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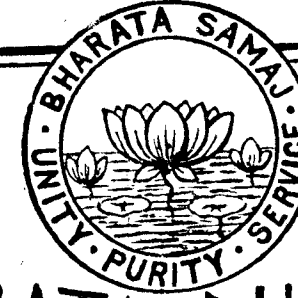


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BHARATA DHARMA

(The Official Organ of the Bharata Samaja)
Magazine of Liberal Hinduism: Editor: Mr. S. Raja Ram

VOL. VI.

AUGUST 1928

No. 5



On the front parapet of THE TEMPLE OF LIGHT, Adyar

चित्रं वटतरोर्मूले वृद्धाः शिष्याः गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

Ah! The wonder under the Banyan tree! There sits the Teacher, a youth; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

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The Bharata Samaj Puja.

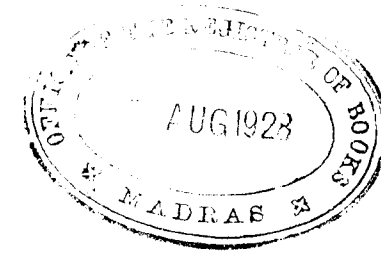
The Puja according to those who know, has a visible effect when correctly performed, and there is also a clear demand for this form of worship being spread broadcast. The Samaja has authorized the Temple Committee to "appoint persons desirous of officiating as priests at the Bharata Samaj Puja, after satisfying themselves that the candidate is a Hindu and has received proper training of the ritual and is able to recite the mantras with proper pronunciation, intonation and general effect" (*Vide* pp 177-178 of the January *Dharma*).

The Committee has already authorised some brothers and a sister as qualified to perform the Puja.

As it is our earnest wish that as many as can conveniently take up the Puja should enroll themselves for the holy work as early as possible, brothers and sisters having "the revival of Hinduism at heart" and willing to help in this direction are requested to lose no time in getting themselves ready and applying to the Committee for formal appointment.

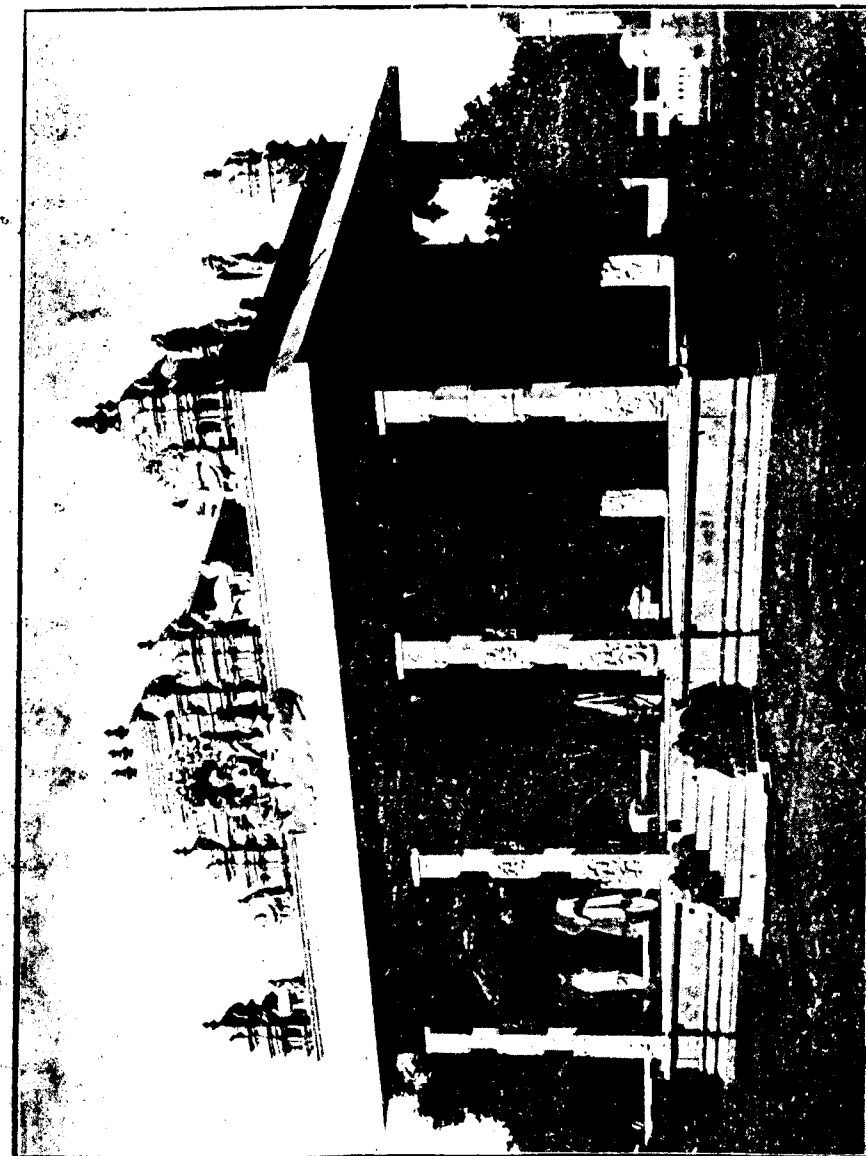
Our August Issue.

In view of the two Full Moon Days in August, we issue our Monthly at the first opportunity, as an enlarged number. The next issue will be for September, on the 29".



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ज्योतिषालयम्



THE TEMPLE OF LIGHT, ADYAR.

GAJENDRA MOKSHA
(THE FIGURE INSIDE THE ADYAR 'TEMPLE OF LIGHT')



नक्राक्रान्ते करीन्द्रे मुकुलितनयने मूलमूलेति खिन्ने
नाहं नाहं न चाहं न च भवति पुनस्तादृशो मादृशेषु ।
इत्येवं त्यक्तहस्ते सकलसुरगणे भावशून्ये समस्ते
मूले यद्वातुरासीत् स विशतु भगवा न्मङ्गलं सन्ततं नः ॥

Overpowered by the allegator, when the elephant-chief with
eyes half closed (and) distressed (cried) Oh the First Cause! Oh
the Root of Existence! when abandoned pitilessly by all the Devas
who (shouted) 'not I' 'not I' 'not even I' 'there is none like that
amongst us'—the One Source of beings that appeared and blessed
—May He, Lord of All, shall for ever ordain (things) auspicious
for us.

THE BHARATA DHARMA

THE OFFICIAL ORGAN OF THE BHARATA SAMAJA

VOL. VI

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Notes

We dare say our readers will be pleased to observe the change on the front page of the cover. In the place of the Temple and the surrounding pictures, they will see the group of figures that adorns the front parapet wall above the Temple Mantapam, which has been the admiration of all the visiting public.

The youthful Teacher in the fulness and depth of His significant silence, teaching the elderly disciples who are wondering at the sudden and mysterious solution of their distressing doubts is a picture that illumines without explanation; and the artist who did them has shown his best skill in the beautiful work that he has given to the world, obviously inspired by that brilliant idea, the glory of our faith.

In the next issue we propose to insert a picture shewing the marvellous art displayed by the same artist on the four faces of the Vimanam (tower) above the holy of the holies.

The picture that appears as the frontispiece in this issue is also a piece of the striking art-production by the same artist—Gajendramoksha, the anniversary of which falls on August 1st this year. The Supreme Lord, the Friend of all, सर्वभूतसुहृत्, hears the helpless cry of the elephant-chief in the last moments of despair in his life and death struggle with the devouring crocodile and rushes forth to succour the distressed animal, without waiting even for His usual vehicle (Garuda) who could only follow Him behind, unable to keep pace with the Lord's haste to protect, Shri Lakshmi herself wondering from her place in the Heavens at the precipitancy of the Lord. The whole incident is brought out so vividly by the wonderful skill of the artist—an inspiring lesson in brick—and—mortar, to the ever watchful and all comprehending compassion of the Supreme to his devotees in distress.

To My Lord The Sun

BY GEORGE S. ARUNDALE

[That which follows was ringing in my ears as I awoke the other night in the small hours. As a worshipper of Our Lord the Sun my aspirations are constantly towards Him, and my whole being thrills to His as it thrills to naught else. It occurs to me that possibly this invocation may be in some way a reminiscence of the wonderful days in ancient Egypt when we worshipped with Akhnaton the glorious Aton according to his magnificent revelation. It may be a feeble reflection of some splendid chant we sang in the temples, for I seem to know somewhere in me the rich cadences which thunderingly accompanied the words. Be this as it may, this is my Invocation to my Lord.—G. S. A.]

HOW SHALL I WORSHIP THEE, O GLORIOUS AND SPLENDID LORD?

SHALL I DECLARE TO THEE MY INSIGNIFICANCE AND IMPOTENCE?

SHALL I ABASE MYSELF AND SAY TO THEE THAT I AM NAUGHT WITHOUT THEE, THAT FOR ALL THINGS I DEPEND HELPLESSLY UPON THEE?

MAY, NOT THUS DO I WORSHIP THEE, O WONDROUS OMNIPOTENCE!

THOU KNOWEST ME. THOU DOST NOT NEED TO HEAR FROM ME MY NEED OF THEE. THY WILL IS THAT I SHOULD KNOW MYSELF FOR WHAT I AM.

SO I STAND BEFORE THEE AS THOU WOULDST HAVE ME STAND, UNAFRAID, UNABASHED, UNCRINGING, STEADFASTLY LOOKING INTO THY FACE.

AND KNOWING THAT I AM THEE, AND THAT THOU ART MYSELF, I DECLARE TO THEE THAT I ASCEND TO THE MEASURE OF THY STATURE, AND, BEING NAUGHT BUT THEE, AM GROWING INTO THY LIKENESS AND MAJESTY.

AS THOU ART, SO AM I BECOMING. AS THOU SHINEST, SO AM I LEARNING TO SHINE. AS THY GLORY IS, SO SHALL MINE BE. AS THOU ART TO THY UNIVERSE, SO SHALL I BECOME TO THAT WHICH SHALL ISSUE FORTH FROM ME.

Thus do I worship Thee, O Giver of Resistless Power, and so do I cause Thee to rejoice, for thus from out the vastness of Thy Universe once more comes a faint echo of Thy Being bearing witness that the Seed of Thy Sacrifice is ever blossoming into the Flower of Thy Triumph.

The Krishna-Arati.

BY T. L. VASWANI

(From an address)

Shri Krishna! The Master of the Mystic Murli! Who was He?

Kunti, the mother of Pandavas worshipped Him as 'Bhagavan', as the "Friend of *Bhaktas*" the Treasure of the Poor", as the "World-Teacher" and the "Universal Soul", who is being born in all beings." To this Krishna, the Cosmic Krishna in all beings, the Mystic Krishna in our hearts what *Arati* may we offer?

Into sin fell the people of ancient Dwaraka. And a severe epidemic broke out. Many died. Then to Krishna came the people, "Save us!" they said, "save the city!" And He, the Compassionate One, He asked them to do *Arati* to God.

The people obeyed the Lord; the epidemic disappeared. But again the people fell into sin. And there came a mighty flood. Dwaraka was drowned! The Dwaraka you see to day is not the ancient Dwaraka. I believe that sins destroy cities and countries. Nine thousand years ago stood a great archipelago. It was named Atlantis. It stood in the Atlantic Ocean. Atlantis was great and prosperous. Then the people became selfish. They moved out to conquer neighbouring tracts of Europe and Africa. The Atlanteans invaded Greece also but were beaten off by the brave Athenians. Then came a cataclysm and a flood and an earthquake! Atlantis perished in the sea! Atlantis had been a centre of science and commerce and civilization. Atlantis had beautiful temples and fountains and baths. Plato has given a beautiful description of Atlantis; and recently Mr. Spence in his book "The Problem of the Atlantis" has brought together geological, biological, anthropological and archaeological evidence to support the ancient tradition of the rise and ruin of Atlantis. It perished of pride and selfishness. Cities are ruined by sin. Dwaraka perished because its people, turning away from God, took to soft living, became selfish, and quarrelled and fought, one against the other. Dwaraka perished because its people extinguished the *arati* to the Lord.

What *Arati* may we offer Him?

- (a) *The Vessel*—To do *Arati*, as you know, a vessel is needed. The Body is the vessel. Keep it pure. Avoid *Bhoga*. Be simple.
- (b) *The Lamp*—The *Arati* requires a vessel, and in the vessel is placed a lamp. The *chit* should be a shining lamp. What is the actual state of your minds? Look within! What dark thoughts! Dark plans of ambition, envy, *hinsa*! Alas! so many minds are dark.

dens. We must make our minds shining lamps. Let Truth, not diplomacy regulate our daily lives. (c) The Oil—To do *Arati* you need not only a vessel and a lamp; you also need oil. *Harinam*, the Name of the Lord, is the oil! I believe profoundly that the Name of the Lord sustains the rhythm of the Cosmos, the course of the planets, the life of this earth. I believe profoundly that the Name of the Lord is *Shakti*. To draw upon It is to have health, strength, happiness. *Hartinam*, too, purifies our inner bodies and nourishes higher emotions.

In a noble family was born one who became a saint. As a young man he fell in bad company and became mischievous, troublesome, vicious. One night he returned home very tired, very troubled in his mind. Then there fell upon his ears the following words of a song which was being sung outside his house:—"In the Name of the Lord is the happiness of life." The young man was moved to tears. He woke up the next morn a new man. He resolved to be a servant of God. Going to a neighbouring village this young man divided his time between prayers and social service. How lovingly he served the poor villagers: for twelve years and more he lived and moved in their midst, blessing them and preaching to them the Name that sanctifies and saves. Then he fell ill. In a few days his body was in a serious condition. All hope of his recovery was lost. On the last day of his illness the villagers met him with tears in their eyes. "You are leaving us!" they said; "how shall we live without you?" Then with a faint smile on his dying lips he said;—"Be not sad! I go to meet my Master. He calleth me: I go to greet Him with joy!" And the villagers asked:—"What gives you this joy in the very face of death?" And the saint said:—"The Name of the Lord!"

Yes; in the Name of the Lord is the Joy that nothing can conquer and the Peace that passeth understanding.

Enthusiasm *

(उत्साहः)

Enthusiasm is defined as intense and passionate zeal and comes out of a root, meaning 'to be inspired'. Enthusiasm for a cause or a person or an ideal means intense and passionate zeal in the furtherance of the cause, the service of the person or the following of the ideal, inspired by the greatness, the nobility or the magnificence of the object.

