cherished Motherland, to serve and to uplift her, by a path which he has discovered, and along which he alone can guide and lead us all to the goal. He comes not only to us but for all, with his inspiring message of Happiness, and pointing out the way to attain to that Kingdom of Happiness. May this consecrated son of Bharata Mata achieve his sacred mission of spreading enlightenment, peace and happiness for all; and we, *Bharatavasis*, his privileged countrymen, will heartily stand by him and sincerely co-operate with him in all his activities for the uplift of this ancient land of the Rshis!

ON THE BROTHERHOOD OF ANGELS AND MEN

Purity

(Continued from page 98.)

Bishop C. W. Leadbeater, the great Seer of our own days, writes in *The Liberal Catholic* on "What is Purity?". We gladly reprint that very instructive note for the benefit of our readers.

"Purity is a word which is much misunderstood, or perhaps it is very insufficiently understood. It is usually taken to mean freedom from sensual thought and sensual feeling. It does mean that most certainly, but it also means a thousand times more than that. Freedom from unpleasant, undesirable feelings and thoughts is after all but a negative quality, and purity is not negative but rather it is a mighty positive quality, a burning fire which drives all evil far from us.

"St. Clement of Alexandria said that purity is only a negative virtue, valuable chiefly as a condition of insight. He meant by that that unless a man is pure, is free from coarse thoughts and feelings, he cannot achieve clairvoyance. It is true that clairvoyance of a lower and unreliable form has been developed by many of impure thought and feeling, but it is only when all these coarser vibrations are utterly transcended, when they are swept entirely out of the way, that the higher and reliable type of clairvoyance can be achieved. Purity is not only necessary for that, but it is necessary for all decent thought and decent living. Man is learning to think, and he should now be devoting himself to the development and practice of thought, the last and greatest gift bestowed upon him. He is also beginning to develop the germs of spirituality and he should not now be falling back to the animal level in his thought and feeling. It is a matter of course for a gentleman, to say nothing of a religious man, that he should free himself from all lower thoughts and feelings; but we, who are trying to reach these higher levels, trying to lift ourselves onward in the evolution which is God's will for us, need the positive purity, the purity which burns up the evil.

"The dictionary tells us that purity means that which is unmixed, and therefore purity of thought is also one-pointedness of thought. It means that our thought is kept constantly on the higher things and is not allowed to drop down to the lower. We are all trying to live up to some ideal, to reach some higher level. Many of you have set before yourselves the hope of gaining the First Initiation. In order to do that, you must have this purity of thought which involves absolute one-pointedness. You must have your goal always in your mind everything you do, every action, every feeling, every word and every thought must be calculated with reference to that great step.

Therefore purity, in addition to being the negation of evil, is also a tremen-

dous power for good, an utterly practical and active quality. All decent people do their utmost to keep their thought pure and high, but all of you should cultivate not only the negative aspect of purity but the positive aspect also. You should make yourselves utterly one-pointed in your search for Truth, you should strive without ceasing to live the higher life, to reach the goal which lies ahead of you".

Purification of our vehicles—the physical, emotional and mental—is essential for widening our vision and for coming into visible contact with the members of Deva Kingdom. On this Bishop Leadbeater writes:—

"People sometimes say—how I wish I were clairvoyant; how I wish I could see astrally? How must I begin? What is the first step?" The first step is to purify all the vehicles; you must be careful that the physical body takes no food but the most suitable. Many would like astral sight, but when it comes to the point they prefer what they call a good dinner. They feel that they must have that, because they are used to it, and for the time they forget all about their desire for astral sight. The feeling, however, is simply due to habit, and when we know about this peculiarity of the body we can proceed with confidence in the wearisome task of wearing down the old bad or unsuitable habits, and setting up new ones. It is encouraging that the principle of habit can be made a powerful ally in our work, although it is a hindrance in the beginning; for when once we have established good habits, they will go on automatically, and we can forget them, and give our attention to other things...

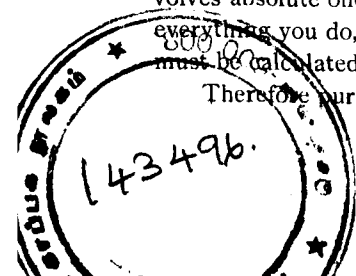
The desire-elemental grows from continued habits and if it can induce

"an impure thought, for example, it will presently get the impure emotions that it likes, or if it can arouse a jealous thought, there will presently be a feeling of jealousy rankling, which is what it wants..... We have to face it and purify the astral body against its will, by changing any bad habits that may be ours from the past, and putting in their places good emotions for the future..... Again very great care must be taken about cleanliness. There are various reasons for it—not only for health, nor simply because it is the refined thing to do, but also because the Master particularly uses those who are in close relation with Him as channels for the outpouring of His force.....

