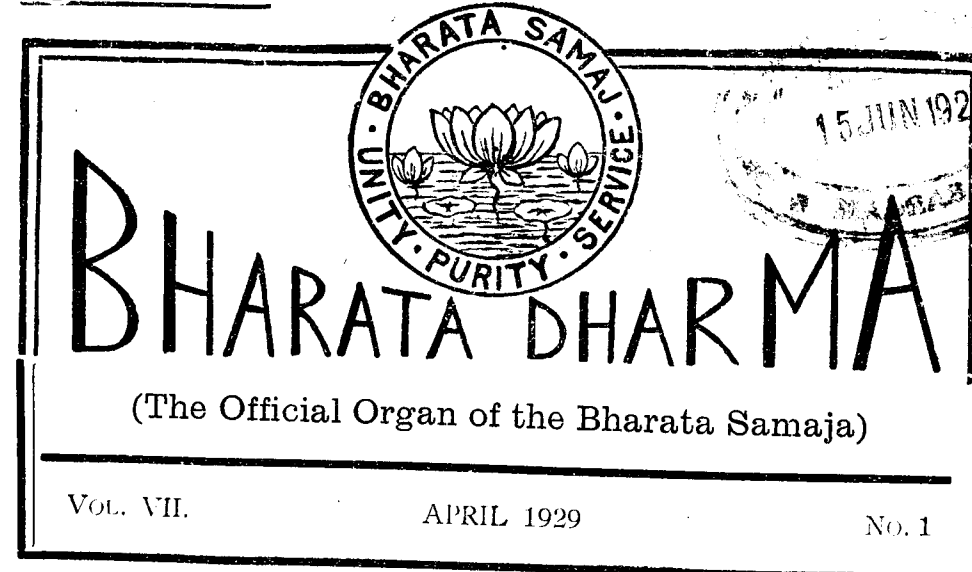


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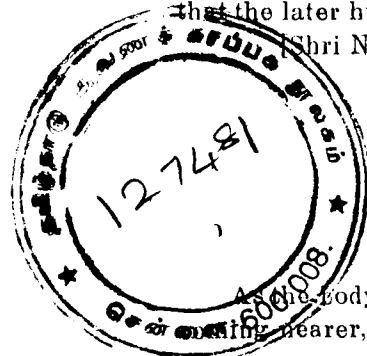
Shri Narasimha Avatar

(From *Avataras* by Dr. Annie Besant)

We come to a strange incarnation on this Lemurian continent; frightful conflicts existed; we have reached what in the Theosophical nomenclature is the middle or third Race, and man as man will shortly appear with all the characteristics of his nature. He is not yet quite come to birth; strange forms are seen, half human and half animal, wholly monstrous; terrible struggles arise between these monstrous forms born from the slime as it is said—from the remains of former creations—and the newer and higher life in which the future evolution is enshrined. These forms are represented in the Puranas as those of the race of Daityas who ruled the earth, who struggled against the Deva manifestations, who conquered the Devas from time to time, who subjected them, who ruled over earth and heaven alike, bringing everything under their sway. You may read in the splendid stanzas of the *Book of Dzyan*, as given us by H.P.B., hints of that mighty struggle of which the Puranas are so full, a struggle which was as real as any struggle of later days, an absolute historical fact that many of us have seen. We are instructed over and over again of a frightful conflict of forms, the forms of the past, monstrous in their strength and in their outline, against whom the Sons of Light were battling, against whom the great Lords of the Flame came down. One of these conflicts, the greatest of all, is given in the story of the Avatara known as that of Narasimha—the Man-Lion. You know the story; what Hindu does not know the story of Prahlada? In him we have typified the dawn-

ing spirituality which is to show in the higher races of Daityas as they pass on into definite human evolution, and their form gives way that sexual man may be born. I need not dwell on that familiar story of the devotee of Vishnu; how his Daitya father strove to kill him, because the name of Hari was ever on his lips; how he strove to slay him with a sword, and the sword fell broken from the neck of the child; how then he tried to poison him, and Vishnu appeared and ate first of the poisoned rice, so that the boy might eat it with the name of Hari on his lips; how his father strove to slay him by the furious elephant, by the fang of the serpent, by throwing him over a precipice, and by crushing him under a stone. But ever the cry of "Hari, Hari," brought deliverance, for in the elephant, in the fang of the serpent, in the precipice, and in the stone, Hari was ever present, and his devotee was safe in that presence; how finally when the father challenging the omnipresence of the Deity, pointed to the stone pillar and said in mocking language: "Is your Hari also in the pillar?" "Hari, Hari," cried the boy, and the pillar burst asunder, and the mighty form came forth and slew the Daitya that doubted, in order that he might learn the omnipresence of the Supreme. A story? facts, not fiction; truth, not imagination; and if you could look back to the time of those struggles, there would seem to you nothing strange or abnormal in the story; for you would see it repeated with less vividness in the smaller struggles where the Sons of the Fire were purging and redeeming the earth, in order that the later human evolution might take place.

[Shri Narasimha Jayanti this year falls on May 13th]



Put Off Personality

By Sadhu T. L. Vaswami

As the body is ageing, I feel I am becoming younger,—each day, becoming nearer, nearer to my God.

Disillusion

And to come nearer to the divine Essence of Life is to experience a beautiful *dis-illusion* about things and men. You view them not in interest or utility but in eternity. And viewed in eternity you realise the littleness of your "ego."

The Double Movement

There is this double movement in spiritual life,—ascent and descent. In the one you realise the divinity of the *Atman*. In the other

(Lts)

you realise the nothingness of the "ego." In both you attain to the truth that spirituality is impersonality.

Guru Nanak brought back to India the long-forgotten doctrine of man's "nothingness." Why must I be humble? Because, in very truth, —apart from God, without the upholding grace of God—I am nothing. To realise one's nothingness is to be humble.

Without a Why

A disciple asked his Guru: "Master! Why do you love me?" And the saint answered: "Love is without a why." To love another for some benefits received is to love not him but myself; it is self-love. Love for God should be without a personal motive, *ahetu*! Love Him for his sake. The law of love is,—leave thyself! give up self!

What's wrong with the world?

So Jesus taught that of such as children was the Kingdom of Heaven. To be child-like is to be self-less. Krishna played with the little ones. Sometimes I think of Eternity as a Child playing with Time!

What is wrong with the world? They asked me. And I said:—"we are all grown ups!" We feel ashamed of being child-like!

Divine Humility

What an example in humility has the Lord Himself set us! See Him in His manifestations in the Great Ones such as Krishna, Jesus, Buddha! Theologians have discoursed on His Divine Majesty. More wonderful, methinks is Divine Humility. God humbles Himself to exalt matter and humanity.