For an average man, enthusiasm lies in works of special interest,

*The subject of a lecture delivered at Bangalore by the Editor in June, 1928 at the Sankariah Hall.

capable of producing and expected to yield immediate results, or in widely respected personalities, or in dominating virtues or ideas popular and appealing for the time. It will be a strong mood moving to zealous efforts and achieving possibly great ends. As a matter of fact, great services have been rendered to humanity by such enthusiasts from time to time inspired by noble ideas. In our part of the country, great temples have been built, great water sources have been found and great resting places for travellers and the homeless and other benevolent institutions have been provided by such enthusiasm.

We also find unfortunately that the enthusiasm has not been sustained or steady, and its exhaustion has been only a question of time. We see before our eyes several undertakings, memorials launched in honor of great men and women who have rendered meritorious services to the country and deserving of lasting memory, languishing for want of continuing enthusiasm. With the passing of time, the initial enthusiasm that inspired the movement also passes away, and we see buildings and memorials, institutions and schemes left with the foundation stones mocking at men's temporary outbursts of spasmodic enthusiasm and short-lived satisfaction. No wonder therefore that we in the South have been called आरम्भशूराः—valiant beginners. Why is this?

It is because we have not the continuous inspiration which will drive us to continually employ ourselves passionately and also steadily in the service of the cause, the personality or the idea. An idea dominates for a time and evaporates. It creates a passing mood. If the mood establishes itself permanently, then it becomes a virtue, an ideal that will shine permanently and move us to greater and greater service and sometimes to heroic deeds. A man without such an ideal starts a movement and engages himself in it with vigor for sometime, but when difficulties come, disappointments oppose or discouragements surround, he becomes confused and gradually sinks.

प्रारम्भ्य विघ्नविहताः विरमन्ति मध्याः ।

—Bhartrihari

The average people take up good causes but are confused and hesitate when confronted with obstacles. We do not think, of course, of the people, the inferior type, called नीचाः who never start any endeavour, always hesitant and pessimistic, and in fear of failure.

प्रारम्भ्यते न खलु विघ्नभयेन नीचैः

विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः प्रारम्भ्यमुत्तमजना न परित्यजन्ति ॥

The superior class do not abandon their tasks once undertaken

however much assailed by obstacles—difficulties and disappointments. What is the virtue that makes this class superior?

It is true devotion. A whole-hearted, unselfish and unwavering devotion, with a burning desire to serve the ever-shining ideal which they have once glimpsed or intuited. The ideal of service to a Teacher, a Guru or a Leader as representing humanity is the best one for a true devotee. Shri Krishna says that a Yogi is superior to a Tapasvi (a man of austerity), and a Gnani (a man of wisdom), and a Karmi (a man of service). He adds that "among all Yogis, he who is full of wisdom, with the Self abiding in Me, adoreth Me, he is considered by Me to be the most completely organised."

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि सतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥

—Bh. Gita, Chap. VI. (46)

The truest devotion will therefore show itself in self-less service to the ideal in a spirit of utter dedication.

नैष्कर्म्यमच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।

—Bhagavata I-5 (12).

Dedication is the fulfilment of devotion. Such a devotion we find in these days in the Leaders of the T. S. They are always moved by the inspiring ideal which they have seen, and some of them realised. The ideal is the God's Plan for men. ईश्वरेच्छा-भगवत्संकल्पः The knowledge of the existence of the Hierarchy of Devas co-operating in the fulfilment of the Plan is the true knowledge of the Inner Government of the world. The T. S. is their outward and visible instrument. One who recognises and appreciates this soon finds his own bit of the Plan, and from that time the ideal is constant and shining to him. No amount of sacrifice, defeat, discomfiture, discouragement or disappointment will affect his enthusiasm for his ideal. He is always one-pointed, cheerful, optimistic, humble and triumphant in the end. He does the bit given him, whatever its nature, wherever it may lie, whithersoever it may lead him and however apparently impossible the task. Praise or blame, success or failure, do not enter his calculations and affect his enthusiasm.

संतुष्टः सततं योगी यतात्मा हृदनिश्चयः ।

मय्यर्पितमनोबुद्धिः योमद्भक्तः स मे प्रियः ।

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ॥

—Bh. Gita XII (14, 15 and 19).

For true devotees nothing is dear except the Lord, the Chief or the cause they love—

Says Krishna in the Bhagavata—to Uddhava.

न किंचित्साधवो धीराः भक्ताह्येकान्तिनो मम ।

वाञ्छन्त्यपि मया दत्तं कैवल्यमपुनर्भवम् ।

नैरपेक्ष्यं परं प्राहुः निःश्रेयसमनल्पकम् ॥

Sadhus strong in their one-pointed devotion to me do not desire even the birth-transcending unity that I grant. Desirelessness is said to be supreme, capable of no small bliss.

क्षिप्तोऽवमानितोऽसद्भिः प्रलब्धोऽसूयितोऽथवा ।

ताडितस्सन्निबद्धो वा वृत्त्या वा परिहापितः ॥

निष्ठितो मूर्त्रितोऽज्ञैः बहुधैवं प्रकम्पितः ।

श्रेयस्कामः कृच्छ्रगतः आत्मनात्मानमुद्धरेत् ॥

—Bhagavata XI 20 (34), (35)

Cast off or disgraced by the ignorant, confounded or derided, beaten or bound, thrown out of vocation or shamed or shaken in a thousand ways, the seeker after Truth even in dire distress should help himself by Himself.

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

—Bh. Gita VI (5).

'Let him raise the self by the Self and not let the self become depressed; for verily is the Self the friend of the self and also the Self the self's enemy.'

Nagapatnis pray to Shri Krishna—

न नाकपृष्ठं न च सार्वभौमं

न पारमेष्ठ्यं न रसाधिपत्यम् ।

न योगसिद्धीरपुनर्भवं वा

वाञ्छन्ति यत्पादरजः प्रपन्नाः ।

—Bhagavata XI 6 (37.)

'Not the Heaven, not even the suzerainty of the worlds, not the overlordship, not the supremacy of the nether worlds, not the yoga-siddhis (yogic powers), not even the transcendent state above birth and death do they desire who attain the dust of your feet.'

See the simple, sincere and profound devotion of the Gopis when they rushed forth to meet the moving ideal of their cherished love,

Shri Krishna, when they heard of the entrancing notes of the magic flute of the Lord.—

व्यत्यस्तवस्त्राभरणाः काश्चित्कृष्णान्तिकं ययुः ।

ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः ।

गोविन्दापहृतात्मानो नन्यवर्तन्त मोहिताः ॥

—Bhagavata X 29, (4-8).

Heedless of their attire and their ornaments, they came to Krishna's side, though prevented by their husbands, fathers, brothers, relatives, their souls dedicated to Govinda, and did not return, totally absorbed in passionate devotion.

Do you call them thoughtless enthusiasts? No. They were true devotees with whom the petty interests of the personal selves did not count.

(To be continued.)

The Miracle of Regeneration.*

In that remarkable Message of Krishnaji's published in March last, the conditions of India's freedom have been set forth in words of uncommon force and succinctness. Though primarily addressed to India, the Message contains in essence a philosophy of regeneration applicable to the world as a whole. No civilization can endure which is not built on broad and stable foundations; and the ideals now held up for our contemplation, reflecting as they do the deeper laws of spiritual life, afford such a foundation for the civilization to be. It is particularly important for India that these ideals should be accepted and worked out in the life of its people, inasmuch as they offer the safest and readiest, and indeed the only feasible, way of achieving that freedom to live and grow strong and great upon which the minds of all her true sons and daughters are set at the present time.

Let us therefore study the Message, ponder over it sentence by sentence, and extract the wisdom enshrined in the direct and pithy phrases which remind us so strongly of the inspired aphorisms in "At The Feet Of The Master."

"Inner and outer freedom cannot be separated."

Inner freedom is freedom of the life, that is, not of the physical or elemental life, but of the soul. Outer freedom is freedom of the body, of outer conditions.

If a man is free from desires, is detached from the things which bind or draw down to earth, if he is unaffected by what happens to him from without, such a man is really and truly free, even if outwardly he

* Unrevised Notes of a series of Talks at a Study-Class given by Rajadharma-pravina Dewan Bhadur K. S. Chandrasekhara Aiyar, Retired Chief Judge of Mysore.

be a bond-slave like Epictetus, or the victim of an unjust sentence of death like Socrates, even if he be condemned to die on the cross along with thieves and vagabonds like Jesus, or crushed by the weight of the cares of a kingdom like Janaka of old. On the other hand, a man may be an autocrat, may have unlimited power, wealth and servants, may be blessed with a loving wife, pretty children and kind, helpful friends, may have even a large measure of what is called worldly happiness; and yet such a man may be "bound" by karma in various ways, he may be the victim of illness, discontent, irritability, jealousy the hankering after more wealth, after more worlds to conquer (like Alexander mis-styled "the Great"); or, it may be, he is a slave to superstition or irrational fears and anxieties; he may be narrow-minded, bigoted, intolerant, and so on. Every one of these conditions is an obstacle to the free functioning of the inner life, the soul.

What is true of the individual is, of course, true of a whole people. Only that country, that people, is truly free, the springs of whose culture, of whose spiritual life, are free to flow outward and influence and energise the external circumstances.

"Greater than any country is life."

Much more important than the form is the in-dwelling life: than external conditions of power and greatness, the ideals which actuate a country and its people.

It is instructive to remember that Ancient Greece, at the height of her fame and glory, was a small State as judged by extent; her greatness was built up by a few cities the inhabitants of which enjoyed not only large political liberty but unfettered freedom for the more developed souls to range at will the spacious realms of thought. Her ancient political greatness has disappeared long ago, but her priceless philosophy, literature, and art will ever remain among the cherished possessions of mankind. Imperial Rome, too, lives mainly in the relics of her past literature, her laws, the principles underlying her system of administration; it is these which live and influence the world today, whereas her political greatness was destroyed when, overgrown in size, enervated by luxury and vice, she fell an easy prey to the Goths and the Vandals, and was brought down to the ground by enemies internal and external.

"And it is only when a country has realised and adjusted itself to the deeper laws of life that it is, or can be, really free."

The deeper laws of life have reference to the spiritual impulses, thoughts and emotions which determine the inner attitude, and through it, the outer activities and conditions.

They explain also the workings of evolution, which tend ever to

wards "unity," and away from separativeness. Unity is a very different thing from uniformity; it is rather the perfection which grows out of the harmonious blending of multifarious elements into a single whole. In this sense it may be said that, just as it is a law of nature that water tends to a level, so is it a law of life that growth tends towards the unity which is perfection.

But while unity is the ideal, the ultimate goal, there are of course many intermediate stages through which all have to pass. One such intermediate stage, which is of particular importance at the present time, is the sense of brotherhood, of brotherliness as a working principle of social life. (I have tried to develop this point in some detail in two lectures entitled "The Magic Power of Brotherhood" and "The Pathway of National Regeneration"). Kindness, compassion, the eager desire to help, the hatred of cruelty and injustice,—all these are aspects of the deeper law of unity; and in so far as they guide and influence the policy of a country, in so far as it adjusting itself to the deeper laws of life. And to that extent alone is it really free. A nation may, for instance, have hordes of slaves to do enforced work in its mines or plantations; but since this is a serious infringement of the law of life which tends to unity through brotherly kindness, retribution is sure to overtake the offending nation, as it did in the case of the slave-owning States of America. This carries a lesson for other nations as well whose harsh and inconsiderate treatment of indentured labourers is often no better than that accorded to slaves.

Not merely the oppression of other races, but callousness towards one's own people—like our treatment of the depressed classes in India—brings down inevitable retribution in various ways.

Apart from the treatment of others, one may seriously infringe the laws of life by one's careless or mistaken attitude towards oneself, by steeping oneself in superstition, and so on; and it is of course of no avail to plead one's want of knowledge. It is the same here as with the laws of health. Also, just as bodily health can only be maintained by obedience to physiological laws, so real freedom can only be secured by obedience to the laws of the inner life. And again, just as when health has been lost, it can only be regained by providing the conditions of health, by acting on the root causes and not simply by dealing with the symptoms, so too, when freedom is lost, we must attend to the true inner causes and not merely tinker with superficial circumstances, we must so aim at purifying and strengthening our ideals that they will inevitably react on external conditions and help us to regain our freedom.

(To be continued.)

Social India Two Thousand Years Ago

BY A. RANGASWAMI AIYAR, B. A., B. L., OF MADURA.

(Concluded from page 70.)

(1) Marriage.

Marriage is mentioned as consisting of the traditional 8 kinds, four being of the approved form and the remaining four, of the unapproved form. The former are (1) Brahma (2) Prajapatya (3) Arsha (4) Daiva: the latter are (1) Gandharva (2) Asura (3) Rakshasa (4) Paisacha. Kautilya adds that any kind of marriage is approvable provided it pleases all those concerned. Rakshasa and Paisacha forms may become valid if the parties become reconciled subsequently.

There was no age limit prescribed by Kautilya for the marriage of girls or women, except what may be implied in the general word, maiden. It was no offence for an unmarried girl to yield her person to a man of equal caste and rank three years after she attained puberty.

The married woman's property consisted of the means of subsistence given to her and her jewellery, and also the marriage fee or Sulka paid by the bridegroom, in case her parents were not alive at the time of marriage to receive it.

(ii) Remarriage of Woman.

Wives belonging to Sudra, Vaisya, Kshatriya, or Brahmana castes and who had not given birth to children should wait as long as a year for their husbands who have gone abroad for a short time. But if they had children, they should wait for a longer period. If they were provided with maintenance, they should wait for twice the period. If they were not provided, the husband's relatives should provide them for 4 or 8 years after the expiry of which they should be allowed to remarry.

But in case of a Brahmana husband who went abroad for studying, his wife who had no issue should wait for him for 10 years. If she had given birth to children she should wait for 12 years. But if the husband was of Kshatriya caste his wife should wait for him till his death with liberty to raise up offspring with a view to avoid extinction of his race, by consorting with a person belonging to the same Gotra as her former husband; and Kautilya expressly says she should not be liable to contempt for her conduct in doing so.

The practice of Niyoga was not condemned and was in vogue. If the wife of an absent husband lacked maintenance and was not helped by well-to-do relations of the husband, she might remarry one she liked who was in a position to maintain her.