"Purity is a great thing, but it is not enough. The little baby is pure, because it knows nothing of good or evil. Knowledge also is needed in order that we may act, and also the will to put that knowledge into action. The animals are purer than man, the vegetables purer still; they have not the imagination of man, that causes him to seek material pleasure in defiance or disregard of natural laws. Yet it is necessary that man should go through this experience with matter in order that he may have knowledge, and may then return to the Divine from which he descended, regaining his purity."

Purity of life, health and cleanliness of the body is therefore a *sine qua non* for treading the higher path and for conscious co-operation with the Divine will.

Dr. Van der Leeuw addressing on this subject of Purity said:



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"There are few subjects about which there is so much misunderstanding as there is in regard to this subject of purity. The first mistake which many people make is to limit conceptions of purity and impurity merely to matters of sex, whereas all the thoughts, feelings and actions of men may be either pure or impure. There is purity of action, and feeling and thought when these are in harmony with the eternal laws of man's being. There is impurity in them when they are not in harmony with these laws, so that even in the simplest actions of everyday life we may be pure or impure. We may be pure in our speech when we use this great power only for the purpose for which it has been given to us; we may be pure in our eating when we eat only to keep the body a strong and useful instrument for the divine spirit within us. But we are impure in all these actions when we speak merely for the pleasure of speaking, when we eat only for the pleasure of eating. So we may be pure or impure in every thought and every action throughout our daily lives.

* * * *

Later on : —

"Again, among the Puritans we find the same conception, that we can only serve God when we are unhappy, when we are in surroundings which are ugly. It is an awful illusion that we should serve God in that way, because He is not only the God of wisdom and of love, but He is also the God of beauty and of joy, and to deny any of the manifestations of God is to limit Him to our own small conception.

* * * *

"What we call desire, what we call passions, are but that creative energy turned outwards. Passions are not essentially wicked or wrong; the one divine force is within them, but they are turned in the wrong direction. We must transmute them, bring them to higher levels, to ever higher manifestations, until we attain to the highest manifestations of this creative force of the Holy Spirit. So we must not try to kill desire or passion, but we must transmute it. This transmutation of all the forces, of all the energies, within us, is the great secret of purity, and as we attain that purity we shall find that we become creative at even higher levels, that gradually we become creative in the world of the emotions, in the world of thought, in the world of the will, that we become creative as artists, as reformers, as thinkers."

Madame Blavatsky writing in *The Secret Doctrine* says :—

"Purity of mind is of greater importance than purity of body. An act may be performed to which little or no attention is paid, and it is of comparatively small importance. But if thought of, dwelt on in the mind, the effect is a thousand times greater. The thoughts must be kept pure..."

We have now had a clear exposition of what is Purity and how to attain it. It only remains for us to practise it in everyday life, and start doing it seriously and without loss of enthusiasm. Let us next examine what is Directness and how to make it part of our nature.

WHO ?

BY PROF. T. L. VASWANI

Who amongst men is wise ?
 He who tells of the Vedas without tongue ;
 He who writes on human hearts the Indescribable without pen and ink ;
 He who worships the Infinitely Great in infinitely small.
 He who transcends the books to listen to the Word, the Soundless Sound.
 Who is the seer of the Secret ?
 He who speaks without tongue ;
 He who has the light without heat ;
 He who worships the Blessed Beauty in his heart ;
 He who accepts annihilation ;
 He who in the Dark Void beholds the Fulness of Unity !

T. L. VASWANI

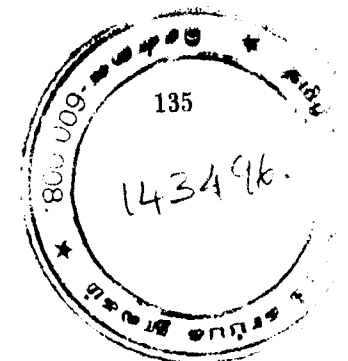
CASTE

In the Bhagavatam and the Bhagavad Gita

(Continued)