Renouncing Religions

To descend from nothingness to nothingness is to ascend to the highest wisdom.

To be self-emptied and let the Nameless One do what he likes with you is to grow in the God-life.

To renounce creeds, customs, conventions,—to renounce "religions",—is to worship the Lord of Love.

So Shri Krishna says in the Gita: "Abandoning all **dharma**s (**Sarva dharman parityajya**), come unto me!"

To put off personality and go into the Abyss of annihilation is to be accepted as an offering in the Flame of Sacrifice, whence are born the worlds with their wonders of beauty and life.

The Miracle of Regeneration

Notes of Talks by Rajadharmapravina Dewan Bahadur

K. S. Chandrasekhara Aiyar

VII

The Teacher then goes on to make what is at once a terrible indictment of our social system as it exists today, and a conclusive demonstration by examples of the justice of that indictment:

"The most potent survivals from our immemorial past are now—What? Crystallised cruelties and selfishness, infant marriage, the heartless restrictions which we place on widows, our treatment of women generally, the whole system of untouchability,—what are these but matters in which the dead weight of custom has crushed out of us the ordinary decent feelings which should sweeten and harmonise the life of human beings."

"Crystallised cruelties and selfishness" is a very apt characterisation of those customs and practices, resulting in patent hardship and misery to millions, which are maintained thoughtlessly or through selfish motives, till they have become hardened and difficult to change and hence are accepted as a matter of course.

Of these customs and practices the four mentioned by Krishnaji stand out above all others as specially harmful and deserving of condemnation. We have already touched upon them incidentally in our previous talks; but a few further remarks will be in place here.

Nature has implanted in all creatures the instinct for sexual union, with the object primarily of ensuring the continuance of the species. Marriage is a human institution intended to regulate and control the exercise of the sexual instinct, and at the same time to provide for the due care and nurture of the young; over and above these, it serves as a centre for comradeship, affection and co-operation of a very unique character. And as more and more the element of mutual sympathy and affection predominates over the element of sexual appetite, the greater becomes the sacred and ennobling influence of the marital relationship.

On the other hand, the institution of marriage is debased and prostituted when it is utilised, as it is to a very large extent, as a convenient arrangement for the unlimited indulgence of sexuality, whether committed within or outside the marital relation; and from this point of view there can be hardly any doubt that there is much more opportunity for it within than outside. At any rate such immorality is materially facilitated by customs which compel girls to submit

to sexual intercourse before their bodies are fully grown and properly developed. The further facts that girls, particularly among the higher castes, are given away in marriage at an age when they cannot exercise any choice in regard to their husbands, that sexual union is thrust upon them at the earliest possible moment at which they become physically capable of it, and that in very many families the position of women is one of habitual dependence, drudgery and seclusion, combine to make married life a life of servitude and depression, rather than a life of ordered freedom, rational happiness, and development of all sides of the nature, for the majority of Indian women.

Not merely the choice of a mate, but the right to choose a life of celibacy is denied to women by the system of infant marriage. On the other hand, celibacy is forced upon many a woman against her natural inclinations by the accident of the death of a husband who, but for the brief association at the bridal ceremony, may have been an utter stranger to her. No male person would tolerate compulsion in this matter against his will, on the ground of the death of a young wife; but little is thought of the unhappiness and discontentment which, however silently endured, is the necessary portion of the widowed female. If men will only place themselves in the position of women in this matter and imagine what their own sufferings would be under a life of compulsory widowhood, we should have fewer attempts to bolster up a most inhuman and unnatural custom by shastraic and other pretexts. Voluntary celibacy, I repeat, is entirely commendable; but there is no justification in nature or reason for imposing it on a young girl made a widow before she has had adequate experience of what it is to be a wife.

Apart from enforced celibacy, there are various other restrictions, hardships and indignities placed on widows, especially among the higher castes, which are simply the result of gross superstition and callousness of heart.

The whole subject of the treatment of women generally is a sorry chapter in our social history; and not less so is the senseless and artificial system which brands sixty millions of the people as untouchable. If one could look into the books kept by the Lords of Karma in order to enquire why our country is so full of strife and misery and so persistently exposed to exploitation and alien control—one would not be at all surprised to find that the tears of the weak and oppressed have been the principal cause. The Law of Karma can be as little evaded by nations as by individuals.

Enthusiasm

By S. Raja Ram

(Contd. from page 211, Vol. VI)

Krishnaji frequently speaks of "intelligent revolt". What is this revolt? There is a good deal of misunderstanding that he is encouraging youth to revolt. Against what? Listen to what our great seer and poet, Dr. Rabindranath Tagore, writes of this cult of revolt, of rebellion. "Man", he says, "is a born rebel."

"Like the thunder storm, the wild elephant is havoc personified. And yet puny little man, who cannot measure strength with but one of its legs, took it into his head that he needs must have a joy ride on its back! It is indeed wonderful that in the face of this fiercely trumpeting mountain of flesh, charging down on him with uplifted trunk such a thought should at all have occurred to even one of these weaklings. And the history of the adventure that lies between the thought and the deed is more wonderful still. A long period must have intervened during which the apparent impossibility approached nowhere near the possible; while many a failure, any number of casualties, followed one upon another to ridicule this presumptuous resolve of man; all of which, if counted up, might well have led him to put it down as unattainable. But man did nothing of the kind. And at length came the day when he did mount the monster and rode it by the side of his fields, and along the roads of his towns.

"It is because man does not yield to his difficulties, whatever of sorrow they may bring him, that today he is on the war-path to conquer the sky itself. Kalidas described the scions of Raghu's line as princes the track of whose chariots extends to heaven. Even in that distant day, when the poet was thus writing, the curious thought had taken possession of man's mind that for him there could be no fulfilment till he was able to ascend skywards. That thought has at length taken shape and actually spread its wings in the outer sky. But the idea was able to take form only after a prolonged struggle regardless of death. It is not enough for man that his intellect knows how to seek; when to that is added his will, that knows how to dare, then only are the innumerable obstacles, such as the gods are wont to place along the path of the seeker, levelled to the dust.

"From the shore man looked on the ocean. No greater barrier could have been imagined. Invisible to the gazer is its limit, unattainable to the diver its depth. Dark as the steed of Yama, the Lord of Death, its billowing menace is uplifted in a gesture of per-

petual prohibition. But man, the eternal rebel, refused to obey it. With a thunderous roar came the threat: If you disobey, you die!—Well, said man with a flippant wave of his fragile fingers, if I must die, I will.