The above rules were relaxed in the case of young wives whose husbands had gone abroad. After waiting for a period varying from 3 to 12 months according to the knowledge or absence of knowledge of the whereabouts of her absent husband, or as she had received partially or wholly the marriage fee or sulka, she might marry any one she liked with the permission of certain officials or Judges denominated *Dharmasthairvisrishta* who probably had to decide whether the conditions had been properly fulfilled to justify such a remarriage. In the case of husbands who had gone abroad for a long time, or who had become ascetics or had died, their wives should wait for 7 months or a year according to their having no issue or having borne children. Then each of these women might marry the brother of their deceased husbands or in case the husband left no brothers, she might marry one who belonged to the same Gotra as her husband or his relative. If a woman, on the death of her husband desired to remarry, she should be given on the occasion of her remarriage, whatever her father-in-law or her husband or both had given to her. But if a widow remarried one who was not selected by her father-in-law, she must forfeit whatever had been given to her by her father-in-law and her husband.

(iii) Remarriage of Men.

If a woman was barren, childless or had no male issue, her husband should wait for 8 to 12 years before marrying another wife. If he violated this rule he should be liable to pay her Sulka, her Stridhana, and also adequate monetary compensation and subsistence, besides paying a fine to Government.

(iv) Abandonment and Divorce.

If a husband was of bad character, or had gone abroad for a long time, or had become traitor to the king or was likely to endanger the life of his wife or had fallen from his caste or was impotent, he might be abandoned by his wife. Divorce might be obtained if a husband and wife mutually hated each other. If a man apprehended danger from his wife and desired to divorce her, he should return to her whatever she was given on the occasion of her marriage. If a woman similarly apprehended danger from her husband and desired to divorce him she had no claim to his property. But marriages in the first four forms could not be dissolved.

(v) Temperance.

The state had the control of the sale and manufacture of liquor. Liquor was to be sold to persons of well known character in small quantities; only those who were well known and of pure character could be permitted to take liquor out of shop. In the centre of the

fortified city, along with the buildings for the worship of Gods was located Sri-madiragriham, the honourable liquor house.

(vi) Asceticism

Ascetics without worth were discouraged. If a person without making provision for the maintenance of his wife and sons became an ascetic, he was fined. A person who converted a woman to asceticism was also fined. Persons after reaching a particular stage in life might become ascetics after distributing their properties among their sons. Otherwise they were punished.

(vii) Intercaste Marriages and Shares in Inheritance.

The son of a Brahmana by his Brahmana wife was entitled to 4 shares, while his son by his Kshatriya wife to 3 shares, and his son by his Vaishya wife to 2 shares and his son by his Shudra wife to one share. Similar rule held good in the case of sons by Kshatriya and Vaishya fathers begotten on women belonging to their own or lower castes. But sons by wives belonging to the next lower caste were allowed to share equally with sons by wives of the same caste if the former showed superior qualities. An only son to two mothers of different castes was entitled to take possession of the whole property and was bound to maintain the relatives of his father.

The modern Hindu society has moved a long way from the customs and usages prevalent about 300 B. C in the great Mauryan Empire and depicted by Kautilya in his Arthashastra. They are not the usages of a far off Dwapara Yuga separated from us by 5000 years or more, as depicted by some of the later Smriti writers. Apart from his character as a politician and a statesman, Kautilya was a man of learning giving due importance to the study of the Vedas, as, in his words, the world would progress and never perish if maintained in accordance with their injunctions. He wants every one to uphold his own Dharma, ever adhering to the customs of the Aryas and following the rules of Varna and Ashrama.

But these rules have become modified during the course of these 2000 years, as will be evident if we compare the customs and usages prevalent now with those prevalent during the time of Kautilya. The vast changes in the modern world brought about by the impacts of widely differing civilizations and cultures, close reactions of new religions which have appeared in the world as dominant factors since our Smritis were promulgated on modern Hinduism, the closer contact of different races in the world through facilities for travel and communications, wide economic changes simultaneously sweeping over the whole world unlike older days, advancement in knowledge amongst the masses of every nation, all these are far mightier in their

scope, operation, and influence than the factors which worked to introduce the social changes which came into being after the time of Kautilya. When nervous people amongst us cry that religion would be endangered if certain time honoured customs are changed, we can take heart that no such catastrophes would happen, as they have not happened during these 2000 years by the great changes which have taken place since the age of Chandragupta, the Mauryan Emperor. We are often labouring under fixed ideas that the injunctions of the several Smritis were in operation from time immemorial and partake of the character of immutable religious precepts, instead of social adjustments adapted to changing circumstances. Comparative study enables us to distinguish between the immutable principles of religion and changing social customs, and view with serenity the coming into existence of new view-points in sociology and modifications based on those new view-points commensurate with the titanic forces of our times when an old age is passing out of sight and a new cycle is opening into view.

A Riddle of Life.

BY DEWAN BAHADUR. K. SUNDARAM CHETTIAR B.A., B.L.,

(District and Sessions Judge.)

Men who have attained a certain stage in life, find themselves between the two horns of a dilemma. They feel dissatisfaction in respect of their position in the ladder of evolution, and hanker after a better or a higher rung in that ladder. But they are loath to renounce what they have become accustomed to clutch as theirs and are even afraid to do so. While clinging to it, they still evince an aspiration for a higher stage, but fail to grasp fully the truth of the adage. "You cannot worship God and Mammon at the same time." It is no doubt an herculian task to unsettle an attitude of mind, acquired as the result of the accumulated experiences of a long series of lives, and give up the attachment developed by a slow and steady process of evolution. That difficulty has, however to be surmounted, to achieve any definite spiritual advancement.

It is a wonder that while those people are prepared to adopt the means of renunciation or sacrifice for the attainment of a worldly gain or advantage, they dare not try a similar experiment for any achievement in matters spiritual. Needless to refer in detail to the various sacrifices made in comfort, convenience, leisure, money and even honour, for accomplishing some worldly tangible benefit, considered to be their cherished ambition in life. That is because the benefit aimed at is

one which has come within the range of their practical knowledge and perception. The goal is to them an object of certainty, and as such, there is every incentive for strenuous exertions, involving some sacrifices or even risks, in order to secure the fruition of that desire. They are cautious in making similar sacrifices or undergoing similar risks, as regards matters spiritual and would say "Thus far and no further." Such is the predicament in which the majority of mankind are at present.

A calm reflection is needed to understand, why they should be reluctant to make such efforts and should fight shy of under-going the ordeals of sacrifice, for achieving gain in realms spiritual. Ignorance may be the prime cause. If that be the reason, lack of exertion on that line, is somewhat excusable. There are persons who have passed the state of ignorance, and totter on the slippery ground of doubt. Even they would not venture to try the experiment, but would be more inclined not to tread on dangerous ground. But what about men who have acquired knowledge by listening to the discourses of spiritually great personages as well as by their own study of the vast literature available all over the civilized world? They are prepared to give their intellectual assent to the great moral and philosophical truths presented before them, and their belief therein has even developed into faith. But still they would lag behind, when opportunities for translating such faith into action face them. Is this not a matter for wonder? The why of it is a puzzle.

It baffles one's reason to ponder over their attitude, and one is even constrained to doubt the sincerity of such men and women. Why should they play false to their own belief and faith? Can it be, that though they believe in the truth of the spiritual goal as the only effectual liberation from bondage, and attainment of real and permanent happiness, they are reluctant to undergo the hardships and brave the ordeals, incidental to the journey on the path? Are they deterred from treading the path afraid of the strenuous task before them? Do they consider the pleasures of this world as a bird in the hand, and choose to retain it, in preference to the expected two in the bush? Or do they, in a spirit of slovenliness, simply mark time and seek shelter under procrastination for embarking on the dreaded path? It is difficult to divine the many and various courses their mentality takes, to prevent them from attempting to change their nature.

This shows that belief and faith are not necessarily concomitant with the corresponding action. Would conviction at least bring about invariably the requisite change of conduct? If not, what is it, that will surely bring about the transformation of the attitude, leading to the realization of the goal? Despite belief, faith and even conviction (from

the standpoint of intellect), we find the sorry spectacle of men gliding smoothly on their accustomed worldly ways, shrinking from renunciation or sacrifice. Their mental region is flooded with the waters of great spiritual lessons which meet with their approval and which sometimes, rouse them to a longing for the goal. But soon the fervour of great enthusiasm languishes for want of sustenance. Again, the flickering lamp is kindled and there is a flash of light, but only soon to become dim. Their lot is one of struggle and discontent and though they are not blind, they would not take the trouble of opening their eyes, to see the radiance of the sun. Is not their plight pitiful, and is not their lethargy a riddle?

It seems to me, that they should strive to strengthen the power of their will, which must be the inner urge for translating their knowledge into action, and then only they would be making a wise use of their belief, faith and conviction. Otherwise, all their knowledge is only moon-shine in the desert.

The Pinda Shraddha—Abridged Form

(Concluded from page 67.)

VII. पाणिहोमः—

पाणि palm of the hand; होमः offering as an oblation.

अस्मत्पितृपितामहप्रपितामहप्रीत्यर्थं अस्मिन् श्राद्धे भवत्पाणावेवहोमं करिष्ये ।

(पितृस्थाने हस्तोदकं दत्त्वा)

ओं सोमाय पितृमते स्वधा नमः ।

ओं अग्नये कव्यवाहनाय स्वधा नमः ।

ओं यमाय आंगिरस्वते स्वधा नमः ।

स्वधेयं स्वधेयं स्वधेयम् ।

अस्मत्पितृपितामहप्रपितामहप्रीत्यर्थम् to please our pitris, grand pitris and great grand pitris; अस्मिन् in this; श्राद्धे in the Shraddha; भवत्पाणौ in your palms; एव only; होमं offering of oblation; करिष्ये I shall do.

पितृस्थाने in the place of the pitris.

हस्तोदकम् water in the hand.

दत्त्वा having given.

सोमायपितृमते to Soma the Pitriman.

स्वधा Swadha नमः Salutation.

अग्नये to Agni the god of fire.

कव्यवाहनाय to Kavya Vahana, the carrier of oblations offered to Pitris.

स्वधा Swadha नमः Salutation.

यमाय आंगिरस्वते to God Yama, the Angirasvan.

स्वधा Swadha नमः Salutation.

स्वधा Swadha इयं this.

Translation:—I offer the oblations in your palms in this Shraddha ceremony in order to please our pitris, grand pitris and great grand pitris.

(Putting water into the palm of the brahmin in whom the presence of the pitris has been invoked.)

I offer oblations to Soma the Pitriman, to Agni the Kavyavahana and to Yama the Angirasvan. I salute. This is Swadha, this is Swadha, this is Swadha.

Note:—The doer of the Shraddha should first pour a little water into the palm of the brahmin in whom the pitris have been invoked to reside during the ceremony and then put a little rice into the palm when he says each of the following.

(1) ओं सोमाय पितृमते स्वधानमः । (2) ओं अग्नयेकव्यवाहनाय स्वधानमः । and (3) ओं यमाय आंगिरस्वते स्वधानमः ।

VIII. ब्राह्मणभोजनम्—(ब्राह्मणान् संपूज्य अन्नादीन् पात्रेषु निक्षिप्य आभिचार्य) ।

(1) (विश्वेदेवपात्राङ्गं गायत्र्या प्रोक्ष्य, परिषिच्य, हस्तोदकं दत्त्वा) ।

ओं पृथिवीतिपात्रं द्यौरपिधानं ब्रह्मणस्त्वामुखे अमृतं जुहोमि स्वाहा—
विष्णो हव्यं रक्षस्व विश्वेभ्यो देवेभ्यः स्वाहा—हव्यं नमम नमम ॥

(2) (पितृपात्राङ्गं गायत्र्या प्रोक्ष्य, परिषिच्य, हस्तोदकं दत्त्वा) ।

ओं पृथिवीतिपात्रं द्यौरपिधानं ब्रह्मणस्त्वामुखे अमृतं जुहोमि स्वधा विष्णो-
कव्यं रक्षस्व । पितृपितामहप्रपितामहेभ्यः स्वधा कव्यं नमम नमम ।

(3) देवपितृस्वरूपी श्रीजनार्दनः प्रीयताम् ।

ब्राह्मणभोजनं feeding of the brahmins.

ब्राह्मणान् the brahmins; संपूज्य having worshipped.

अन्नादीन् Rice etc.; पात्रेषु into the plates (or on the leaves); निक्षिप्य having put; अभिचार्य having put a little ghee over the food served.

विश्वेदेवपात्रात् the food served in the plate intended for the Vishvedevas; गायत्र्या with Gayatri mantram; प्रोक्ष्य having sprinkled water; परिधिच्य encircling the plate with water; ओं Trinity; पृथिवी the earth; ते to thee: पात्रम् vessel (receptacle); द्यौः the sky; अपिधानं the cover; ब्रह्मणः of the Brahman; त्वा Thee; मुखे into the mouth; अमृतं ambrosia; जुहोमि I offer as a sacrifice; स्वाहा Swaha; विष्णो O Lord Vishnu; हव्यं offering made to devas; रक्षस्व protect; विश्वेभ्योदेवेभ्यः to Vishvedevas; स्वाहा Swaha; हव्यं offering; न not; मम mine.

2. पितृपात्रात् food served on the plate intended for pitris; गायत्र्याप्रोक्ष्य-परिधिच्य-हस्तोदकं दत्त्वा (see meaning above); ओं पृथिवीतेपात्रं चौरपिधानं ब्रह्मणस्त्वा मुखे अमृतं जुहोमि (see the meaning given above); स्वाहा Swadha; विष्णो O Vishnu; कव्यं the offering made to pitris; रक्षस्व protect; पितृपितामहप्रपितामहेभ्यः to pitris, grand pitris and great grand pitris; स्वाहा Swadha; कव्यं offering made for pitris; न not मम mine.

3. देवपितृस्वरूपी in the forms of Devas and pitris; श्रीजनार्दनः Lord Vishnu: प्रीयतां may he be pleased.

Translation:—Having worshipped the brahmins invited to take part in the ceremony; having served the food on the plates and having put a little clarified butter over the food so served;

Having sprinkled water over the food intended for Vishvedevas uttering the Gayatri Mantram; having encircled the plate with water and having put a little water into the palm of the brahmin; the doer of the Shraddha says addressing the food.

"The earth is thy receptacle (lower vessel) and the heaven thy covering (the upper vessel). I offer amritam into the mouth of Brahman. O Vishnu, protect the offering. This offering is for Vishvedevas and not mine, not mine."

2. In the same way having sprinkled water over the food served on the plate intended for pitris with Gayatri Mantram, having encircled the plate with water and having put a little water into the palm of the brahmin, the doer of the Shraddha says addressing the food:—"The Earth is thy vessel (lower) and the heaven the upper cover. I offer the amritam into the mouth of Brahman. Swadha—O Vishnu, protect this offering; this is for our pitris and not mine not mine."