BY KRISHNA DASA

Coming to the 7th chapter, it describes how Veda Vyasa, having become the Shishya of Shri Narada in the Path of Bhakti and having learnt its truths, produced for the benefit of mankind the Shrimad Bhagavata Purana, called the Satvata Samhita, and taught it to his son Shuka, whose mind was turned to the Nivrtti Marga. He made this Purana for the benefit of the *world of mankind as a whole* and not of any particular caste. (5th shloka) When this Purana is heard by a human being, devotion to Shri Krishna springs up in him and that devotion destroys sorrow, ignorance and fear (7th shloka). In that same chapter (shlokas 35 to 37) Shri Krishna tells Arjuna that though Ashvatthama was a birth-Brahmin, he must be called only a "Brahma Bandhu," the man who has an illusory appearance of a Brahmin (Brahmana Abhasam, as Shridhara puts it), as he murdered the five sleeping boys (sons of the five Pandavas). The King, or King's officer, who deprives such a sinner of his sinful body, really does good to the murderer. The King's punishment cleanses the sinner from



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his sin, makes the sinner get a better body in his next birth, and prevents the sinner from being punished in hell.

In this connection, I may be permitted to quote what I said the other day at the Y. M. C. A. Auditorium, lecturing on the "Hindu Idea of Divine Incarnation":*

I need not say that the Puranic and Sthalamahatmya stories, which shamelessly state that Shri Ramachandra, by killing the birth-Brahmins, Ravana, Khara and other Brahma-Rakshasas for the benefit of the world, in performing his duty as Kshatriya, became guilty of inexpressible Brahmahatti, and that the Avatara had to expiate that grievous sin by the exceptional merit obtained by visiting particular Kshetras (Shrines) and bathing in certain Tirthas (sacred waters) (which visits and baths are alleged to make even inexpressible sins expiable), are the inventions of unscrupulous Pandits and pilgrim-vampires, and were intended to attract superstitious pilgrims in large numbers to those shrines and waters, to be fleeced by the Pandas and other residents of those places. The stories are also intended to bolster up the false doctrine of the inviolable and ineradicable sacredness of the bodies of birth-Brahmins, though Manu and other Sages have proclaimed that birth-caste status is very soon lost by neglect of Vedic studies and by impure conduct. Fortunately, the unscrupulous forgerers have not dared to import any such story into the Ramayana itself, though it contains, of course, numerous other priest-craft-interpolated passages.

In the next chapter, 36th and 37th shlokas, the great woman Bhakta, Kunti Devi, in her praise of and prayer to Shri Krishna says, that He made His Avatar for (among other things) the performance of such actions, the hearing and thinking of which actions will deliver human beings from the troubles and sorrows produced by their ignorance, passions and Karmas. She further says that *all men*, whoso hear His actions and sing His actions and rejoice in them and continually think about them, *they all* reach His Lotus Feet, which attainment puts an end to the cycle of their births and deaths. Here again, any question of birth-caste qualification in the matter of fitness to listen to God's Avataraic actions, and obtaining salvation thereby, has no place.

I will now pass on to the 13th chapter. I need not say that Saint Vidura was born to a Sudra lady of Veda Vyasa. She was not married to Veda Vyasa and the cohabitation of Vidura's mother with Veda Vyasa to produce the son Vidura was not allowed by even the old (but now obsolete) custom of *Niyoga*; as the Sudra-Dasi was not the wife of Veda Vyasa's half-brother by their common mother. Hence, Vidura was an illegitimate son of Veda Vyasa by a Sudra woman. Dhritarashtra and Pandu were

* [The full text of this lecture will appear in later issues of *Bharata Dharma*—Ed.]

Veda Vyasa's sons begotten by *Niyoga* on the widows of Bhishma's step-brother (the deceased king); yet we find that Vidura was not considered as an outcaste; on the other hand, Dhritarashtra and Pandu loved and honoured Vidura, as if Vidura was their own uterine brother. Not only that; the Pandavas loved and respected him, as if he was their own father out of whose loins they were born.

In this 13th chapter, when Vidura came back from his Tirtha Yatra, the five Pandavas, Dhritarashtra, Kunti, Kripacharya, and all the ladies of the family went out of the town to receive Vidura, the younger members prostrated before him, though he was an illegitimate Sudra by birth-caste, and all treated him just as if he were the uterine brother of Pandu and Dhritarashtra, and of the same birth-caste as themselves. (See shlokas 3 to 7). Though caste had become much deteriorated from its old elasticity even at the time of the Mahabharata, it had not yet become as rigid and nonsensical as it has become to-day. Nowadays, no Kshatriya, nor even a Vaisya, would prostrate before his grandfather's Sudra concubine's son, and treat him as one of his family; much less, of course, would a Brahmin do so. This chapter also describes how this illegitimate Sudra younger brother of Dhritarashtra taught Vairagya, Jnana and Bhakti to his Kshatriya elder brother, and how Dhritarashtra went with him and his wife to the Himalayas, *because the Ashramas of Mahatmas are there*, and how he made the couple to attain salvation. The absurd idea that none but a birth-Brahmin can teach the Path of Salvation to another human being is all a later doctrine propounded by priestcraft. Of course, it is interesting here to note that the Ashrama of the Rshis to which Dhritarashtra was taken by Vidura is said to have been in the Southern slopes of the Himalayas (Shloka 54 of this chapter).