"This, of course, was the only answer to be expected from a rebel born. From the very outset, and in every way, has man proclaimed revolt against the rule of nature. He is still in a state of rebellion. And it is the born rebels who have won every time. Those amongst men in whom the spirit of revolt is truest, who are the least submissive to restraints imposed by external authority, it is their rights and privileges that have grown progressively.

"When, therefore, this three-and-a-half-cubit-long creature made his boast, saying, "I will bestride the seas!" the gods did not laugh. They whispered in his ears the mantram of victory, and waited. And now the ocean's back has been subdued, its depths are being explored. Everytime dangers raise their heads to mock at man's endeavour, the reassuring response comes from the Master within: Fear not!

"Life in its turn was but feeble when it first hoisted its own banner of revolt. Immense, ponderous, adamant, Matter stood around, bludgeon in hand, seeking to keep it confined within the closed doors and windows of its prison walls of dust. But the rebel, Life, was not to be intimidated. Innumerable are the holes it is driving in those walls, making way for the light from every side. No creature has advanced so far as man, in this cult of rebellion which is the essence of being. And those races of men in whom this capacity for rebellion was the strongest, the most irrepressible, they have dominated history from age to age, not merely by the extent, but with the intensity of their existence.

"This cult of rebellion is a cult of suffering,—suffering is the elephant, the ocean, of which I spoke. Those men have lived, who, in the might of their courage, have succeeded in riding on them; those in the rear have sunk down, have died. And those who, evading their challenge, have been content with the easily attainable, are going about with heads bowed under the burden of their illusions masquerading as achievements."

Narayana has honoured man by calling him friend, when He has appeared before him in His aspect of Terrible, when He has made him say:

Drshatva'dbhutam Rupamugram tavedam Lokatrayam Pravyathitam
Mahatman —Gita 11.

*The Triple Worlds sink down, O Mighty One, before
thine Awful Manifested Form.*

When Man, with all his heart, has been able to exclaim :

*In power Boundless, measureless in Strength, Thou holdest all :
then Thou Thyself art All.*

Ananta Viryamitavikramastam sarvam Samapnoshi Tato' si Sarvam.

—Gita 11.

that is the cult of revolt that wise men and seers preach.

For our enthusiasm to be steady and our ideal constantly shining, we have the great help of supreme guidance in these days—for those who have ears to hear. Shall we not take up the plain exhortation and act advantageously? We must constantly strive to reach the Truth. How is it done? Where does it lie?

Says Krishnaji: "It is in the constant, everyday struggle, everyday choosing between the right and the wrong in the light of liberation, and not in anything else that lies the achievement thereof. In that process of struggle, I always had my face turned to the mountain and hence my back to the valley. I never considered what was behind me for the mountain top, with its eternal light, called me eagerly, and hence I went only in one direction towards the mountain top, and my back was towards the valley which is the past, though it has its lessons. But now that I have attained the mountain top, I face the world as a guide, with a longing to help, as one who knows where are the dangerous pitfalls, where are the entangling shrines of the wayside. And with that love which is burning in me, I would ask you to leave those narrow paths of the valley, those dark byways that lie hidden and come out and walk with me in the light, which is liberation. You may hear from the mountain top the voice calling, shouting a warning concerning the danger of the false step that will inevitably lead you down the precipice, but though the warning be clear, there must be correspondingly strong within you the effort to struggle out of the valley, out of the shade—though it be enticing—into the clear sunlight where there are no shadows, no false steps. In order that you should have the strength, the energy, the ecstasy of purpose which will give you determination, you must drink of that pool which is liberation, of which the gods themselves drink."

Let us close the topic in the enthusiastic words of Sadhu Vaswani:

"No knowledge without discipline. No realization without sadhanas. Many sadhanas are indicated by the Rshis. Some of these sadhanas are of the body. I believe that the Life Spiritual has a physical basis. And to grow in spirituality you must gradually purify and control the koshas, sheaths, for through them functions the Atman

I shall not consider now the question of the different sheaths. I shall speak a word or two in regard to the physical vehicle. The *Chandogya-Upanishad*, in a characteristic passage, speaks of the physical body as "a city of Brahman"! A pregnant thought! The Body is a city of God. The Rshis had not the contempt for the physical, the natural, that led to India's downfall! The body is a wonderful city; in it dwells the Wonderful One, the Atman. To understand this is to have reverence for the body. All its limbs are sacred. Therefore keep them healthy and strong. Keep them pure. Do not neglect the senses. Do not suppress them. Transform them into servants of the Atman. Shun bhoga. Grow into a noble manhood. Self-realization does not mean sense-enjoyment. Be simple. Be strong. And use your strength in the service of humanity. He finds his beloved who loses himself in the service of others. Spirituality is not inactive thought or emotion. Spirituality is a synthesis of values—"satyam," "shivam," "sundaram," (Truth, goodness, beauty)—which express themselves also in the outer world. They who would travel the path of Spiritual Life must help in the work of evolution.

"Such faith and vision inspired the life of ancient India. And when she led the nations in the dawn of history she led in the strength of Life Spiritual. A race of Rshis guided India and made her truly great. Today she lies, with strength suppressed, beneath the burden of customs, castes and creeds. Today her children are in bondage. So many of the big ones, alas! are busy with materialism and money-bags. My hope is in the youth of India. For youth has idealism. Out of idealism comes the issues of life. And in worship of the Spirit is the strength of a nation."

The End.

The Hymns of Shri Tyagarajaswami

By Kirtanacharya C. R. Srinivasa Aiyangar, B.A. B.L.

I take up for study the keertanas of the Saint on the various manifestations of God-head in their active and passive aspects.

Here it may be premised that Shri Tyagayya is in a very large measure entirely unsectarian and eclectic. This characteristic marks him off from the third person of the musical trinity of South India—Syama Sasthri, who confines himself entirely to the praise of the Mother of Mercy, the World-mother, and that as Parvati, the consort of Mahadeva; I know not of any composition of his that deals with

Lakshmi or Sarasvati: Muthuswami Dikshitar, the second person of the trinity holds with Shri Tyagayya in this respect. But these two have their favourite deity round whom their hearts twine with loving devotion. Shri Tyagayya has his Rama and Dikshitar has his Lord Tyagaraja enshrined at Tiruvannamalai, though it must be said that Guha, otherwise known as Skanda or Subrahmanya or Kumara, runs his father very close. And this is most naturally explained by the fact that he received his initiation at Tiruttani, one of the favourite shrines of Kumara.

Shri Tyagaraja sings of Mahavishnu, Shri Rama, Lakshmana, Sita, Tulasi, Maruti, Krishna, Narasimha, Venkatesa, Varadaraja, Ranganatha, Mahadeva, Parvati, Kaveri, Ganesa and Subrahmanya.