3. May the Lord Vishnu (who is also called Janardana) be pleased.

Note:—The doer of the Shraddha has, two plates of food one intended for Vishvedevas and the other for pitris and puts a little ghee on each of the plates, then takes a little water in his hand, magnetises it with the Gayatri mantram and then sprinkles it on the food intended for the Vishvedevas. He then encircles the plate with water and then putting a little water into the palm of the brahmin in whom the presence of the Vishvedevas has been invoked and touching the plate he utters the mantram ओं पृथिवीते etc. and offers the food to Vishvedevas.

Then he does the same thing with regard to the other plate intended for the pitris. He sprinkles the food with water magnetised with Gayatri mantram, encircles the plate with water, puts a little water into the palm of the brahmin in whom the presence of the pitris has been invoked, saying the mantram ओं पृथिवीते etc., he touches the plate and offers the food to the pitris.

Finally he dedicates all this to Lord Vishnu whose forms are the devas and pitris.

Then the brahmins begin to partake of the food, while the doer begins to offer pindas.

IX. पिंडप्रदानम्—(दक्षिणाग्रान् दर्भान् संस्तीर्य) मार्जयतां पितरः। मार्जयतां पितामहाः। मार्जयतां प्रपितामहाः। (इत्यपो दत्त्वा)

एतत्ते अस्मत्पितः...गोत्र...शर्मन्...वसुरूप-ये च त्वामनु ।

एतत्ते पितामह...गोत्र...शर्मन्...रुद्ररूप-ये च त्वामनु ।

एतत्ते प्रपितामह...गोत्र...शर्मन्...आदित्यरूप-येचत्सामनु ।

(इति पिण्डान् निदध्यात्)

मार्जयन्तां पितरः । मार्जयन्तां पितामहाः । मार्जयन्तां प्रपितामहाः ॥ एतद्-
स्तिलोदकं ॥

पिण्डप्रदानं offering of pindas (rice balls);

दक्षिणाग्रान् having their fine ends to the South; दर्भान् blades of
Kusha grass; संस्तीर्य having spread;

मार्जयन्ताम् may they be purified; पितरः pitris; पितामहाः grand
pitris; प्रपितामहाः Great grand pitris; इति thus; अपः water; दत्त्वा
having given; एतत् this; ते to thee; पितः O pitri; गोत्र descent
(gotra) or clan; शर्मन् of the name; वसुरूप in the form of Vasu; ये
who; च and; त्वा thee; अनु following.

पितामह grand pitri; रुद्ररूप in the form of Rudra; प्रपितामह
Great grand pitri; आदित्यरूप in the form of Aditya; इति thus;
पिण्डान् Rice balls; निदध्यात् should place; एतत् this; वः to you;
स्तिलोदकं Sesamum seeds and water.

Tr. and Note:— Having spread blades of kusha grass with their fine
ends to the south, the doer of the Shraddha should sprinkle water on
the kusha grass spread saying, "May the pitris be purified" and then
put a little water 2 or 3 inches to its south saying "May the grand
pitris be purified" and put a little more water 2 or 3 inches to the
south of the latter saying "May the great grand pitris be purified."
Having given water thus—first take a rice ball for offering to the
pitris—saying "O pitri of the.....gotra and of the—name who art in
the form of Vasu, this is for thee and for those who follow thee"
should place the rice ball on the spot where he put water first on the
kusha grass. Then taking another rice ball and saying "O grand pitri,
of the gotra—and name"—(mentioning the gotra and the name) "in the
form of Rudra, this is for thee and for those who follow thee" he should
place it at the second spot, that is the spot to the south of the first.
Then taking the third rice ball and saying "O grand pitri, of the gotra—
and of the name"—(mentioning the gotra and the name) "in the form of

Aditya, this is for thee and for those who accompany thee," he should
place it on the third spot, that is the spot to the south of the second.
Then pour a little water over the first ball saying "May the pitris be
purified" then pouring water over the second ball saying "May the
grand pitris be purified" then pouring a little more water on the third
ball saying "May the great grand pitris be purified." Then pour a
little water with a few seeds of sesamum on each of the third balls in
order saying "this water and sesamum seeds are for you."

X. (1) नमस्काराः—विश्वेभ्यो देवेभ्योनमः ।

पितृपितामहप्रपितामहेभ्योनमः ॥

(2) Send off: ओं वाजेवाजेऽवतवाजिनो नो धनेषु विप्रा अमृताः ऋतज्ञाः ।
अस्य मध्वः पिबत मादयध्वम् । तृप्ता यात पथिभिर्देवयानैः ॥ उत्तिष्ठत पितरः अनुग-
च्छंतु विश्वेदेवैः सह ॥

(3) ओं शान्तिः शान्तिः शान्तिः ।

1. नमस्काराः Salutations; विश्वेभ्यो देवेभ्यः to Vishve devas; नमः
Salutation; पितृपितामहप्रपितामहेभ्यः to pitris, grand pitris and the
great grand pitris; नमः salutation

*Translation:—*Salutation to the Vishvedevas, to the pitris, grand
pitris and the great grand pitris.

2. वाजेवाजे at every offering of food at the shraddha; अवत
protect (you); वाजिनः Having had the food offered; नः us; धनेषु
in wealth and prosperity; विप्राः O brahmins; अमृताः O immortals;
ऋतज्ञा Knowers of Truth; अस्य of this; मध्वः the sweet essences
पिबत drink (ye); मादयध्वम् Be ye satisfied; तृप्ताः being satisfied;
यात go ye; पथिभिः by the routes; देवयानैः Paths used by devas;
उत्तिष्ठत Rise up; पितरः O pitris; अनुगच्छंतु may you accompany;
विश्वेदेवैः सह with Vishvedevas.

*Translation:—*O Vipras (brahmins), O Immortals and the knowers
of Truth, having accepted the offering of food at each offering, protect
us in abundance of wealth and prosperity. Drink ye the sweet essence

of this offering and be ye satisfied; being satisfied, go ye (back) by the routes used by the Devas. (This is addressed to Vishvedevas.)

O Pitris! rise ye up and go with the Vishvedevas. (This is addressed to pitris).

3. ओं शान्तिः peace.

Translation.—Peace, peace, peace in the name of the Trinity.

XI. ओं तत्सद्ब्रह्मार्पणमस्तु ।

ओं The trinity; तत् That; सत् Sat, the Eternal; ब्रह्म Brahman;
अर्पणं Dedication; अस्तु may it be.

Translation.—May all this be dedicated to Brahman who is Aum.
Tat and Sat.

The Hindu Ideal of Divine Incarnation

BY KRISHNA DASA—THE LATE SIR T. SADASVIER

(Concluded from page 62 of the last issue).

We must prepare ourselves to follow the present Avatar when He begins to do His Work more and more in this world, so that His righteousness and peace may flow forth all over His World. His Avataric Work now cannot be confined even during His life-time (like the work in His previous manifestations) to only a particular place like Brindavan or Palestine or Central and Western India. For, unrest and unhappiness and Adharma and crises are rampant throughout the world. The Devas and Rishis have also prepared the world through the inspired inventions of telephones, aeroplanes, radiography, wireless, etc., so that His Teachings might be given out simultaneously throughout the World. The Avatar might most probably give His Universal Teachings by speaking in the English language into a loud-speaker, because the English language is fast becoming a universal language, even Russian Bolshevik schools teaching it as a second language. Or, He might be able to speak in what is known in our Puranas as Asariri Vak (speech not embodied in air-sounds) and each of His hearers will then hear His teachings in his own language. (An example of this is given in the Bible and H. G. Wells in "Men like Gods" has grasped the idea when he makes the Utopian's speech heard as spoken in the French language by a Frenchman and as

English by English men and women.) The doctrines that there has been only one true Prophet of God or one only Avatar at one particular time and place and that the succession of Prophets or Avatars has ceased for all future times must be discarded if the Brotherhood of Religions is to be established.

Unrest and degeneracy in religious, social and political systems have spread throughout the world and the whole world, therefore, has got to be saved simultaneously and not successively. All of us should make ourselves ready by self-preparation for following the great Lord in His Work and not be found wanting like the virgins who were sleeping with unlighted lamps when the bride-groom came like a thief in the night. May we stand as a shield round Him when vested interests—priestly and political—obstruct Him in His Divine Work (as they have always done in the past and are sure to do in the present). I need not say that His greatest Work will be the purifying and strengthening of all Religions so that they may be free from corruptions and stand forth as co-operating limbs and vital organs in the same eternal body of religious truths, including the truths of Avataric manifestations. The dream of Universal Brotherhood cannot be realised by clever hypocritical Hindu-Muslim pacts confined to a portion of the Indian peoples (ignoring Christians and Parsees and Jews, &c) Hindu-Muslim unity was not brought about by Hindus pretending to believe in and to support the Khilafat movement based on a spent-up antiquated doctrine, repudiated with contempt by Kemal Pasha himself and by all truly enlightened followers of Islam and even ordinary gratitude was not shown by the Turks to our poor Indian Islamic brethren who stinted themselves to send money to Turkey for the Khilafat cause. It is when the Universal Purusha Avatara in whom the whole Universe, Past, Present and Future exist simultaneously and who therefore is the only Creator, Preserver and Destroyer and Regenerator is recognised by all religionists as the one and only God to whom all worship must be consciously and directly sent up, (as it now goes indirectly even when directed to lesser ideals,) that we all can see all things in and through God, that we can impartially love all our brother-creatures and can bring about the brotherhood of all religions and thus lay the true foundation of Universal Brotherhood.

We are all sons of God, nay, we can even be the mothers of God when each one of us can give birth to the same Christ in each of our hearts. Our ambition must be to become one and united with the Lord Christ, who is the perfect Image of the Purusha Avatara. All talk of the brotherhood of humanity to be brought about by the swallowing of one sectarian religion by another sectarian religion is

mere "sound and fury, signifying nothing," "mere tinkling brass and sounding cymbal." Nay, it is sowing the seeds of more conflicts and wars among nations and peoples.

If we want to really bring about the Brotherhood of Religions through (as Mr. Stanley Jones said) the stressing of the Lord Christ's Universal Religion, we must cease quarrelling about the uniqueness of this historical Prophet or about this Avatar or that Avatar being the final and only refuge for all mankind in the future and must unite in recognising the Eternal and Primæval Purusha Avatar and His first manifestation as the Trimurti Avatar as common to all Religions, while each of us might follow whatever Prophet or Avatar appeals to his individual heart from time to time owing to the race and family he is born in and the influence of his surroundings.

The Infinite Purusha Avatara must be and is acknowledged by all Religionists, though the sectarian blindness of each sect quarrelling about mere names thinks that the one Life goes only by the name which that particular sect gives to it. My Ishtadevata is the Govinda Avatar; but I am not going to say like some sectarian Hindus, that the physical body He used in Brindavan is imperishable or that He is limited for ever to the form and colour of the physical human body which He then used and which He discarded after His work was done and which (no doubt) has become disintegrated. I cannot hold the doctrine that He is incapable of taking other bodies, whether human or divine for the more and more glorious endless work which He is always engaged in and that He will not enable me to worship Him in those newer and newer bodies, or that any succeeding body He takes cannot include or transcend the glories of any of His previous Avataric bodies. His Purna Avatars are dynamically progressive and not static or monotonous.

May the new Avatar who has come and the ever-living communion of the Saints of all Religions (known as the White Sabha Panduranga of Rishis and Manus in Hinduism and as the Sangha in Buddhism) open our eyes that we may know Him, purify our hearts that we may love Him, and strengthen us to spread His new Gospel of Joy through the forgetfulness of our little selves and acts and thoughts of Universal Love. That my dearest Motherland may become the aptest pupil of the World Teacher and eagerly imbibe the eternal fruits of the World-Religion being and to be proclaimed by the World Teacher in His new Eastern body is my fervent hope and prayer.

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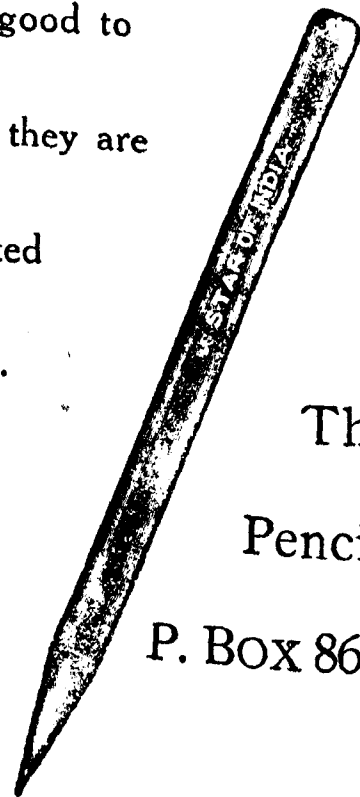
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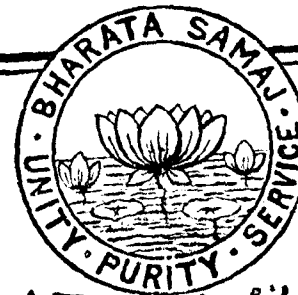
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On the front parapet of THE TEMPLE OF LIGHT, Adyar

चित्रं वटतरोर्मूले वृद्धा शिक्षया गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिक्ष्यास्तु छिन्नमंशयाः ॥

Ah! The wonder under the Banyan tree! There sits the Teacher, a youth; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

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Dr. C. Muthu, M.D., M.R.C.S., London, in laying the foundation stone of the Arogya Asramam said:

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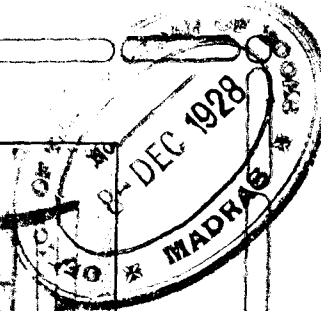
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Dr. ANNIE BESANT RECEIVES ROSES



At the opening of a Garden fete at Wimbledon,
London, July 7, 1928



॥ श्रीः ॥
॥ श्रीगुरुभ्यो नमः ॥
॥ श्रीवसन्तावैभवम् ॥

श्रीमान्नः कुशलं तनोतु भगवान्त्वर्वेश्वरः सन्ततं
श्रीमद्भारतभाग्यदा विजयतां श्रीमद्वसन्ता चिरम् ।
यैषाऽस्मत्कृत एव दुस्तरमहो तीर्त्वाण्वं कार्यम-
प्यस्माकं परिसाध्य सादरमिहायास्तेऽस्त्विदं स्वागतम् ॥ १ ॥