I shall now come to the 15th chapter, which describes how the Pandavas and Vidura, though they were not birth-Brahmins, all attained the Jivanmukta stage, not only the men, but also Droupadi, the wife of the Pandavas, reached the status of Shri Krishna (Shloka 50). This shows that *a woman's body is no obstacle to the attainment of salvation in that same woman's life*.

Proceeding to the 18th chapter, Suta, addressing the Brahmins Shounaka and others, says that those men who want to attain salvation should listen to the divine actions of the Lord in His Avatars, in which the Lord's noble qualities and philanthropic actions shine forth splendidly (10th shloka). Then the Brahmin Rshis tell Suta that the Vedic sacrifice which they were performing cannot be depended upon as a means of saving

their souls, and that it merely darkens their bodies with the smoke of the offerings. The Brahmins then offer their gratitude to the Suta Pauranika for making them drink the nectar which flows from the Feet of Govinda (12th shloka).

In the 13th shloka, these Brahmins say that Svarga, or even Moksha (Apunarbhava), is not worth a fraction of the value of the companionship of God's devotees like Suta. In the 15th shloka also, these Brahmins praise Suta as a man of wisdom and as a man of devotion, and respectfully request him to speak to them of the Lord and His Works.

With this, I shall conclude the first *Skandham*, with the relevant shlokas, so far as the caste question is concerned, having been dealt with by me as best as I can.

KRISHNA DASA

THOUGHTS ON DIET

BY THE HON. JUSTICE V. RAMESAM

VIII. Fasting

In the last number of the *Bharata Dharma*, my remarks on over-eating and over-weight appeared without a due acknowledgment of the source on which most of my observations were based. I think I owe an apology to Dr. Leonard Williams, from whose *Science and Art of Living* they were quoted. I continue those observations, relying on the same source, making them as far as possible in his own words.

"It is a curious fact, but it is a fact, that fasting is an easy matter. In anticipation, it is, of course, horrible in the extreme; but the reality, once experienced, embraces many pleasurable experiences. To begin with, there is the grim gratification of the grudge which every normal man harbours against himself. This does not last long, however, because the discipline soon ceases to be a martyrdom. The first day is sad, the second is much less sad, and the third is not sad at all. With the physiological balance thoroughly redressed, one feels so much better and lighter and younger—mentally, physically, and morally. The moral uplift is tremendous, so much so that on returning to food, even of the most meagre description, one feels in some sense to have lost caste and to have forfeited the right to be numbered among the elect.

"It must, however, be distinctly understood that to attain to such good results the fast must be a real fast. A real fast means, water to drink and

absolutely nothing else ingested. Some people, for fear of getting too low, will surreptitiously insinuate a cup of tea, a glass of milk, an apple—a species of backsliding which not only destroys the whole fabric of the fast, but makes the process much more difficult to bear. After a few hours, the human system realises that the stomach has no work to do, and the energy is despatched to other organs. At the usual hours of meals there may be a note of pained surprise issuing from the stomach, but it soon dies down and the energies continue their beneficent work elsewhere. If, however, anything requiring digestion is placed in the stomach the energies are called back to do the digestive work, and if there is not sufficient work to do, the stomach clamours for more, and unpleasant feelings of real hunger are sure to result. A real fast is easy to bear, a partial one is intolerable."

Here I must interrupt the course of my quotation by observing that Dr. Leonard Williams's remarks chiefly apply to the so-called nourishing foods including eggs, cereals and milk, that is, the so-called acidosis-causing foods. According to several writers the benefits of the fast may be equally obtained by avoiding only such foods; and one need not abstain from the alkaline foods, for instance, juicy fruits and the green vegetables. It may be that starchy foods like bananas may have to be excluded, but juicy fruits like oranges, pine-apples and green vegetables contain more minerals than proteids and starches and they probably aid in the work of the fast, *viz.*, elimination. One writer, Bernard Bernard in his book on *Correct Eating* describes fruits and green vegetables as eliminative diet, and those who are afraid of fast may well resort to such eliminative diet instead of making it a fast in Dr. Leonard Williams's sense of the term, though it is possible that an absolute fast in the latter sense of the term may give other advantages not derived from the modified fruit fast. Probably both kinds of fast can be judiciously used, each as a variant of the other.