Trivadi in the Tanjore District enshrines Shiva as Panchanathisa or Panchapagesa; and his spouse Dharmasamvardhini or Dharmambika; and Kovour near Madras is the abode of Sundaresa and his consort Soundaryanayaki; Tiruvattiyur, one of the suburbs of Madras, holds the shrine of Shri Tyagaraja and his spouse Tripurasundari, and it is named Adipura in the hymns. Negapatam or Nagapuri is the favourite residence of Kayarohana and Nilayatakshi. Laigudi or Shri Tapastirthapura திருத்தாபத்தூர் reveals him as Saptarishisa and his wife Shri Pravridha Shrimati. The Saint on his travels seems to have taken his bath at the sacred stream Swarnanadi or Swarnamukhi (now Ponneri). My researches among the family records of the Saint, preserved to us in the shape of a small palm-leaf manuscript by one of his kinsmen, lead me to infer that he started on a pilgrimage to the north India but was directed to turn back at Ponneri.

A most curious feature about the hymns of our Saint is that so far as the printed collections go and so far as the traditional renderings of the same by the school of disciples at Umayalpuram and Walajapet confirm it, there is not one piece in honour of Sarasvati. Yet she is the goddess of music and poetry (Sangita and Sahitya). In a recent communication to *The Hindu* I raised this point and requested information; several kind hearted friends volunteered valuable information, though nothing to the point. They said that it is not always indispensable for a composer of music or poetry to sing of Ganesa or Sarasvati. Valmiki has not done so, though Vyasa has been guilty of the same in the Bharata. Now a word upon this and I will proceed. The Ramayana as we have it, is not, in my opinion, the correct text as Valmiki would have sung it. I have devoted over half a century to the study of it and can claim to speak with knowledge upon it. I have evidence enough and over to support my view and will lay it before the world at no distant date. The Samkshepa Ramayana is taken generally to be the beginning of the epic; but it is rightly questioned an

held as the work of one of his disciples; and the Ananda Kamayana has a pertinent chapter upon it, which attributes the introductory and the concluding portions, which could not naturally be the poet's composition, to Shri Vedavyasa.

Turning to the Bharata, the Mangala Shloka contains a prayer or salutation to Narayana, Nara, Sarasvati and Vyasa. Most naturally Vyasa could not have composed this; nor do we come upon any stanza of Vyasa purporting to contain salutations to his tutelary deities. In fact, the Bharata is said to have three beginnings and more than one garb, and this upon the authority of Shri Madhvacharya himself in his Bharata Tatparyanirnaya. Enough to say that we have no piece of the Saint on Sarasvati, be the cause what it may, though I would never charge him with deliberate omission, in that he has two hymns in praise of Ganapati and two of Skanda. And Ganapati and Sarasvati share alike the devotion of poets and singers to whom their grace and blessing are equally indispensable. So I hold that the Saint has composed at least one hymn to the Goddess of music and harmony; but we have lost it as we have lost over a thousand of his compositions. A descendant of Venkataramana Bhagavathar of Walajapet, one of the early pupils of the Saint, assures me that he has with him in manuscript about 500 hymns besides those that are printed. Maybe we will come across one to Sarasvati among them.

Ganesa. The best known hymn on this subject is the one opening with "Girirajasutatanaya"; while the other, less known, begins with "Shri Ganapatini." Fortunately both of them are sung at present.

Skanda. There are two pieces on record in his name: (a) "Nivanti daivamu Shadanana," (b) "Varasikhivahana."

Mahadeva. There are five hymns to his account, of which the following are in vogue—"Devadideva," "Nadatanum," "Darshanamu," "Shiva Shiva Shiva."

Sundaresa. The Saint has sung five pieces in his honour of which the following four are accessible to us: "Kori sevimpā," "Sambho Mahadeva" "Nammivachchina" "Ivasudha."

Panchanathisa. There are four hymns dedicated to him of which only two are known to me—"Ilalo" "Ehi tri-jagadisa."

Saptarishisa. Two pieces have been sung by the Saint; but "Isapati" is the only one known to me.

Nilayatakshi. The two hymns sung in her honour are "Evaru teliya" and "Karmame."

Tripurasundari. Out of the five sung by the Saint, the following three are well-known: "Kannatalli" "Darini" "Sundari nidivya".

Dharmambika or Dharmasamvardhani. The Saint sang 10 hymns

to her; but the following five only are available: "Parashakti," "Bale," "Nannukannathalli," "Amba ninnu" and "Shivepathi."

Kamakshi. "Vinayakunivale" is the only one sung by the Saint in her praise.

Shri Tyagayya has also composed three hymns on Shrimati and one on Kaveri, but they are not known to me.

Maruti. He has three hymns to his account of which "Pahirama-duta" and "Gitarthamu" are familiar; while the third opening with "Kaluguna" reveals to us a page in the daily life of Shri Rama. The Lord got up betimes in the early hours of the morning and proceeded to his bath taking the arm of Maruti. The lady Sita served him his dinner with her own fair hands. He spent a few hours listening to Anjaneya as he read some of the satvika puranas.

Venkatesa. of Tirupathi has two hymns in his praise. The one opening with "Teratiyaga" is the more familiar, while the other "Venkatesa ninnu" has a very limited circle of exponents. The former is said to have been sung in the presence of the God when the priests would not allow the Saint to offer his worship because the curtains were down. And as the Saint closed his song, they caught fire and placed him face to face with his deity. Again, one of the charanas allude to an incident that occurred within the experience of Shri Tyagayya.

(To be continued)

Democracy and Hinduism

By M. K. Venkateswara Aiyar, Advocate, Palghat

A close study of Vedic Literature, which is the foundation of Hinduism, will convince us that an ideal democracy is the end and aim of Vedic wisdom. The liberty of Moksha is taught to be the goal of life. The precedent condition for Moksha is said to be the realisation of the identity of the Self in all beings, which certainly will make us care for the happiness of others as for our own. This conception is higher than the idea of equality advocated by the liberals. An appreciation of the value of impartial justice to all is the basis of Dharma, which is advocated as the best purifier of the heart. Hence Moksha, a spontaneous experiencing of the identity of all Jivas in reality, and Dharma Achara, which are the basic teachings of the Veda, correspond to the terms liberty, equality and justice, which are said to be the basic elements of liberalism. As Vedic teachings constitute the most reliable supplement to our wisdom when brain faculty fails to solve difficult

problems of life, it will be very interesting and instructive to get inspiration from the Vedas to solve many of our democratic problems and utilise the same to bring about peace, unity and harmony in all aspects of public life. The following qualifications, which are said to be essential to enable us to appreciate the value of Vedic teachings, are necessary in all aspects of public life. *Viz.,*