मातस्ते परिपीडितं वपुरिति श्रुत्वा बहु व्याकुलाः
पश्चाद्वर्षमुपागताः कुशलिनी जाता त्वमित्येव ये ।
ते सर्वे वयमद्य वीक्ष्य भवतीं देशार्थसेवोत्सुकां
देहे निःस्पृहमानसां बहुविधं चित्रीयमाणाशयाः ॥ २ ॥

‘जीवन्त्यां मयि मे मनोऽभिलषति स्वाराज्यमिदं परां
द्रष्टुं भारतदेश’ इत्यतिदृढां यां त्वं प्रतिज्ञां व्यधाः ।
तां सम्यक्परिपूर्य दृष्टदयानस्मान् विधातुं विधिः
देयात्ते हि परश्शतं सुमहिते जन्मोत्सवानीदृशान् ॥ ३ ॥

अस्मिन्भारत आधमर्ण्यमनिशं यद्भारयामो वयं
श्रीमत्यै तदपाकृतौ जनहिते नास्त्येव शक्तिर्हि नः ।
तस्मात्त्वत्कृतकालिकोपकृतिभिः कार्त्तन्यपूर्णाः सदा
पन्थानः सुशुभा भवन्त्विति भृशं संप्रार्थयामः प्रभुम् ॥ ४ ॥

या सर्वैरपि सेव्यते बुधवरैः यां कल्पवल्लीं विदुः
कक्ष्या अत्र यया समाः सुकलिताः यस्यै मुहुःस्वस्ति च ।
यस्या ज्ञानमुदेति पुष्कलमिह प्रेमापि यस्याः स्थिरं
यस्यां गौरवमन्यदेव विदुषां जीयाद्वसन्ता मुदा ॥ ५ ॥

जयतु जयतु लोके श्रीवसन्ता मुकीर्त्या
जयतु जयतु नित्यं ज्ञानविज्ञानदात्री ।
जयतु जयतु नित्यं ब्रह्मविज्ञानसंघः
जयतु जयतु लोके भारतीयः समाजः ॥ ६ ॥

[अङ्गार प्रन्थशालायां पण्डितः प्रीतितो व्यधान ।
पलाशूर रामनाथः श्रीवसन्तावैभवं शुभम् ॥ ७ ॥]

October 1st Dr. Annie Besant's Birthday

October 1st! The 82nd birthday of Annie Besant! And many in the five continents of the world will wish her many happy returns of the day.

For Annie Besant is international. In her heart is a ravishing vision of the future—a vision in which are reconciled and fulfilled the world's great races and religions. Not without reason have men and women of different nationalities and diverse faiths turned to her for light and inspiration.

Some weeks ago when Reuter cabled the news that she had caught chill in London and so cancelled her lecture, I breathed out a prayer that she might live to see India free. And in that prayer, our group at the Shakti Ashram, Rajpur, consisting of young men drawn from different parts and two American ladies, joined whole-heartedly. I feel happy to get the news to-day that Annie Besant, addressing a public meeting in Benares on September 8th said:—"I cannot die until India is free!"

Of the magnitude of her work for the Indian National Movement, I may not speak in this hurried little note. Let me say this that in launching the Home Rule Movement she became an epoch-maker in the politics of modern India. And before crowded audiences in the Queen's Hall, London, she has voiced, again and again, with the eloquence of an inspired prophet of freedom, India's claim to Swaraj as at once the birthright of this ancient gifted nation and the essential condition of the world's advance. For humanity needs India; and humanity is not free as long as there are chains on India's feet. A significant fact of the 20th century is the shrinkage of the world. The nations are interlinked one with the other as never before; the politics of East and West act and react one upon the other. We are in an era of *well-politik* (world-politics); and the movement of freedom is one. India's freedom is the call of the Creative Spirit, the Spirit of the Age. It is foolish to say that self-determination is a doctrine which applies only to the temperate zone and not to tropical countries. Humanity is one. A new spirit of *Shakti* is sweeping over the East; and I see Freedom coming to India. Only let India be united. And not the least of Annie Besant's political services to this nation is her clear insistent call to unity. Unite and build a new temple of liberty—is the burden of her political addresses to the Indian people. Would that we all listened to her Great Call in this hour of the nation's urgent need!

Richer still, as it seems to me, have been her contributions to the cause of religion. She came to India at a time when many of India's sons regarded as superstitious the great truths Hinduism has treasured through the ages. Annie Besant realised the value of the religious idealism for nation-building. We live by affirmations; we live by admiration, by faith, by love. Annie Besant disclosed some of the shut-in splendours of the Ancient Faith. Some, I know, have complained that she has not always been correct in her interpretations and applications of the Hindu doctrines. I am not a theologian, and no interpretation,—even in the domain of science—is infallible, as, indeed, the great scientists themselves readily admit. Newton's interpretation has been displaced, modified, by Einstein's. One thing I may humbly submit:—Annie Besant has shown how Hinduism may justify itself at the bar of modern thought. And in showing this, she has won over many of the educated to the Hindu faith.

A characteristic of the modern era is emphasis on experimental science. Annie Besant has pleaded with ability, eloquence and insight, for the scientific method in religion. She is a mystic, because she is scientific. Facts of consciousness—enlarged, widened consciousness of the Great ones in different climes and countries, in diverse orders and ages—are a testimony to the realities of religion. And the same testimony shows the unities of world-religions. The Hindu Rishis are not in conflict with Mahavir and Buddha. Jesus does not contradict Krishna. Muhammad has no quarrel with Zoroaster. There is no antagonism but a beautiful harmony between Guru Nanak and St. Francis. Religions are not rivals. Religions are sisters, in the one Family of the Spirit. To this great truth of the unity of world-religions, the harmony of world-scriptures, the brotherhood of the world's prophets and saints, four of the great witnesses among mystics in modern India are Shri Ramakrishna, Shri Keshav Chandra Sen, Sri Vivekananda and Srimati Annie Besant. She has realised the truth of the mystics and yogis—the triple truth of the Divine in Nature, the Divine in the Heart, the Divine in the All. I have often thought a Bible of mysticism is an urgent need of modern life. Whoever may compile such a Bible must include in it passages from the speeches and writings of Annie Besant—passages of rare beauty and true spiritual insight.

I regard her as one of the greatest women in all history. She has suffered, and struggled,—and achieved. She has worked as cook and governess; to-day she is the director of a big international Society. She has struggled for the Light; to-day she is one of the teachers of humanity. A Christian by birth she became an atheist, then a socialist, then a theosophist. Did not Emerson say that 'consistency' was the hobgoblin of little minds? Through all the changes of her views, she has retained a progressive mind, a penetrating intellect, a splendid courage in the face of enormous odds. Her heart yet is young as her will is vigorous and her mind massive because she directs her life from a *chakra*, a centre, which only Great Seers have attained. Of her, I think, may be spoken the words used in regard to one of the world's mightiest mystics:—

Whate'er the Eastern magi sought,
Or Orpheus sang or Hermes taught;
Whate'er Confucius would inspire,
Or Zoroaster's mystic fire,
The symbols that Pythagoras drew,
The wisdom godlike Plato knew;

What Socrates debating proved,
Or Epictetus lived and Bruno loved;
The sacred fire of saint and sage,
Through every clime, in every age,
In Besant's wondrous page we view,
Discovered and revealed anew.

Homage to her! In her message is a music of life's depth and strength. For she has sought and suffered and—seen. In a striking passage she records her experience of a night when she was suddenly awakened to find the air of her room "thrown into pulsing electrical waves, and then appeared the radiant astral Figure of the Master visible to my physical eyes." I revere her as one of the few—very few, personalities of our day in whom are beautifully blended, *self-realisation* and *service*. She has revealed, and she has achieved. Revealed deep things of the Spirit. Achieved great things in the outer realm. May her voice remain audible through the distractions and discords of these days! And may her life be a light and beacon to many a pilgrim to the Shrine where shines the light of lights!

T. L. VASWANI.

THE BHARATA DHARMA

THE OFFICIAL ORGAN OF THE BHARATA SAMAJA

VOL. VI

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Dr. Annie Besant

Salutations to her who has been the beacon light of wisdom to us, a loving mother and compassionate guide for higher life; to her who has returned to us to our heart-felt delight from the world of the dead for dear Mother India's service at this momentous period of her glorious history; to her who is entering on the 82nd birthday of this life on Monday, Oct. 1st. wearing the valued body for our sake and the sake of our country.

To her we bow in deep gratitude. In the words of our late lamented and beloved friend Krishna Dasa (Sir T. Sadasiva Aiyar), "May the Heirarchy who have lent her to us during some years past for the benefit of the world, more especially for the uplift of Bharata Varsha and Bharata Dharma continue to lend us in their Merciful Dispensation, for many more years, her most pure body and brain which are more Indian now than the flesh and blood and brains in any Indian body!"

The Madras Seva Sadan

It is a great and true service that the Poona Seva Sadan authorities have rendered to Madras in taking up the Madras Women's Home of Service and Baby Welcome at Mylapore as a branch of their activities. These were brought into existence by Mrs. Cousins with her commendable energy and against difficult odds and reared by her in her ever-growing love, with the hearty co-operation and help of some of our leading and philanthropic ladies of this city. Mr. Devadhar, M.A.; C.I.E., that devoted son of India and veteran worker for the social uplift of women and President of the famous Seva Sadan of Poona, and also his able collaborator, Mrs. Janaki Bai Bhutt deserve all praise and gratitude for taking up the working and administration of the Madras Branch.

We have on previous occasions dwelt upon the dire need for such an institution in this vast city where there is no suitable Home for

destitute women to help them out of the difficult conditions of life brought about by an indifferent society, its unmeaning customs and ill-understood and mischievous traditions and the appalling cruelties perpetrated on such helpless women and widows.

A decent Home affording shelter to deserving adult women has now been opened under competent guidance and supervision, and a comprehensive programme of useful activities has been initiated to give the needed opportunity to them so as to equip them with facilities to learn and serve on the lines suited to them and thus making their lives bright and beneficial to themselves and to the country.

The opening and the widening of the scope of the Seva Sadan in Madras has already brought to prominent and painful notice, the glaring conditions of several young and suffering women deserted by their wily and vagabond husbands. The women have not been slow to take advantage of the benefits of the institution despite difficulties and even opposition from their relations who would only discourage but would not help.

The Seva Sadan has issued a statement of the details of instructions and training provided in the Home, the nature of administration and supervision organized and also the urgent need for sympathy, co-operation and help from the citizens of Madras and the maffasil. We earnestly wish that this laudable endeavour of beneficent service to an extremely suffering class of our helpless sisters receives the best from every son and daughter of our province, who feels for the forlorn.

The All Parties' Conference.

Our hearts have thrilled with the joy of the great and unique success of the All Parties' Conference that met at Lucknow to consider the Nehru Committee's Report on the principles of the Constitution for India. Apart from the political triumph of the Country in arriving at considered agreements on the vital issues which have long been the despair of progressive politicians all these years, the results attained are evidence of Indian solidarity amidst diverse influences of race and creed and the interests of party shibboleths. It is a magnificent triumph of the forces that have been vigilantly working for India's good, silent, unrecognised, but with all the potency of the Divine Will behind them. We may not be able to accurately understand the significance of this epoch-making event, being in the very centre of the constantly changing life. If we bear in mind how great changes were brought about in the past by instruments which are now acknowledged to have made the splendid history of the time, the importance of the Lucknow Conference may to

some extent be visualised even now as it will certainly be accepted by the future generations. In the brilliant words of Dr. Besant, the foremost servant and helper of India, "The apparently immovable obstacle in the way of winning India's Freedom has been shattered by the irresistible force of her children's patriotism, of their passionate devotion to the common motherland, of their will to be free.

Hindu and Muslim and Sikh are we,
But all of us one in our worship of Thee,
Bharata Mata.

That is what Lucknow has proved in creating the Commonwealth of India Bill."

Sir P. S. Sivaswami Aiyar writes:—"The fact that the people of India are not of the same race or colour would make no difference. The cultural hold that England has and will maintain over India and the tie of gratitude will prove a far better cement of empire than the control which is maintained by force of arms. Political India is not so blind as not to be able to appreciate the solid advantages of a lasting partnership in the British Commonwealth of Nations. The elevation of the status of India from that of a dependency to that of an equal partner like the self-governing dominions will be the proudest achievement of England in the pages of history."

For us who believe in the Divine Guidance of affairs, it is easy to see the hidden hand of God that always moves for righteousness shaping the destinies of India towards her glorious future. Unity has been reached and differences have been transcended. May the Great Guardian of India bless this holy land, long in travail, with increasing unity and abiding peace!

A Striking Reform Marriage.

The marriage of Mr. Abdul Karim Saheb B.A., with Shrimati Janaki Amma, daughter of Mr. A. S. Rajagopala Aiyangar, Asst. Engineer, P.W.D., Bezvada, took place at the Theosophical Headquarters Hall, Adyar, on the 12th August. Mr. Abdul Karim Saheb is the Dt. Forest Officer, Guntur, and a well known Theosophical worker. Shrimati Janaki is also an earnest member of the Society and is a student of the M.B. & B.S. class of the Madras Medical College. Both are members of the Bharata Samaja for long and their marriage is a true union of kindred souls whose religion is service.

They sought the sanctification of their marriage through the Vedic Marriage Ritual and the sacrament was administered by Mr. K. Narahari Shastri before a large and distinguished gathering of friends and supporters, among whom were the Hon. Justice V. Ramesam

Pantulu Garu, the Hon. Justice and Mrs. Venkatasubba Rao, Dewan Bahadur A. Narayana Pantulu Garu, Retd. Dt. Judge, and several Indian, European and Muhammadan ladies and gentlemen. In a solemn half hour, the sacred and inspiring ceremony was completed before the brightly burning fire and with the beautiful chanting of the Mantras.

At the completion of the function, Mr. V. C. Seshacharya, High Court Vakil, Madras, congratulated the couple on the courageous and noble step they had taken regardless of unthinking and ill-informed criticisms of the so-called Society and wished them happiness and success in their new life of joint service in the cause dear to their hearts. Mr. Abdul Karim thanked all for their sympathy and good wishes and said that he felt he had discovered his companion of previous births for the common service to which they have joyfully pledged themselves.

All present felt the significance and value of a true and understanding marriage.