The object of a fast is to enable the energies to burn up the dust-heaps of stored, superfluous food which are clogging the wheels of being. Normally and physiologically all food is burned in our bodies precisely as coal is burned in a grate. When too much fuel is present, some of it escapes complete oxidation, and instead of burning to ash is converted into cinder. It collects not only as fat, but in different forms it invades the arteries, the kidneys, the brain and other important organs. It is very insidious, it advances by slow degrees, and when it ultimately declares itself in an unmistakable guise, remedial measures are useless. He is a prudent man who insures against it by moderation in his intake. He is a wise and courageous one, who being suspicious of its pretence, consents to take arms

against it and by opposing, end it. If you want a long lease of contentment and good comfort, then you must attend to the repairing clauses.

V. RAMESAM.

REVIEW

Vegetarian Diet. The Madras Vegetarian Association has issued as their first tract the concluding speech of Dr. Muthulakshmi Reddi, M.B., C.M., M.L.C., as President of the Conference, held in December, 1926. She not merely advocates a vegetarian diet but also suggests a diet nutritious, wholesome and economical, within the means of the poor. This neatly got-up pamphlet, containing also in an Appendix extracts from certain authorities vegetarianism is priced so low as 6 pies, and is available of the Secretary to the Association, Taraka Vilas, Cathedral P. O., Madras.

DEEPAVALI Its Deeper Significance

BY MR. L. B. RAJE

The Deepavali festival is observed by the Hindus throughout India and is considered an important festival of the year. It is a source of joy and cheerfulness to all, old and young, men and women, rich and poor alike. Even Non-Hindus join in the celebrations and a note of *Ananda* is struck everywhere. This affords a real and good opportunity for the outpouring of spiritual forces from above for the upliftment of our world. The firing of crackers ending in wasteful smoke, let alone accidents, sometimes dangerous, playing of games leading to dissensions and quarrels, gambling, drinking intoxicants and over-eating must be scrupulously avoided, if it is desired that the full benefit should be derived from the blessings poured on us by the great Devas and the Rshis. It is said that the Devas especially are very active and eager to help us at this time of the year.

All important religious festivals are based upon the positions of our Lord the Sun, in respect to our Earth and the Moon in the heavens. Whenever these are favourable to our spiritual progress we are enjoined to observe certain religious practices. This is not only so in the Hindu religion but in other religions also.

It will be found that when the Hindus observe the Pongal holidays, the Christians celebrate their Christmas holidays. Astrologically it is the same month. When they celebrate their Easter Holidays, we celebrate our New Year's Day, Sri Ramajayanti and Sri Hanumanjayanti. Then comes the period (Mahalaya) during which both Hindus and the Parsis perform Shraddha cere-

monies for their dead, and the Christians observe the "All Souls' Day." Then we celebrate our Navaratri Holidays and the Deepavali Holidays, and the Christians celebrate their Michaelmas or "All Angels Day." When the Hindus observe the Kartiki Ekadashi, Vaikunta Chaturdashi and the Tripura Purnima, the Christians celebrate their "All Saints Day."

Let us see how we can derive more spiritual benefit individually by understanding the truth behind these observances.

The Sun's apparent path in the Zodiac (heavens) symbolises the soul's journey ever since his leaving the bosom of his Father in Heaven back to his home. The Sun's position in the signs Libra and Scorpio indicates that the soul is now being weighed in the balance and is in the midst of a conflict between the ever fighting *Suras* and *Asuras*. *Shukra*, is the ruler of Libra and the Acharya or leader of the *Asuras*, whereas the Skanda Kumar or Mars (Kuja), the Commander-in-chief of the Devas, is the ruler of the sign Scorpio. He is also called Kartikeya and the month is called Kartika after the name of his mother, the Krittikas. It is he who gives victory to the soul, and the Devas help in this work.

In my article on "Dasara", last year, I have shown how by worship of the Goddess Shakti in her three aspects of Durga, Lakshmi and Sarasvati, and the three sacrifices of *Ajamedh*, *Ashvamedh* and *Naramedh* the soul becomes victorious on the Vijayadasami Day. Now he attains his goal by bringing down upon him the blessings of the Lord by further achievements.