- | | |
|-------------------------------------|---|
| 1. <i>Daya.</i>
दया | Sympathy and philanthropy.
This virtue expresses itself in the form of ready spontaneous service to our fellow beings. |
| 2. <i>Kshanti</i>
क्षान्ति | Patience, mercy and harmlessness on all accounts. |
| 3. <i>Anasuya.</i>
अनसूया | Freedom from envy, however surpassing others may be in prosperity, virtues and happiness. |
| 4. <i>Saucha.</i>
शौच | Cleanliness of body and purity of heart. This virtue includes also the careful avoidance of objectionable food and bad company. |
| 5. <i>Anayasam.</i>
अनायासम् | Skill to find out of the easiest ways of doing the simplest things. |
| 6. <i>Mangalam</i>
मंगलम् | Doing praise-worthy actions and avoiding disreputable ones. |
| 7. <i>Akarpnyam.</i>
अकार्पण्यम् | Charity in proportion to one's possessions however little they may be. |
| 8. <i>Aspriha.</i>
अस्पृहा | Freedom from desire for other people's property, and self-reliance. |

The conflict between the Karma Kanda and the Gnana Kanda of the Vedas correspond exactly to the fight between conservatism and liberalism. Vedas teach super-politics applicable to all Brahmandas and for all times instead of to a small area and a limited period, with which alone we are now familiar. Those who are said to be entitled to Vedic study and Vaidika Karma correspond to the politically-minded and public-spirited portion of the people in a country who alone are qualified for national service. All Karma prescribed in the Vedas is only for the public good. There is no Vaidika Karma which is intended to advance self-interest and domestic concerns alone. If we analyse the whole Vaidika Karma we find daily, fortnightly, quarterly, half-yearly and annual duties prescribed, besides the seven kinds of duties which are directed to be discharged once during the life-period. These are called Vedic purificatory ceremonies, or Srauta Samskaras. (श्रौत संस्कारः)

In addition to these there are certain probationary duties called Smartha Samskaras, or Shodasa Samskaras, which purify and qualify us for the duties mentioned above. The Vedas say that a proper

discharge of these duties will uproot all selfishness, ignorance and passions, and generate the following qualifications, *viz.*

1. Discrimination between

- (a) the important and the unimportant,
- (b) the substantial and the superficial,
- (c) the intrinsic and the apparent,
- (d) the primary and the secondary,
- (e) the Spiritual and the Material,
- (f) the eternal and the transitory,
- (g) the real and the illusory.

(2) The acceptance of the 1st and the rejection of the 2nd of the above mentioned opposites.

(3) Self-control, toleration, insight, perseverance and forbearance, concentration and faith in God.

(4) Keen desire for liberty.

The acquisition of these qualities is prescribed as a condition precedent to qualifying for democratic leadership as taught in the Vedas.

The Karma Kanda portion of the Vedas assume the existence of a universal Empire of which the Emperor is a personal God. Veda Devatas praise Ishvara as follows :

"Thou art an Emperor Supreme. Thou dost not depend upon any one to have Thy will carried out. All in the Universe are illumined and empowered by Thee. The Empire is divided into various lokas governed by Thy subordinate rulers, called Devas. They make their offerings to Thee before they enjoy anything. An Emperor of this world having many ruling chiefs and viceroys under him may be compared to Thee."

The Gnana Kanda of the Vedas points out how we can educate ourselves by absorption from this phenomenal Empire to be fitting citizens of an Ideal democracy.

The Function and Value of Temples in India

By M. S. Sundara Sarma, B. A.

Every sensible Indian is, or rather, ought to be aware that the whole of the history of this country has to be entirely re-written. So far, the so-called history of India has been more handled by those who are politically biased, religiously oriented or prejudiced, both national-

ly and otherwise. Such "historians" have hurled epithets at our greatest of men which are far from being the truth and are unwarranted. Ashoka is styled "a benevolent autocrat," Akbar is named "a tolerant despot," Shivaji is characterised as "a marauding mountain rat," and so on? The whole country is described as being in a state of anarchy where chaos prevailed, where person and property were insecure, and where despots and autocrats abounded more in number than the cheetahs and tigers of a tropical forest! That is the kind of history which our youths have to swallow in order to prepare for their University examinations!

But it must be conceded that there have been honourable exceptions to such kinds of history, wherein no runaway from home is raised to the exalted position of 'a heaven-born general'! Such an exception is Sewell's *A Forgotten Empire*. Every Indian ought to read that unprejudiced writing, especially the two letters quoted therein. In one of them the writer says: "the glory of all the capitals of Europe put together will not equal a tenth of the splendour of the court of Vigianagar." Remember that that was said of Vigianagar in the beginning of the sixteenth century. Ever since then people have come forward to understand and proclaim the glory of India's past. These scattered versions have yet to be strung together and made well-known. More than that, it is the duty of every true Indian to understand for himself that glory, so that he or she may become glorious in turn. It is simply useless if we merely pride ourselves on the glorious past. What are we? What will posterity think of us? How long shall the alien policy of "divide and rule" be tolerated? The future glory of India shall and must be founded upon her ancient glory. Otherwise India will not be India; it may become a neo-India. Therefore, it is incumbent upon every self-respecting Indian to know for himself what that ancient glory was and of what it consisted in order that he may intelligently mould the future.

The glory of India in the past was really the glory of her villages. The village in India was a self-contained unit, politically and otherwise. For centuries and centuries, from untold ages, the Indian village was a central unit wherein people were happy and prosperous. Their relations with neighbouring villagers were also wonderfully happy. Nothing marred the relationship of villages to the central power, be he King or Emperor. Such a wonderful life was led in those days that it was said, even as late as the sixteenth century, that if one dropped a bag of gold on the road it remained there till the owner came back to pick it up! Thieves were unknown, and there were neither criminal courts nor jails as we have them now.

What was it that contributed so largely to that happy state of

affairs in the past? It is the duty of every true son of the soil to investigate and find out the fundamental cause of it. It is the duty of every one who is working towards the revival and reconstruction of our villages to know exactly what it was that contributed to make the village life so unique and happy.

It is impossible for any one soever, who devotes attention to study of the Indian villages, unless one be an alien,—to fail to notice the fact that the whole life of the people in every village centred round its temple. The glory and happiness of the village life was firmly rooted in its temple. It was the temples that irradiated the true and real glory of India's past. Very few people now know the true function and value of these temples. They are bracketed under the category of religion, and so dismissed. Indians themselves, saturated with the policy of "divide and rule," have allowed sectarianism so to dominate their life, as to make it more miserable and, more than that, have superimposed their sectarian notions on these wonderful ancient temples, and so contributed to their neglect and consequent decay. The degenerated temples are now irradiating in turn a degenerate life and it is no wonder that the country is unhappy and miserable.