The Face of the Buddha

BY SADHU T. L. VASWANI

Three years ago I visited the Buddh-Gaya,—the most sacred spot of the Buddhist faith. I saw the Bodhi Tree. Something of the memory of the Ancient Tree went into me. And in the shrine I saw the Face of the Buddha,—a Picture of the Peace that passeth understanding. And since that day Buddha has mingled with my prayers and meditations. In my daily worship, I recite the Buddhist prayer as I do the Rishis' Prayers and the Prayer of Jesus taught to his Disciples. In Buddha, as in Jesus, the Word of the ancient Rishis was made Life, a creative shakti for the service of humanity. At Buddh-Gaya, Gautama attained to self-realisation.

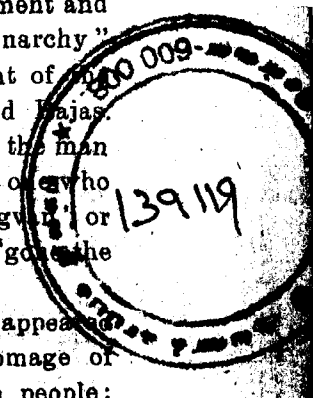
Coming from Uruvala, he sat beneath the Bodhi tree, his body reduced to the state of a dry log. He had denied himself the sacrament of Beauty and Life; he had tried the ascetic theory,—tried and found it wanting. He had fasted. He had reduced his food to a single grain of rice. He had slept on thorns. He had slept among rotten dead bodies. He had tried to suppress his breath until he heard the very blood rushing in his head. He had gone without bath for months together until his body, covered with dirt and dust, looked like an old tree. What penance! What sufferings! What torture of the body! But no Enlightenment!

It is evening. Gautama leaves the Uruvala forest and walks to an ancient tree,—henceforth to be known as Bodhi tree. A grass-cutter

offers him grass. Gautama sits on the grass-seat beneath the tree and then resolves:—"I will not rise from the seat—until I attain to Enlightenment. Let my blood dry up: let my body decay: let me perish in the search and the struggle: I will not arise until I know!" There at the foot of the ancient Tree, on his grass-seat sits the Great One,—the Prince of Great Heart and Great Resolves. There he sits cross-legged and meditates for 7 days and 7 nights; there he sits, even under heavy rains,—until the full moon of Vaisakha shines upon him and in the beauty and silence of the moon-lit night he attains Enlightenment. There rises before him a vision of his previous births. Then a sacred vision rises before him,—a vision of the universe as a chain of causation,—a vision of the Law of Karma. A third vision, too, rises before him,—a vision of the way out of the world-sorrow, the way to *Sukhadhama*, the way to that Happiness which man cannot have until the 'ego' is annihilated and the Impersonal shines! Gautama becomes a Buddha!

Gautama was his surname,—the name of his *gotra*. He belonged by birth to a kshatriya clan of the Sakyas. They formed a little republic. There are critics who say democracy is alien to Indian genius: they should have a better knowledge of Indian history. Ancient India made many experiments in the art of government and was familiar with the types which we call "constitutional monarchy" and "republic". Buddha's father, Sudhodhan, was President of the little Republic of the Sakyas. Presidents were also named *Rajas*. Gautama after attaining Enlightenment was called Buddha, the man of Budhi, the Wise One. He was also named *Sidhartha*, i.e., one who has achieved his Quest. His disciples called him, also, "Bhagwan" or the Lord and *Tathagata* or "One who has gone thus", i.e., "gone the way of the earlier Buddhas".

In the world's history, ancient or modern, there has not appeared another who received in his own life-time the reverent homage of millions as Buddha did. Buddha impressed his will on the people; India under his influence became practically a vegetarian country. For at least 500 years the governing principle of India's life was *Daya Dharma*. Yet let us not think that Buddha started on his mission without opposition. It was no path of roses Buddha trod. In the early period of his ministry he was abused, opposed, persecuted. He conquered by love. Buddha, said his opponents, was a thief because he had destroyed faith in animal sacrifices. "Do not see even his face",—said they about him. One day he could not get even a morsel of food as alms in a village! Sonadanda was a learned Brahmin. He was advised for the sake of his reputation among men not to see Buddha! Sundari was a nun. Buddha's persecutors got some bad



men to kill her. Her body was thrown into a thicket near the monastery where Buddha was staying. "Gautama", said his opponents, "is the author of the crime". Gautama was quiet, patient and forgiving. One day the real assassin got drunk and in a drunken state revealed the conspiracy. So the real culprits were found and Buddha's enemies were put to shame. Cinca was a young woman. Buddha's enemies bribed her to accuse Buddha of having lived with her. She put on a wooden globe and appeared like a pregnant woman. Month after month did Buddha's enemies revile him. Buddha remained silent and serene. In the ninth month this wicked woman appears at Buddha's evening *satsang*. In the presence of the people she accused Buddha of having lived with her and asks him to provide her with a place for her approaching confinement. Buddha is calm. In gentle words he says to her:—"Sister! whether thy words be true or not true, nobody knows but you and I." At these words the woman's wooden globe falls down! The people see she is not pregnant! They hoot her and pursue her: she confesses the truth and asks for pardon. Devadatta is Buddha's cousin and disciple but turns a traitor. Devadatta wishes to be the leader. He spreads false reports against Buddha and later hires 16 men to murder the master. They go to kill: they remain to revere him. In his sacred presence they are converted. They fall at his feet: They confess their sins, they ask for pardon: they repent and become his disciples.

His life of singular purity and singular love soon conquered all opposition. Buddha came to be revered as "Teacher of men and gods"! Princes deemed it a proud privilege to pay homage to him. He had the simplicity of a child, the humility of a saint. A prince invited Buddha and carpeted the mansion with fine gaudy sheets. Buddha would not walk on them. He kept standing at the entrance till they were taken up. Cobblers and barbers and other men of "inferior" caste were welcomed by him to his *satsang*. Buddha had profound reverence for the poor. Before he passed away at the age of 80 in 487 B. C. his message had travelled to millions.

The message of the Buddha, as I understand it, is not an *ism* but an attitude, not a creed but a view point. Speculative systems were built up after Buddha passed away. But the Buddha himself offered the people not a speculative system but his own life-experiences. His whole being vibrated in sympathy with the people. He saw them suffer and wander in the dark. He called himself a "physician of the soul". He said he had "attained the immortal." And he moved from town to town, from village to village with a message of the *Sukha-dharma*, a message of the Realm of Joy, a message of the Light. "O! the benighted! should ye not search for a torch?"

The Miracle of Regeneration*

(Continued from the last issue.)

"From this point of view, there is no absolutely free country to-day."

There are everywhere restraints of various kinds on that free flow of life which implies, as we have seen, the recognition of the ultimate unity of all as the ideal, and the acceptance of an increasing approximation to that ideal as the foundation of corporate existence.

There are restraints on freedom of belief in most countries of Europe and in Catholic America. In England, which boasts of its perfect tolerance of religious differences, it was only in recent times that the disabilities of Catholics and Jews and of professed atheists were removed by law; and even now the occupant of the British throne, a King though he be, must profess adherence to the established Church. In the United States of America, which in some ways is the freest country in matters of belief, we read the other day how a teacher of evolutionistic theories was persecuted by the "Fundamentalist" orthodoxy of one of the States. What is worse, negroes as such are looked down upon and harassed in various ways, and even educated people of the higher castes from India, who belong to the same Aryan stock as the bulk of the American Race, are not allowed to settle down in that country. There are social distinctions and fetters of one kind or another in practically every country in the world, due primarily to conceptions opposed to the ideal of brotherliness,—distinction of class, colour, wealth, blood or descent, and so on. There are also economic restraints due to rivalry, jealousy, etc., restraints on trades, unions and combines, and so on.

Apart from all this, we see very few countries to-day which are perfectly enlightened in spirit, readily receptive of new ideas, untrammelled by conventions and prepossessions, by custom or authority.

All this shows that, from the point of view of conformity to the deeper laws of life, there is no country to-day which can be described as absolutely "free", whatever its civilization, its outer grandeur and power, may be.

"There are everywhere merely degrees of freedom"

All that we can say is that some countries are "freer" than others in the sense we have attached to the idea "free." Modern Russia, with its boasted Bolshevik freedom and iconoclasm, is perhaps the least free, of any. Italy, under its rigid Fascist regime, comes close behind. For the matter of that, portions of the British Empire are bad enough in this respect: it will be sufficient to refer to South Africa

* Unrevised Notes of a series of Talks at a Study-class given by Rajadharma-pravina Dewan Bahadur K. S. Chandrasekhara Aiyar.

and Kenya in relation to their treatment of Asiatics and the indigenous races, by way of illustration. Even Australia, with its young nationality and presumably fresher outlook, is by no means a "free" country, if we may judge by its immigration laws and the discrimination practised against peoples with brown and yellow skins.

I have tried to recollect which country at the present day can be looked upon as reasonably approximating to the ideal of inner freedom, but cannot think of any which fully satisfies the test.

"But in every case where political freedom exists, there will also be found co-existing with it a certain freedom from the kind of unreal restrictions which curb and confine the spontaneous and creative flow of life."

It is true that some countries enjoy more political liberty than others. Indeed, some of the smaller States are rather well off in this respect, doubtless on account of their very smallness and comparative weakness. Since it is hopeless for them to arm themselves effectively against their more powerful neighbours, they have in several cases dispensed with elaborate military defences, and their political freedom is even guaranteed by the great powers. It may be stated generally that, where a State has no reason for fearing aggression, either because it is too insignificant for the rousing of jealousy or apprehension, or because it is too powerful to be attacked with impunity, or because it is thoroughly united at home, it almost invariably enjoys a substantial measure of freedom. I should perhaps qualify this statement in so far as concerns military empires and countries obsessed by world dominion and pride of race. A State which has no reason for fear has, in any case, excellent reason for enjoying and permitting the largest measure of political freedom; and the consciousness that it acts justly and reasonably towards its own people and towards foreigners, that it aims steadily to secure peace abroad and maintain harmony and progress within, such an attitude makes decidedly for the easy flow of the creative power of life.

Countries where there is no freedom—and I would include herein not only political but also religious and social freedom (freedom of the sexes, equality of castes, etc.)—are just those countries which provide obstacles of one kind or another which curb and confine the free and spontaneous flow of the life current.

And if we examine closely the restrictions which prevail, we shall find that they are all of them "unreal" restrictions; that is to say, not restrictions entailed by nature and therefore insurmountable (such as climate, soil, situation, or necessary and more or less inevitable for social and individual reasons such as age, health, decency, etc.), but artificial restrictions imposed by man and therefore removable by

human will. I have illustrated sufficiently what is meant. It is true we imagine that some at least of these restrictions are not artificial, but natural; that they are restrictions imposed by divine revelation or superhuman enactment. This however is mere sophistry. Apart from all questions as to the spiritual or other authority or inspiration behind such ordinances, who is it that seeks to enforce them but the priests, or the lawgivers, or it may be the judges, who profess to be the appointed agents in this matter, and yet after all are merely human agents? Supposing these human agents kept quiet, would these ordinances automatically execute themselves, as if they were laws of nature, acting, say, like fire which burns the fingers the moment it is touched? It is surely obvious that any restriction which requires human agency to enforce it is essentially a man-made one; and if, further, it operates to curb the spontaneous, creative flow of life, then it is an "unreal" restriction, one with a mischievous tendency.

(To be continued.)

The Mahalaya Fortnight and The Navaratri Puja

(Rendered from the Tamil Pamphlet on the subject written by the late Mr. Subrahmanya Aiyar of Madura.)

The Mahalaya Paksha every year—the dark fortnight in the month of (Purattasi in Tamil) Bhadrapada commencing from September 30th this year—has long been observed as extremely sacred to the Pitris as the succeeding 9 days of the bright fortnight the Navaratri is a period of devoted worship to Devas. What is the special nature of this season in the year that renders it particularly favourable for such worship?

Mahalaya Paksha

The meaning of the word connotes that it is a fortnight into which all is dissolved. It is described as कन्यागते सवितरि आपाद्यादि पञ्चमापरपक्ष and means the 5th fortnight (dark) in the Summer Solstice after the commencement of the Dakshinayana, when the Sun enters Virgo (Kanya). It is otherwise described as सौराश्विनीय कृष्णपक्ष and means the dark fortnight when the Moon comes nearest to the constellation Ashwin. This generally occurs in September. Thus that period is taken as sacred when the Sun is in Virgo, the dark fortnight being dedicated to the worship of the Pitris and the bright fortnight to the Devas. The significance may be examined in three aspects (1) Adhyatma; (2) Adhidaiva; and (3) Adhibhuta i.e., pertaining to a

knowledge (1) of the Self, (2) of the Shining Ones, Devas, and (3) of the Elements.

I. According to Adhyatma, the twelve houses of the Zodiac would appear to indicate the twelve *latras*—the actionless Brahman, the action-inspiring Pranava, the dual Prakriti—Purusha, the created world, the Universal Jiva, the Jiva Shakti, Icchha, Kriya, Gnana, Jara or age, Achievement, Moksha or liberation. This is explained in detail with reference to the significant names and forms generally applied to the twelve houses as revealing the coming forth of life from Brahma Chaitanya, its pilgrimage through matter, and final liberation into Atma Chaitanya, and it forms the Adhyatmic understanding of the importance of the season.

II. According to Adhidaiva: the period indicated by the Houses Mesha to Kataka, relates to the state from the Unmanifest to the Manifested Universe in order, and cannot form an object of worship or devotion. It is Ishwara as Saguna Brahman, that is, with the aid of Maya, exhibits his three functions of Icchha, Gnana and Kriya and engages himself in the creation of the Universe and its final dissolution. Puranas speak of His creative period as His waking state and the dissolution period as His sleeping state. The Maya Shakti of Ishwara is found in Devas who are working in furtherance of His will; in the living and the non-living creation on this earth tending them towards birth, existence and death, their life and enjoyment; and in the inhabitants of the nether-worlds, Bhutas, Pretas and Pisachas in whom it works for evil. Thus all the individual activities of Devas arise from Ishwara working with Maya. These separate activities when they rest in their source and manifest again, they exhibit renewed and greater vitality just as man's functions get renewed strength when he is in Sushupti or sleep. It is when Ishwara, the Saguna Brahman, is resting i.e., when He is in touch with the Samashti, the Universal Shakti, in other words, when all activities are in (Laya) latent in his Maya, he becomes eminently fit for Upasana or worship. The several Upasanas such as Dahara Vidya; Sandilya Vidya; Vaisvanara Vidya and Upakosala Vidya, all have Ishwara, Saguna Brahman, as the object of worship. The individual powers of the various Devas merge into their Universal source once a year and get renewed for the helping of the worshippers. Worship directed to the Universal source of all power at the period when differentiated aspects are in laya, or merged in it becomes capable of the greatest good to the devoted worshippers. It is such worship that is indicated and undertaken during the Mahalaya Paksha and the Navaratri days. This is the Adhidaiva understanding of the fact.