The Deepavali Holidays usually extend over five days, specially in the Bombay Presidency. 1. Dana Trayodashi; 2. Narakachaturdashi; 3. Lakshmi Poojan; 4. Bali Pratipada and 5. Yama Dvitiya. The significance of the first day is that the soul summons to his aid the wealth of virtues acquired by righteous lives lived in the past and gets himself ready for the fight with Narakasura. On the second day he gives the fight to the Asura. Naraka is the son of Earth, that is born of the *body* and had imprisoned 16,000 princesses who were waiting for their release by the Divine Lord. This Narakasura seems no other than the lower nature of man, the source of all earthly desires and selfish thoughts, the kama—manasic activities. The pretty young maidens in his possession are the good tendencies waiting to be definitely wedded to Shri Krishna, the Divine Lord, seated in the heart of all. When the soul, by a supreme endeavour, kills this Asura and becomes full of *Satvaguna* the light of Buddhi illumines him and the sense—centres of his body (called the 9 and 1 gates in the fortress) present the appearance of Deepavali, a row of lights (cf. Gita XIV—11).

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥

"When the wisdom—light streameth forth from all the gates of this body, then it may be known that Harmony is increasing." He is then truly celebrating his Deepavali holidays.

On the next day he worships the Goddess Lakshmi and obtains from her the riches of the Buddhic plane, creating in him a brotherly affection for all that lives.

He is now fit to celebrate the fourth day of Deepavali Holidays, the Bali Pratipada—the future New Year's Day of the Savarni Manvantara, and Universal Brotherhood—not only between man and man but also between man and all the kingdoms of Nature will be its keynote.

Bali, though an Asura, of the *Rajaguna* tendency is living in constant company of Shri Vamana, an Avatara of Vishnu, and will be the harbinger of a glorious age on our Earth when the Devas and men will live harmoniously and co-operate with each other to carry out the God's plan for our Universe. The ladies therefore worship Bali and Vamana and express an earnest wish on this day that Bali's reign may come on our Earth very soon. On the 5th day of the Deepavali this pious wish is put into practice by living the life of Brotherhood and inviting the very Yama, the God of Death, to one's house as a brother, showing thereby that there is no more any fear of death as the soul has befriended him also.

Then comes the Deva Deepavali of five days from the Ekadashi to the Full-Moon day of Kartika. The last day is the most important of all. The story connected with that day is that the Lord who is invoked in our daily worship as "Tripurantaka," the Destroyer of three fortresses, the Liberator of all, kills the Tripurasura, the Asura King (Human Personality) of three forts, the three destructible bodies of man—the physical, the astral and mental bodies. Then the lower merges into the Higher and the Light (Buddhi) illumines the soul when he comes face to face with the Lord. He ever remains in His Presence thereafter although he returns to work in the world for the purpose of guiding others to the Feet of the Lord.

If this allegorical side of the story and the real purpose of the holidays are borne in mind we shall bring that far-off ideal, the reign of Bali—the King of Generosity, Truthfulness, Unselfishness and Devotion to Ishwara-nearer, and Peace will reign on Earth. Consider for a moment how Bali avoided a disastrous war between the Devas and Asuras by quietly abdicating his throne of Indra, the Lordship of three worlds, as soon as he recognised that that was the wish of Vishnu in coming to him as the Vamana and begging alms from him. He gave his word and remained true to it to the end, although his teacher and chief adviser, Shri Shukracharya and other Heads of Departments, the Asuras, desired otherwise and obstructed him. He over-ruled all and quietly vacated the throne. No wonder that he earned the right of having Shri Vamana constantly near him.

May the Great Vyasa, who has now deigned to bless us with His presence in our mortal world, enlighten our minds and illumine our Buddhi that we may understand the true purpose of our religious festivals and derive utmost benefit from them ourselves, and radiate the blessings received from the Lord to the whole world! May the Bharata Samaja prove an efficient instrument in His Hands, and Bharata Dharma the channel for His Wisdom and Guidance!

L. B. RAJE

Gandhiji on the Present Hindu Social Problems

(Continued from page 129.)

Devadasis an Insult to God

But I have to talk of yet another shame. I saw some friends this afternoon from whose class the so-called Devadasis are drawn. I saw some of these sisters also and I engaged them in a very serious conversation; and as I was talking to them and understanding the hidden meaning of this thing, my whole soul rose in rebellion against this custom. In calling them Devadasis we insult God Himself under the sacred name of religion, and we commit a double crime in that we use these sisters of ours to serve our lust and take in the same breath the name of God. To think there should be a class of people given to this kind of immoral service and that there should be another class of people in this land who would tolerate existence of this hideous immorality, makes one despair of life itself and I assure you that as I was talking to them I felt that they were as capable of fine perceptions and fine feelings as any women on earth.