That the whole life of an ancient Indian village was centred round its temple is beyond doubt or question. Any one, with eyes to see, can see it even now from the relics that at present exist. The question really is: What was an Indian temple? What was it that made people make that the centre of their life? What was the power behind that made the villagers sacrifice their best to their temples? What was the incentive that made the villagers give up everything they had, the best they had, for the construction and maintenance of their temples? How did these temples contribute to the happy corporate life that was led in the villages? In fact, the function and value of the temples in India is a vital question which, if truly solved, would do more to reconstruct the country on truer and safer foundations than all the political and other movements put together. All reformers in India are giving empty talks if they do not know the real part which temples in India have played.

Temples in India are as old as the hills. It is a pure myth of modern concoction to say that temples in India came into being only after Buddha's time. Buddha himself refers in his sayings to the temple of the "Vaggians", etc. There are unmistakable references to temples in the Upanishads, and Mr. B. C. Bhattacharya has summarised the evidence for the use of images in the Vedic period and presents "an almost unanswerable case". For those who believe in occult investigations there are ample records to show the existence of

of temples as long ago as 17,000 B.C., wherein the existence even of a stone Bull or Nandi is noticed.

What then was an Indian temple? What was its function and value?

(To be continued)

Kindness to Animals

T. S. Gangadhara Aiyar, B. A., B. L.

Among modern humanitarian movements, that toward the propagation of ideas of kindness to animals occupies a conspicuous place. In many countries throughout the world, organisations for the prevention of cruelty to animals are rendering meritorious services. But in this grossly materialistic age, wherein even human lives do not count when big political issues are involved, it is indeed a redeeming feature that the movement for the prevention of cruelty to animals is making good progress.

In our own country the movement has not made as much progress as one would expect. The reasons are not far to seek. Owing to the economic stress under which the Indian masses are labouring, kindness to animals has assumed but secondary importance. The general condition of the Indian masses is very unsatisfactory. When they are not able to make both ends meet, how can they keep their cattle and other animals in a prosperous condition? In our country in general, and in our villages in particular, the condition of the cattle is really astounding, due to lack of nutrition, promiscuous herding and very unsatisfactory treatment.

But the absence of kind treatment does not imply that the Indian people should be indifferent in the matter of prevention of cruelty to animals. Under certain circumstances, even lack of kind treatment of animals can be tolerated. But the specific act of cruelty to animals is a sin of considerable magnitude and it should be stopped at any cost. The movement for the prevention of cruelty to animals is contributing a great deal towards the attainment of this end. But activities in this direction are not widely prevalent and they are, more or less, concentrated in urban areas.

But to do real and effective work, the movement should be popularised in rural areas. Otherwise it will not make itself felt throughout the country. This work requires that our young men should devote some attention to this humanitarian problem and popularise it. The real advance of our true civilisation and the higher conception of the

doctrine of Dharma alike demand that this movement, which is more a spiritual than a materialistic duty, should be carried effectively throughout the length and breadth of our Motherland.

Our Editor

Our Editor, Mr. S. Raja Ram, is away in Coonoor on a long overdue rest. His eager and earnest service in many good causes has affected his health. We wish him a happy holiday and a return in July to his many tasks full of strength and vigour. Meanwhile, he watches with keen interest the progress of *Bharata Dharma* which has flourished under his care. He longs for it to become of still greater service to his beloved Motherland.—*The Sub-Editor.*

U. P. Social Conference

Raising of age of Marriage Urged

The United Provinces Social Conference was held recently, Mrs. Uma Nehru presiding. Of the resolutions discussed and adopted, one condemned "untouchability," and urged the adoption of measures for the removal of the social, educational and economic backwardness of the depressed classes.

Another resolution approved the raising of the marriageable age of girls at least to 16 years.

The third resolution, which occasioned a heated debate, urged that steps should be taken to sanction the dissolution of Hindu marriages, at least in cases of desertion and cruelty by the husband. Another resolution suggested the modification of the Hindu law to recognise women's right to inherit property in cases in which they were precluded from doing so at present. Other resolutions related to widow remarriage and inter-caste marriage.

An inter-caste dinner was held.

"Trying to impose one's opinion on others is neither so exciting nor so fruitful as joining hands in an adventure after a result much larger than we know. Truth will prevail and does not require our propaganda."—*Prof. S. Radhakrishnan.*

Madras Vidhava Vivah Sahaik Sabha

The second annual report issued by the Executive Committee of the Vidhava Vivah Sahaik Sabha, Madras, a copy of which has been sent to us, shows the record of work done in favour of widow remarriage. During the year under report the representatives at Madras of the parent Sabha at Lahore toured in the Presidency and they established nearly 50 branches, of which 12 are now working actively. 30 marriages were celebrated under the auspices of the Sabha in the Presidency: 13 Brahmins, 6 Vaisyas, 4 Vellalas, 5 Naidus and 2 Kshatriyas. There are on the records of the Sabha 175 male applicants for widow remarriage and 20 widows have given consent to remarry. The Sabha is mainly run with the help of contributions from the parent organisation. The lack of a Widows' Home for giving temporary lodging and boarding to widows till marriage is keenly felt, and the members of the Sabha hope that this want will soon be fulfilled by donations from the generous public.

—*The Hindu.*

Here in India there are great social reform movements in progress. The ties which have bound men together and yet kept them apart in caste-groups are loosening. Men of vision and culture are everywhere acknowledging that caste must go. Others are recognizing that the status and privileges of the widowed woman need to be raised to a higher level. Still others are interesting themselves in the rights of girls. The movement to raise the age of consent is gathering strength and must eventually succeed. The hands of the clock cannot be made to run in the reverse direction. All lovers of liberty and justice will rejoice in the steps taken by the Madras Legislative Council to ameliorate the condition of the devadasis. We live in a day that challenges us to moral courage and determination. Every one of these social problems is a moral problem, and a challenge to an intrepidity every whit as profound as any war-time demand. No great social advance was ever made without paying the prize of progress in sacrifice and perseverance. Yet we believe that

'They are slaves who dare not be

In the right with two or three.'

(From the *Madras Christian College Magazine*, for April, '29.)

"Live with the future in your actions. Begin by being kind."

—*J. Krishnamurti.*

Reviews

Shri Vishnu Sahasranama Bhashyam

Pandit M. V. Ramunjachariar deserves to be congratulated on the successful publication of the above Bhashyam after a deal of laborious research with the help of eminent scholars.