III. According to Adhibhuta: when the unconditioned Para-

Brahman is taken in manifestation as Saguna Brahman for purposes of Upasana or worship, the latter is contemplated upon as the great Sun of our System or the Atma in the heart. असावादित्यो ब्रह्म we say and the appropriate gesture is the pointing to the Sun and the Atma in the heart. When the Sun enters Leo he is said to be in his own house—Swakshetra for the Sun. Mesha is his Exaltation house, and the Dhanus, the friendly house. Mesha, Simha and Dhanus form a triangle (*Trikona*). This indicates that Ishwara in the form of the Sun gets individual limitation in Simha, attains to wisdom in Dhanus and to the supreme bliss of Brahma Sayujya in Mesha. When the Sun enters Virgo (Kanya), it is the time for the prospering of the latent powers in nature. All the potentialities come into manifestation in this month of Bhadrapada (Purattasi in Tamil) when the Sun's warming rays come in contact with and kindle growth in, nature. Shri Bhagavata describes the season thus

ततः प्रावर्तत प्रावृत्सर्वसत्त्व समुद्रवा

'The winter started with the opening life of the moving and the un-moving objects of this earth.'

People on the path of forthgoing (desire) undertake desireful activities expecting results and worship the Sun at this period when he is in Virgo (i.e., described as कन्यागते सवितरि). As the worship has to be done in devotional faith and the presiding deity of intellectual devotion viz., Budha, has Kanya as his ruling and *Mula Trikona House*. Similarly when the Sun is in Dhanus indicating wisdom चापं गते पूषणि i.e., in the month Margasira (December-January), it is said to be best time for Nishkama Upasana or desireless worship. As such a worship has to be joined to wisdom and the presiding power of wisdom viz., Brahaspati has Dhanus as his ruling and *Mula Trikona house*. For this reason it is said by Shri Krishna in the Gita (Chap. X.)

मासानां मार्गशीर्षोऽहं

"I am the Margasirsha among the months." The reason for the celebration of Dhanurmasa Puja, Arudra Darshana and Vaikunta Ekadasi occurring in Margasirsha month will also be seen here.

IV. The classes of Devas who are competent to receive worship from men and return appropriate benefits to them are two (i) Pitris (ii) Devas.

Mahalaya worship is appropriate to Pitris who preside over the Dhumamarga or the path of darkness. The dark fort-night or Krishna Paksha is related to them. They are of five types—Pururavas Ardravas (both classed as Visvedevas)—Vasus, Rudras, and Adityas (all the three classed as Pitris.)

lakshmi, and on the 7th, 8th and 9th days to the forms of Brahmi or Sarasvati. Worship is offered accordingly in these days to the respective forms, the form relating to the day forming the Chief, the others, subordinate.

IX The last three days being dedicated to Sarasvati, the last day is called the Sarasvati Puja day, though Chamundi is the Chief form of the day and all subordinate. In the puja mantra all the three dominant forms are described *Dhurga, Lakshmi, Sarasvateem Pujayami* is the statement used.

Such in brief is what may be gathered as the essence of the Mahalaya Paksha *aradhana* and Navaratri Puja.

Thoughts on Diet

BY THE HON'BLE JUSTICE V. RAMESAM

(No. XI Avoid Aluminium Vessels and Summary.)

It is perhaps proper at this stage to take stock of the ideas in the preceding ten articles on diet and sum up the inferences that can be made from them relevant to the dietaries of the people of Southern India. But, before I do so, I take this opportunity of dealing with one subject which has come to my knowledge only recently. In a recent number of the *Health for All*, a British magazine on health, I find an article pointing out the dangers of cooking in aluminium vessels. The article is based in a book published by an American researcher, Dr. C. W. Betts and the substance of the article is, that both acid and alkaline substances are vitiated by cooking in aluminium vessels. Even using an aluminium vessel for merely boiling water is suggested to be unhealthy. It is said that Aluminium hydroxide is easily formed and that is a poison and though in small quantities its effect is negligible, repeated and continuous ingestion of the poison produces evil effects on the alimentary canal resulting in disaster. And now, as I write this article to-day, I find in another American journal the *Vegetarian and Fruitarian* of Idaho, an article by Dr. Betts himself. In this article he mentions that one sect of official authorities advise against the cooking of acid foods and on the other hand ex-officials like Dr. Cushman and Dr. Harvey Wiley caution against cooking alkaline food in such wares. He then says that if we follow the advice of both, we will exercise good judgment in avoiding the use of Aluminium for any cooking purpose. He also mentions that Aluminium is an acid metal and has an attraction for alkaline substances. I believe the people of this presidency have for some years found that keeping salted or acid substances in aluminium vessels corrodes them and ultimately they begin to lea

showing some chemical process was at work. The net result of all the above observations seems to me to be that it is safe not to use aluminium vessels except for drinking cold water.

Having made this observation on cooking vessels, I will now try to summarize the substance of my first ten articles:—

1. My advice to all vegetarians in the world is never to give up their vegetarianism and never allow themselves to be tempted into making experiments with meat eating. As to meat eaters I feel diffident in offering any advice to them however much my present knowledge is the result of scientific study. I must necessarily suffer from the charge of being biased as I belong to a race which practised vegetarianism for a thousand years and an advice from such a person must be looked upon with suspicion. Be it so. My unbiased advice to the meat eaters will be, study the matter for yourself, take all the world's recent scientific literature, especially for the last 12 years and form your own conclusions about it.

2. The people of Southern India have committed a grand mistake in forming the habit of drinking coffee as a morning beverage and the sooner they or some of them can give it up the better for them. The same remark applies to the use of tea and cocoa. A simple substitute can be easily found and I have already suggested some substitutes in my former articles. Each individual can device one for himself. A cup of water with lime juice sweetened with a table spoonful of honey is one such that comes readily to my mind.

3. Enormous quantities of refined sugar are being used in Southern India. Most of this is imported. The avoidance of the use of this refined sugar will not only promote the health of the people but also helps the Swadeshi idea. All that they have to remember is that fruit sugar is the best form of sugar, next to it is honey, next to it are various kinds of palm sugar and inferior to these is cane sugar and as to cane sugar the more refined it is, the worse will it be.

4. The next evil for the Southern Indian to combat is the use of polished rice and indeed all polished cereals. He is not only to give up milled rice, but also white refined wheat flour coming from Australia, similar to corn-flour sold in the markets, pearled barley and various preparations made of white flour. The less devitalised these foods are in preparing them for food the better for the people.

5. More green vegetables should be used to neutralise acidosis-causing foods and in preparing green vegetables they should not be boiled in large quantities of water resulting in the throwing of water; one must train one-self to the habit of eating some if not all the vegetables, raw and make the raw vegetable a part of every meal.

6. The amount of pulses eaten in Southern India is excessive and

especially after the age of thirty this excessive use is sure to cause proteid toxæmia. It must be restricted to twice or thrice a week and they must be prepared in a form which gets their vitamins and not destroys them.

7. Those who can afford ought to make it a principle of making fruits part of their lunch and at least there should be one of the three or four meals of a day which is free from pulses and cereals.

8. After the age of thirtyfive you do not increase your weight especially if you have got the average at that age.

9. The use of fats also may be conveniently diminished. One fourth of the quantity of ghee and oil now used will perhaps do.

10. After the nursing period is over the use of milk is questionable. At any rate, adults do not require milk and if any milk products are used, butter-milk is better than milk or curd.

(Concluded)

The Plan of Hindu Temples

BY M. S. SUNDARA SARMA, B. A.

Notwithstanding ignorant criticisms to the contrary there is a plan for every Hindu Temple, be it large or small. Modern native indifference and neglect have lent a good deal of colour to such baseless opinions. Although modern Stāpatis do know the details of the Temple plan it is only very few that know really the rationale of the same. Meaningless adherence to the rules, most often dry, of the various Āgamas is as prevalent as the meaningless recitation of the Indian Scriptures. In both cases the original truths have been in an excellent manner handed over to worthier posterity to be understood.

The plan of Hindu Temples lends itself either to Cosmic-Astronomical interpretation or to anthropomorphic-physiological one showing thereby the identity of man, the microcosm, with the Universe, the Macrocosm.

In order to realise the Cosmic conception of the Temple plan just think for a moment of the Universe that is visible to us. Let us proceed from the Sun outwards. The Sun is located at one of the foci of the elliptical orbits of the planets. The other focus is vacant as there is no visible object therein located. So that at the middle of the Solar system there are two centres one occupied by the Sun, a material and visible shape and the other a void, an immaterial centre. Just so in an Ālayam or Temple you have two centres in one of which you have a feminine form which in Indian Art has always been a symbol of primordial matter or *Mula-prakṛiti* and, in the other a spheroidal

Lingam which is at once a nothingness by its shape and a symbol of the Supreme-Self. In the Solar system you have, round these centres, planets moving round in their orbits. In the Temple you have *Mantapams*—symbolical of planets*—having their orbits as it were in the circumambulating paths. Again in the visible Universe beyond the Solar system you have the stellar or galactic system containing myriads of solar systems piled as it were one over the other. In a Temple outside the Paths you have the so-called *Gopurams* which are really *Mantapams* piled over *Mantapams*, thus standing as symbols of the other solar systems outside our own. Of the four *Gopurams* wherever they exist it will be found that the Southern one is crowded with details and the Northern one is left blank or empty in ornamentation. Thus showing symbolically the crowded starry sky of the Southern hemisphere as contrasted with the comparatively blank Northern starry hemisphere. This empty nature of the Northern tower or *Gopuram* is usually indicated in its name, as is only too well known, by calling it by such names as "mottai" or "vellai" *Gopuram*, which means literally a blank tower.

The parallelism between the plan of the Temple and that of the visible Universe is extra-ordinarily complete and one can by a good study of these Temples learn how the ancient Indian artists have not only anticipated many a modern astronomical conclusion but have gone considerably further.

The other microcosmic interpretation shall now be suggested. The Holy of Holies in the sanctuary or *Garbha-grāham* is the self or *Atma*—the man. The space all round it enclosed by the walls of the *Garbha-grāham* is the Buddhist vehicle or sheath of the central self. The space round the *Garbha-grāham*, usually the first of the *pradakshina* or circumambulating paths is the Manasic vehicle or sheath. These three are invariable and essential in every *Ālayam* or Temple, however small or insignificant it may be. The empty and vacant sanctuary, in one of the Temples in Southern India is not an exception but a concocted myth to keep in secret the unholy touch of the Muhammadan vandal who removed the central image to loot the gold below. This triad in man, the *Atma-Buddhi-Manas*, is the permanent ego of the *śūtratman*. In an *Ālayam* or Temple the central image, the *Garbha-grāham* and the walk all round it, is the permanent thing. The four other walks round it may come and go, old ones may give place to new ones or may be ever changing little by little just as in man the lower quaternary vary from age to age. Generally a Temple having seven *prakaras* or paths included within itself the village or the town in the centre of which it

* Vide my article "Some fundamentals of Indian Art" in the *Theosophist* for December 1924.

was situated. Southern India is too full of such temple-cities or villages.

It is no wonder that town planning was no secular matter. "The whole is modelled upon the plan of a city in heaven." When a king desired to build, he called his architect saying 'Send to the city of the Gods and procure me a plan of their place and build one like it.' And we see the plans thus procured were both Cosmic and Microcosmic at once.

Women's Property Rights in Hindu Law Lines of Legislation.

BY RAO SAHEB C. V. KRISHNASWAMI AYYAR, B.A., B.L.

Not the least important or just among the claims made by those who are labouring to restore Indian women to the position which, by reason of their important services to the race and the community, they deserve, is that their rights to property and inheritance should be remodelled to suit modern conditions of Indian society. All those who sympathise with such claims must feel grateful to Mr. K. T. Bhashyam Ayyangar, B.A., B.L., Advocate, Bangalore City, for his "learned" advocacy of the women's cause in this matter. I use the word "learned" not in any conventional sense, but to indicate my appreciation of the research and learning which Mr. Bhashyam Ayyangar has exhibited in his pamphlet entitled "Women in Hindu Law". It has been written with a view to establish that in the ancient days women had extensive property rights under the Hindu Jurisprudence, and that it is only latterly that they have been deprived of many such rights. The brochure refers to nearly all the important texts dealing with the question of women's rights in property which have held sway from the time of the Vedas up to very recent times, and would enable those anxious to do justice to our sisters to show that in giving them shares in family property they would be doing nothing very much against the spirit of our ancients which should be very consoling to those who would stick, at any cost, to the ancient texts. Mr. Bhashyam has followed up his thesis with the draft of a Bill entitled the "Hindu Law of Inheritance Bill" which it is said would be brought before the Mysore Representative Assembly at its Dasara session in October next. There are also other Bills introduced or about to be introduced into the Indian Legislative Assembly relating to the same question; and it would perhaps be useful to consider, in some detail, what the lines are on which legislation should proceed in this important matter.

But, before going into the details, it is well to record that in the matter of social legislation it would be well to walk warily. Those who are old enough to remember the fate of the late Sir Vembakkam Bhashyam Ayyangar's Hindu Gains of Learning Bill how after it was passed by the Madras Legislature, the then Governor, Sir Arthur Havelock—a strong and just man—thought it expedient to veto it in deference to popular agitation, would not care to raise unnecessary opposition. It would seem to be the path of wisdom to cover only the absolutely necessary ground, and to do even that in a manner which would not rouse orthodox opposition.

Having this in view, I shall consider the proposals generally made by the reformers with the object of helping Hindu women in this matter. A very common line of legislation suggested is that of changing the order of succession in the case of separate and self-acquired properties of an intestate Hindu male, with a view to bring in some female relations higher than they are in the present scale. Of the cases often cited to show the injustice of the present rule, the most popular is that of one's own sister being postponed to a fourteenth degree Samanodaka. Mr. Bhashyam, in section 7 of his Bill, attempts some such re-arrangement. At the first blush, one would think that this is a very necessary piece of legislation. But a little consideration would show that it is needles to get into opposition with the orthodox on a matter like this. Influential opposition there is sure to be. This must be clear to those who knew what reception a similar Bill introduced into the Legislative Assembly some years ago by the late Mr. T. V. Seshagiri Aiyar had. I say this Legislation is unnecessary for two reasons: firstly, cases where the competition for an inheritance is between a near female relative like the sister and a distant Samanodaka are few and far between. During a fairly long life as a judicial officer, the present writer knew only of one such case and even in that instance, there was, what is a very effective remedy dealing with a situation like that, namely, a will by the last male holder in favour of the sister. It is clearly open to a man on whose demise such a competition is likely to arise to make a will in favour of the female relative, and cases where he dies so suddenly as to be unable to make a will must be very very rare, indeed, in future, as the advantage of making wills is fast being realised. One should think that for the very problematical benefit of providing for such extremely rare cases it is unnecessary to disturb a hornet's nest.