TREAT THEM AS BLOOD-SISTERS

What difference can there be between them and our blood-sisters, and if we will not allow our own blood-sisters to be used for such immoral purposes, how dare we use these sisters of ours for immoral purposes? Let the Hindus who are connected in any way whatsoever with this kind of thing, purge themselves of this pest. The existence of such evil in society saps its very foundations. The majority of these sisters, or all of them because I know no exception, have promised to retrace their steps if I fulfilled the promise that I made to them to make it convenient for them to retrace their steps. God willing, I shall fulfil my promise if these sisters carry out the conditions that they understand. If they cannot fulfil these conditions I shall not blame them, but the society in whose midst they are passing their lives. It is up to you to see to it that they are reclaimed from this life of shame. I know that when again they have to face temptation, it may become too irresistible for them. But if a man will restrain his lust and society will disapprove of this, it is the easiest thing possible to rid ourselves of this evil.

Varnashrama Dharma

But I have for both the parties two counsels of perfection, which I can lay before you. To the Brahmins, I will say: seeing that you are the repositories of knowledge and embodiments of sacrifice and that you have chosen the life of mendicancy, give up all that Non-Brahmins want and be satisfied with what they may leave for you. But the modern Brahmin would, I know, summarily reject my Non-Brahmin interpretation of this term. To the Non-Brahmins, I say: seeing that you have got numbers on your side, seeing that you have got wealth on your side, what is it that you are worrying about? Resisting as you are, and as you must, I say to Non-Brahmins, do not be guilty of creating a new

untouchability in your midst. In your haste, in your blindness, in your anger against the Brahmins, you are trying to trample under foot the whole of the culture which you have inherited from ages past. With a stroke of the pen, may be at point of the sword, you are impatient to wreck Hinduism of its bed-rock. Being dissatisfied, and properly dissatisfied, with the husk of Hinduism, you are in danger of losing even the kernel, life itself. You, in your impatience, seem to think that there is absolutely nothing to be said about Varnashrama. Some of you are not already given to think of any definite Varnashrama. I am not labouring under a delusion. Make no mistake about it. You have not even taken the trouble of understanding what I mean by Varnashrama. It is a universal law, treated in so many words, of Hinduism. It is a law of spiritual economics. Nations of the west and Islam itself unwittingly are obliged to follow that law. It has nothing to do with superiority or inferiority. Those customs about eating, drinking and marriage are no integral part of Varnashrama Dharma. It was a law discovered by your ancestors and my ancestors, the Rishis was whoe that if they were to give the best part of their lives to God and to the world, they must recognise that it is a hereditary law, the law of heredity. It is a law designed to set free man's energy for higher pursuits in life. What true Non-Brahmins should therefore set about doing, is not to undermine the very foundations on which they are sitting, but to clean all the sweepings that are covered on the foundation and make it perfectly clean. Fight with all your might untouchability wherever it may exist, and you will find me working side by side. My Varnashrama enables me to dine with anybody who will give me clean food be he Hindu, Moslem, Christian, Parsi or whatever he is. My Varnashrama accommodates a Pariah in my own roof as my own daughter. My Varnashrama accommodates many Panchama families with whom I dine with the greatest pleasure—to dine with whom is a privilege. My Varnashrama refuses to bow the head before the greatest potentate on earth, but my Varnashrama compels me to bow down my head in all humility before knowledge, before purity, before every person where I see God face to face. Do not therefore swear by words that have at the present moment become meaningless and obsolete.

Swear all you are worth, if you like, against Brahmins, but never against Brahminism; and even at the risk of being understood, or being mistaken by you to be a pro-Brahmin, I make bold to declare to you that whilst Brahmins have many sins for which they will receive exemplary punishments, there are to-day Brahmins living in India who are watching the progress of Hinduism and who are trying to protect it with all the piety and all the austerity of which they are capable. Them you perhaps do not even know. They do not care to be known. They expect no reward: they ask for none. Their work is its own reward. They work in this fashion because they must. It is their nature. You and I may swear against them for all we are worth, but they are untouched. Do not run away with the belief that I refer to Brahmin Vakils and Ministers and even Justices of the High Courts in India. I have not of thought them in my mind at all. What, therefore, these Brahmins and Non-Brahmins and for that matter everybody who wants India should make progress, has to do is to sweep his

own house clean. I suggest to you, Non Brahmins who have not yet lost their heads to think out clearly and make up their minds and fight for all they are worth to remove those grievances.

* * *

"As a non-Brahmin I would seek to purify Brahminism in so far as a non-Brahmin can, but not to destroy it. I would dislodge the Brahmin from arrogation of superiority or places of profit. Immediately the Brahmin becomes a profiteering agency he ceases to be a Brahmin.