In this Edition the *namas* have been carefully examined with reference to Shri Shankara and Shri Madhvacharya's Bhashyas and recorded accordingly. The text and the *Namavalis* follow the Bhashya of Parasara Bhatta, and the different readings have also been printed wherever they occur. The Text and the Namavali may be had in Devanagari or Grantha types, as needed. The transliteration in Tamil is found in all copies.

Panchayudha Stotra and Dvadashanamapanjara are also similarly dealt with. A useful index of the names with the serial numbers of their order is given at the end.

On the whole, a very valuable publication, neatly got up; it should be in the hands of all Hindus—in South India at any rate.

Price: Bound in half Calico Rs. 2-8; Cloth Rs. 3. Copies may be had of the Pandit, at 11, Kesavaperumal Sannadhi, Mylapore, Madras.

“ATMAGNAN” or Life in the Spirit. By T. L. Vaswani. Published by Ganesh & Co., Madras Rs. 1-8-0.

In this book the author endeavours, to use his own words, “to interpret the value of a religious philosophy which has gradually developed in his mind as he has meditated upon the Hindu teaching concerning *atmagnan*. The development of the ideas is indicated by the following Chapter headings: “The Quest through the Ages,” “Which God shall we Worship,” “Logic of Religion,” “Atman's Environment,” “Synthesis of Life,” “Path of Self-realisation,” “Back to the East,” “The One in the Many,” “Social Mysticism,” and “Brotherhood of the Nations”. The main ideas in the book are nearly as old as time, but the author has treated them in a fresh manner. The following quotations may serve to illustrate this statement.

The Infinite is the Immediate.

Religion is not a dogma, but consciousness.

There is a mystic mingling of the infinite and the finite.

The chapter headed “The Path of Self-realisation” will be particularly useful to readers. The way in which the subject has been handled seems to show that the author has written it from personal experience.

It will perhaps be permissible to point out an error of transliteration. The accepted convention requires “j” in the place of the “g” in the word “Atmagnan.”

THE OUTLINES OF VEDANTA, based on Shri Sankara's Dakshinamoorthy Stotra, by M. Srinivasa Rau, M. A., M. D., etc. Price Rs. 1-8-0.

The ten stanzas of the great hymn are here taken and carefully reviewed and comparisons made with the ideas of Western thinkers. The supreme and fundamental postulate in the hymn is that the Atman in Ishvara and in man is one and the same thing. The intent of the teaching is to encourage man to seek the real in himself and it follows that he will have found the eternal and the true. The author's lucid and thoughtful exposition will interest all readers.

We have received the report of the South India Humanitarian League, issued in 1928, describing some of its admirable “ahimsa” work. Young and old seem to take a keen interest in the growing work of the League. One of its aims is to work for the total abolition of blood sacrifices. Such efforts will surely be blest and successful.

Bharata Samaja

Annual Report for the Year 1928.

The Samaja, which was established in December 1920, has entered on its ninth year of existence, and has during the past eight years effected some important changes in its Constitution and Rules and its methods of work.

Membership Ordinary. The number of members on the rolls of the Samaja at the close of the year 1927 was 524. 68 new members were admitted, 2 died and 2 resigned during the year 1928, leaving 588 members on the rolls. A large number of these members are not in touch with the Headquarters; and it is impossible to say what help they are rendering to the movement. No subscription is due from such of them as are not registered members, and they feel no responsibility.

Registered Members. The number of Registered Members at the close of 1927 was 162. 44 were admitted, 2 died and 3 resigned leaving a membership of 201 at the close of the year 1928. Of these 44 new admissions 10 applied for admission and Registration before the close of the year 1927, and paid their dues within that year, though they were formally admitted by the executive Committee in the year under report. The remaining 34 were admitted during 1928.

The ordinary membership figures as classified according to religion are as follows:—

Hindus	570	Christians	11
Sikhs	2	Muslims	2
Buddhists	1	Parsis	2
Total 588			

Classified by Provinces, the figures are as follows—

Madras Presidency	353	Bengal	18
Mysore State	39	Bihar & Orissa	11
Hyderabad State	25	C. I.	9
Bombay & Maharashtra	53	C. P.	4
Guzerat & Kathiawad	13	U. P.	18
The Panjab and Sind	25	Outside India	10
Total 588			

Honorary Members. During the years 1926 & 1927 ten Honorary members were admitted; but the President of the Samaja, at the Annual meeting held in December 1927, questioned such Honorary membership and why all should not be paying members. Further, as there was no provision in the revised rules for Honorary members they are now treated as Registered members.

Losses by death. During the year 1928, the Samaja sustained a very serious loss in the sudden passing away of Shrimati Mrs. Parvati Ammal-Chandrasekhara Aiyar. Bro. S. R. Krishnan of Conjivaram has also passed away. Since the close of the year five more of our earnest members have also passed away; 1. Dr. K. R. Nayudu of Secunderabad who was a pillar of strength to The Theosophical Lodge, as well as to The Bharata Samaja group at Secunderabad; 2. Bro. Asundi Bhima Rao, the Secretary of the Bharata Samaja Group at Hospet; 3. Bro. P. R. Sundararajam Aiyar, one of our earliest Theosophical workers in the Tamil country; 4. M. Jagannadha Mudaliar of Adyar; and 5. our very esteemed Bro. J. Srinivasa Rao of the Adyar Bhojanasala. The Samaja conveys its sincere condolences to the families of all these dear brothers. We hope and pray that they will all soon return to carry on the work of service so dear to their hearts.

Groups.—There were at the close of 1927 ten groups of the Samaja constituted under supplemental Rule 3. During the year four new Groups were chartered, *viz.*, Secunderabad, Ghazipur, Benares, and Mysore; so that at the close of the year 1928, there were fourteen groups. But only three secretaries out of these fourteen have answered the call for reports of work, of which two gave "nil" reports and one only, *viz.* Secunderabad, gave a short account of propaganda work done.

Council of Management and Committees.—The council of Management which was elected at the Convention held in December 1927, was

re-elected en bloc in April 1928, and C. Ramaiya was elected as Joint Secretary and Treasurer. This Council held its first meeting on the 21st of April 1928, and elected an Executive Committee and a Temple Committee.

The Executive Committee held three meetings at Adyar for the transaction of business and adopted proceedings by circulation on nine occasions, the business on these occasions being mostly admission of members.