Another species of legislation familiar to reformers in this matter is investing a female heir with absolute estate in what she inherits. Even here, except in the case of widows or daughters of one who dies without male issue, the operation of any change in the law will be so

limited in range that it is not worthwhile embarking on legislation. Here again, it is open to the person whose inheritance these females are to take, to make a will. In nine cases out of ten, this would be ordinarily done in the future. Apart from such a solution, there is room for honest difference of opinion as to whether in the case of the widow absolute powers should be given. It may be said that as the wife of the person who left the property, she must be able to do what he himself would have been able to do and enjoy it fully without stinting herself. If one can be sure that the absolute estate is likely to be used for making her own life thoroughly comfortable, there can be little justification for an opposition even where the widow has no daughters. But, experience shows that that is not likely to be the case. Most widows in India are of a saintly and ascetic turn of mind and do not really spend much on luxuries or on their own personal comforts. What happens is that the absolute power is often used by scheming relatives on her own side to take the property out for their own benefit; and the present writer knows more than a case or two in which a widow who was given absolute powers was left adrift by her own relatives who played upon her generosity and made her exercise that power in their own favour. Again, there is nothing immoral or even unnatural in preferring relatives of the person who earned the money to those of his wife, in a matter like that. And in cases where the property is not enough to yield an income which would make for comfort, even under the present law she can alienate the *corpus*. In case she has daughters, what use is she going to make of these powers? If she is to use them to deprive the daughters of the inheritance, she should certainly not be allowed to do so. If the daughters are to be benefitted, she can alienate the property for benefitting them even now subject to very reasonable conditions. Moreover if the husband wants that she should have absolute powers he could easily give her such powers by a will. That would therefore seem to be a line on which there is no urgent or immediate necessity for legislation.

The case of the daughters, however, stands on a different footing. With the growth of modern ideas, there seems to be no justification for making a difference between a daughter and a son as regards inheritance. Even if it is a question of spiritual benefit resulting from the performance of some obsequies or *shraddhas*, the daughter's son is often found as anxious to perform the *shraddhas* as the son, and often times the *tharpanas* of a daughter's son reach a larger number of ancestors than those of even a son's son. It seems to be necessary now to make a rule that whenever daughters inherit their father's or mother's property they should be considered to have absolute estate in

what is inherited. Mr. Bhashyam's 8th section would therefore be more acceptable if he excepts from it the case of a property inherited by a widow from her husband. In this connection, I may point out that Mr. Bhashyam is unjustly hard on the British Courts in thinking that it is the British Courts that have narrowed down the powers of a widow in property inherited from her husband (page 39 of "Woman in Hindu Law"). In South India, at any rate, long before the British Courts came in, the *Smritichandrika* and the *Saraswati Vilasa* had done the mischief—(vide *Smritichandrika* Chap. XI placitum 28; *Saraswati Vilasa*, placitum 516)—and the coals of fire must, for this sin, be heaped on their heads and not on those of "their Lordships of the Privy Council", even though they may not have been ideal Judges in other ways.

Section 9 of Mr. Bhashyam's Bill covers the ground in respect of which legislation would seem to be urgently necessary. The real difficulty in Hindu families, as they are constituted in South India, arises where a person who has got co-parceners, whether they be sons or collaterals, leaves a widow and daughters. The change made by the death is often tremendous in its consequences. Take the case of a man who loved his wife intensely and during whose life-time she was the queen of the home and the real manager of the family. What happens when he dies leaving sons and daughters? The moment he dies, she ceases to have any control over the economic affairs of the house, unless the sons are dutiful to her which, is unfortunately becoming rarer than it used to be, even when she happens to be their mother. And if the son is married and there is a daughter-in-law, the situation gets even more tragic. The erstwhile queen has to look to her son and oftentimes to the little girl of a daughter-in-law for the expenditure of even a few rupees on her own personal wants.

The present writer remembers, vividly, even after the lapse of many years, a scene which illustrates the anomaly forcibly. It was the Court Hall of a sub-Judge at the southern end of the peninsula. A Nadar gentleman had, from very poor beginnings, risen to be the owner of several thousands worth of properties. He had an only son whom he had got married to a young girl. Both the father and the son died suddenly of cholera, the son surviving the father by a few hours. Disputes arose between the mother-in-law and the daughter-in-law as to who should get the valuable estate. As the law stands at present, there is no doubt that the daughter-in-law had the right, and the only claim that the old lady had was to be maintained by the new comer. This was perceived by all, including the old lady's pleader. So the Judge suggested, with a view to assuage the feelings of all and avoid

future friction, that the old lady should take a fourth of the estate and compromise. The income of the one-fourth would have been twice or thrice what she would have got by way of maintenance. When this was put to her, she could not understand why this monstrous injustice was to be perpetrated. It was explained to her that under the law she would get much less. With an expression of extreme contempt in her face, she shouted at the top of her voice "If the law is that the lands of my Nadar with whom I lived for forty long years should go to this girl who came yesterday, then there is no God, no justice. That cannot be the law." Yet, in spite of all her incredulity, that is the law at present.

As to the daughters, they may get a portion of the inheritance for their marriage expenses if they are unmarried. But, except in rare cases, the tie between the married daughters and their father's family gets looser and looser and all the little courtesies that one expects from such a home on occasions of marriage and festivities and which add savour to one's life cease abruptly. There is no reason, at present, whatever might have been the position in the past, why the daughters should be treated differently from the sons in the matter of a share in the inheritance. Modern conditions of society require that the daughters should be educated for a career, in some cases at least, and, what is more, should not be left to hang merely on the goodwill of their brothers.

Legislation is therefore absolutely necessary to continue to the widow the same position which she had during her husband's lifetime and to give her and the daughters a right to claim a share in partition. Such legislation will be proceeding on lines well known in this country, for both the Mitakshara and the Dayabhaga provide for such shares, though, owing to the peculiar conditions of the times in which they were written, the shares given to these women were not in any way like what they should have been. It would, perhaps, be too drastic a step to legislate and restore what was the ancient law, viz., that the sons should not be allowed to divide their father's property till the mother dies. But, what one would like to see done is, that the mother should be allowed to be the manager of the family in the place of the father till she dies or till the sons, if they are dissatisfied with such management, ask for a partition. The share given to the mother and the daughters should be equal to the share of the sons if and when a partition takes place. Human nature being what it is, once this right is conceded and established, the occasions for partition will be minimised, for no one would care to displease his mother or sisters under those conditions, and no mother would care to divide herself from her children and spend away her share to their detriment. The case for such a legislation is even stronger when the deceased has left no son, but has left undivided

collateral co-parceners. In such a case, his widow and daughters and their children up to the third degree should be given what the lawyers call *the right of representation* which the sons of the deceased co-parceners, and their male issue have in the family. A co-parcener's widow should have the same right to be the manager of the family as himself. Take the not uncommon case, for example, where the wife of the eldest member is older than any other male co-parcener. The moment her husband dies, she can have no part or lot in the management of the household. Her husband's youngest brother or other male relative who might be only as old as her youngest daughter will have the right to manage the family, and she must look up to him for even a few rupees needed for her own personal comforts. Why should this be so? Here again, she must not lose by her husband's death, and she should be allowed to manage the family, at any rate till partition takes place; and at the partition she must be given her husband's share, though she will take in it what is now termed to be the widow's estate. Section 9 of Mr. Bhashyam Ayyangar's Bill goes further than this; for, according to it, questions of survivorship will be interfered with even in cases where it is not necessary to do so.

As to the rest of his Bill, one does not see why section 5 is being put into this Bill which deals with the women's rights. Even males are suffering from the disability which that section seeks to remove, and when they have succeeded in getting the disability removed, it will be time enough to agitate for women being placed in the same position. Section 10, I think, is a retrograde one, and should not be made the law. Any one who does not wish that a person who has become a convert should inherit his property can easily avoid it by making a will.

We would suggest one additional line which has not been referred to by Mr. Bhashyam, and that is that an undivided co-parcener should be allowed to make a will in respect of his own share in the family property. It will not be such a violation of established order now as it would have been some years ago before the Privy Council decided that a declaration of an intention to get separated from other co-parceners is enough to sever the status. The present position is that if a man wants to make a will as regards his share in the undivided family property, he has merely to declare, a few minutes before he makes the will, that he wishes to be separated from his co-parceners, and then make a will as regards the share which he will get by separation. All that is required is that the two transactions should be kept separate. Why this camouflage should be considered necessary is not clear, and it certainly does not make for smoothness or morality. The change suggested above would have avoided the ruinous litigation which took place between

the members of the family of a famous statesman, a report of which filled columns of Madras newspapers, recently. A power to make a will in respect of one's share in an undivided family property will even take away the necessity for some of the measures which have been advocated above, for a dying co-parcener can then make provision for his wife and daughters easily without the consent of his sons or his other co-parceners.

These are the broad lines. The details and limitations can easily be settled if the main lines are agreed to. A Bill which will concentrate attention on these points is likely to receive more support than one which, merely out of an adherence to logical and sentimental perfection, treads on corns which need not be trodden on. All enthusiastic reformers naturally desire with the poet,

"To grasp this sorry scheme of things entire
Shatter it to bits, and then remould it
To our heart's desire",

But this is a complex world, and not even the most intrepid can achieve any real success if he proceeds as though he has a clean slate to write on.

Review

1. SATYAGRAHA IN SOUTH AFRICA—By Mahatma Gandhi (Translated from the Gujarati by Valji Govindji Desai). Rs. 4/8.
2. WITH GANDHIJI IN CEYLON—By Mahadev Desai. Both published by S. Ganesan, Triplicane, Madras.

With Gandhi the mere politician this journal has little concern. But believing, as those for whom this journal stands do, that religion is of life not a thing apart, and that any politics which is not based on the ancient truth that "Righteousness exalteth a nation" is no real politics, they will be interested in Gandhiji's sayings and doings wherein he reiterates again and again that there is no life worth living apart from truth. The two books named above record the incidents of his life in South Africa and of his tour in Ceylon. They narrate many events of absorbing spiritual interest, and whether one is attracted or not by their political phases, his insistence on Brahmacharya, on Ahimsa, on the inequity of untouchability, must forcibly attract all readers of *Bharata Dharma* which stands for purity and equality among all to whom Hinduism appeals. We commend the books to those who desire to know how amidst the distractions—nay temptations—of political struggles, one can live a life of real, though not formal, spirituality, and be true to the kindred points of heaven and earth. Spiritual theories are easy to propound but hard

to practice, especially on the myriad little occasions which make up one's every day life, and it is such occasions in a great and godly life these books chronicle.

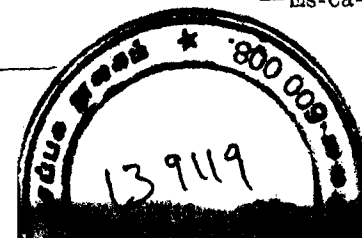
The letter press is, as usual with Mr. Ganesan's publications, excellent. C. V. K.

'THE WISDOM OF THE RISHIS'—by T. L. Vaswani.

Yet another little inspiring booklet from the pen of Sadhu T. L. Vaswani, being the 2nd of the "Glimpses" series, entitled 'The Wisdom of the Rishis' is published by the Theosophical Publishing House, which has the peculiar distinction of giving a suitable form, by neat printing and beautiful get up, to the spirit of any book. The book is rightly dedicated to Yagnavalkya, the Great Rishi whose exalted conversation with his soul-mate Maitreyi reveals to the thinker or "brooder" a profound practical philosophy, which the Author tries to hint at in his booklet. Knowing that we are Atman, miniature Gods or potential Gods, and that our body is "City of Brahman," we have the pleasurable duty of keeping every one of our bodies (physical, emotional and mental) pure, clean and holy so that the Music played upon this flute by the Lord may be harmonious and beneficial to the humanity, to serve which is the noble purpose of one's existence. The Author culls the essence of the teachings of the Rishis when he says that we should have *Darshan*, a *Vision of the Living Ideal*, and *Dharma*, a *Life of active realisation* of the vision by service to Humanity. This he proclaims is universal—"the message of the Rishis is for the World; it came to them from the World-Heart." A very interesting fact, to which many of us are blind, is beautifully expressed by the Author when he says:—"The Rishis are not the monopoly of India. The Rishis have appeared in different parts of the World; the bodies are Eastern or Western, but the souls belong neither to East nor West; the souls are of the Eternal." Rishis are not ascetics but great lovers of the people—men of vision and builders and guardians of civilization, radiant with love for all—men, animals and trees. The Rishis had the poetry of life and their *ashrams* situated in spots beautified and blessed by Nature, were centres of search and study of the Ancient Wisdom, or centres of Tapasya, and in their silence, which gave the Rishis purity and vitality they developed a Science of Man-culture, the supreme end of which is *Samarpana* or self-dedication, self-sacrifice. The Rishi cries out "I live to do Thy Will, O' Lord!" And he sees the Lord in Nature, History and Life and in all he serves.

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—Es-ca-pe.



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Sr. S. Ganesan, the enterprising publisher of Madras, has now brought out a translation from the original of my History, if it may be so called, of Satyagraha in South Africa. The translation has been carefully made by Sr. Valji Govindji Desai. The volume is well printed, is bound in Khadi, covers 511 pages and is rightly dedicated by the publisher to the late Maganlal Gandhi. The book contains 50 chapters and covers practically the whole of the period of my stay in South Africa. Those numerous readers who are following *The Story of My Experiments with Truth* cannot afford to be without this volume, if they will rightly understand the implications of truth as they have occurred to me and the very wonderful and matchless force which I have called or rather which Maganlal Gandhi called 'Satyagraha,' otherwise rendered as 'love-force,' 'soul-force,' 'truth-force,' as distinguished from the force connoted by the term 'passive resistance.' Satyagraha is not conceived as a weapon merely of the weak. It is the strongest force that one can possibly imagine or wish for and is a complete substitution for brute force. Those who will understand how the former worked in South Africa in the face of all odds should possess this volume.

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