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THE BHARAT YUVAK SANGHA

Prof. T. L. Vaswani M.A., writes:—

As a result of the All-India Youth Conference, held in Gurukul, on March 18th, the "Bharat Yuvak Sangha" (Order of Young India) was established with a view to help in the physical culture and spiritual renaissance of Young India. On the 1st of June was started the Physical Culture Institute under the able guidance of Dr. Shastri, M. D. and Swami Anand. It is the first Shakti Ashram opened under the auspices of the Sangha.

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SWAMI SARADANANDA

The Modern Review writes: "By the death of Swami Saradananda of the Ramakrishna Mission, India has lost a great and untiring philanthropic worker. He was a distinguished scholar, too. But he was better and more widely known for the help which he was instrumental in rendering to people in distress, irrespective of caste and creed, whenever in any part of India famine, flood, earthquake, cyclones, fires or epidemics rendered such help necessary. That persons who handle money or other help given by the public should keep and publish detailed and accurate accounts of the same is a proposition which requires to be stated only because some people forget to do this obvious duty. Swami Saradananda's reports of relief work have always been a model of what they ought to be. Apart from the high character he bore, that is one of the reasons why his appeals for help were responded to. The external life of the Swami was so beneficent because of his inner life. Of this inner life only his intimate associates can tell, which we hope they will in *Prabuddha Bharata*."

—*The Indian Social Reformer.*

HINDU TEMPLE & BOARDING HOUSE FOR VEGETARIANS
IN LONDON

London, Sept. 8.—A special cable to the "Free Press of India" says:—

Thanks to the active interest taken in the matter by some enlightened Marwaris, a long-cherished desire of the Hindu community is about to be realised. A building has been purchased at Hampstead for the purpose of erecting a temple dedicated to Sri Ramachandra. The rest of the building will be converted into a Boarding House for vegetarian Hindus coming to London for commercial purposes. The house has ample accommodation consisting of 11 bedrooms, three dining rooms, a garage and a garden.

A beginning will be made shortly and a small temple will be erected in the compound which will be later converted into a magnificent structure worthy in every sense of the great Hindu religion. It has been proposed to attach a Sanskrit Mahavidyalaya and a Sanskrit library to the building, as a centre for the propagation of Hindu culture in the West.

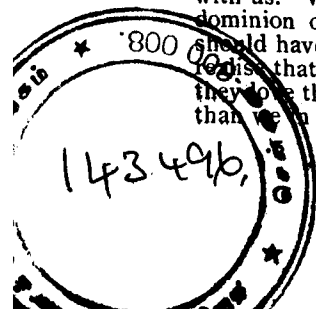
The Muslims in England have two mosques to answer their religious needs, and the efforts made on behalf of the Hindus, whose number is yearly growing, it is expected will meet with general support here and in India. Funds have been appealed for and it is expected there will be a good response. Seth Ramgopal Mehta of Bikaner has contributed Rs. 50,000 and promises of handsome donations have been received. The Trustees are going to provide for Hindu cooks in the vegetarian home for Indian tourists. Special care will be taken to preserve the religious susceptibilities of the orthodox.

Sir Atul Chatterjee, the High Commissioner for India in London, will open the Boarding House, while the foundation-stone will be laid by some prominent Sanatani Hindu as soon as possession of the house has been acquired.

Mr. Ghanashyam Das Birla, who will be shortly leaving for India, has been asked to enlist further financial assistance in India.

A PRAYER FOR ANIMALS

O God! enlarge within us the sense of fellowship with all living things, our little brothers, to whom Thou hast given this earth as their home in common with us. We remember with shame that in the past we have exercised the high dominion of man with ruthless cruelty, so that the voice of the earth, which should have gone up to Thee in song, has been a groan of travail. May we realise that they live, not for us alone, but for themselves and for Thee, and that they love the sweetness of life even as we, and serve Thee in their place better than we do ours. Amen.



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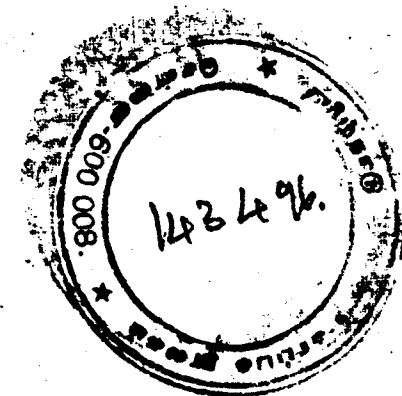
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