The Temple Committee held three meetings at Adyar to consider the applications for authorisation to perform Bharata Samaja Puja in public. At the meeting held on the 28th of April 1928, the Committee decided that the applicants should be requested, as per resolution of the Council of Management dated 23rd December 1927, to informally perform the Puja in the Temple premises before deciding on the authorisation; and that such of the applicants as happened to be at Adyar at that time should accordingly be requested to do so. The same was done; and as some of them needed coaching, they were given the required training and were duly authorised. Seven applicants,—six brothers, and one sister—were given the required authority, 2 in the Andhra Desa, 3 in Guzerat and Kathiawad, one in Maharastra (Poona), and one in the Mysore state. The names were published in the *Bharata Dharma* of July 1928, and the rest of the applicants were informed that similar procedure will be adopted in their case at the earliest opportunity available either at Adyar or at Benares. No restrictions of caste or sex were placed on the applicants, but only the capacity to chant the mantras well and with a good understanding of the ritual was all that was demanded.

The Secretary of the Temple Committee, Bro. C. Ramaiya, who attended the T. S. Convention at Benares in December 1928, was prepared to admit more persons to the rank of priests, but none of the former applicants presented themselves, nor did any new ones apply for admission.

Since then, the one sister who was authorised, *viz.*, Sister Subhadra Doshi of Ahmedabad, has resigned her membership of the Samaja.

A few occasionally reported that they performed the Bharata Samaja Puja in T. S. Lodges, etc., though not in public.

The *Bharata Dharma*, when it was revived in 1926 under the Editorship of Bro. S. Raja Ram, had a circulation of only 350. Under his able management the number of subscribers steadily rose to 854 in March 1928 and further rose to 903 by March 1929. One thousand copies are now being printed.

The Magazine has been growing more and more popular, and has

received frequent appreciation, both from the subscribers and from the Public Press.

The Finances of the journal are very satisfactory, the result of the year's transactions being a credit balance of Rs. 303. The Managing Editor succeeded in securing good paying advertisements and had an income of Rs. 550 actually received from that source, Rs. 200 more being still due for the period.

A full report with detailed financial statements, received from the Managing Editor, is appended to the report. [See May issue]

Publications:—No new publications were brought out during the year. The Revised constitution and Rules were reprinted during the year, as well as a leaflet *Information for Enquirers*. The printing charges of *Nitya Puja Vidhanam*, were paid during the year 1928.

Finance: The financial statement for the two years 1926 and 1927, was placed before the Convention held in April 1928, but as the accounts had not been audited by that time, the Convention resolved to adopt the statements tentatively, subject to subsequent audit by Bro. K. V. Anantarama Aiyar, who was elected Auditor. He has since audited the accounts not only of the two years 1926 and 1927 but also of the year 1928.

The year 1928 opened with a balance of Rs. 1175 5-9, of which Rs. 622-6-4 pertained to the General Fund and Rs. 552-15-5 to the Temple Fund. The receipts during the year under report amounted to: General Fund Rs. 291-4-2; and (2) Temple Fund Rs. 1208-10-0, which together with the opening balance amounts to Rs. 2675-3-7. The total disbursements under various heads amounted to Rs. 2006-8-9, leaving a closing balance of Rs. 688-10-10 for the year 1928.

The outstanding item on the receipts side is the generous donation of Rs. 595 from M.R.Ry. P. Varada Kameswara Rao, M.L.C., of Pundi, Vizagapatam Dt. towards the clearance of the debt standing against the Temple. The debt with interest was completely paid during the year. Rs. 265-5-0 was expended on putting up marble tablets in the Temple, giving the names of donors of Rs. 250 and above for the Temple building.

The following Council of Management and Sub-Committees were elected for the year 1929:

1. J. Krishnamurti, (*President*). 2. T. Ramachandra Rao, (*Vice-President*). 3. Dewan Bahadur K. S. Chandrasekhara Aiyar. 4. Srimati Rukmani Arundale. 5. Hon. Sir Justice V. Ramesam. 6. A. Rangaswami, M.L.C. 7. D. K. Telang. 8. C. Subbaramayya. 9. S. Raja Ram. 10. C. Ramaiya, (*Joint Secretary & Treasurer*). 11. Mrs. Jayalakshmi Kumar. 12. A. Rangaswami Aiyar. 13. A. S. Rajagopal Iyengar. 14. T. V. Gopalaswami Aiyar. 15. Dr. G. Srinivasamurti

16. N. P. Subramanya Iyer. 17. M. G. Kanitkar. 18. Achut Patvardhan. 19. G. Gopalswamy Chetty. 20. Mavji Govindji Sheth. 21. N. Shri Ram. 22. C. T. Tiruvengkataswamy Naidu. 23. L. B. Raje (*Secretary*). Mrs. M. Lakshmi Ammal.

Executive Committee.

T. Ramachandra Rao (*Chairman*), S. Raja Ram, C. Subbaramayya, L. B. Raje, C. Ramaiya (*Secretary*).

Temple Committee.

S. Raja Ram, C. Subbaramayya, D. K. Telang, M. G. Kanitkar, C. Ramaiya (*Secretary*), Mrs. M. Lakshmi Ammal.

(Sd) C. RAMAIYA,

Joint Secretary & Treasurer

Awakening of Sindhi Women:—"For four successive days crowded and enthusiastic ladies' meetings were held recently in Shikarpur (Sind). These meetings were organised by Devi Damyanti, the pioneer of women's education in Shikarpur. The first two days' meetings were presided over by Mrs. Hood (the Collector's wife) and Mrs. Hudson (the wife of the Commissioner in Sind). The last two days' meetings were presided over by Sadhu T. L. Vaswani. Mrs. Hood, Mrs. Hudson and Sadhu Vaswani spoke highly of Damyanti Devi and her school, which is being maintained at great sacrifice. Five speeches were delivered by women, and their dramas of 'Sati' and 'Mirabai' evoked enthusiastic admiration.

NOTE

The Vaisakh Full Moon will be on May 23, 1929.

The local time of this Full Moon will be:

At Greenwich 0.50 p.m. on May 23rd.

At Madras 6.11 " " " "

At Bombay 5.41 " " " "

At Benares 6.20 " " " "

At Calcutta 6.43 " " " "

The time of the Ashadha Full Moon will be:

At Greenwich 7.21 p.m. on July 21st.

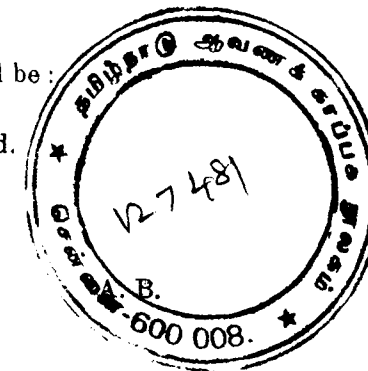
At Madras 0.42 a.m. " " 22nd.

At Bombay 0.12 " " " "

At Benares 0.51 " " " "

At Calcutta 1.14 " " " "

—From *The Adyar Bulletin*.



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